

Wow. This was already 84 pages long before I typed a single letter in response to the Acheson's rebuttal of the Creation Calendar. I imagine that few but the stalwart will attempt to read this through to the end. Yah bless those who do. Only 1 of 108 endnotes was actually notated (and it was next to the wrong quote). Some seem to be missing; others seem to be out of order. My apologies in advance for any errors in the end noting, I finished them and did the best I could under the circumstances. My response (2-9-2010) will be in blue with occasional use of a red or green font.

I have said, and still say that there has never been a single valid or successful argument raised against the Creation Calendar, I stand by that statement. I make this statement (again) before I have read a single word of the Acheson's rebuttal. Now I ask that the Set-Apart Spirit of Yah read my heart, the hearts of His dear children who may come upon my response and flow through my keyboard as I give an answer for my faith. To date, the Spirit of Yah has never failed to lead me to an answer from Scripture or the historical record. I am quite certain that this streak is in no jeopardy. HalleluYah.

The following article is the compilation of research done by the authors. Any question can be directed to the Acheson's at the following link: Seekutruth@aol.com

Something Different: Lunar Sabbaths

By Larry and June Acheson

1. What Are Lunar Sabbaths?

I remember a new dessert taste sensation that was introduced back in the 60's. It was called *Something Different*, and boy, was it ever delicious. It was a very light and fluffy, chocolate mousse-like dessert that was served after having been chilled in the refrigerator. For a time, *Something Different* was a very popular dessert item and it was widely advertised on TV. To my disappointment, however, the product apparently didn't catch on with enough consumers, and within a few years, it was only a fading memory.

Something Different would be an appropriate description of a relatively new belief structure currently being promoted by some professing Sabbathkeepers. Like the dessert, this mode of Sabbath observance has a certain appeal that has drawn many people into embracing it. The question is, will this belief attract enough people to have any significant impact on the Sabbathkeeping world, or will it one day find itself a faded memory, a testimony to a passing idea or fad that simply didn't "catch on"? More importantly to our current investigation is the question, "Is this method of Sabbath observance based upon truth and does it have the support of Scripture?"

Even if only ONE accepts the Creation Calendar, it is still the truth. The truth is not in a beauty contest that needs your vote to win. Truth is still truth, regardless of how few accept it. Error is still error, no matter how many embrace it. The Acheson's should take Gamaliel's advice, Acts 5:38-39.

Indeed, *is the Creation Calendar supported in Scripture?* The answer as you shall see is a resounding yes. But first, here is how I determine truth:

1. If I find a single text that says “thus saith YHWH”, (**Deuteronomy 8:3b**, Matthew 4:10, Luke 4:8), it is truth, and I must admit it, and obey His command, whether there are 2-3 witnesses or not.
2. If I find 2-3 witnesses, texts saying the same thing, (**Genesis 41:32, Deuteronomy 19:15**, II Corinthians 13:1) then it is truth that I must admit, and comply with.
3. If I find a chain of texts where there is an unfolding of truth, one expounding upon the other, (**Isaiah 28:9-10**), it is truth that I am responsible for.
4. If it agrees with the Torah and the prophets, neither adding nor subtracting anything, (**Isaiah 8:20, Deuteronomy 4:2**), it is the straight truth.
5. A lack of all the above means that something is NOT true. If there is no “thus saith YHWH, no 2-3 witnesses, no chain of textual evidence and no support found in the Torah and the prophets, then it is false. It is my privilege to admit it and tell others that it has no foundation in truth.
6. Any historical evidence that agrees with Scripture is acceptable as supportive evidence to the truth. Any historical record that disagrees with Scripture is a lie of the highest order of magnitude.

This is an open response to the Acheson’s rebuttal. If they respond and want to add to the list above, I shall add it at a later date. We shall see if the Acheson’s apply the same method of discerning truth or if they lean on their own understanding. The reader will attest to this thing shortly.

The Acheson’s continued in black:

Frequently referred to as “Lunar Sabbaths,”¹ **[End note: The Creation Calendar Sabbaths are fixed. They are always on the 8th, 15th, 22nd and 29th days of the month. Since the Creation Calendar predates the Roman calendar, the dates on the Roman calendar float on the Creation Calendar.]** those who promote this belief teach that, in antiquity, the new moon dictated when the Sabbath day was to occur each month. Although there are various methods commonly taught with regard to exactly how this was done, the one I am most familiar with goes like this: The new moon conjunction determines day one of each month, and this day is a Sabbath day. **[The first day of the month is not a Sabbath. Right away, the Acheson’s validate Proverbs 18:13, proving their ignorance of Scripture, history, nature, and what Lunar Sabbatarians believe, see more evidence below in red and green.]** The sighting of the crescent moon signals the official ending of this Sabbath day, and the beginning of day one of the work week. **[No, the sighting of the crescent moon announces the end of new moon and that the next day is the first work day.]** Thus, for example, a new moon conjunction might occur on a Tuesday. If the crescent is seen that night, this would make Wednesday the first day of the week during any given month. **[Fact: If conjunction takes place on a pagan tuesday, you will not see the moon that night.]** The seventh day of the week during that particular month would thus fall on a Tuesday. Some teach that this method was unlawfully changed by the Jews upon their return from the exile. Others teach that “Lunar Sabbaths” were in fact observed during the time of the Messiah, but were rejected at some unspecified point in time afterwards. Of great significance to this issue is the fact that no one supporting this belief has come forward with solid, credible historical evidence dating and documenting exactly “when” such a change occurred. In fact, as we will demonstrate in this study, the available historical evidence reveals that Judaism, during the time of the Messiah, reckoned the weekly Sabbath the same as they do today. More on this later.

I can hardly wait because it is a historical fact that saturday (as the 7th day of the week) does not go back any further than 321 A.D. When Rome adopted this calendar in 321 A.D., saturday was the first day of the week. See p. 9 to see what the 7 day pagan planetary week looked like in the first century.

saturn's day, sun's day, moon's day, mars' day, mercury's day, jupiter's day, venus' day.

Father, forgive me for taking the names of pagan deities upon my lips, Exodus 23:13. Every time Israel apostatized, they forgot/changed the Sabbath. Clearly, they lost the Creation Calendar at some point after their return from exile, but prophets were raised to restore Torah observance. During the first century, when the man from Galilee is said to have walked this earth, Israel was in compliance with the Creation Calendar, but lost it almost completely in the 3 centuries following the crucifixion.

The reason no one knows for certain when it occurred, although there are several differing dates offered, is because it was forgotten. How many of you remember that you have forgotten? The simple act of "forgetting" means that there will NOT be a paper trail admitting or recording the act of forgetting. If it was recorded, then it would never have been forgotten in the first place. The Acheson's want something that is not possible to provide, and hang their faith on this lack of a paper trail upon which, they believe, proves their conclusion to be right. To see the utter foolishness of their search and demand for a specific timeframe, please see the following two (fictitious) examples...

Dear Diary, date of entry 7-16-4279: "Yesterday, I forgot that the Sabbath is regulated by the moon, that the Sabbaths fall on the 8th, 15th, 22nd and 29th days of the month and that the new moon is a third category of day. Alas, it seems that I shall never remember this again." (signed) *Ima Doofus*

"As impossible as it may sound, my fellow countrymen all seem to have forgotten that the Sabbath is regulated by the moon, that the Sabbaths fall on the 8th, 15th, 22nd and 29th days of the month and that the new moon is regarded as a third category of day. Yesterday, we all went to the temple on the Sabbath, but today no one can remember why. This is a highly illogical development considering Israel's approximately 2,800 year history of Sabbath observance. Here at the Institute of Torah Observance, my fellow colleagues and I are simply baffled. We will diligently continue our effort to discover what has occurred and who is to blame for this unthinkable loss. Next week, we will simply keep day G, the seventh day of the Roman calendar as the Sabbath and count off 7 days until we have discovered the cause of what appears to be a case of national amnesia. This is going to be very difficult as Rome has an 8 day market week at this time. If Rome changes her calendar at any point in the future and we need to reassign our national day of worship, we will of course let you know immediately. Please join with us in shaving your heads and rending your garments as we regard this as a tragic day indeed for Israelites everywhere." *Rabbi Weir N. Fallible, in a lecture given before the congregation at Feast of Tabernacles, in the 4,279th year of Creation.*

Fact: Something that is recorded cannot be forgotten. It is up to later generations to determine what a former generation has forgotten. Lunar Sabbath keepers are finding what Israel lost.

First, however, for those who might have a difficult time envisioning how one might follow a *Lunar Sabbath* calendar, we are displaying one for you to examine. The following calendar accurately depicts a potential month during any given year:

This is another incorrect statement, and the calendar model presented below is also not correct. Explanation to follow...

A Potential Lunar Sabbath Month

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Fifth Sabbath of Previous Month	1 Day of New Moon Conjunction (first Sabbath of new month begins)	1 Extended Sabbath ends with Crescent Moon Sighting (first Sabbath of the month)	2 Day one of work week (Sabbath this month will fall on a Wednesday)	3 Day two of work week	4 Day three of work week
5 Day four of work week	6 Day five of work week	7 Day six of work week	8 Day seven (second Sabbath of the month)	9 Day one of work week	10 Day two of work week	11 Day three of work week
12 Day four of work week	13 Day five of work week	14 Day six of work week	15 Day seven (third Sabbath of the month)	16 Day one of work week	17 Day two of work week	18 Day three of work week
19 Day four of work week	20 Day five of work week	21 Day six of work week	22 Day seven (fourth Sabbath of the month)	23 Day one of work week	24 Day two of work week	25 Day three of work week
26 Day four of work week	27 Day five of work week	28 Day six of work week	29 Day seven (fifth Sabbath of the month)	1 Day of New Moon Conjunction (first Sabbath of the new month)	1 Extended Sabbath (unless crescent moon is sighted night before)	2 Day 2 of new month's work week; Sabbath this month on a Friday

Note that the Sabbaths of the above calendar fall on the 1st, 8th, 15th, 22nd, and 29th days of the month. In any calendar promoted by *Lunar Sabbath* observers, this same sequence will always occur **[this is not true]** whether the Sabbath should happen to fall on, say, a Monday or a Thursday. **[The Sabbaths do not “fall” on days of a pagan calendar week. That’s like saying the pagan calendar came before the Creation Calendar. The pagan days fall on the Sabbaths.]** Also note that since the month begins and ends with a Sabbath day, there will always be *five* Sabbath days per lunar cycle. This does not include the *extended Sabbath days*, which we will address later in this study.

The Acheson’s just proved that they are again answering the matter before they have heard it, bringing shame and folly upon themselves, **Proverbs 18:13**. Here are the errors with the calendar above.

1. The first day of the month is NOT a weekly Sabbath for lunar Sabbath keepers as stated above.
2. Only a 29 day month will end with a Sabbath, a 30 day month will not.
3. Yes, the Sabbaths are on the 8th, 15th, 22nd and 29th, but there are not two first days of the month.
4. There are only 4 weekly Sabbaths each month, not 5 as here attested to.
5. Sabbaths fall in the seventh column, not the fourth.
6. Yah’s days are numbered; they do not bear the names of pagan deities.
7. Yah’s months do NOT begin with a Sabbath, they begin with new moon.
8. New moon day is NOT announced by the first visible crescent as stated above.

Those who adhere to the teaching that the Sabbath should be governed by the timing of the new moon are not themselves in agreement over how this belief was (apparently) practiced, which makes it difficult to come up with a response to each piece of logic they offer in support of their position. Some lunar sabbatarians believe the weekly Sabbath should fall on the 7th, 14th, 21st and 28th days of the month. Some believe the new moon governing the Sabbath observances each month was actually the conjunction of the moon. Others believe it was the visible new moon crescent. Thus, some believe the new moon crescent sighting heralded *the beginning* of, not only the new month, but also a new Sabbath day. [Not some, few, VERY few if any.] Others believe the sighting of the new moon crescent signaled *the end* of the first Sabbath day of the month and the beginning of a new work week. [I've never even heard of this, and I know of no one who believes this.] This particular view is represented by the calendar shown above.

I know probably more Lunar Sabbatarians than anyone and I can attest that the above underlined statements do not accurately describe what we believe. The rest, however, is true. Lunar Sabbath keepers are not united on every point, and I praise YHWH for it. Iron sharpens iron.

A few years ago I attended a debate between a man espousing *Lunar Sabbaths* and a man who supports observing the weekly Sabbath as handed down to us by Judaism. Typical of all such debates I have attended, at the conclusion of the debate, each man felt he had presented his case in such an unequivocal manner that there was “no question” as to whether or not he had successfully refuted the other’s position. To the credit of the man supporting *Lunar Sabbaths*, he maintained his composure and remained respectful throughout the debate, in spite of many hostile interruptions from a rather disrespectful audience. **[Thank you for noticing and the comment. When you have the truth you can afford to take the high road.]** I don’t believe anyone could question either his integrity or his sincerity. Nevertheless, his opponent brought up many points which I believe invalidate the *Lunar Sabbath* position and he raised too many questions that were not, in my opinion, satisfactorily answered. For the benefit of those who may be considering the merits of observing *Lunar Sabbaths*, we would like to offer our reasons for choosing to *not* implement such a drastic lifestyle change.

The truth is not a beauty contest. It’s called obedience. If that requires a life style change, so be it.

2. Reverse Numbers Logic

Before addressing the problems incurred by *Lunar Sabbath* observance, we believe it is important to direct your attention to a ploy that is often utilized by some individuals in an attempt to persuade others to give views such as this one more serious consideration than they would otherwise be willing to give it. This ploy is what we term *reverse numbers logic*. Here is how this system works: We all know of how society in general teaches that anything practiced and believed by the majority of people “must” be correct. This is the *truth in numbers logic*. In other words, our society, as a whole, believes that truth is decided by majority vote. Hopefully, we all know better than to believe such a thing. We know the Messiah taught that broad is the way leading to destruction and of how many will follow that path. The road to eternal life, however, is narrow, and only a few will follow it (Matt. 7:13-14). In other words, as the Messiah plainly outlined, majority vote most certainly does *not* decide truth. *Lunar Sabbath* proponents capitalize on this reality, using the fact that their numbers are small as a springboard to persuading others of how this demonstrates that their position “must” be correct. They then play a little “hardball” with this “reverse numbers logic” by sprinkling in sporadic comments to the effect that anyone who doesn’t accept their position is “closed minded.”

I do not push this numbers point, but some might be tempted to. This does not, however, have any bearing on whether the Lunar Sabbath message is true. It is merely a sticking point that can rub some people the wrong way. Please see above (top of p. 2) to see how I determine truth, and how I teach others to discern truth. I hold everyone to the same standard of discovery.

For example, here are a few quotations from some articles I have found on the internet:

“The new moon is indeed a PENDANT – the weekly Sabbath depends on it for its very existence since it is counted from the day after the new moon. Anybody with an open mind should be able to see this.”²

Of course, the implication is that those with closed minds will not be able to grasp their teaching. Those who are well grounded in Scripture will be able to see through such subtle uses of propaganda. These tactics are designed to sway the reader into accepting the author’s position without regard to any distortions found in his writings.

An open minded person SHOULD be able to discern whether there is truth in a shared matter. A closed minded person probably will NOT be able to discern truth. While perhaps lacking in diplomacy, is there anything false about the quote above? If the shoe fits, wear it. If you don’t get it the first time around, perhaps your tradition or personal opinion has blinded you. Is it evil to remind people to make sure they let the evidence speak for itself?

This is a weak, petty argument, but that does not stop the Acheson’s from trying to get some mileage out of it. Pity they can’t admit the obvious—that a blind person (for whatever reason) cannot see.

The author goes on to write:

“Most of professing Christianity claims Sunday is the day, while Jews and various of the Adventists and Churches of God claim YEHOVAH God set Saturday apart from the rest of the week. This article suggests that both parties are in error and that we have no way of knowing when YEHOVAH’s Sabbath day falls in our Gregorian calendar. The fact is, time has been lost! But YEHOVAH God, in His infinite wisdom and mercy, has planted clues in His Word the Bible – clues that those with an understanding mind can uncover and use to reinstate YEHOVAH God’s TRUE SABBATH DAY!”³

It appears that not only do open-minded folk grasp that the weekly Sabbath is dependent upon the lunar cycle, but those with an “understanding mind” can unearth the hidden clues that are apparently buried in Scripture and thus reinstate the “true Sabbath day.” Those who are closed-minded and *lacking* an “understanding mind” will not be able to accomplish this feat. Surely, since all of us want to be open-minded and possess superior understanding, we will see and understand what the author sees! From all indications, the author of the above comments has a simple criterion for determining whether or not an individual has an open mind: Agreement with his position.

Bro. Acheson employs the exact same standard to HIS presentation--that only those “open to truth” will retain satyrdays as the Sabbath. If not, does he believe that only closed minded folks will accept his position? Generally only the open minded are able to accept new truths. It is a gift of the Set-Apart Spirit of Yah.

The author concludes his study with the following remark:

“It is my sincere hope and prayer that you, the reader, will have an open mind and see the irrefutable truth that YEHOVAH God set up His holy Sabbath days on the four quarters of the moon (Exodus 16) and intends for us to worship Him on these very days. The Saturday sabbath is NOT YEHOVAH God’s day – any more than Sunday is. In the search for truth we have uncovered vital new truth that, frankly, is going to separate the men from the boys; those who will obey YEHOVAH God without equivocation from those who will continue to thumb their noses at YEHOVAH and resist to the very end.”⁴

Are you a real man or are you just a “boy”? Are you an obedient believer or do you “thumb your nose” at Almighty Yahweh? According to the author of the above commentary, if you worship on the “Saturday sabbath,” you are, metaphorically speaking, just a “boy,” not a man. Moreover, unless you are able to understand and observe Lunar Sabbaths as the author does, you are figuratively thumbing your nose at the Creator.

The Acheson’s say this without providing the evidence for the “vital new truth” that the quoted author has uncovered. Predictably, they are merely shooting at the messenger. In this case, I agree with the author quoted. The truth does separate the men from the boys. The author (the bearer of news) is just sowing seeds; the soil (hearer of news) will prove itself. If it is good seed and it falls on fertile soil, it will bear fruit. If it is good seed and it falls on barren soil, it will not bear fruit. If the seed is bad and falls on fertile soil, the entire world will know that the seed (message) was bad, and not of YHWH. If the seed AND soil are bad, the sower and soil point fingers at the other as to who is to blame.

Some lunar sabbatarians approach this issue from the perspective that those who observe the continuously repeating seventh-day Sabbath are following “traditions of men.” Notice the claim listed in a booklet we were given by a proponent of Lunar Sabbaths:

“Many people keep a seventh day, Heathens included, the Christians on Sunday, the Muslims on Friday, and the Jews on Saturday, etc. Anyone can keep a 7th day count, but how many can keep a Sabbath of YHWH? How many are willing to forget all the traditions of men that they have inherited? (The lies) ‘Our fathers have inherited lies, vanity and things where there is no profit’ (Jer. 16:19) Follow the scriptures they are profitable for doctrine (II Tim. 3:16).”⁵

According to the above author, the true “Sabbath of YHWH” is, by process of elimination, **[no he did not say this] not** based upon a “7th day count,” and those who observe a continuously repeating seven-day cycle ending in a Sabbath each week are keeping a Sabbath based upon “the traditions of men,” which is in turn based upon “lies” that they have inherited. **[This is a true statement.]**

The Achesons continue to be dishonest with our words. Again, they make a comment without sharing the evidence that the other author undoubtedly provided to support his claim. Yah’s people are destroyed for lack of knowledge. If it is false, it will not bear good fruit.

Here’s a commentary from yet another supporter of the Lunar Sabbath teaching:

“Have you been finding yourself weary of having fallen to deceit at every turn since your birth? If Yahweh has been leading you on His path to truth, at every turn now, you find that man (at Satan’s instigation) has devised ways to supplant Yahweh’s ways. Let’s count a few of them.”⁶

The writer goes on to list 12 “false teachings” that he believes the adversary has allowed to creep into the assembly at large. Notice which item makes “number two” on his list:

“2. Sabbath was ‘fixed’ to a Saturn’s day or a Sun day instead of being determined according to Yahweh’s faithful witness, the moon and its lunar cycle.”⁷

The author did not say that it was the Adversary who “allowed” these things to creep in, the Acheson’s did. The author said that the Adversary devised ways to supplant Yah’s ways. It is Yah who permits the Adversary to have a certain amount of success, see **Isaiah 45:7**. The tail does not wag the dog.

Please note the author’s subtle attempt to portray the regular weekly Sabbath handed down to us by Judaism as being fixed to “Saturn’s Day.”⁸ This, of course, is clever propagandea designed to subtly persuade the reader that the Jewish Sabbath stems from heathenism. By associating Judaism’s day of rest with the name given to this day by heathens, the author hopes to succeed in discrediting the Jewish day of worship. Elsewhere (p. 2) he refers to this day as “the Saturday Sabbath,” even though it is common knowledge that Judaism never associated any days of the week with the names of the planets.

Then why can they only find their Sabbath on the pagan/papal calendar?

Propaganda? I will address each of the sentences I have underlined above. Let me know when/if you think anything below is propaganda. (There’s no quote “Saturday Sabbath” on p. 2 or elsewhere).

Indeed, Israel worshiped on Satyrday. *But you have borne the tabernacle of your moloch [king] and Chiun your images, the star of your G-d which you made for yourselves.* **Amos 5:26**

Chiun is the Hebrew word for Saturn. Here Amos sees a day where Israel worships a star-god that they would make for themselves.

Stephen, in **Acts 7:43** quotes Amos and is translated as Remphan, which is Greek for Saturn. Satyrday is ONLY a day found on the pagan seven day planetary week. Satyrday was the first day (not the seventh) of this pagan calendar week from at LEAST 800 B.C. and perhaps further back. The Father’s calendar is found in the sun and moon (the two great lights), not in the planets.

Why am I spelling it satyrday instead of saturn’s day? Because Saturn and the Satyr are both linked to the same false system of worship. **Evidence forthcoming on page 140.**

Do this word study with your concordance. **Isaiah 13:21** says... *But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.*

The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. **Isaiah 34:14**

In both cases, the Hebrew word here translated as satyr is Strong’s H8163.

It would seem that the Father stopped Israel’s Satyrday observance early on. Speaking to Israel after their deliverance from Egypt, YHWH said... *And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.* **Leviticus 17:7**. Notice the word for devils (below).

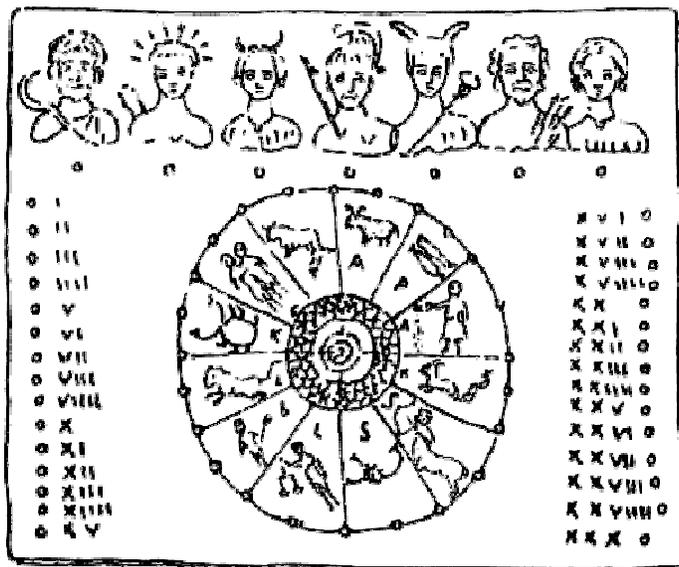
And they shall no 3808 more 5750 offer 2076 (853) their sacrifices 2077 unto devils, 8163 after 310 whom 834 they 1992 have gone a whoring. 2181 This 2063 shall be 1961 a statute 2708 forever 5769 unto them throughout their generations. 1755

Same Hebrew word, H 8163, Satyrs.

Jeroboam and his sons were later cursed for leading Israel BACK into idolatry. **II Chronicles 11:15** says... And he [Jeroboam] ordained 5975 him priests 3548 for the high places, 1116 and for the devils, 8163 and for the calves 5695 which 834 he had made. 6213

Same Hebrew word, H 8163, Satyrs.

Jeroboam brought back what YHWH had removed from Israel in **Leviticus 17**. And nearly every time Jeroboam's name is mentioned thereafter it is either prefaced or followed by the statement, *who has made my people Israel to sin*. Amos reminded Israel of their Satyrday idolatry, Stephen repeated it and it got him killed. So, was this Scripture or just propaganda?



It is SCRIPTURE that calls Satyrday worship/observance heathenism. Is Scripture considered propaganda?

Some people are touchy about their idolatry. Satyrday was not the 7th day of the week until 321 A.D. when Rome adopted the pagan seven day planetary week. Satyrday was the first day of this seven day week for its entire history (during the time Scripture was being written), and not promoted (demoted actually) until Constantine venerated the day of the sun, supplanting Satyrday as the first day of the week. Here is a pencil sketch of a first century clay calendar tablet.

Now let's consider Judaism and her Sabbath. The word "Jew" is assumed to mean Israelite. It is Israel that the Father favors, the term Jew began in the dark ages to describe those who kept a form of the Hebrew faith. By that time, true Israel had long been scattered and had lost their identity. The only people around keeping some semblance of Torah during the Dark Ages when the word "Jew" was coined were the Khazars, a fierce nomadic tribe from southern Russia. Here is a historic timeline.

In 70 A.D., the last of the 12 tribes of Israel were scattered, the first 10 leaving the scene 700 years before. These 12 tribes are lost to history, not retaining their true identity.

In the 4th century, the papacy came to power, thinking to change times and laws.

Between 700 and 900 A.D., the King of the Khazars sent out messengers asking that representatives of every known religion to present themselves before him. The Khazars were looking for a national religion, and wanted to see what was available. As fate would have it, they selected the religion of the Babylonian Rabbis (the ones that did not go back to Israel with Ezra and Nehemiah).

Did you catch that? The 12 tribes had been scattered some 700-900 years previous, yet the Khazars adopted Judaism, a form of the Hebrew religion. The problem was that the only ones practicing a form of the Hebrew religion at that time were the Babylonian Rabbis. The Israelites were scattered.

The Khazars went into history in the dark ages known as “the Jews”. Not because they are Israelites by race or even because they worship YHWH, rather, it is because they adopted the paganized religion (the Talmud) of the Babylonian Rabbis. The word “Jew” was a new word in the vernacular in 1611 when the KJV was translated, inserted where the word Judahite or Israelite SHOULD have been. I challenge you to use a Strong’s Concordance and look at the underlying Hebrew and Greek words EVERY TIME where the word Jew is used in the KJV.

The Jews are not Israelites, yet many seem to trust them for their doctrine. Here it is from their OWN lips...

“Here is a paradox . . . A most ingenious paradox: an anthropological fact, many Christians may have much more Hebrew-Israelite blood in their veins than most of their Jewish neighbors.” Jewish author, Alfred M. Lilienthal, *What Price Israel*, p. 223.

The 1980 Jewish Almanac, p. 3, in the first chapter entitled, “*Identity Crisis*” said... “Strictly speaking, it is incorrect to call an ancient Israelite a ‘Jew’ or to call a contemporary Jew and ‘Israelite’ or a ‘Hebrew.’”

The people who are known today as Jews are descendants of Abraham, but not of Isaac and Jacob. History reveals that they are actually the descendants of the fierce Turkish, Khazar tribes which roamed regions of southern Russia and who adopted Judaism between 7th and 9th centuries A.D.

“Today, the Khazars are known as ‘Jews,’ not because of any racial question, but because of their religion.” (Jewish historian, Arthur Koestler, *The Thirteenth Tribe*, New York: Random House, Inc. 1976)

Koestler also states that: ...the Jews were “mint-masters, administrators of the royal revenue, tax collectors and ‘money lenders’ – i.e. bankers . . . Foreign trade and levying of customers duties had been the Khazars’ principal source of income. . .”

He also wrote that during this time, they lost the name KHAZAR and became known as “Jews.” (*The Thirteenth Tribe*, New York: Random House, Inc. 1976, pp. 152-161)

The Jews own all the major banks, all the major print media (newspapers, and news magazines), nearly all of Hollywood, nearly all the major TV stations. Everywhere the “Jews” went, they entered into a growing economic nation and left it in tatters, looting the host nation’s wealth with their usury. The Jews have been hated, despised, persecuted and run off throughout their history not because they crucified Jesus (his own people did that), but because of their usury. What the Jews had not already stolen from the common man, the papacy took. Here’s the kicker...

The Khazars are descendants of Esau, not Jacob. The Khazars claim Mt. Seir as their point of origin (Jewish Encyclopedia, 1901-6, Vol. IV, p. 3). Mt. Seir was the origin of the Edomites that descended from Esau. (**Genesis 36:1-6, Deuteronomy 2:4-5**). YHWH says, Jacob I have loved, Esau I have hated.

Did you know that Jesus encountered the ancestors of these men in his day? He not only recognized them, he skillfully painted them into a corner so that they would expose themselves as imposters.

John 8:28-44

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house forever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

These "Jews" say that they have NEVER been in bondage. Surely they must have forgotten their little sojourn in Egypt, Babylon and Assyria.

Actually, they spoke the truth. Only Jacob's descendants went into captivity. Also note that Jesus ADMITS that they are descendants of Abraham.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. but now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? *even* because ye cannot hear my word.

44. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

These men were descendants of Abraham, but were never in bondage, and Jesus agrees, then he tells them who their REAL father is. Revelation 2:9 says, *I know the blasphemy of them which say they are [Judahites or Judeans], and are not, but are the synagogue of Satan.* (See also Revelation 3:9)

I happen to LOVE Israelites, I am not at all anti-Semitic. However, the “Jews” merely adopted Judaism (which, by the way, is NOT the faith of Israel, it is the religion of the Babylonian Rabbis) as their religion a little over a thousand years ago. The legitimate Israelites had long been scattered to the four corners of the earth so the only representatives the King of the Khazars found when they were interviewing for their new state religion were the Babylonian Rabbis. That is why there are eggs on the Jew’s table at Passover, and they observe the sabbath from sundown friday to sundown satyrday, and their months from the first visible crescent (along with many other pagan/Babylonian traditions). [Father, forgive me for taking the names of pagan deities (freya’s day, satyr’s day) upon my lips, **Exodus 23:13**. It is with fear and trembling that I even spell these names out, and I do so only for the education of Your flock. Be merciful unto me O Yah.] These are traditions that they cannot find in Torah because they are the (pagan) traditions of men picked up in Babylon.

Talking about the time PRIOR to the Diaspora, in his book **Rest Days**, Hutton Webster tells us that:

“...an old and still common theory derives the Sabbath institution from the worship of Saturn after which planet the first day of the astrological week [Saturday] received its designation. The theory is untenable for more than one reason. In the first place the Hebrews did not name their weekdays after the planets, but indicated them by ordinal numbers. In the second place Saturn’s day [Saturday] began the planetary week, while the [Hebrew] Sabbath was regarded as the last day of the seven, a suitable position for a rest day. And in the third place neither the Hebrews nor any other Oriental people ever worshipped the planet Saturn as a god and observed his day as a festival.” (**Rest days**., p. 243). [NOTE: Apparently, Webster was not aware of **Amos 5:26**, as examined on p. 8 (above).]

However, in the Diaspora, this soon changed with the influence of the Zoroastrian revival and the Roman planetary week:

These imported [from Babylon] superstitions eventually led Jewish rabbis to call Saturn Shabbti, “the star of the Sabbath,” [and]...it was not until [after]the first century of our era, when the planetary week had become an established institution, that the Jewish Sabbath seems always to have corresponded to Saturn’s day [Saturday]” (*ibid.*, p. 244).

“*The association of the Sabbath Day with Saturday,*” explains Webster, “was probably one reason why Saturn, a planet in Babylonian astrological schemes regarded as beneficent rather than malefic, should have come to assume in late classical times the role of an unlucky star (sidus tristissimum, stella iniquissima)...Dio Cassius [Roman historian born 155 A.D., died after 230 A.D.] also speaks of the Jews having dedicated to their God, the day called the day of Saturn [Saturday], ‘on which, among many other most peculiar actions, they undertake no serious occupation’ ...Tacitus [another Roman historian] (Historiae, V, 4) thinks that the Jewish Sabbath may be an observance in honour of Saturn...” (**Rest Days**, p. 244-245).

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

Also, writes Hutton Webster, “the establishment of a periodic week ending in a Sabbath observed every seventh day was doubtless responsible for the gradual obsolescence of the new moon festival as a period of general abstinence, since with continuous weeks the new-moon day and the Sabbath Day would from time to time coincide” (*ibid.*, p. 255).

This obsolescence of the New Moon festival is also noted by the *Universal Jewish Encyclopedia* -- However, in the Diaspora the New Moon came to occupy a secondary position in contrast to the Sabbath; the prohibition against work and the carrying on of commerce was LIFTED, and the New Moon, although still celebrated by means of increased offerings, soon was *reduced* to the rank of a *minor of half holiday*. Its importance was confined to the fact that it remained of great value and necessity for the fixing of the festivals (volume 8, p. 171. Article "New Moon").

The Babylonian "Jews" tried to gain control of the calendar early on, but as long as Jerusalem was the religious center for Israel, the Jerusalem Rabbis held control. Please read the following excerpt from John Keyser.

Babylonian Rabbis Divorce the Sabbath

While the influence of Rome caused the early Christians to adopt a continuous seven-day week with the Sabbath on every seventh day, the Jews came under a more subtle influence.

Following the destruction of the Temple in 70 A.D., the Palestinian Jews struggled hard to retain control of the sacred calendar. Notes the *Encyclopedia Britannica*:

The calendar was originally fixed by observation, and ultimately by calculation. Up to the fall of the Temple (A.D. 70), witnesses who saw the new moon came forward and were strictly examined and if their evidence was accepted the month *was fixed by the priests*. Eventually the authority passed to the Sanhedrin and ultimately to the patriarch. When necessary, a second "Adar" was inserted in order that the reaping of the corn should come at Passover. Gradually observation gave place to *calculation*. The right to determine the calendar was reserved to the patriarchate; the Jews of Mesopotamia tried in vain to *establish their own calendar* but the prerogative of Palestine was zealously defended.

Continues the encyclopedia --

So long as Palestine remained a religious centre, it was naturally to the homeland that the Diaspora looked for its calendar. Uniformity was essential, for if different parts had celebrated feasts on different days confusion would have ensued. It was not until the 4th century A.D. that Babylon fixed the calendar... the Talmud speaks of *various* New Year's Days. It may be regarded as certain that in Palestine the New Year [Rosh Hoshana] began in Nissan (cf. Exod. xii. 2) and in Babylon in Tishri (volume 4, article "Calendar").

What is not realized by many is that control of the calendar implied ultimate political authority in Judaism. In other words, whoever controlled the calendar also controlled the destiny of the Jewish people -- for good or for evil!

"In the period after 70 C.E." writes Herschel Shanks, "The Rabbis abrogated this authority to themselves. In the story that appears in the Talmudim, Rabbi Hananiah, an emigre Judean scholar, tried to assert the supremacy of Babylonian Jewry by asserting its right (that is, *his own right while in Babylonia*) to intercalate the calendar. His attempt was unsuccessful because it was several centuries too early. This authority remained for some time with the rabbis in the land of Israel." (*Christianity and Rabbinic Judaism*, p. 197).

Notes Shanks --

“All this began to change in the third century C.E. Ultimately the rabbis of Babylonia themselves cited, in retrospect, the return of one of their own, Rav (Abba), to Babylonia in 219 C.E., as the beginning of a new era in the relative status of the two great Jewish communities: “We have made ourselves [or, consider ourselves] in Babylonia like Eretz Israel -- from when Rav went down to Babylonia.” While this may seem to telescope a long drawn out process into one identifiable event, the fact is that the date designated in that statement indeed points accurately to the early third century, when Babylonia’s star began to rise.” (*ibid.*, p. 262).

While the control of the calendar remained in the hands of the Palestinian Jews it was inviolate; but when control passed to the Babylonian Jews events transpired that affected the calendar and the keeping of YHWH Almighty’s true Sabbath day. The environment that brought this about is discussed by Herschal Shanks in the following pages of his book –

As we enter the third century, we find that the Jews of Babylonia have at their head an exilarch (resh galuta, “head of the Diaspora”) with [false] claims to Davidic lineage...But the exilarchate did not rule the Babylonian Jewish communities single-handedly. Alongside the exilarch a new framework of leadership – the Rabbis of Babylon -- emerged.

Continues Shanks:

If the rabbis of Babylonia were prudent in their relationship with the exilarch, they were even more cautious in defining and publicly stating their attitude toward the government. As we have already noted, it is in Babylonia [not Palestine] that we encounter the well-formulated principle that “the law of the government is law.” (*ibid.*, pp. 263-264).

Shanks brings out the fact that there were very marked differences in the attitude toward government and the preservation of Jewish religion and life between the Palestinian and Babylonian Jews. The Palestinian Jews jealously guarded their religion and way of life while the Babylonian Jews were clearly willing to accommodate the government of their area and compromise certain principles they held. This included the Sabbath day.

In 1948, when the call was made for all “Jews” to return to Israel, who do you think responded? The term Jew was applied to the Khazars, and accepted as fact by every nation on earth. That these men were not Israelites did not matter, they were the Jews, so they, Esau’s descendants, saw the golden opportunity to gain back their birthright thought long stolen by Jacob/Israel. And ignorant men permit them to get away with it to this day.

Whoever is in charge is in charge of the calendar. During the dark ages, the papacy was in charge. The calendar you use tells you when to work and when to worship. WHEN you worship tells heaven and the on looking universe WHO you worship. So getting the day right is THAT serious. The Khazars had no problem going along with the powers that be, thinking only of making money and mixing with the local population. The Khazars adopted and retained their understanding of the 7th day Sabbath, but this was the Catholic version of the seventh day accepting the “Sabbath” long AFTER the Catholic Church had changed the calendar of the Roman Empire. In 321 A.D., saturday was made the seventh day of the week by Constantine, prior to that, it had been the first day of the pagan week. And all of the Roman Empire eventually accepted this calendar, including the Khazars some 4-6 centuries later.

Here are the other options: All the Jews had available to them was the corrupted Hillel II version of the Hebrew calendar at best. Worse still, they had the calendar of the Babylonian rabbis and their half pagan religion, Judaism. At worst, they adopted fully pagan planetary week enforced by the Catholic Church. All points to the same thing. The Jews have never HAD the true Sabbath, so looking to them is an exercise in futility.

Jewish author, Eviator Zerubavel, in his book *The Seven Day Circle: The History and Meaning of the Week*, observes that -

“The Jewish and astrological weeks evolved quite independently of one another. However, given the coincidence of their identical length, it was only a matter of time before some permanent correspondence between particular Jewish days and particular planetary days would be made. A permanent correspondence between the Sabbath and “the day of Saturn” was thus established...[some time] later than the first century of the present era, Jews even came to name the planet Saturn Shabtaj, after the original Hebrew name of the Sabbath, Shabbath.” (New York: The Free Press, 1985. P. 17).

Why all the support for the Jewish “saturday” if this is just propaganda? There was nothing subtle about the Jew’s adoption of a counterfeit Sabbath; it is a well documented fact. We do not have to sneak around to present facts. Only those with guile in their mouths need to be subtle.

The author then concludes his treatise by making the following appeal to his readers:

“Can I say to you, ‘BEWARE OF THE TRADITIONS OF MEN’? Yahshua warned the people of His day concerning the traditions of men. I personally believe that the Lunar Sabbath was primarily being observed during Messiah’s day and that the seven day circle (known as the ‘week’) was instituted by man after the time of Messiah. CAUTION: If it is a widely accepted and celebrated holiday or tradition in this world today, I’d caution, BEWARE.”⁹

With this commentary, the author joins the previously quoted lunar sabbatarian in lumping the weekly (Saturday) Sabbath in with the “traditions of men.” **[Correctly so, it appears, to those with ears to hear.]** Even though those who observe the weekly Sabbath on Saturday are considerably fewer in number than those who worship on Sunday, apparently their numbers are still “too high” in the opinion of the author just quoted, and this consequently serves as a “red flag” indicating that the “true Sabbath” cannot fall on a Saturday each week. If the weekly (Saturday) Sabbath as handed down to us by Judaism is truly a “tradition of men,” then certainly we need to examine this issue very closely and reevaluate our decision to set aside that day for rest and worship. **[They can start by examining the quotes from the Jews above and the scholars who are “in the know”.]** On the other hand, if the day blessed by Yahweh can be shown as being the very day handed down to us by Judaism, then it is most certainly *not* a “tradition of men,” and those who promote such an agenda are themselves guilty of subverting Yahweh’s Word, as well as profaning the very day He blessed at Creation.

Regarding the sentence I underlined above: I totally agree. Bro. Acheson, here’s your chance to shine.

1. Where does it say in Scripture that saturday is the Sabbath?
2. Where does it say in Scripture that the Sabbath is every seven days in an unbroken cycle?

Answer these two simple questions and this issue of a Lunar Sabbath goes away. Simple as that. There will be more questions later, but answer these two and this debate is over.

Although the author of the above commentary uses the power of persuasion in an attempt to sway the reader into believing that the “Saturday Sabbath” is not the true Sabbath of Yahweh, he rightly proceeds to challenge his readers to even question his writings, which is commendable. Nevertheless, the appeal to the senses has been made: If you observe something being practiced by large numbers of people, deception “must” be involved. Of course, the same logic employed by the author could be directed at those who believe in a Creator. Since nearly all Bible believers believe in a Creator, this should arouse our suspicions, at least if we pursue the logic he promotes.

And aren't the Achesons trying to use their powers of persuasion to try to sway us into believing that saturday is the Sabbath? Is this not a debate? Is that not what one does during a debate?

Now, since you did not include the evidence of the authors you quoted (rather, you just nit-picked their manner of introducing their evidence), I have taken the liberty of submitting it to you and all of our readers. I would like to see the readers vote as to who has presented the most supportive evidence up to this point. Bro. Larry, telling us we are wrong is not going to cut it. Show us in Scripture.

We suggest that, instead of focusing any attention on *reverse numbers logic*, all of us should simply focus our attention on the truth of Yahweh's Word, using it as our ultimate guide. His **Word** should be our “measuring stick,” not the numbers of people found to be practicing a certain belief. The Apostle Paul admonished the Thessalonian believers to “prove all things,” holding fast to that which is good. We believe he would give us that same advice today. Furthermore, when historical evidence aligns with the “measuring stick” of Scripture, the truth of the matter is confirmed.

I could not have said it better myself. When will the Achesons put this into practice? I promise you that I will provide even more historical evidence for the lunar Sabbath that aligns with Scripture.

3. The Sabbath Observed by the Messiah

As quoted earlier, many the *Lunar Sabbath* proponents believe the Messiah recognized and observed the “Lunar Sabbaths” as opposed to the “Saturday Sabbath.” However, they do not produce any evidence supporting this belief. Indeed, it would seem that they do not produce evidence because there isn't any. ...

Pardon me? I think this (below) looks like evidence. And I'm quite certain the authors quoted above offered similar evidence. The Achesons just did not have the courtesy of sharing it with their readers so THEY could decide whether there was any evidence or not.

Every weekly Sabbath in Scripture that can be date identified falls on either the 8th, 15th, 22nd or 29th day of the month, without exception. This includes the New Testament. Every Sabbath observed by the man from Galilee, his disciples and later the apostles, that can be date identified also fall on the 8th, 15th, 22nd or 29th days of the month.

Here are 4 examples:

1. John 7:2 to John 9:14. You can read the whole narrative; here is a short commentary...

7:37 – Jesus spoke during the last great day (John 7:2 says this was the feast of Tabernacles.)

7:43-53 – There was contention between the people and the religious authorities. After which every one went home.

8:1 – Jesus went to the Mount of Olives.

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

15 16 17 18 19 20 21

The EIGHTH day was a holy convocation, a day added to the seven day feast. The eighth day would be the 22nd day of the seventh month. Let's see what Scripture calls the day after the last day of the feast. Watch now...

8:2 – The next day (the 22nd of the month), Jesus returned to the temple. (Why? We shall soon see...) There, another lengthy debate took place...

8:59 – ...After which Jesus was nearly stoned, but he passed through...

9:1 – as Jesus left the temple, he passed by a blind man....read **John 9:14**:

Now it was the Sabbath when Jesus made the clay and opened his eyes.

Jesus returned to the temple because it was the Sabbath. The last day of the SEVEN day feast is the 21st of the seventh month. The eighth day was the day AFTER the last great day. This proves that the 22nd day of the 7th month was and is the weekly Sabbath, just like it says in **Leviticus 23**. A weekly Sabbath, not an annual Sabbath. And Jesus attested to this fact--without protest, I might add.

Jesus, his disciples and all of Israel observed this Sabbath, not as part of the seven day feast, but as the EIGHTH day. The "eighth day" is used as a Hebrew idiom for the weekly Sabbath in some instances in Scripture.

What is complicated about this? It is merely reading the verses and using simple addition.

2. This example also begins in John. *Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.* John 12:1

Six days before Passover (Passover being the 14th day of the month) counting six days from the 14th day of the month brings us to the 8th day of the month. Here is one author's observation of this segment of time...

"The Saviour had reached Bethany only six days before the Passover, and according to his custom* had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city spread the tidings that he was on his way to Jerusalem, and that he would rest over the Sabbath at Bethany." *The Desire of Ages, chapter 62, The Feast at Simon's House, P. 557.*

** And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Luke 4:16*

If you want to disregard this one due to the quote, I withdraw it as evidence. The other three remain.

3. Abib 15 (the day after the crucifixion) was the weekly Sabbath (an high day—John 19:31). Interestingly, if you count backward by seven from the Roman calendar in use today to the year of the crucifixion, the Abib 15 Sabbath would have been what we now call tuesday, not satyrday.

In the fourteenth *day* of the first month at even *is* YHWH's passover. **Leviticus 23:5**

And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Luke 23:54-56

Looks like this...

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

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. Luke 24:1

The first day of the week being the 16th day of the month, the day after the Sabbath, meaning that the 15th was the weekly Sabbath, not just an annual Sabbath, which is exactly what “high day” signifies.

Jesus kept the Sabbath of the Fourth Commandment counting from the new moon, (calendar presented above), the Sabbaths falling on the 8th, 15th 22nd and the 29th days of the lunar month.

4. Acts 20:5-7. Paul took five days to get to Troas after the last day of Unleavened Bread, which is Abib 21. So he arrived on the 26th day of Abib then stayed 7 days. We know that Passover is on the 6th day of the Israelite week, followed by the 15th (the weekly Sabbath and first day of Unleavened Bread). This passage is a stumbling block for those who cling to the Gregorian calendar because there is no way to “create” or force the end of the 7 day stay to fall on the first day of the week successfully. We don't force anything; we accept it for what it says.

Please read Acts 20:5-7 and put these dates on the calendar.

These going before tarried for us at Troas.

And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:5-7

Here is a **Gregorian calendar format** with Abib 14 and Abib 15 in the appropriate places...

						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

Paul could have left on the evening of the 21st (said he left after the days of Unleavened Bread) but he could have left after the Sabbath (the 22nd). All that is necessary is for him to arrive in Troas 5 days after the last day of UB. The number of travel days is not mentioned, and not necessary to know. Unleavened Bread is over on the 21st “day” of the first month. He arrived at Troas 5 days after Unleavened Bread (arriving on the 26th of Abib). And at Troas they abode 7 days (26-27-28-29-30-1-2) and he preached until midnight on the last night of his stay, departing on the morrow (the 3rd).

Is the 2nd of the month (above) the first day of the week? No, it is the 3rd day of the week.

So, since that little exercise disproved their counterfeit Gregorian calendar model, some try to manipulate the calendar so Paul CAN leave on the first day of the week. Here is what THAT calendar model looks like...

				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		

They say that Passover (Abib 14) must have taken place on a wednesday, forcing the weekly Sabbath to take place on the 17th. Now when Paul leaves on the evening of the 21st, arriving in Troas in 5 days (Abib 26), and abodes there 7 days, (26-27-28-29-30-1-2) ready to depart on the morrow, the night he preached was actually the first day of the week (at least on this calendar). Do you spot the problem? It is highlighted in red (Abib 10 and the first day of the next month). New moon days are NOT Sabbaths.

Do you remember what happened on Abib 10? The 10th day of Abib (the day to set aside the Passover Lamb) is a work day. Abib 10 floats around on the Roman calendar. Look above. By forcing the calendar to say what they “believe”, they force Abib 17 to be the Sabbath that month. If the 17th is the Sabbath, so is the 10th, but the 10th is a commanded work day.

The 14th day of Abib is always the preparation day for first day of Unleavened Bread. **Matt. 27:62, Mark 15:42, Luke 23:54--24:1, John 19:14, 31, 42—John 20:1.** Abib 14 floats on our calendar. The fact is that the 10th, 14th and 16th of Abib are, without exception, commanded work days. The barley could be harvested on the 16th after the Wave Sheaf had been offered, **Leviticus 23:9-14.**

Abib 10, 14 and 16 all float on the Roman calendar. If there is a continuous 7 day cycle, every few years either the 10th, 14th, and 16th will fall on a satyrday. Evidence: Abib 10 fell on a satyrday in 2003. The 14th fell on satyrday in 2004 and 2008. Abib 16 fell on satyrday in 2002, 2006 and 2009. There is no legislation provided to do these tasks a day early or late, these work dates are fixed. And YHWH never has Israel do commerce or work on a rest day. He is not the Author of confusion.

Isn't it interesting how the Father maneuvered His commanded work days in such a fashion that they would totally disrupt and destroy all the calendars of apostate man? So, would you like to see how Abib 15 CAN be the Sabbath and Paul CAN preach on the first day of the week? No problem...

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	

The black numbers represent the 6 working days. In blue, the new moon days are a third category of day (not Sabbaths or extended Sabbaths). They do not count against the week (JUST like Ezekiel 46:1 says), and Passover (Abib 14) can be the preparation day for the Sabbath of Abib 15, the first day of Unleavened Bread, and Paul can be in Troas for 7 days and preach on the first day of the week, ready to depart on the morrow. Unleavened Bread is over on the 21st "day" of the first month. Paul arrived at Troas in 5 days (arriving on the 26th of Abib). And at Troas they abode 7 days (26-27-28-29-30-1-2) and he preached until midnight on the last night of his stay, departing on the morrow (the 3rd).

... The evidence we have seen supports believing that the Messiah observed the weekly Sabbath on the day commonly known as Saturday. Consider the following evidence:

1) From time immemorial, Jews have always recognized the Sabbath as falling on the day known as Saturday. [There are quite a few quotes on pages 12-14 that dispute this. The Jews have only been around for 1100-1300 years. Saturday has only been the 7th day of the week for 1700 years. Hardly time immemorial, in fact both came into existence AFTER the NT was written. I wonder if Bro. Larry can present any evidence to the contrary?] In fact, one of the most universally known terms existing in ancient and **modern languages** is the word "Sabbath" and its variants. Forms of this word have been discovered in over a hundred languages, all the way from Africa to eastern Russia, and in every single case the term is used to designate the seventh day of the week, the day corresponding to our Saturday.¹⁰ Here are just a few examples:

<i>Language</i>	<i>English Transliteration</i>
Coptic (Egypt)	pi sabbaton ("the Sabbath")
Tamashek (Atlas Mountains, Africa)	a-hal es-sabt ("the Sabbath")
Hausa (Central Africa)	assebatu ("the Sabbath")
Hindustani (Muhammadan and Hindu, India)	shamba ("Sabbath")
Kurdish (Kurdistan)	shamba ("Sabbath")
Georgian (Caucasus)	shabti ("Sabbath")

Malayan (Malaya, Sumatra)	hari sabtu (“day Sabbath”)
Osmanlian (Turkey)	yom-es-sabt (“day of the Sabbath”)
Kanzani-Tartar (east Russia)	subbota (“Sabbath”)

As illustrated by the chart above, ancient languages have preserved both the intrinsic meaning and pronunciation of the original word for “Sabbath.” As George A. Main concludes, “The fact that words in the original languages used to designate the seventh day of the week as the ‘Sabbath’ continued to be very similar while other words were so changed over time that they became unintelligible to people of other language groups, is ample proof that the Sabbath and the words used to designate the seventh day of the week as the ‘Sabbath day’ date back to Creation. This is in complete harmony with the Biblical record found in Genesis 2:1-3.”¹¹

See underlined above. What do modern languages have to do with ancient truths, ancient languages? There are 106 languages, to be exact, that use some form of Sabbath for saturday, the 7th day of the Gregorian calendar. This is so weak it boggles my mind. There are 10,000 languages and dialects in the world today (plus the many old and lost ancient languages from yesteryear). That means that one tenth of one percent of languages call saturday the Sabbath (or the equivalent). Israel has been scattered to the four corners of the earth since 70 A.D. They apparently did not do a very good job of educating the masses. Truth be told, the word Saturday for the seventh day only goes back as far as 321 A.D. and no further as it was the first day of the week prior to that time. Constantine changed it from the first day to the seventh day when venerating the sun.

No doubt, some nations and languages picked this up and called saturday “sabbath” or the like, but it is out of tradition, certainly not a command of Scripture.

2) If it is true, as proponents of the *Lunar Sabbath* theory assert, that the Jews of the Messiah’s day observed the Lunar Sabbath, this begs the question of exactly “when” the change to the current “Saturday Sabbath” was instituted and how those who imposed such a change were able to effectively spread its effects on such a global basis. In spite of the attempts of *Lunar Sabbath* supporters to produce historical documentation of such a change, we have yet to see a single reference validating how and when it occurred, not to mention how this change was successfully imposed upon the Jewish people. Indeed, the evidence is overwhelming that, since antiquity, all Jews everywhere have only recognized the “Saturday Sabbath.” **[1700 years is hardly antiquity.]** Consider what would have had to have occurred for Jews to have “lost track” of the correct timing of the Sabbath:

What would have had to have occurred? Easy. YHWH occurred, that’s what. See **Lamentations 2:6**. When the Father causes you to forget something, you will have forgotten indeed.

I am quite certain that the Acheson’s statement above is not entirely true. We Lunar Sabbath keepers just LOVE to show folks our evidence. And while the Acheson’s have withheld the evidence proving their position, I shall not. This calendar change was not imposed upon the Jews. The change took place long before their existence. You see, no one can give an exact date, but they can give you an estimate. What is certain is that a calendar change DID occur. [NOTE: The men quoted below, unknowingly, do not distinguish between Jew and Israelite either. Please make the distinction yourself.]

In the article *Shawui Sabbath: Ancient Sabbath Observance*, the author asks these questions --

“But what of Gentile Christians? Did this early break-off of true Nazarene[s]...also observe a Sabbath cycle? Early historical records clearly confirm that very early Gentile Christians also kept the same [lunar] Sabbath Calendar as the...Nazarenes. This practice was first changed by [Pope] Sixtus in 126 A.D. and later officially changed by a royal Roman decree from the emperor Constantine. Observance of the Sabbath day was made illegal and observance of a “Sunday” of a fixed week was made mandatory for all except farmers. Previous to this time the Roman Saturday was the first day of the Roman week. The veneration of the Sun in the second century A.D. began to pressure Roman culture to change the first day of their week from Saturday to Sunday. (Had the Jews been observing this same Roman calendar at this early date, as some maintain, then their seventh day Sabbath would have been on Friday which was the traditional seventh day of this Roman calendar during the first century A.D.).

“‘The groundwork for this supplanting of the true calendar’, suggests the ancient historian Iranaeus, ‘began in Rome with a Bishop Sixtus (c.a. 116-c.a.126).’ According to Iranaeus, “Sixtus was the first to celebrate a Sunday Easter in Rome instead of the traditional Nisan 15 [full moon] date on the lunar calendar. This change from the luni-solar to a fixed solar calendar occurred in Rome during the repressive measures which were enacted against ALL Jewish customs and practices, including the lunar calendar, during the reign of Emperor Hadrian. With the fall of the Nazarene headquarters...at Jerusalem, this new Roman calendar quickly spread throughout ‘Christendom.’ This new calendar not only replaced yearly festival dates such as Passover, but it also revamped the concept of the week and its seventh day.

“The [lunar]...calendar was used by ALL the original disciples of Yeshua...This original Nazarene lunar-solar calendar was supplanted by a Roman “planetary week” and calendar in 135 C.E. -- when the ‘Bishops of the Circumcision’ (i.e. legitimate Nazarene successors to Yeshua) *were displaced from Jerusalem.* This began a three hundred year controversy concerning the true calendar and correct Sabbath.” End quote

“This [calendar] controversy arose after the exodus of the bishops of the circumcision and has continued until our time” (*Epiphanius*, HE 4.6.4).

In the years following Clement of Alexandria’s time (150-215 A.D.), an ominous change started to take place that was to radically change the concept of the Sabbath. “This intimate connection,” records the *Encyclopedia Biblica*, “between the week and the month was soon dissolved. It is certain that the week soon followed a development of its own, and it became the custom -- without paying any regard to the days of the month (i.e. the lunar month).” (The MacMillan Company, 1899. P. 5290).

Hutton Webster points out that “the early Christians had at first adopted the [Hebrew] seven-day week with its numbered weekdays, but by the close of the third century A.D. this began to give way to the planetary week; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests to the growing influence of astrological speculations introduced by converts from paganism” (*Rest Days: A Study in Early Law and Morality*. New York: The MacMillan Company, 1916. P. 220).

It should be noted that the oldest dated Christian inscription to employ a planetary designation belongs to the year 269 A.D. (*Inscriptiones Christianae urbis Romae*, ed. De Rossi, 1861, i, No. 1).

Survey said!! Somewhere between 126 and the 3rd or 4th century A.D.

Can you imagine all Jews, in every corner of the earth, awakening one day and forgetting what “day” it was? This is what those who promote *Lunar Sabbaths* must believe. They must believe that, between the year 70 CE and the Middle Ages, all Jews lost track of the “true Sabbath,” and instead embraced a “false Saturday Sabbath.” When and how did this change occur? Where is the documentation of this event or decree? Why is history silent regarding this “change”? These are questions that have not been successfully answered by *Lunar Sabbath* proponents. If indeed there was a transition from *Lunar Sabbath* observance to *Saturday Sabbath* observance, we should expect to find traces of cultures that continue a system of torah based *Lunar Sabbath* observance in spite of the apparent “change” that was made on not only a sweeping, global basis, but on a *secret basis* as well. [all emphasis mine]

History is not silent. Documented above.

To the law [Torah] and the testimony [of the prophets], if it speaks not according to this word, it is because there is no light in it. Isaiah 8:20.

According to Jeremiah (author of **Lamentations 2:6**), the Israelites did just EXACTLY that, forgot in mass. Jeremiah was a prophet. His testimony trumps the Acheson’s disbelief.

This mass “forgetting” was not permanent. And Israel’s calendar issues were not a secret. Amos and Stephen pointed out Israel’s star-god they made for themselves (see p. 8). When Israel was in apostasy, YHWH always raised up a prophet to restore Torah. **Jeremiah 31:35-36** records just how important the ordinances of the moon and stars are to YHWH. The Creator is only going to return for Israelites (either blood or by adoption). Both the OT and NT make this crystal clear.

Thus saith YHWH, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; YHWH of hosts is His name:

If those ordinances [of the moon and stars] depart from before Me, saith YHWH, then the seed of Israel also shall cease from being a nation before Me forever.

If the ordinances of the moon and stars depart from before YHWH, are forgotten entirely, YHWH is not coming back because Israel shall cease from being a nation before YHWH. **Forever.** The ordinances of the moon are pretty important, don’t you think?

In fact, despite the already sparse **[He didn’t really say “sparse” did he?]** historical evidence produced by supporters of the *Lunar Sabbaths*, they believe there is additional evidence that will surface and that key historical evidence has been destroyed:

“I might also add that I believe more historical information will be forthcoming but I also believe that much historical proof of a lunar reckoning has been destroyed to hide the truth and further the deceitful schemes Satan has devised many ways to keep us from walking Yahweh’s way of truth and light.” ¹²

Again, for us to rationally believe that the “true Sabbath has been lost” by Judaism, we need an official, documented record of the change. The attempts we have seen to this point prove nothing of the sort. **[Hmm. Sounds like that wicked generation who demanded a sign.]**

I am happy to deliver the documentation the Achesons SAY they wish to see, but hoped we could not produce. Time will tell how truly interested they are in seeing this evidence.

4. The Timing of Yeshua's Death and Resurrection

We have shown that normative Jewish practice and belief before, during and after Yeshua's earthly ministry is not in harmony with the beliefs of those who observe *Lunar Sabbaths*. **[When? All Bro. Larry has shown is that modern Jewry is in disharmony with the Lunar Sabbath.]** Those who study the narrative pertaining to Yeshua's death, burial and resurrection will notice that the timing of these events, as recorded by the authors of the Messianic accounts, demonstrates that they did not observe *Lunar Sabbaths*. Yeshua, as every scholarly reference we have consulted agrees, was killed on the day of Passover, Abib 14. The day following Passover, Abib 15, is a special Sabbath day, the first day of the Feast of Unleavened Bread. If you are familiar with this account, you may recall that the Jews hastened to have the bodies removed from the stakes before the onset of this special Sabbath day (John 19:31).

The Achesons wrote that these two are not in harmony (underlined above). And ink on the page, they are right, but where is their PROOF that these things are not in harmony? They have not given evidence for a single satyrday Sabbath or disproved the lunar Sabbath; they have merely repeated the tradition of the Jews, as if that is the end of the discussion. On page 18 it has been shown that the timing of the crucifixion matches the lunar Sabbath to the letter.

There is not a single scholar I know who believes that Abib 15 was not the weekly Sabbath. John 19:31 says it was a high Sabbath which means that the day in question was an annual Sabbath, but the first use of Sabbath in John 19:31 has already shown it was the weekly Sabbath.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day,⁴⁵²¹ (for that Sabbath⁴⁵²¹ day was a high day.)³¹⁷³ besought Pilate that their legs might be broken, and that they might be taken away.

Matthew 12:1, Mark 1:21, Luke 4:16 and John 5:9 (et al). The word Sabbath is used 50 times in the 4 gospels, 49 of which are speaking of the weekly Sabbath (G 4521), one referring to the day "before" the Sabbath (G4315) in Mark 15:42. Luke 23:54-56 says that the day was preparation day, and the day following was the WEEKLY Sabbath (**G4521—which is the Greek equivalent to H7676**).

Read the statute, **Deuteronomy 21:22-23**. It wasn't because it was the Sabbath that they hastened to take the bodies down. The statute reads that no man should hang over night (any night). This is not Sabbath legislation.

Three days and three nights later, Yeshua rose from the dead, and the following morning was the first day of the week (Luke 24:1-7).

The Achesons do err, not knowing the NT. And just how does one stay in the grave for three days and three nights if he was killed on preparation day (for the weekly Sabbath-John 19:31), rested on the grave on the Sabbath, and rose on the first day of the week? That is only 2 nights and parts of 2 days.

The fact that Yeshua rose prior to the first day of the week refutes the teaching of those who promote the *Lunar Sabbath* theology. You see, for those who observe *Lunar Sabbaths*, Abib 15 is not only a “high day Sabbath,” it is *also* a weekly Sabbath day. Their dilemma thus consists of explaining how Yeshua was killed on the sixth day of the week (i.e., the day prior to their weekly Sabbath reckoning), and then, three days and three nights later, He rose from the dead just prior to the first day of the week. If Abib 14 was the sixth day of the week, three days and three nights later brings us to Abib 17, which is the second day of the week, and the following morning, when the women went to the tomb, would have been the *third day* of the week, not the first day as recorded in the Messianic accounts. In order to make the Bible account “fit” their theology, *Lunar Sabbath* proponents come up with some pretty confusing explanations. For example, one man is on record as explaining that Yeshua could not have been killed on Abib 14. According to him, Yeshua was slain on Abib 13. We’re not sure how such a belief helps to solidify his position, but we’re sure he has it all worked out.

Mark 15:42, Luke 23:53 and John 19:31 CALLS the day after the crucifixion the WEEKLY Sabbath. Matthew 28:1 and Mark 16:1 says that the WEEKLY Sabbath was day before the resurrection. Ladies and gentlemen, that means that only three days are on this timeline. Abib 14, Abib 15 and Abib 16. Period. Only John 19:31 calls it a high Sabbath. The fact that it was a high day proves that it was a weekly Sabbath as well as the annual Sabbath. We do not have to force the text to say anything.

Three days later (than Abib 14) would indeed mean something else altogether as pointed out above.

	1 day later	2 days later	3 days later
Abib 14	Abib 15	Abib 16	Abib 17

The problem is, that this is not what any of the gospel writers or speakers understood when considering these three days. The New Testament does not say he rose THREE days later. Every single author who commented on this segment of time reveals that they expected him to rise on the third day, not three days later. Matthew 16:21, 20:19, 27:64, Mark 9:31, 10:34, Luke 9:22, 24:7, 24:21, et al.

1 st	2 nd	3 rd	
Abib 14,	Abib 15	Abib 16	Clearly, the Achesons chose the wrong date/solution.

When Bro. Larry steps outside what is written, I’m going to hold his feet to the fire. There is only confusion when one does not let the record speak for itself. It is not the fault of the Lunar Sabbath message that there are some who believe it who cannot very well support their faith or who add some half baked rendering to the texts. The texts should stand by themselves without commentary.

Still another proponent of *Lunar Sabbaths*, aware of the difficulty posed by the time frame surrounding Yeshua’s death and resurrection, argues that “first day of the week” in Matthew 28:1 doesn’t really *mean* “first day of the week.” Here is a portion of his commentary:

“This phrase [‘first day of the week’] always occurs during a time known to the Hebrews as ‘the counting of the omer.’ In other words, we believe *mia ton sabbaton* means ‘early in week ONE of the counting of the omer - the counting of shabuwas (weeks/sabbaths).”¹³

There IS no difficulty with the timeline surrounding this man’s death. The only difficulty is that the Achesons force a resurrection three days later (rather than one on the third day), and then strain their own faith (as well as ours) with a false premise.

In a literal sense, Bro. Larry is correct. The text does not say “first day of the week”. It means first day of the count to the omer, but this shouldn’t make him too smug since we are commanded to count Sabbath’s complete (complete weeks). What day do he suppose would be the first day of this week long count? It has to be the first day of the week otherwise it is not a complete week (Sabbath complete). Does he really think no one would find out this deception? The Father saw all this garbage coming and wrote it plain for anyone who wanted to know the truth. The ignorance of the Achesons is a surprise. **NOTE:** Ignorance means lack of knowledge, not stupidity. Ignorance can be repaired via knowledge; stupidity is forever. We are all watching to see whether knowledge sticks or bounces off.

Of course, those who promote *Lunar Sabbaths* are left to believe there are many mistranslations and distortions in Scripture, and that these errors are all a part of the “great conspiracy” to subvert Yahweh’s Word. **[Yahweh is the GREEK rendering of the Father’s Hebrew Name, not Hebrew.]**

Indeed, there are many mistranslations and distortions that have been perpetrated on Yahweh’s Word. However, in nearly every case, the corruption can be traced and the proper translation can be confirmed by either checking out the original text or by comparing other texts for accuracy. In the case of Matthew 28:1, it is interesting that both Aramaic and Hebrew texts support the Greek rendering “first day of the week.” Notice the rendering of Matthew 28:1 as translated from the Aramaic:

Sure, there are errors in Scripture, but none of them affect the Creation Calendar. The only weekly Sabbaths found in either the OT or the NT are found on the 8th, 15th, 22nd and 29th days of the month, without exception. All our evidence is consistent within itself, so the burden is on the Achesons and all other naysayers to produce a single shred of evidence to the contrary.

*In the evening of the Sabbath, when the first day of the week began to dawn, there came Mary of Magdala and the other Mary to see the tomb.*¹⁴

As this text reveals, Yeshua had already risen before the first day of the week began, thus fulfilling perfectly the “three days and three nights” prophecy He gave concerning Himself (Matt 12:40). He could not have fulfilled this prophecy if He had been put to death on the sixth day of the week.

John 20:1. It was in the twilight period just before dawn, while it was yet dark (G4653--meaning dimness or obscurity, but not black of night). It had already begun to dawn. Night is the absence of light (see **Genesis 1:3-5**). Beginning to dawn means there was at least faint light on the eastern horizon, so this segment belonged to the day, the FIRST day of the (first week) count to the omer.

5. Do “Three Days and Three Nights” Mean Three Days and Three Nights?

Yes 3 days and 3 nights, means 3 days and 3 nights. We are not that ignorant. This particular issue is so completely irrelevant it would be funny if it were not so utterly, utterly sad. First of all, Lunar Sabbath detractors do not understand the Lunar Sabbath message/doctrine. Secondly, some of the detractors then TRY to dislodge this message from the brains of Lunar Sabbath believers by using a passage that is taken completely out of context. So they are contriving to steal our faith by smoke and mirrors, not with any REAL evidence from this particular passage in question.

If you doubt my words, just watch.

As we have already outlined, part of the difficulty in addressing the Lunar Sabbath teaching is the fact that each lunar sabbatarian seems to have his own unique belief system that enables his view to fit within the parameters of his Biblical perspective. As soon as we address one view, demonstrating that it lacks the support of Scripture and history, we learn that a certain lunar sabbatarian never believed that particular method in the first place. **[This is true of any doctrine.]** We are then met with another aspect that, unless it is addressed, serves to “clinch” that particular lunar sabbatarian’s position. Having already dealt with a lunar sabbatarian’s argument that “first day of the week doesn’t really mean first day of the week,” we were later introduced to yet another lunar sabbatarian who teaches that the expression “three days and three nights” doesn’t really *mean* three days and three nights. **[It does mean three days and three nights, but it does NOT mean in the grave as the Acheson’s want you to believe.]** This is what occurred at a lunar sabbatarian’s presentation that we once attended. Having already been exposed to the one perspective involving a lunar sabbatarian’s interpretation of “first day of the week,” we had no idea that we would later encounter yet other lunar sabbatarians who *agree* with our interpretation of “first day of the week,” but *disagree* with our interpretation of “three days and three nights! **[I am a Lunar Sabbath proponent and I agree with BOTH points, but question the Acheson’s ability to discern and will expose their argument as fraudulent momentarily.]** Of course, it is important for this particular lunar sabbatarian to believe that the expression “three days and three nights” doesn’t really mean three days and three nights because, if it did, this would destroy his belief that the Jews of the Messiah’s day were observing *Lunar Sabbaths*. You see, three days and three nights from the sixth day of week, which they believe marks the day of the crucifixion, brings us to the second day of the week. Since this particular lunar sabbatarian believes the Messiah had resurrected before the first day of the week, he is left to believe that “three days and three nights” must simply be an idiomatic expression that “really” means “parts of three days.”

An idiom is a figure of speech. Third day means on the third day, so there should be no problem discerning what was meant when they gave their own definition to the expected timeline of events.

In fact, in a booklet distributed by one such individual, we read the following conclusion:

“Now, can 3 days and 3 nights be a period of exactly 72 hours? Of course it can, especially in our modern day reckoning of time. The fact is this though; if the phrase in Matthew 12:40 refers to the Messiah’s entombment, **then it cannot be literal seeing it would contradict everything else the gospels have to say concerning the matter. May I point out once again... the text says absolutely *nothing* of 72 hours.**”¹⁵ (Emphasis his)

I’m sorry the Acheson’s are more worried about our misunderstandings of the texts than what the texts actually SAY. I know and respect Bro. Matthew, the author of this quote, but I have to agree with the Acheson’s. Three days and three nights must be taken literally. It is not an idiomatic statement. However, Bro. Matthew DID qualify his statement (something the Acheson’s chose to ignore); he said **“IF** the phrase in Matthew 12:40 refers to the Messiah’s entombment” it cannot be taken literally, and here Bro. Matthew is correct. **IF.** In fact, Matthew 12:40 says nothing about an entombment. That entanglement is added to the text by nay-sayers, the Acheson’s and others like them.

In Matthew 12, we read that the scribes and Pharisees wanted to see a “sign” from Yeshua. In verses 39-40 He replied, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

The question arises as to whether or not the Messiah meant what He said in the above passage. Certain lunar sabbatarians, as noted above, believe He did *not* mean what He said, or as they would prefer to word it, “He was only speaking figuratively.” Certainly if we are to understand the Messiah’s words literally, He was indeed uttering an exact prophecy concerning the length of time He would be in the tomb. Either Yeshua meant what He said or He didn’t.

He meant what he said, the problem is Bro. Larry does not know what he meant, then he uses this as a club against lunar Sabbatarians when he is misapplying Jesus’ words, disqualifying his use of this passage!

I underlined a segment of his paragraph above. He wants us to use Jesus’ words literally? OK, I’m going to hold him to it. He will soon wish he had never brought this up. I have four more nails for this coffin. Bro. Larry, answer these 4 points or make sure you are not in it when I’m done.

Lunar Sabbath proponents point to such verses as Luke 9:22, where Yeshua said, “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.” Lunar sabbatarians believe that verses such as Luke 9:22 cancel out the literal “three days and three nights” prophecy spoken in Matthew 12:40. In other words, since the prophecy of Matthew 12:40 *only appears once*, whereas there are several instances of the mentioning of “the third day,” a literal interpretation of Matthew 12:40 is to be avoided.

I won’t avoid it at all. It does cancel out the Achesons’ misunderstanding of Matthew 12:40. They ALL expected AND said he would rise “on the third day”. I’m using the original authors’ words (see evidence listed above), not mine. And Bro. Larry, you do err (with intent to deceive), not knowing the New Testament. This “prophecy” as you call it is also recorded in Luke 11 and it is this second witness that totally undoes your interpretation of Matthew 12.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. Luke 11:29-32

Notice Luke does not mention the three days and three nights. He’s not withholding information; it had nothing to do with Jesus’ sign to the evil generation of his day so he did not include it. Jesus said it, but it had nothing to do with his death, burial and resurrection as Bro. Larry interprets the passage.

Nail 1: 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? 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 or examined the evidence, Nineveh is about 600 miles from the shore where Jonah was vomited out on the beach. There is no evidence in his book of his retelling of this tale in Nineveh, so the Ninevites had no knowledge of it. How could it be a sign for the Ninevites when they knew nothing of it? What was the **ONLY** sign Jesus gave to the scribes and Pharisees? The same one Jonah gave Nineveh. Repent or die. There is always perfect harmony in the truth.

This reasoning reminds me of the ridicule a certain man named Jim directed at me during my first year of Sabbathkeeping several years ago. We exchanged a few letters in which each of us presented our positions pertaining to the issue of whether or not the fourth commandment is still in effect. Of course, he was persuaded that the Sabbath is “Old Covenant” and was “nailed to the cross” at Calvary. At one point in our exchange I explained that in Matthew 24:20 the Messiah uttered a prophecy concerning the impending destruction of Jerusalem and of how He instructed His followers to pray that their flight not be on the Sabbath day. This was a prophecy of an event that was to transpire nearly forty years from the moment it was prophesied. A part of that prophecy included Yeshua’s directive that His followers pray that their flight not take place on the Sabbath day, a clear example of how the Messiah never intended for anyone to believe that the Sabbath would be “done away” at His death, as He plainly knew that it would still be in force some forty years in the future.

Jim did not quite know how to respond to that oft-ignored verse, a verse so powerfully supportive of the ongoing preeminence of the fourth commandment. In his drive to deal with such a forceful prophetic statement upholding the permanence of the Sabbath commandment, Jim decided to focus on the fact that Yeshua is only recorded uttering this prophecy *once* in the four Messianic accounts. In other words, since this prophecy is only mentioned in the book of Matthew and *not* in any of the other three accounts, this must mean that its omission from the other books cancel it out! Here’s a portion of what he wrote:

“How’s come you and your group always quote Matthew 24:20 which deals with prophecy but never Mark 13 and Luke 21 which deal with the same prophecy? Of course, it is because Matthew has the word ‘Sabbath’ and the other two do not. People must not try to read more into Scripture than what is really there.”¹⁶

Jim’s point was this: Since the warning about praying that their flight be not on the Sabbath is only found in one passage of the Bible ... since it is omitted by the other Messianic Accounts ... this “must” mean that Yeshua “didn’t really mean what He said” in the account recorded by Matthew. Of course, no Bible student will ever come out and say, “He didn’t really mean what He said in that verse.” Instead, they will “beat around the bush,” or “dance around the issue,” putting forth their most valiant efforts to semi-eloquently express what they believe should be the proper understanding of the verse. **[And that is what the Achesons are doing regarding the Lunar Sabbath issue.]** In Jim’s case, he went on to write that Yeshua’s intended understanding was that the Jews, for a while (nearly forty years), would not “fully understand that the old Sabbath had been abolished.” According to Jim, “This verse is not saying Christians should be observing the Sabbath after Christ’s resurrection. The praying that the Jews’ flight might not be upon the Sabbath day referred only to their delay in leaving Jerusalem which the Sabbath would give them (in case they kept it as a holy rest).”¹⁷

In other words, anyone thinking that Yeshua’s reference to praying that their flights be not on the Sabbath day was a reference to the ongoing legitimacy of the fourth commandment, is mistaken! This is the approach of a man who chooses to reject the validity of the fourth commandment in this day and age.

I agree, this is bad exegesis, but this is circular reasoning on the part of the Achesons and has no bearing on the subject at hand. I can assure you that I am not the only Lunar Sabbatarian who knows his/her way around Scripture. We do not have to look at Scripture with one eye closed, standing on our head in order to see and understand the Creation Calendar.

Now let's go back to the booklet advocating Lunar Sabbath observance. Since the "three days and three nights" prophecy is only mentioned *once* ... since it is outnumbered by the phrase "on the third day" or "in three days," does this infer that Yeshua didn't really intend for His audience to understand that "three days and three nights" *means* "three days and three nights"? This is what some lunar sabbatarians insist as being true.

Indeed, it is true. The evidence proves it. Bro. Larry has done the same thing Jim has done. Each has to look at Matthew 12 with one eye closed, while standing on his head to come to this conclusion.

In response to those who conclude that we should not take Yeshua's words literally in Matthew 12:40, we believe it is fair to say that we can indeed harmonize the phrase "three days and three nights" with the other expressions. To begin with, the expression "after three days" can certainly be acknowledged as being synonymous with "three days and three nights." Three days are inclusive in each expression. "On the third day" is still inclusive of "three days and three nights." **[This is not true.]** For example, if the Messiah was crucified on a Wednesday, then the third day, or three days later, would be Saturday. **[Three days later would be saturday, the third day would be friday. See the example on page 25.]** On the other hand, if He was killed on the sixth day of the week (as proposed by lunar sabbatarians), "after three days" would be the second day of the week, which fails the test of His having risen before the first day of the week. Instead of attempting to force "on the third day" to cancel out a literal understanding of "three days and three nights," we suggest harmonizing the wording of each expression. Rather than teaching that expressions such as "on the third day" nullify the "three days and three nights" expression, we believe the "three days and three nights" expression fully brings out and enhances our understanding of the other expressions.

Nail 2: I suggest harmonizing "in the heart of the earth" with the "grave", if you can. This is the problem with the Achesons use of this passage, and their forcible use of their own understanding will be their undoing. Where does this passage say Jesus 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. 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**, **Psalms 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 Jesus 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 (and the answer has nothing to do with the Lunar Sabbath), 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 believe 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 a serious lack of studiousness. All one has to do is read Luke's account to get the proper bearing of the text in Matthew. They support each other, but Luke's account destroys the Achesons understanding of Matthew 12.

Furthermore, there is scholarly support for the understanding that the expression "three days and three nights" *must* be understood in its literal sense. Notice the commentary found in Appendix 144 of the *Companion Bible*:

"The fact that 'three days' is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning, just as it was when used of years. Three or any number of years was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah. But, when the number of 'nights' is stated as well as the number of 'days,' then the expression ceases to be an idiom, and becomes a literal statement of fact."¹⁸

Agreed, three days and three nights cannot be idiomatic, it must be literal.

As this reference reveals, when the number of "nights" is expressed in addition to the number of "days," the literal understanding is intended. When Yeshua framed the words "three days and three nights," that is exactly what He meant.

That is exactly right. But he did not mean grave/tomb. He did not SAY grave or tomb or even use an expression the MEANT grave or tomb. Bro. Larry, you insisted that we use his words literally, now I'm going to hold your feet to the fire.

Finally, the author of the booklet from which we quoted at the beginning of this section goes to great lengths to insist that Yeshua never intended for His audience to understand a *literal* 72 hour entombment. Is this true? No, it is not. **[Yes it is.]** The question, once again, becomes, "Do 'three days and three nights' really *mean* three days and three nights?" We believe that Yeshua fully understood the hours involved in such a time frame, as He plainly said, "Are there not twelve hours of daylight?" If we "do the math," we can easily discern that, indeed, Yeshua was referring to a full 72-hour interment.

6. Does "The Third Day Since These Things Were Done" Mean the Third Day Since Those Things Were Done?

Of course, now that we have gone to such lengths to establish that Yeshua meant what He said when He spoke of being in the “heart of the earth” for three days and three nights, **[I beg your pardon? They have done no such thing. All they have done is prove a literal three days and three nights. They have not addressed “in the heart of the earth” at all, nor will they unless they are honestly seeking truth because it destroys their premise.]** the opposition brings up the incident of Yeshua’s post-resurrection encounter with the two men on their way to Emmaus, as found in Luke 24:18-21:

¹⁷ And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

¹⁸ And the one of them, whose name was Cleopas, answering said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

¹⁹ And he said unto them, What things? And they said unto Him, Concerning Yeshua of Nazareth, which was a prophet mighty in deed and word before the Almighty and all the people:

²⁰ And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

²¹ But we trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done.

Upon quoting the above passage, the lunar sabbatarian, in his booklet, goes on to insist that the “third day since these things” refers to the third day since the act of the crucifixion. In other words, since the last event mentioned by Cleopas is the crucifixion, this must make it the starting point for the “three days since” expression. This means that the Sabbath would have been day one since “these things were done,” the first day of the week was day two since “these things were done,” and the second day of the week was “day three” since “these things were done.” As anyone can see, even the account of the men on the road to Emmaus disproves the lunar sabbatarian’s argument.

I fail to see how.

This passage is either referring to the third day (the one when Jesus would be raised) or the third day SINCE the crucifixion or resurrection (depending on one’s interpretation—either might be correct, and neither has any bearing on the lunar calendar). I’m leaning toward the former rather than the latter. The language is the same as used by Jesus and those who were interested or concerned with his resurrection on the “third day”. The word “since” does need to be reckoned with, and will be in a bit.

Notice how he defends his position in his booklet:

“There are many attempts to make ‘these things’ of verse 21 mean several things. **The verses in and of themselves tell us what ‘these things’ refer to. They refer to how, ‘...our rulers delivered him to be condemned to death, and... crucified him.’** The delivering up of the Messiah to death was done at the beginning of the 14th of Abib in the garden of Gethsemane by Judas, and the death took place in the afternoon of the 14th. The third day since these things were done was the 16th of Abib, and this fits perfectly with the verse at hand.” ¹⁹

The 16th is the third day (14-15-16). I believe it was the 16th of Abib when these men spoke.

As noted from the above commentary, the author believes that Abib 16 marks the “third day since” the afternoon of Abib 14. Is this true? No, it is not. It appears that perhaps he does not have the proper understanding of the definition of the word “since.” The word “since,” as defined by any good dictionary, denotes a time frame that is “Continuously throughout the time after (an event): *since* noon.”²⁰ Obviously, then, one day “since” the crucifixion, presuming it occurred on the sixth day of the week (in accordance with lunar sabbatarian belief), marks the afternoon of the Sabbath (Abib 15). Day two “since” the crucifixion marks the afternoon of the first day of the week (Abib 16). The “third day since these things were done,” by the parameters that he himself sets, brings him *not* to Abib 16, but to Abib 17. Again, since this particular lunar sabbatarian believes the Messiah rose prior to the first day of the week, he has effectively refuted his own argument.

If the Achesons insist that the day in question is the third day SINCE, or that it was 3 days AFTER the events in question, then it is true, these men were talking/walking on Abib 17 or 19 depending on whether you count from the crucifixion or the resurrection. This in no way affects the lunar calendar.

Nevertheless, how do those who, like us, who believe the Messiah was most likely crucified on a Wednesday, answer the lunar sabbatarian’s claim that Luke 24:21 refutes the “three days and three nights” interpretation? Well, as inferred by the above commentary, it all depends upon our understanding of what all “these things” entails. Do “these things” encompass the events leading up to the crucifixion ... in fact, terminating with that event? If so, then we do have a problem in trying to harmonize this particular text. If Wednesday was Abib 14, then Thursday was Abib 15, i.e., day one since “these things were done.” Friday was Abib 16, i.e., day two, Saturday was day three, and Sunday, the day on which the men made their way to Emmaus, was day four. Since Cleopas clearly identified that day as being the third day since “these things were done,” this leaves only one way for us to understand what Cleopas meant by “these things.” It must include not only the crucifixion, but also, by extension, the sealing of the tomb, which occurred on Abib 15. George Dellinger expresses this point in his booklet “The Truth About Matthew 12:40”:

“In Luke 24:21 Cleopas says: ‘ ... today is the third day since these things were done.’ In verse 46 Jesus says He was to rise the third day. These two statements are not to be confused, as they do not mean the same day. The statement by Christ is a statement concerning His third day resurrection. But the statement of Cleopas means something else.

“Some like to claim that since Cleopas says this was the third day, and since the day he made this statement was the Sunday after Christ’s suffering, it has to mean He rose on Sunday. But not at all. What did Cleopas mean by ‘these things’? He obviously meant the entire period of Christ’s passion. This period did not end until His enemies had His grave sealed on Thursday. Sunday was indeed the third day from Thursday and was the third day since all the things of His sufferings were done.”²¹

Nail 3: The Achesons have been implying that the crucifixion had to occur on a wednesday in order to fit their timeline. Now, FINALLY, they’ve said it. I have been waiting. In order to have Jesus in the tomb for three full days and be resurrected right before dawn on 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 14th to sunset on the 17th) when Scripture said it took place shortly before dawn on the first day of the week. (Matt. 28:1) 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 enough, if one counts backward by 7 using today's calendar, Passover fell on what we now call Tuesday. Close, but this proves the Lunar Calendar, not the Achesons conclusion. Look at this calendar model above. 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. It's one way to determine if it was a false prophecy or a false fulfillment. If he was buried at even (at sunset) on the 14th, then he was in the tomb for 3 nights and 3 days. Now, that's not what he said, is it? And in order for him to be the wavesheaf, he would have had to have been resurrected early on 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 17th, the seventh day, not at dawn the first day: 14th **n**, 15th **d/n**, 16th **d/n**, 17th **d** -- that's 3 nights and 3 days (in that order).

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

Nail 4: Every year, on the 10th 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 10th 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 Holy purchase. Commerce is commerce.

If the 17th was a weekly Sabbath, **so was the 10th**. The 17th is nowhere called a Sabbath, but the 10th IS a commanded work day, see **Exodus 12:3-6**. If you will read **Leviticus 23** you will find that the Passover is the 14th of Abib, the Sabbath is the following day, so the morning AFTER the Sabbath is Abib 16. Unless I've missed something somewhere, it is always best to make things line up with Torah. The resurrection took place on the 16th 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.

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 Jesus would have been raised at sunset on the 17th, 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.

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

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 during Noah's flood. 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 YHWH 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 YHWH 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 14th, rested on the 15th, and raised on the third day (the 16th). 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. **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 is Abib 16. 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 16th, 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 14th, 15th, and 16th to work with. If it speaks not according to this word, there is no light in it.

As brought forth by Dellinger, the difference in interpretations of Luke 24:21 lies in defining what Cleopas meant by “these things.” If, as our lunar sabbatarian friend believes, he meant the third day after the crucifixion, an understanding which can definitely be implied by the wording of the text, then Yeshua could not have possibly meant what He said in Matthew 12:40. His phrase “three days and three nights” could only represent an idiomatic expression that in reality designates parts of three days. On the other hand, if Yeshua’s expression was intended to be taken *literally*, then something is amiss with the understanding that Cleopas was referring to a time frame whose beginning strictly coincided with Yeshua’s crucifixion. The question arises, “Do we choose to take the Messiah literally at His word or do we prefer to take Cleopas literally?”

I don’t believe so. Being raised on the third day and Cleopas visiting with a friend three days “*since these things*” had taken place are two different expressions. Neither Jesus nor the NT writers used the word “since” when referring to the crucifixion dates or events nor did Jesus say “after three days.” To be honest, two NT writers DID say “after three days” when referring to the death and resurrection (Matthew 27:63 and Mark 8:31) but Matthew 27:64 quickly explains what they meant when they said it by asking for a guard until the end of the third day. In fact the translators may be at fault here. The phrase “after three days” could have been translated “in three days”. Either way, it was “the third day” across the board, which comes out to 14-15-16 no matter how you slice it.

I find it interesting that I share the texts that could support the Achesons position and offer an explanation. They did not even share the evidence that supports THEIR conclusion, much less honestly address the evidence that we offer.

Obviously, we believe the literal words of the Messiah should have preeminence over the ambiguous words of a man whose name only appears once in the entire Bible. Rather than fussing over what Cleopas meant by “these things” in Luke 24:21, we recommend focusing on the literal words spoken by the Messiah ... the only prophetic “sign” He gave to validate His authority: Three literal days and nights in the grave.

So when are the Achesons going to prove that “heart of the earth” means grave? If they believe in the literal words of Jesus, then they have no choice but to accept the fact that he said he would be 3 days and 3 nights in the land of Israel, the literal understanding of the idiomatic expression. Whatever he meant by that is open to interpretation, but midst or heart of the earth means land of Israel, not grave.

7. Evidence From Philo

In the quest for historical evidence as it relates to this subject, we have noticed that Philo is not often mentioned by those who support *Lunar Sabbaths*.²² **[The Achesons are about to be unpleasantly surprised.]** The writings of Philo are very important for establishing Jewish practice and belief both before and during the Messiah’s time here on earth. **[Agreed.]** Philo lived from approximately 20 BCE until about 50 CE. Thus, his lifetime spanned not only the years prior to the Messiah’s birth, but also the years following His resurrection (not to mention the years in between). **[Agreed]**

The evidence reveals that Philo’s beliefs were representative of those of Judaism during that period of time. Philo, who was born and raised in Alexandria, Egypt, was one of more than 100,000 Jews living in that city. When the prefect Flaccus initiated a massacre of the Jews in the year 39 CE, Philo was selected to head the Jewish delegation that went to Rome to plead their case before Gaius Caligula.²³

Please pause for a moment and reflect on the significance of Philo's having been 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 those of normative Judaism? No, he would not have been chosen unless his views matched those of his peers. **[I could not have said it better.]** We know from Philo's writings that he did *not* observe "Lunar Sabbaths." **[That's interesting. And how did the Achesons come to "know" this? I ask because the only Sabbaths Philo mentions are Lunar Sabbaths.]** If normative Judaism had practiced "Lunar Sabbaths" while Philo rebelliously observed "Saturday Sabbaths," would this detail have affected their decision to select him to lead a delegation to Rome? Absolutely. **[Agreed, and it can be shown that the normal Israelite practiced a Lunar Sabbath (see below) which is why Philo was a chosen representative.]** Sabbath observance is one of the most distinguishing marks of Judaism, or as author Dayan Grunfeld put it, the Sabbath "epitomizes the whole of Judaism."²⁴ For Philo to have "gone against the grain" of Judaism with regard to Sabbath observance would have signaled a break with Judaism. We can thus discern that if Philo observed the Sabbath on the day commonly known as Saturday each week, so did the rest of his fellow Jews.

Judaism was not what Philo or the Israelites were practicing 2000 years ago. The Jews were of course, but not the True Israelites. Judaism sprang up from the rabbis who did not return to Babylon with Ezra and Nehemiah, as already shown on pages 9-15. Philo is in complete agreement with Scripture AND the Lunar Sabbath. The quote of Philo's that you offered (below, on p. 40) is explained by the quotes, and offered here and is not contradicted.

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, NOT at seven day intervals, but on each seventh day (the moon is NOT on a 28 day cycle, which is evenly divisible by even). 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. The Greek speaking Israelites referred to the Sabbath as the seventh day or the sacred seventh day, while in the language of the Hebrews it was termed Shabbat, or the 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 15th day of their respective months. See **Leviticus 23:5-6** and **23:34**. Friend, the seventh day of the week is the Sabbath, is it not? So, why doesn't the first day of these feasts (the way you keep them) fall on the seventh day of YOUR week? Both of these feasts begin on the 15th day of the month. This day is the seventh day of the week EVERY year. If the 15th is the weekly Sabbath, so are the 8th, 22nd and 29th days of the month.

Satyrday Sabbath keepers insist that there will be (must be) a satyrday Sabbath that interrupts these seven day feasts, and indeed, if the Gregorian calendar were the calendar of Scripture that would be true. Notice Philo did not say they would receive two holydays of festivals, but one, the 15th. 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 15th, 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.*" **Special Laws II, The Fifth Festival, Section XXVIII (155)**

In other words, Philo is saying the weekly Sabbath begins these feasts, and that day is always on the 15th. This proves that Philo observed the Sabbaths by the lunar cycle because there is no way the weekly Sabbath (the 15th) can begin these two festivals on the 15th in the 1st and 7th month each year, on a continuous seven day cycle presented by the Gregorian calendar we have today.

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 8th day of the month. New moon day is not counted against the week. The full moon rising at the end of the 14th day of the month announces the 15th as the second Sabbath of the month. If the new moon was counted, the quarter phases (or as Philo describes them, *the moon as it perfects in its own configurations on each seventh day*) would not come at the end of the week, disconnecting the perfection of the lunar cycle from the Sabbath. What YHWH 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 Sabbaths were by the moon, same as in Scripture, and that at the end of the second week (which is a Sabbath) there would be a full moon. This statement needs no interpretation and is impossible to misunderstand.

The 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?

Philo did not count the new moon when counting out the weeks as calendars do today. This statement is very easily proven from the writings of Philo because he states in other places throughout his book that the full moon is on the 15th each month and he also separates the new moon from the weeks as a separate feast day. Many scholars and feast keepers today count the new moon day as a common week day, but it is obvious from Philo that he did not. Philo recognized the same order of the month as is described in Scripture. **Ezekiel 46:1** and verse **3** proves that the new moon and Sabbaths (gate open days) cannot fall on any of the six working days (gate closed days). See also **Amos 8:5**, **II Kings 4:23** and **Isaiah 66:22-23** for corroborating witnesses.

If the new moon was counted as the first day of the first week, at the end of the second week the full moon would rise before the 14th instead of the 15th as Philo plainly declares many times. In other words you have your new moon day, then six work days and then the weekly Sabbath on the 8th day of the moon (**Ezekiel 46:1**). You then have six more workdays and a full moon seen before day 15 or at the end of the second week or second seven. Looks like this:

1	2	3	4	5	6	7	8	
	9	10	11	12	13	14	15	
	16	<u>17</u>	18	19	20	21	22	
	23	24	25	26	27	28	29	(30)

This proves the new moon was not counted in counting out the weeks same as YHWH did not count it in **Exodus** the **16th** chapter when he made the Sabbath known to Moses. If the new moon was ever counted in counting out the weeks in Scripture, there would be pinpointed weekly Sabbaths on the 7th, 14th, 21st, 28th etc. Yet, you cannot find these days pinpointed as the weekly Sabbath anywhere in Scripture because these days are always preparation days for the weekly Sabbath. In fact Abib 14 (Passover) is always preparation day for the Sabbath of Unleavened Bread every year.

When Philo spoke of the 10th or 15th day of the month, he was counting the new moon day in his count, but it is an absolute that when he counted out the week days, he did not count the new moon, which in itself proves lunar weeks. Remember Philo is just stating how things were done in his day. Philo's account just happens to agree with Scripture. Bro. Larry misrepresented Philo AND Scripture.

We believe Philo did a pretty decent job of explaining how, when and where mankind received the Sabbath day. **[We agree wholeheartedly.]** He explains that if it had not been for the giving of the manna, man would have lost the Sabbath day. Shown below is an excerpt from Philo's *On the Life of Moses II*, chapter XLVIII, sections 263-269. As we are about to see, Philo establishes that the timing of the first day on which the manna was given directly corresponds to the *first day of creation*. We are displaying Philo's entire discourse pertaining to the giving of the manna in order for you to fully examine the context of what he had to say on this subject:

The issue of the manna does not affect the Lunar Sabbath either (more evidence in a bit). It does only in the minds of the nay-sayers who get upset when we ask that they have an open mind when examining the evidence supporting the Sabbath of Creation.

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

XLVIII. (263) He gave a second instance of his prophetic inspiration not long afterwards in the oracle which he delivered about the sacred seventh day. For though it had had a **natural precedence over all other days**, not only from the time that the world was created, but even before the origination of the heaven and all the objects perceptible to the outward senses, men still knew it not, perhaps because, by reason of the continued and uninterrupted destructions which had taken place by water and fire, succeeding generations had not been able to receive from former ones any traditions of the arrangement and order which had been established in the connection of preceding times, which, as it was not known, Moses, now being inspired, declared to his people in an oracle which was borne testimony to by a visible sign from heaven. (264) And the sign was this. A small portion of food descended from the air on the previous days, but a double portion on the day before the seventh day. And on the previous days, if any portion was left it became liquefied and melted away, until it was entirely changed into dew, and so consumed; but on this day it endured no alteration, but remained in the same state as before, and when this was reported to him, and beheld by him, Moses did not so much conjecture as receive the impulse of divine inspiration under which he prophesied of the seventh day. (265) I omit to mention that all such conjectures are akin to prophecy; for the mind could never make such correct and felicitous conjectures, unless it were a divine spirit which guided their feet into the way of truth; (266) and the miraculous nature of the sign was shown, not merely in the fact of the food being double in quantity, nor in that of its remaining unimpaired, contrary to the usual customs, but in both these circumstances taking place on the sixth day, from the day on which this food first began to be supplied from heaven, from which day the most sacred number of seven began to be counted, so that if any one reckons he will find that this heavenly food was given in exact correspondence with the arrangement instituted at the creation of the world. For God began to create the world on the first day of a week of six days: and he began to rain down the food which has just been mentioned on the same first day; (267) and the two images are alike; for as he produced that most perfect work, the world, bringing it out of non-existence into existence, so in the same manner did he produce plenty in the wilderness, changing the elements with reference to the pressing necessity, that, instead of the earth, the air might bestow food without labour, and without trouble, to those who had no opportunity of providing themselves with food at their leisure. (268) After this he delivered to the people a third oracle of the most marvelous nature, namely that on the seventh day the air would not afford the accustomed food, and that not the very slightest portion would fall upon the earth, as it did on other days; (269) and this turned out to be the case in point of fact; for he delivered this prediction on the day before; but some of those who were unstable in their dispositions, went forth to collect it, and being deceived in their expectations, returned unsuccessful, reproaching themselves for their unbelief, and calling the prophet the only true prophet, the only one who knew the will of God, and the only one who had any foreknowledge of what was uncertain and future.

Please notice that Philo plainly connects the first day of the giving of the manna to the first day of creation. Reflect, if you will, of how Philo reports that the first day of the giving of the manna traces back to the first day of creation. **In other words, that continuous cycle of seven days continued on and on and on, all the way from the dawn of time clear up to the time when it was revealed to Moses and to the Israelites.** As he very eloquently put it, the manna “was given in exact correspondence with the arrangement instituted at the creation of the world.” If the first day of the giving of the manna truly corresponds with the first day of creation, this means an unbroken, continuous cycle of sevens connects that day to the first day of creation. Accordingly, if the first day of the giving of manna corresponds exactly to the first day of creation, then we can also discern that the seventh day on which no manna was given must also correspond exactly to the day on which Yahweh rested after His work of creation. Philo has thus identified an unbroken chain of sevens extending from the week of creation all the way down to the giving of the manna. **[Philo said no such thing. Bro. Acheson said it.]** Furthermore, since mankind’s reintroduction to the weekly Sabbath at that point in time, that unbroken chain of weeks has continued down to us today, for in spite of how Yahweh’s people may have desecrated and polluted the Sabbath day, it has not been forgotten, nor has it been lost.

NOTE #1: Yellow highlight above. New moon days are not mentioned at all in the quote. However, Philo says the Sabbath takes **natural** precedence over all other days. That means the Sabbath is linked to nature in some manner. The Sabbath Philo knew was linked to nature: the moon, see above.

NOTE #2: Green highlight above. Neither Philo, nor Scripture say anything of a continuous, unbroken seven day cycle. The Acheson’s conveniently added that to the narrative to support their conclusion. Philo did not say that anything traces back, which would indicate a timeline pattern, he said that the first day of manna fell on the first day of a week, the same as Creation began on the first day of a week, and we agree, but this neither supports the Gregorian nor undoes the Lunar calendar.

Satyrday Sabbatarians have tried to use the story of the manna as “proof” that the Lunar Sabbath is false. They say the narrative in **Exodus 16** offers no instruction for Israel to pick up manna (or not) during the new moon phase during their 40 years in the wilderness. These same folks admit that the new moons were observed, but because there is no mention of them in conjunction with the falling of the manna, they say that this proves that the seven day weeks are not interrupted by the new moon days and therefore, manna **MUST** have fallen on the new moon days. In the same breath, these same well meaning folks insist that the days of the week go 7-6-5-4-3-2-1 uninterrupted all the way back to Creation, and with no evidence other than our present Gregorian calendar and their tradition, say that Satyrday IS that seventh day.

Let me propose that this is not the case—for several reasons. (1) When Israel was walking in the Torah, they always observed the same lunar-solar calendar established in **Genesis 1**. (2) With this calendar, the days of new moon are described as a third category of day in **Ezekiel 46:1**, **II Kings 4:23**, **Isaiah 66:23** and **Amos 8:5**. Since new moon is a third category of day (neither one of the six working days nor Sabbath) elsewhere in Scripture, then it was a third category of day during Israel’s wilderness sojourn. (3) By insisting that Israel gathered manna on new moon days during their wilderness sojourn, they are adding to Torah, in violation of **Deuteronomy 4:2**. Scripture does not say whether Israel gathered or ate manna on new moon days, so satyrday Sabbatarians cannot use this lack of information as proof of anything, they can only speculate. When Scripture is silent, our silence is golden. (4) Satyrday is only the seventh day of the week by virtue of Emperor Constantine. In 321 A.D., he venerated the day of the sun which moved satyrday from its coveted position as the first day of the week (where it had been since at least 800 B.C.) to the seventh day of the week, making room for Sunday to move to the first day column.

Anecdotally, and historically, Israel fasted on new moon days (see one quote above from Hutton Webster). I wonder why? Regardless of whether the instructions of YHWH about gathering or eating manna on the new moon days were written down or not, the Father always provides for His children. I find it interesting that science has shown that fasting once a month is great for your health. Satyrday Sabbatarians who have knowledge of the health message should jump up and shout, but most won't because they must then also admit defeat regarding the manna issue and the Lunar Calendar.

The land Sabbaths were important enough to the Father to cause Israel to go into captivity for 70 years in Babylon for NOT observing them. These land Sabbaths were also in 7 year sequences (like the days of weeks). Israel could sow and reap for the 6 years, but on the land Sabbath, they were to abstain. The Father caused a triple portion of produce to be harvested on the 6th year to provide food for Israel during the 6th year, the 7th year (land Sabbath) and the first part of the first year of the subsequent 7 year sequence, since there was no sowing/reaping during the 7th year land Sabbath. Also, there was neither sowing nor reaping during the year of Jubilee. So the 48th year of the Jubilee cycle had to provide produce for FOUR years (the 48th, 49th, 50th and the first half of the year of the subsequent Jubilee cycle).

My point: Nothing is said about eating manna on new moon days during the 40 year wilderness sojourn. This in no wise disproves the Creation Calendar. The Jubilee cycle may provide an answer. The day(s) of new moon interrupt(s) the weeks, and the 50th year interrupts the seven 7 year counts; it cannot double as the first year of the following Jubilee cycle because you can sow and reap on the first year of each land Sabbath, **Leviticus 25:3**. No one could sow and reap during the 50th year of Jubilee, **Leviticus 25:11**. New moon days are a third category of day; the year of Jubilee is a third category of year. It is neither one of the six year of sowing/reaping, nor is it a 7th year land Sabbath.

Finally, we feel that a major blow to lunar sabbatarian theology involves that which Philo *left out* of his commentary pertaining to the Sabbath day and the giving of the manna. What critical element is left out of Philo's commentary above? It is the *lunar cycle*. Not once did Philo mention the (alleged) importance of the lunar cycle in determining the Sabbath day. In fact, the word "moon" isn't mentioned even *once* in Philo's commentary. This is significant, as elsewhere in Philo's writings, he devotes much space to discussing the cycle of the moon. In fact, the day of the new moon is listed as one of the major feasts by Philo.²⁵ Yet, he never establishes any sort of connection between the moon and a Sabbath observance.

Perhaps you would like to reread what Philo DOES have to say about the Lunar Sabbath on pages 37-39. I'm nearly a third of way through this presentation and the Acheson's have yet to disprove the Lunar Sabbath or prove that satyrday is the Sabbath. I hope they have better evidence forthcoming.

Curiously, every time we read a commentary about the Sabbath that is authored by a lunar sabbatarian, we have *always* come across the word "moon." We find it to be very interesting that Philo never *once* mentioned the word "moon" in his commentary regarding mankind's reintroduction to the Sabbath, nor did he ever mention the word "Sabbath" in his commentary about the new moon. He made no attempt to establish a connection from the one to the other.

I'm laughing out loud here. The manna issue is not a proof text for us, nor can it disprove the Lunar Calendar. Philo does, however, say that the quarter phase moon regulates the last day of the week. That day just happens to be the Sabbath, much to the chagrin of the Acheson's, no doubt.

Here are four more questions for the Achesons, and naysayers like them. If they answer them honestly (correctly) they will learn that there is no continuous, unbroken cycle of seven days.

3. Every weekly Sabbath that can be date identified in Scripture falls on either the 8th, 15th, 22nd or 29th day of the month. This cannot happen with the current solar calendar; this can and does occur when using a lunar-solar calendar though. Can you find a single weekly Sabbath that falls on a date other than these?

4. Can new moon fall on a work day or Sabbath? The new moon days never fall during the common week; they are a third category of day. **Ezekiel 46:1** says that the gate to the temple is shut on all six working days, but open on the Sabbath and new moon. Last month, new moon was on a wednesday (the way we observe it). If the tabernacle were still here and I asked you, "Would the gate have been open or shut?" how would you answer? If you say open because it is new moon day, I would respond that wednesday is a work day, it must be shut. If you agreed, "Of course wednesday is a work day, it must be shut." I'd reply, "But friend, it is new moon, it must be open." You have no correct answer because you are applying a pagan/papal/Roman/solar-only/man-made calendar to this Scriptural calendar event. **Isaiah 66:23, II Kings 4:18-23, Amos 8:5** are three more witnesses that the new moon cannot fall on one of the six work days. **New moon**, work day, **Sabbath**. Looks like this:

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)

5. The 14th day of Abib is always the preparation day for first day of Unleavened Bread. Abib 14 floats on our current version of the Roman calendar. Abib 10 is the day to purchase a lamb if you don't already own one. Abib 10 floats on the Roman calendar. The fact is that the 10th, 14th and 16th of Abib are, without exception, commanded work days. The barley could be harvested on the 16th only after the Wave Sheaf had been offered and accepted, **Leviticus 23:9-14**. If there is a continuous 7 day cycle, every few years either the 10th, 14th or 16th will fall on a satyrday. In fact, satyrday fell on Abib 10 in 2003. Satyrday fell on the 14th of Abib in 2004 and 2008. Satyrday fell on the 16th of Abib in 2002, 2006 and 2009. There is no legislation provided to do these tasks a day early or late in case these days "just happen" to fall on the Sabbath, these work dates are fixed. YHWH never has Israel do common work on a rest day, and did not here. These days will never fall on the Sabbath, yet they will fall on your satyrday every few years. Can you explain this?

6. The battle of Jericho was a seven consecutive day event. Every able bodied Israelite male took with him every available weapon at his disposal. The priests even carried with them the sacred Ark of the Covenant. In this battle/siege, Israel is on the offensive, they are the aggressors. Read the account in **Joshua 6**. Only Joshua knew it would be a 7 day affair, the men were told they would attack when Joshua gave them the signal. These soldiers were marching around Jericho for seven days in attack mode, on a full tilt adrenalin rush, not knowing for sure when the signal would come. Which day was the Sabbath? Did YHWH ever send Israel into battle on the Sabbath? The battle of Jericho is more a calendar statement than it is about the conquest of Canaan. How do I know this? Simple. Israel had JUST come out of the wilderness after a 40 year sojourn, having to relearn the law (including the Sabbath) of Yah. Do you suppose that the VERY first thing YHWH commanded Israel to do would be to break the Sabbath with a 7 day siege? You think about this. If you are interested in knowing how they took Jericho WITHOUT breaking the Sabbath, see the calendar model above. Let me know your response on this one, OK?

In his writings, Philo distinguishes new moon observance as a separate feast from the weekly Sabbath. Here is a portion of what Philo had to say regarding the Sabbath day:

“The fourth commandment has reference to the sacred seventh day, that it may be passed in a sacred and holy manner. Now some states keep the holy festival only once in the month, counting from the new moon, as a day sacred to the Almighty; but the nation of the Jews keeps every seventh day regularly, after each interval of six days.”²⁶

Philo admits that the new moon is a third category of day! We also believe that the new moon is a separate feast day. We are presenting the same identical calendar that Philo presents: the Lunar.

Philo declares that the Sabbath occurs after *each recurring interval of six days*. This is simply how it was reckoned.

To see what Philo meant by this statement, all you have to do is read his other statements (above, pp 37-39) regarding the Sabbath and Israel’s lunar calendar.

Elsewhere in his writings, Philo affirms this ongoing, uninterrupted six-day interval:

“It (the number ‘seven’) was also greatly honoured by Moses, a man much attached to excellence of all sorts, who described its beauty on the most holy pillars of the law, and wrote it in the hearts of all those who were subject to him, commanding them at the end of each period of six days to keep the seventh holy; abstaining from all other works which are done in the seeking after and providing the means of life, devoting that day to the single object of philosophizing with a view to the improvement of their morals, and the examinations of their consciences.”²⁷

And these six days were what? Working days. This passage does not mention new moon days which you already agreed was a “separate feast” day. Apparently, the Achesons can see the forest, just not the trees. Yes, by all means, the Sabbath follows six work days, but every month there is a new moon day that is neither a work day, nor Sabbath.

This statement of Philo’s does not say that these 6+1 days are part of an unbroken cycle. Bro. Larry, your tradition says that they are, the Gregorian calendar presents them in that fashion, but since when is the Gregorian calendar (circa 1582 A.D.) the calendar of Scripture?

Keeping a seventh day at the end of each period of six days creates a problem of gigantic proportions for those who attempt to keep *Lunar Sabbaths*. In fact, this recurring interval is *impossible* if one observes *Lunar Sabbaths*. Let us proceed to address this peculiar problem.

It’s not impossible. We continue to do so because Scripture as well as Philo present a Lunar Sabbath. We have shared the Lunar Sabbath with you. The Achesons don’t have a single text that says that saturday is the Sabbath or that the Sabbath is every seven days in a continuous, unbroken cycle of 7 days, yet they continue in their folly. Perhaps they should worry about the plank in their own eye.

8. Extended Sabbath Days

If one should decide to observe “Lunar Sabbaths,” at first there might not appear to be any problems. For the first three Sabbaths of the month, nothing remarkably unusual occurs. However, when one arrives at the fourth Sabbath of the “moonth,” something extremely out of the ordinary takes place:

Extended Sabbath days.

The best way to understand this anomaly is to understand how many days are contained in a month, coupled with how many weekly Sabbath days can occur during that span of time. A month is 29.5 days long. As we have already **[erroneously]** established, there will always be five Sabbaths in a “Lunar Sabbath month,” with the fifth Sabbath falling on day number 29. Since a month is actually 29.5 days long, this leaves a half day extra. Since there is really no such thing as “half days,” there will actually be at least *one* extra day left over at month’s end. **[Agreed.]** Often there are *two days* left over **[That’s right.]**, leaving three consecutive Sabbath days to be set aside for rest and worship. **[The Acheson’s do err, not knowing Scripture or what Lunar Calendar observers believe.]** The calendar on page two shows examples of “extended Sabbaths” consisting of two extra days.

Who calls the days after the 4th Sabbath (the 29th) extra Sabbath days? These are new moon days, either 1 or 2 of them. Bro Larry, you are answering the matter before you hear it (**Proverbs 18:13**).

A Typical End of the “Moonth”

To better understand exactly how one would observe *extended Lunar Sabbaths*, one author (who supports beginning a month with the timing of the conjunction) offers a helpful scenario to better acquaint the beginner with “how it’s done.” Shown below is his narrative regarding what is done on the final weekly Sabbath of the “moonth”:

“Now we have come to the 4th Sabbath – the 29th day of the lunar cycle.²⁸ What a time of rejoicing it is, for our labors have ceased for this moonth and we enjoy the 7th Day Sabbath rest of Yahweh. At sunset (the completion of the 4th Shabbat of this moonth), we continue in the Sabbath mood and immediately begin the New Moon day or days. After the first full NEW MOON day (the second day of the MOONTH END PERIOD), we watch the western sky just after sundown to see if the first crescent of the moon is visible. If it is sighted, the trumpets are blown, bonfires lit and tomorrow we start a new work shabuwa [week] (this would be a two day moonth end). If the first crescent is NOT visible, we continue on in Sabbath [mood] and again watch for the first crescent. Seen or not seen, this 3rd Sabbath moonth end/beginning evening, the trumpets are blown and tomorrow we go to work.”²⁹

How do proponents of *Lunar Sabbaths* deal with the “leftover days” prior to the next new moon? As implied above, they are simply treated as *extended Sabbath days*. Of course, those of our persuasion believe such a manner of observance effectively disrupts the seven-day cycle that we believe was implemented by Yahweh at Creation. **[There is no uninterrupted seven day cycle.]** However, those who espouse the *Lunar Sabbath* method do not regard the addition of extra Sabbath days as a “disruption,” but as a *special extension of the Sabbath*. In this way, they justify adhering to this belief.

It was the “mood” of the Sabbath that was extended, not the Sabbath itself. Please recall **Isaiah 66:23** and **Ezekiel 41:1, 3**. New moon day is a time for a set-apart convocation. It is not a weekly Sabbath or an extended Sabbath. The author above rightly called it a new moon day, which is a third category of day, but it is LIKE the Sabbath in that there is a convocation that takes place on new moon day(s). Once again, Bro. Larry has misrepresented the above author and the Lunar Sabbath.

Yahweh is not the author of confusion (I Cor. 14:33). The fact that absolutely no provisions or explanatory instructions are given pertaining to the alleged “extended Sabbath days” should tell us a lot. It should tell us that no such days existed, nor did Yahweh desire for His people to have any such understanding of His intentions. Something that goes so far out of the ordinary as these *extended Sabbath days* during such a four-week cycle would have most assuredly been clearly specified and the instructions for observance comprehensively outlined. To do otherwise is simply inconsistent and confusing. As we have already pointed out, Yahweh is *not* the author of confusion.

That’s right; YHWH is not the author of confusion. The Lunar Sabbath is confusing to the Achesons because they continue to apply false requirements to the Sabbath institution. Saturday is not called the Sabbath anywhere in Scripture, nor does Scripture say that the Sabbath is the 7th day of a continuous, unbroken cycle of 7 days. Bro. Larry, just so you won’t have any more calendar confusion, please answer questions 3-6 above, on p. 43. The answers to these straightforward questions will prove to even the casual observer that you do not know very much about Scripture, the Sabbath or the Creator.

9. Lunar Sabbaths and the Count to Pentecost

A very significant problem arises for lunar sabbatarians when it comes to determining the count to Pentecost, also known as *Shavuot* or the Feast of Weeks. To better understand the nature of this problem, let’s first take a look at the instructions Yahweh gives for counting to this special feast day, as found in Leviticus 23:15-16:

¹⁵And 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:

¹⁶ Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh.

If we properly follow the instructions given above, the Feast of Weeks will fall on the morrow after the seventh sabbath, which is fifty days following the wave sheaf offering.

That is not what it says. And, I am pleased to inform the Achesons (and everyone reading this) that the count to Pentecost proves the Lunar Sabbath in every detail.

Leviticus 23 is the passage in question. Remember, a Sabbath complete (one week) is a different yardstick in time than a day. There is a 7 week count and a 50 day count. You, like most (and like me until several years ago) 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 2-4 new moon days in this seven week count for a total of 51-53 days, so adding one day to 51, 52 or 53 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 12th inch of the fifth foot, the smaller unit to the larger.

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 feet, 50 inches (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 YHWH. **Leviticus 23:15-16.***

1. These are weeks as reckoned on YHWH's calendar, not the Gregorian (Roman Catholic) calendar. Yah's weeks do not count new moon days, as proved by Question #4 on page 43.
2. If you will read the context of the passage, the 50 days are numbered from the morrow after the seventh Sabbath, not from Wave Sheaf. Consider the following calendar...

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

The Sabbaths are in **Red**, the New Moon days are in **Blue**. As odd as it sounds, the New Moon days are never included in the seven day week, (evidence on p. 43). The New Moon, though never called a Sabbath by name (except for the 7th 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** on the seventh new moon) and it was a day for a set-apart convocation (**Leviticus 23:3**, **Ezekiel 46:1, 3**). Of note, this is the exact calendar of the events as they occurred the weekend of the Crucifixion. Indeed, the Romans had a solar-only calendar 2,000 years ago, but there is no evidence that Israel was observing it. They hated the Romans!

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 unto⁵⁷⁰⁴ the morrow^{4480, 4283} after the seventh⁷⁶³⁷ sabbath⁷⁶⁷⁶ shall ye number⁵⁶⁰⁸ fifty²⁵⁷² days,³¹¹⁷ and ye shall offer⁷¹²⁶ a new²³¹⁹ meat offering⁴⁵⁰³ unto YHWH.³⁰⁶⁸

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

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

Question: Is it possible to observe lunar sabbaths and have the feast of Pentecost fall on the morrow after the seventh sabbath fifty days later? Let’s carefully examine the following Lunar Sabbath calendar and follow the count to Pentecost, beginning in the first month (Abib) and ending in the third month (Sivan):

We do not believe that Pentecost is the morrow after the seventh Sabbath OR 50 days after wavesheaf so the calendar models you are about to read, if you choose to do so, do not represent what Lunar Sabbath keepers believe. I will comment again after at the end of the Acheson’s flawed calendar models. Right off, the Acheson’s have TWO first days of the month, which is physically impossible.

Potential Lunar Sabbath Month & Count to Pentecost: ABIB

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Fifth Sabbath of Previous Month	1 Day of New Moon Conjunction (first Sabbath of the new month)	1 Extended Sabbath ends with Crescent Moon Sighting	2 Day one of work week	3 Day two of work week	4 Day three of work week
5 Day four of work week	6 Day five of work week	7 Day six of work week	8 Day seven (second Sabbath of the month)	9 Day one of work week	10 Day two of work week	11 Day three of work week
12 Day four of work week	13 Day five of work week	14 PASSOVER	15 Day seven (third Sabbath AND high day Sabbath)	16 Day one of count to Pentecost	17 Day two of count to Pentecost	18 Day three of count to Pentecost
19 Day four of count to Pentecost	20 Day five of count to Pentecost	21 Day six of count to Pentecost; also a high day Sabbath	22 Day seven (fourth Sabbath of the month)	23 Day eight of count to Pentecost	24 Day nine of count to Pentecost	25 Day ten of count to Pentecost

26 Day eleven of count to Pentecost	27 Day twelve of count to Pentecost	28 Day thirteen of count to Pentecost	29 Day fourteen of count (fifth Sabbath of the month)			
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Potential Lunar Sabbath Month & Count to Pentecost (2nd Month)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 Day fifteen -- New Moon Conjunction (first Sabbath of the new month)	1 Day sixteen Extended Sabbath (new moon sighted after sunset)	2 Day seventeen of count to Pentecost
3 Day eighteen of count to Pentecost	4 Day nineteen of count to Pentecost	5 Day twenty of count to Pentecost	6 Day twenty-one of count to Pentecost	7 Day twenty-two of count to Pentecost	8 Day twenty-three of count to Pentecost	9 Day twenty-four of count to Pentecost
10 Day twenty-five of count to Pentecost	11 Day twenty-six of count to Pentecost	12 Day twenty-seven of count to Pentecost	13 Day twenty-eight of count to Pentecost	14 Day twenty-nine of count to Pentecost	15 Day thirty of count to Pentecost	16 Day thirty-one of count to Pentecost
17 Day thirty-two of count to Pentecost	18 Day thirty-three of count to Pentecost	19 Day thirty-four of count to Pentecost	20 Day thirty-five of count to Pentecost	21 Day thirty-six of count to Pentecost	22 Day thirty-seven of count to Pentecost	23 Day thirty-eight of count to Pentecost
24 Day thirty-nine of count to Pentecost	25 Day forty of count to Pentecost	26 Day forty-one of count to Pentecost	27 Day forty-two of count to Pentecost	28 Day forty-three of count to Pentecost	29 Day forty-four of count (fifth Sabbath of the month)	

Potential Lunar Sabbath Month & Count to Pentecost (Sivan)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Day forty-five of count (Conjunction + new moon sighted after sunset)
2 Day forty-six of count to Pentecost	3 Day forty-seven of count to Pentecost	3 Day forty-eight of count to Pentecost	4 Day forty-nine of count to Pentecost	5 Day fifty of count to Pentecost (not morrow after seventh Sabbath)		

Does day fifty (the day of Pentecost) occur on the morrow after the seventh Sabbath in accordance with the directive given in Leviticus 23:15-16? Answer: No, it does not!

Of course it doesn't. There is a good reason for this. Scripture does not say that Pentecost is the morrow after the 7th Sabbath. You begin counting 50 days from the morrow after the 7th Sabbath. The Achesons are applying the Gregorian calendar to this calendar count described in Scripture. They are blinded by their tradition and they are trying to lead other blind people to come to their conclusion, thus proving Jesus' words correct. If you will examine the Scriptural representation of the Creation Calendar and the count to the Omer on page 47-48, you will see that the math works to perfection.

How a Lunar Sabbatarian "Makes it Work"

Strange as it may seem, we have learned of at least one lunar sabbatarian who has a solution to the above predicament. Remember the "extended Sabbath days" we mentioned in our previous chapter? Well, those "extended Sabbath days" don't **really** count as "days," at least not in the mind of this particular lunar sabbatarian. By regarding those extra days as comprehensively representing one single day, the count to Pentecost does indeed end on "the morrow after the seventh Sabbath." Below is the man's commentary explaining his method:

"Let me make it clear to you: Because Ps. 104:19a in plain language tells us the moon was created for Moedim, it specifically is telling us of the relationship between feast days (moedim, appointed times) and the moon. Moedim have affinity with the Moon cycle. That affinity shows that when the moon is impossible to view due to its position in relationship to the viewer on earth, aka 'renewal or dark days,' those days are not to be counted toward Moedim. Case in point is the counting of the Omer and the occasion of Shavuot."³⁰

Bro. Larry misunderstands the author above and misrepresents the Creation Calendar. Let me say this as gently as I can, but he really isn't qualified to rebut the Creation Calendar. He does not have an open mind, eyes to see, ears to hear or know how to study something objectively. In order to understand what we believe, one has to make an effort to understand WHAT we are saying and the terminology we are using. Again, he has answered before he has heard the matter. **Proverbs 18:13**

The new moon days are DAYS, they are just not WEEK days. They are days of the month, but not days of the week. We have already shared this, and if the Achesons had been listening to the Creation Calendar proponents all along, they would have recognized this. So when a Lunar Calendar adherent explains that when he is counting the Sabbaths complete (complete work weeks), he has no choice if he is honest but to explain to you why he is not counting the new moon days in that count. He is being honest with the text. The Achesons are not being honest with his explanation.

The author of the above remark employs what is known as *Biblical hook* in drawing a conclusion that on the surface appears to be founded and established on a plain verse of Scripture, but in fact is so non-biblical that it would appear far more dubious to most people had he chosen to not include the Scriptural reference (Ps. 104:19). **[How so? We are counting exactly as instructed.]** The only way to unveil the erroneous conclusion is to examine and harmonize the whole of Scripture. We will more closely examine the relationship between the moon and the *moedim* [*mowadah*] in chapter 24.

The use of a tactic known as *overspecification* is also evident in the above commentary.

Overspecification involves arriving at a more detailed or specific conclusion than is legitimate from a Biblical text. In the explanation given above, we are somehow supposed to understand by reading Psalms 104:19 that “renewal or dark days” are not to be included in the count to Pentecost. However, there is no way anyone could possibly extrapolate such a conclusion by reading Psalms 104:19, shown below:

¹⁹ He appointed the moon for seasons: the sun knoweth his going down.

Again, the author of the commentary cited above uses Psalms 104:19 as his proof text to establish his point that “extended Sabbath days”³¹ should not be included in the count to Pentecost, even though the text of Psalms 104:19 offers no such insight.

I will admit, the author above did not use **Psalm 104:19** to its strength. He is trying to say that **Psalm 104:19** tells us to not use new moon when counting toward the mo’edim. Bro Acheson got this part right. All this verse says is that the moon regulates the mo’edim (feasts, appointed times). It is **Ezekiel 46:1, Amos, 8:5, Isaiah 66:23 and II Kings 4:23** that tell us we cannot use the new moon when counting toward the omer, because new moon days are not week days.

Ultimately, the above author is correct in his conclusion, and the Achesons are in error. The author just did not use the right proof texts. He will learn from his mistakes.

As we investigate this particular lunar sabbatarian view, let’s examine a calendar depicting exactly how the lunar sabbatarian quoted above would count to Pentecost. Shown below is a calendar illustrating his method:

See comment after this first calendar model. And note that there are still two first days of the month (which is not possible), and that the Acheson’s still include new moon days in the weekly count.

A Lunar Sabbatarian’s Unique Count to Pentecost

Potential Lunar Sabbath Month: ABIB (Extended Sabbaths Don’t Count as Days)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Fifth Sabbath of Previous Month	1 Day of New Moon Conjunction (1st Sabbath of the month)	1 Extended Sabbath ends with Crescent Moon Sighting	2 Day one of work week	3 Day two of work week	4 Day three of work week
5 Day four of work week	6 Day five of work week	7 Day six of work week	8 Day seven (second Sabbath of the month)	9 Day one of work week	10 Day two of work week	11 Day three of work week
12 Day four of work week	13 Day five of work week	14 PASSOVER	15 Day seven (third Sabbath AND a high day Sabbath)	16 Day one of count to Pentecost	17 Day two of count to Pentecost	18 Day three of count to Pentecost

19 Day four of count to Pentecost	20 Day five of count to Pentecost	21 Day six of count to Pentecost; also a high day Sabbath	22 Day seven (fourth Sabbath of the month)	23 Day eight of count to Pentecost	24 Day nine of count to Pentecost	25 Day ten of count to Pentecost
26 Day eleven of count to Pentecost	27 Day twelve of count to Pentecost	28 Day thirteen of count to Pentecost	29 Day fourteen of count (fifth Sabbath of the month)			

Abib 21 is not a high Sabbath. The first day of the feast and the “seventh day” [of the week in context] are one and the same. The 21st is the 6th day of the week and of course the 7th day of a seven day feast, but....

9 10 11 12 13 14 15
16 17 18 19 20 21 22

...the “seventh day” spoken of in **Exodus 13:6** is called a Chag (H2282) which is used 62 times in Scripture and is only used to refer to the pilgrimage feast days (found in **Exodus 23:14-17**), in this case, Abib 15. It is not referring to the last day of the feast, rather the first. This Chag can only be the 15th of Abib. See also **Deuteronomy 5:12-15** and **Leviticus 23:6-8**.

I submit to you that this “seventh day” is the Sabbath of the 4th commandment, Israel’s deliverance day (Abib 15) AND it is not only an annual Sabbath, but a weekly one as well. There are no back to back Sabbaths in Scripture. If so, there would be no preparation day for the second Sabbath of the two.

Potential Lunar Sabbath Month, 2nd Month, (Extended Sabbaths Don’t Count)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 Day fourteen continues-- New Moon Conjunction (first Sabbath of new month)	1 Day fourteen continues -- Extended Sabbath (new moon sighted after sunset)	2 Day fifteen of count to Pentecost
3 Day sixteen of count to Pentecost	4 Day seventeen of count to Pentecost	5 Day eighteen of count to Pentecost	6 Day nineteen of count to Pentecost	7 Day twenty of count to Pentecost	8 Day twenty-one of count to Pentecost	9 Day twenty-two of count to Pentecost
10 Day twenty-three of count to Pentecost	11 Day twenty-four of count to Pentecost	12 Day twenty-five of count to Pentecost	13 Day twenty-six of count to Pentecost	14 Day twenty-seven of count to Pentecost	15 Day twenty-eight of count to Pentecost	16 Day twenty-nine of count to Pentecost
17 Day thirty of count to Pentecost	18 Day thirty-one of count to Pentecost	19 Day thirty-two of count to Pentecost	20 Day thirty-three of count to Pentecost	21 Day thirty-four of count to Pentecost	22 Day thirty-five of count to Pentecost	23 Day thirty-six of count to Pentecost

24 Day thirty-seven of count to Pentecost	25 Day thirty-eight of count to Pentecost	26 Day thirty-nine of count to Pentecost	27 Day forty of count to Pentecost	28 Day forty-one of count to Pentecost	29 Day forty-two of count (fifth Sabbath of the month)	
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Potential Lunar Sabbath Month, Sivan, (Extended Sabbaths Don't Count)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Day forty-two of count (Conjunction + new moon sighted after sunset)
2 Day forty-three of count to Pentecost	3 Day forty-four of count to Pentecost	3 Day forty-five of count to Pentecost	4 Day forty-six of count to Pentecost	5 Day forty-seven of count to Pentecost	6 Day forty-eight of count to Pentecost	7 Day forty-nine of count to Pentecost
8 Day FIFTY PENTECOST						

If you follow the count to Pentecost as illustrated above, you will note that the count began on the second day of the “lunar month week,” i.e., a Thursday. It ended on the first day of the week, i.e., a Sunday, which was the day following the weekly Sabbath of that particular “moonth.

Thursday is the second day of the week? Why are the Achesons counting days from wavesheaf? **Leviticus 23:15** says to count Sabbaths complete from wavesheaf, not days. This is their first fatal flaw to their count. And continuing to attempt to count to a Scriptural feast using a pagan/papal calendar will prove their undoing. They are also counting the new moon days as week days in their count. They are not doing anything Scripture commands them to do regarding the count to this feast.

In the illustration of the Scriptural calendar and count on page 47, you will see the new moon days are isolated and not counted and that the count begins on the first day of the week, not the second.

In order to succeed in having the day of Pentecost fall on the morrow after the weekly Sabbath of that “moonth,” it was necessary to not include the “extended Sabbath” days in the count. **[New moon days are not week days.]** Day fourteen of the count to Pentecost, according to the above calendar, was 72 hours long, and day number forty-two of the count lasted 48 hours! **[Totally untrue.]** In other words, as day number fourteen wore on, the sun rose and set on two different occasions, but neither of those 24-hour periods counted as a “day”! **[Totally untrue.]** This is, by all practical understandings of Scripture and historical records, a very bizarre and unorthodox method of reckoning the count to Pentecost. It is very unreasonable for such an unusual method to have existed without specific directions outlining its implementation, especially with regard to the fact that “extended Sabbath days” only count as “one day.” Yet this is precisely what the lunar sabbatarian quoted above expects all of us to believe. In fact, he adds elsewhere in his commentary that those who do not follow his lunar sabbatarian method are “either wittingly or unwittingly covenanting with the image of the beast.”

I don't know of any 48 or 72 hour long days. The days of the Lunar Calendar are all 12 hours long (John 11:9), and the day/night cycles are 24 hours long. The Achesons are quite wrong to say that these extended days count as only one day. Fact is, the new moon days are not counted at all when numbering Sabbath's complete because they are not week days. I still have not figured out why the Achesons are counting days from wavesheaf when we were told to number Sabbath's complete (which means complete 7 day weeks). Ah yes, their tradition is mightier than the Word. That must be it.

10. Another Lunar Sabbatarian's Solution to the Count to Pentecost Predicament

As we have already pointed out, part of what makes answering lunar sabbatarians so difficult is the fact that even they are not in unity concerning the proper method of reckoning Lunar Sabbaths. We are faced with the same obstacle with regard to the count to Pentecost predicament. Without going into a lot of detail, we have met one man whose solution to the problem involves believing that Pentecost can only occur during the *fourth month* of the year instead of the third month. In his booklet on this subject, here is a portion of what he wrote:

“Pentecost is on the 29th (Sabbath) of the 4th Moon. Same as the other two Pilgrim feasts (1st and 7th Moons) are on Sabbaths.”³²

We are not in unity because we are just beginning this journey back to the truth of YHWH's calendar. Unity will come in time. Since we are not in unity, why have the Achesons not spent any time proving that they are counting the omer correctly? Here is what they believe.

- A. That there is a wheat harvest in the third month.
- B. That Pentecost is in the third month, which is late spring.
- C. That Pentecost is 50 days after wavesheaf.
- D. That Pentecost is the morrow after the seventh Sabbath.
- E. That Israel received the 10 Commandments at Mt. Sinai on Pentecost in the third month on the 6th (or 7th) day of the month.

I will now prove to you FROM SCRIPTURE that not a single point above is true.

A. The Acheson's believe that there is a wheat harvest in the third month.

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 **Nehemiah 12:44, 13:5, 13:12** and **13:15; Haggai 1:10-11, Numbers 18:11-12**. Early June (the 6th of Sivan) is still the spring of the year. The grapes and olives are summer crops, not spring. You are using spring wheat. Scripture knows only of summer wheat.

*Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the **summer** threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

Daniel 2:35. Chaff comes from the threshing of wheat. Notice that the season is not spring, making the verses above lean in one direction. And this isn't even the most damaging evidence.

B. The Acheson's believe that Pentecost is in the third month, which is late spring.

Nature proves what kind of wheat was planted in the Middle East 4500 years ago: The compelling fact is that there are 2 types of wheat. Winter wheat is planted in late fall and takes 7 months to mature (harvested in early June). Spring wheat is planted in early spring and takes 4 months to mature for a summer harvest. (Remember this point). Winter wheat is the type used for the count Bro. Acheson proposes. Which one was planted in **Exodus 9** and harvested for Feast of Weeks? Perhaps both types of wheat are now planted in the Middle East, but this doesn't answer the question above.

Scripture answers the question: 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 10th 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 still 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** because it is a summer harvest.

Here's the NT proof of this fact: **Acts 2:1, 13** says that the disciples were accused of being drunk with new wine when Pentecost had "fully come." Their accusers knew that new wine was available otherwise there would be no foundation for this claim. Peter doesn't correct their knowledge of agriculture, but simply denies that they were drunk as supposed (it was only 9 a.m.). If this was the Acheson's counterfeit Pentecost, Peter could have nailed them in their ignorance because there is no new wine in early June—there is at the real Pentecost because there are new grapes in the summer!

And I saved the best for last. By the way, this one is in red lettering in my KJV. [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 baptizing 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?

*Jesus 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 Jesus made this statement and he said that the harvest was 4 months away NOT 50 days! **Wheat is white when it is ready to harvest!** From the beginning of Abib to the end of the 4th month, is four months. When the disciples turned around, all they saw were little spikes of green because the wheat had **just** been planted, however Jesus spoke of a harvest of souls, not the wheat. Without question, this precludes “Pentecost” from occurring in early June.

C. The Acheson’s believe that Pentecost is a mere 50 days after wavesheaf.

D. The Acheson’s believe that Pentecost is the morrow after the seventh Sabbath.

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 16th 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 7th 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. This just happens to come out at the end of the 4th month, right on time for a new meat offering when there are also grapes in the field.

Please bear in mind that the above-expressed commentary is completely void of any historical support, and is only supported by the author’s own singular interpretation of Scripture. **[We don’t need historical support when we have Scripture and nature. His is not a singular interpretation. I’m a second witness and I brought you the evidence.]** On top of this, by the very standards set by this particular lunar sabbatarian, Pentecost can *never* fall on “the morrow after the Sabbath.” **[That is because you are supposed to start numbering the 50 days from the morrow after the 7th Sabbath, just as it reads, not just one day.]** Notwithstanding, we will only focus our attention on the month during which he insists Pentecost must be celebrated. If Scripture were to plainly state that the Feast of Weeks must fall during the third month, or even the fourth month of the year, there would be no argument as to the month during which it occurs each year. However, since Scripture is silent with regard to the specific month of Pentecost, the door is opened for controversy. **[I don’t think Scripture is silent at all (and I’m not done sharing what Scripture says about Pentecost). The problem is that the Achesons’ ears do not seem to be working. All nature screams the majesty of Yah. Nature and Scripture demand a summer harvest of wheat.]** Without going into detail as to exactly how the author of the above commentary was able to determine that Pentecost must fall within the fourth month of the year, **[withholding evidence again I see...]** let’s just suffice it to say that writers such as Philo and Josephus both wrote statements clearly revealing that Pentecost could only have occurred during the third month of the year. Notice what Josephus wrote:

“When a week of weeks has passed over after this sacrifice [of the Passover lamb] (which weeks contain forty and nine days), on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven.” ³³

Josephus explained to his Roman audience that his fellow Jews count fifty days from the Paschal sacrifice to the Feast of Pentecost. Since the Passover lamb was killed during the first month of the year, fifty days later brings us to the third month. As if Josephus wasn’t plain enough in explaining how and when to observe Pentecost based upon his own personal observation and participation, Philo makes it even plainer. Philo, as we have already mentioned, lived from approximately 20 BCE to 50 CE. Here is what he wrote concerning the count to Pentecost:

“The solemn assembly on the occasion of the festival of the sheaf having such great privileges, is the prelude to another festival of still greater importance; for from this day the fiftieth day is reckoned making up the sacred number of seven sevens, with the addition of a unit as a seal to the whole; and this festival, being that of the first fruits of the corn, has derived its name of Pentecost from the number of fifty, (*pente*”*kostos*).”³⁴

Josephus isn't Scripture, but he does support the Lunar Sabbath in other ways (more later in section about Josephus). Apparently, the real Feast of Weeks had been lost to Israel during Josephus' day.

As Philo matter-of-factly explains, the fiftieth day is reckoned from the “festival of the sheaf,” which is the day of the wave sheaf offering that occurs during the Feast of Unleavened Bread. Counting fifty days from this particular day, which we know falls during the first month of the year (Abib), can only bring us to the third month of the year.

I have no answer for Josephus, but Philo agrees with the Lunar Sabbatarians count:

“The solemn assembly on the occasion of the festival of the sheaf having such great privileges, is the prelude to another festival of still greater importance; for from this day the fiftieth day is reckoned, making up the sacred number of seven sevens, with the addition of a unit as a seal to the whole...”
The works of Philo, The Special Laws, II, The Seventh Festival, XXX (176), page 584.

This sounds as if Pentecost is 50 days after wavesheaf, doesn't it? Let's let Philo speak...

“These men assemble at the end of seven weeks venerating not only the simple week of seven days, but also its multiplied power. For they know it to be pure and always virgin; and it is a prelude and a kind of forefeast of the greatest feast, which is assigned to the number fifty, the most holy and natural of numbers...”
The works of Philo, On The Contemplative Life, VIII (65), page 704.

Great, greater and greatest. Wavesheaf is the great feast spoken of. From this passage it is clear that at the end of the seven weeks there was a greater feast but the greatest was yet to come, the one assigned to the number 50. Remember that 50 day count? So, does Philo see Pentecost being 50 days from wave sheaf, or 50 days from the end of the seven week count? If I have misread Philo and he actually agrees with Josephus, I still have the plain Word of YHWH to support Feast of Weeks taking place in the summer. However, Philo seems to agree with nature, **Leviticus 23** and the Sinai account in **Exodus 32** (as seen below). If not, Josephus and Philo may be eyewitness accounts of the counterfeit.

To completely seal the matter of the month in which Pentecost falls in each year, we refer you to the *Book of Jubilees*. *The Book of Jubilees* has the distinction of having been found among the Dead Sea Scrolls, and is thus representative of Jewish thought of at least the first century of our era, and most likely earlier. As if the month during which Pentecost falls each year was in doubt, this Jewish record completely resolves the matter. Notice what is recorded in *Jubilees* :

“On this account it is ordained and written on the tablets of heaven that the celebration of the festival of weeks should be in this month, once a year, for a renewed covenant in each year and year. And during the time this festival was being celebrated in heaven, from the days of creation to the days of Noah, it was twenty-six jubilees and five weeks of years; and Noah and his sons observed it seven jubilees and one week of years until the time when Noah died.”³⁵

Jubilees was written after most of the NT, but it was written in the first century. However Scripture and nature trumps “Jewish” thought (even that of Philo and Josephus).

According to this historical source, the Feast of Weeks (Pentecost) has been observed in heaven since the days of creation. The question is, though, “When we read ‘this month’ in the above quotation, which month is being referenced?” To find the answer, simply go to the first verse of the chapter in which this feast is mentioned. Here is what we read:

“And at the new moon of the third month he came out of the ark and built an altar on that hill.”³⁶

Scripture does not say Noah came out of the ark on new moon of the third month. It says they came out three days earlier, on the 27th day of the second month, **Genesis 8:14-18**.

It was during that same month that Noah observed the festival of weeks, also known as *Pentecost*, *Shavuot*, and as we are about to see, the *Festival of First Fruits*. *The Book of Jubilees* also records Jacob (Israel) observing this same festival in the third month:

“And Israel arose from Haran, from his house, at the new moon of the third month, and came by the way of the well of the oath, and offered a sacrifice to the Elohim of his father Isaac, on the seventh of this month, and Jacob remembered the dream which he had dreamed at Bethel, and he feared to descend down to Egypt. And while he was thinking that he would send word to Joseph that he should come to him, and that he would not go down, he remained there seven days, if he might see a vision, whether he should remain or go down. And he celebrated the harvest festival of first fruits with old grain, for there was not a handful of seed in all the land of Canaan, for it was unfruitful for all the animals and beasts and birds, and also human beings.”³⁷

The Book of Jubilees is not Scripture. And to show you just how wrong Jubilees is when compared with Scripture, please continue reading.

Again, the *Book of Jubilees* plainly establishes that Pentecost falls during the third month of the year. This same understanding can be logically understood from the context of Scripture, even if it doesn’t specifically tell us to observe this feast in the third month.

E. The Acheson’s also believe that Israel received the 10 Commandments at Mt. Sinai on Pentecost in the third month on the 6th (or 7th) day of the month.

Bro. Larry says Pentecost is in the 1st week of Sivan, while ignoring evidence from his own witness! “And it happened in the first year of the exodus of the children of Israel out of Egypt, in the 3rd month, on the 16th of this month, and YHWH 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**.

The Achesons believe Israel received the 10 commandments on Pentecost but Israel’s arrival date at Mt. Sinai, the 16th of Sivan (the third month), is well past their count to Feast of Weeks, which occurs the 6th, 7th or 8th of Sivan (depending on who is counting). The Book of Jubilees is consistent with itself concurring with Scripture about when Israel arrived at Sinai, destroying the Achesons theory. They are 8-10 days short of Israel’s actual arrival date at Mt. Sinai. Scripture proves that Feast of Weeks is the 29th day of the 4th month, so Pentecost was not when Israel arrived at Sinai.

Exodus 19:1 also proves that the children of Israel arrived at Sinai on the 16th day of the third month. Please read the context. Moses indicates that the children of Israel rested at Rephidim the 15th of the third month. The root word for *Rephidim* means “rest” and this passage says that they arrived at the Wilderness of Sinai the “same day” of the month on which they left Egypt (2 months earlier). If you’ll remember, Israel got as far as Succoth the 15th, and actually left Egypt the on the 16th. **Numbers 33:3-6**. So Israel arrived at Sinai on the 16th and Moses was immediately summoned up the mount. YHWH told Moses to go back down the mountain and to tell the people to consecrate themselves for on the third day (the 18th) He would come down on the mount in a cloud, **Exodus 19:10-11**.

If the 18th is the third day, then the 16th is the first day, meaning that they were “resting” in Rephidim on the Sabbath, the 15th, which is the weekly Sabbath.

Looks like this:

1st	2nd	3rd	4th	5th	6th	7th
9	10	11	12	13	14	15
16	17	18	19	20	21	22

Amazing isn’t it? There is always harmony in the truth.

On the third day, YHWH comes down from heaven and the Ten Words came thundering down the mount, (**Exodus 20:1-17**). The people drew back in fear so YHWH calls Moses up and verbally gives him the remaining part of the covenant and Moses returns down the mount. In **Exodus 24:1-3** we find Moses giving an oral dissertation of what he heard on the mount and the children of Israel agreeing to the terms of the covenant. Moses then spends the night writing down the terms of the covenant. The next morning (the day of the 19th) 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 (**Exodus 24:18**)

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, just not week days. However, when counting “Sabbaths complete” we only count a six work day/Sabbath sequence, not the days of the rebuilding of the moon.

From the 19th of the third month, count 40 days. You again end up on the 29th of the 4th month. For 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 YHWH; he just celebrated it the wrong way and YHWH was wroth. On this same day (the day Aaron said was a feast (chag, see p. 52) unto YHWH) Moses came down the mountain with the tables of the covenant, **Exodus 32:7-20**. There are only 3 chags in the year (**Exodus 23:14-17**). Clearly, this was NOT Passover/Unleavened Bread or Tabernacles. Not to be lost is the fact that the Law was indeed delivered at Feast of Weeks, in written form, not orally on the 6th of Sivan, since Israel did not arrive at Sinai until the 16th day of the third month. 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, YHWH came upon the Mount on the 18th day of the third month, well after the day presently observed as Feast of Weeks (the 6th of Sivan) which is in early June on the Roman calendar. This cannot be overlooked and should not be lightly regarded or ignored.

The 29th is the last Sabbath of the 4th month. Interestingly, their arrival on the 16th also proves the Lunar Calendar and is supported in Torah.

Now that we have proven the month during which Pentecost falls each year, we are back to “square one.” How do we implement the count? As we have already observed, the only way for a lunar sabbatarian to arrive at the “morrow after the seventh Sabbath” is to believe that the “extended Sabbath days” all count as only one day ... an important rule that is mysteriously absent from Scripture.

Yes, they are back to square one. How are the Achesons going to deal with the overwhelming evidence I have thus presented that proves the Lunar Sabbath via the count to Pentecost? How would you overcome this?

X. The literal count to Pentecost (numbering 7 Sabbaths complete from wavesheaf, not counting the new moon days, then from the morrow after the 7th Sabbath, numbering 50 days) comes to the 29th day of the 4th month. **Leviticus 23:15-16**

Y. The wheat harvest, spoken of in Exodus, was planted in early Abib as the hail did not destroy it because it had not germinated, and was harvested 110-120 days (4 months) later. It was a summer harvest. This corresponds to the 29th day of the fourth month AND is supported by the very words of Jesus in John 4:31-35 and Peter in Acts 2. From Abib 2 to the 29th day of the 4th month is 117 days (this count includes new moon days as they are days in the sun for the wheat).

Z. When Moses went up on Mt. Sinai on the on the 19th day of the third month, he was gone for 40 days and 40 nights. At the end of this Moses received the tablets of stone. Aaron called the day that Moses came down the mountain a *chag*, one of the pilgrimage feasts. Forty days from the 19th day of the third month is the 29th day of the 4th month. **Exodus 24:18** and **Exodus 32:1-20**.

Coincidence? This is out of the mouth of three witnesses.

11. The Importance of Historical Evidence: Did Josephus Observe Lunar Sabbaths?

We are accustomed to hearing people criticize Josephus. We have heard people call him everything from a coward to a traitor. **[He was a historian. As long as his was an accurate record, whatever else he might have been is irrelevant.]** These criticisms are most often forthcoming because they know that Josephus did not practice one or more of their religious beliefs. The natural tendency, then, is to find a way to discredit him. **[Me thinketh the pot calleth the kettle black. Isn't Br. Larry trying to use our words and deeds (lack of unity) against us because he does not agree with our beliefs?]** We therefore did not expect any lunar sabbatarians to offer support for the accuracy of Josephus' writings. To our surprise, however, we have met a lunar sabbatarian who had nothing negative to say about Josephus. Of course, the caveat is that he believes Josephus was himself a lunar sabbatarian! **[That he was.]** Even more ironic, as we will see later, is the fact that while on the one hand he respects Josephus as a historian, on the other hand he (later) advises his reading audience to “forget history” and focus totally on the Torah. Shown below is the author's ringing endorsement of any piece of history that seemingly supports his position:

“I could go on and on even into history where the Historian Josephus records Sabbaths that can be pinpointed and they are on the 8th, 15th, 22nd, and 29th. When the Romans saw that the Jews [rested] on the Sabbath but that they didn’t fight unless attacked, they moved their engines and battering rams right up to the walls on the Sabbath which otherwise they could not do, and on the next day they battered the city. He records that it was the 23rd that they battered them, or the day after the Sabbath when they had everything in place.

“This proves the pinpointed Sabbaths in his time was still on the 8th, 15th, 22nd, and 29th of the moon and the New Moon was still not counted as one of the six workdays. Coincidence? You be the judge.”³⁸

There is a reason to accept a historical document while rejecting another. It is the same reason we can accept a quote from a single historian or scholar and reject another quote from the SAME historian or scholar.

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

Bro. Arnold (the above author) said NOTHING wrong. Anything we find in history that agrees with Torah or the prophets is also profitable for doctrine, for reproof, for correction and for instruction in righteousness. II Timothy 3:16. If a historical document disagrees with Scripture, then forget it.

Interestingly, the author of the above commentary, in this particular instance, sanctions the use of historical references in researching this topic. Notice that he did not cite where in Josephus’ writings we can go to find that the Romans battered the Jews on the 23rd day of the month, nor does he provide a quote documenting his remark.³⁹ **[The reference is in his current version.]** Elsewhere in his booklet, as we just warned you, he dismisses historical evidence, as evidenced by the following quotation:

“The solution to when to rest and worship is as simple as falling off a log, but it can only be accomplished by forgetting everything you have learned about when the Sabbath starts, and start over, using only the Bible for instructions. Forget history, forget tradition of men, and forget everything but the Torah (law).⁴⁰

If one has Scripture, he does not need to find proof in the historical record. That is ALL Bro. Arnold is saying. He is expressing that man has forgotten everything about the Sabbath or been taught lies and has saddled it with all kinds of pagan traditions, the traditions and interpretations of men. Forget everything you think you know about the Sabbath, forget who taught you these things, forget the books that taught you these things and focus solely on Torah. This is what Bro. Arnold said, and it is good advice. It is also advice Bro. Larry fears to take, lest he be forced to retract his rebuttal.

Here is Bro. Arnold’s missing reference: *p. 369. **Antiquities of the Jews, Book 14, Chapter 4:3** and footnote on page 370.* The historian Josephus records Sabbaths that can be dated and they are on the 8th, 15th, 22nd, and 29th (just like the calendar we are presenting) and the New moon was not counted as one of the six workdays (same as ours). In the chapter referenced by Bro. Arnold, the Romans saw that the Israelites, on the Sabbath, did not fight unless attacked. So they moved their engines and battering rams up to the walls on the Sabbath day, which otherwise they could not do without conflict, and on the next day, they battered the city. Josephus records that the 23rd was the “next day” after the Sabbath when the Romans battered them, on the Sabbath (the 22nd) Rome put everything in place.

On the one hand, the author of the two separate commentaries quoted above (from the same booklet) expects his reading audience to embrace any historical references that seemingly support his Lunar Sabbath position while on the other hand, he simultaneously cautions them to “forget history.” The apparent inconsistency in his approach, while lamentable, is nevertheless understandable. Historical evidence supporting one’s interpretation of Scripture is like “icing on the cake.” If so much as the slightest piece of historical evidence supporting *Lunar Sabbaths* is unearthed, then we can expect the lunar sabbatarian to capitalize on it. This is what the lunar sabbatarian quoted above attempted to do. While we believe he misconstrued and misapplied that historical evidence, we can nevertheless understand his approach.

As mentioned before, we are free to embrace anything in the historical record that agrees with Torah and the prophets. The rest is forgettable. Bro. Arnold presents the Scripture that supports his position, and while the Achesons rail against his use of the historical records that “seemingly support his Lunar Sabbath position” they have yet to give an answer for his use of Scripture. THAT my friend is very telling indeed. The Achesons can find no Scripture, only the writings of men to support their position.

However, the vast majority of historical evidence, as we have already shown, speaks *against* the lunar sabbatarian position, and this is why the typical lunar sabbatarian will toss out the historical records. **[The Lunar Sabbath, any truth for that matter, is not a beauty contest; it is not up to majority vote. We have violated no principle of Scripture by ignoring references that disagree with the calendar of Scripture.]** Historical evidence contrary to his position is summarily rejected and we are cautioned about the manipulation of historical records and other conspiracies. Since we cannot trust the historical records, our total faith must be placed in the Torah. It sounds very noble, on the surface, to cry out, “Forget everything but the Torah.” Underneath, however, lies a spiritually dangerous mentality that we should all be wary of: The “Scripture and Scripture alone” mentality. **[I can’t believe I just read this. Depart from me, ye who worketh iniquity. Yes, Scripture and Scripture alone.]** Of course, Scripture should be the final arbiter between truth and untruth, so we definitely need to establish Yahweh’s Word as being the ultimate source of truth. Nevertheless, sometimes controversies arise – controversies that bring to bear more than one interpretation of what Yahweh intends for us to understand. When more than one interpretation is possible, history becomes important. It allows us to see how ancient believers interpreted the instructions found in Scripture. **[Nice try. History will NEVER explain or define Scripture. Scripture is its own dictionary, its own expositor of truth. I agree that history is important, that it allows us to see how ancient believers did things. But just because something is recorded as being a historical fact, does NOT mean that they were in obedience with Torah.]** It is from history, for example, that we learn of heathens who mistakenly perceived Jews as fasting on the (Saturday) Sabbath because no smoke was seen coming from their houses that day.⁴¹ Instead of *fasting*, though, the Jews were simply abstaining from *cooking* that day. It is from these ancient observations that we learn how the believers of Old interpreted Scripture.

For those of us who trust in Yeshua as the Messiah and Son of Yahweh, it is also important to reflect on the fact that during His earthly ministry, He had plenty to say with regard to how His fellow Jews observed the Sabbath, but never was there a disagreement with regard to when it was observed. It is for these reasons that historical evidence is important. When historical evidence aligns with our interpretation of Scripture, it tends to solidify that interpretation. **[And why, O hypocrite, do you criticize Bro. Arnold for following this very premise?]** For those who reject historical evidence while crying, “I go by Scripture and Scripture alone!”, what they are *really* saying is, “I go by my interpretation of Scripture and *my interpretation* alone!” Thus, whenever points of doctrine are subject to more than one interpretation, historical evidence is not only admissible evidence, it is *vital evidence*.

Bro. Larry, here is your chance to shine. I'll ask my first 2 questions again, answer them and this issue goes away, and you will go down in history as the man who disproved the Lunar Sabbath....

1. Where does it say in Scripture that saturday is the Sabbath?
2. Where does it say in Scripture that the Sabbath is every seventh day in succession?

We can't find these texts in Scripture, so we examined the passages regarding the appointed times of YHWH (including the Sabbath) and found that we have been looking at the historical records of apostate Israel and their corrupt Sabbath observance, thus our tradition of Sabbath observance is corrupt at its source. These factual historical records say that the "Jews" worshipped on saturday and that this day was one of an unbroken cycle of seven days, but where does Torah say that? History accurately records their DISOBEDIENCE! We are trying to find references that record Israel's obedience, and we have been successful. Of course historical records are admissible. Depends on what you are trying to prove too, the truth or a lie. You can prove both with the historical record.

Moral of the story? 1. The Achesons can't find any Scripture to support their Sabbath observance, and since there is some question, they permit history to be the final arbiter. The history that records Israel's idolatry they accept as proof that their Sabbath tradition is the Sabbath of Scripture. This historical record is of VITAL importance to them because it validates their own disobedience. 2. We can't find any Scripture to support saturday Sabbath observance, and since there is some question, we permit Scripture to be the final arbiter. Scripture reveals that YHWH's appointed times are regulated by the moon, including the weekly Sabbath. In our zeal to share this Sabbath truth with others, we went looking for something in history that supports it. We have found it in abundant supply.

Am I therefore become your enemy because I tell you the truth? Galatians 4:16

In the case of Josephus, as it turns out, we believe the evidence in fact demonstrates that he and his fellow Jews observed the same continuously repeating cycle of seventh-day Sabbaths that are observed by Jews of today. Notice what he wrote in *The Wars of the Jews*, Book I, ch. 2, sect. 4:

“And as the siege was delayed by this means, the year of rest came on, upon which the Jews rest every seventh year as they do on every seventh day.”⁴²

We worship on every 7th day of the week. Josephus is referring to the seventh day OF THE WEEK; it says nothing of an unbroken cycle of seven days.

The continuous, unending, repeating cycle of weeks ending in a Sabbath day are here referenced by Josephus. **[No, it isn't. This is Bro. Larry's own private interpretation.]** Also worthy of note in the quotation above is *another* sabbath observance mentioned by Josephus: *The sabbatical years*. The Scriptural instructions for the observance of *Sabbatical years* provide additional evidence supporting the continuous repeating cycle of *weeks* ending with a Sabbath day. Just as Yahweh prescribed with regard to *weeks*, so he prescribed for *years*, at least insofar as sowing and reaping. Every seventh year, the land was to rest from sowing and reaping. Notice that at the end of seven "sabbath cycles" of years, another Sabbath year is added (Leviticus 25:8-13). This added year is called *the year of jubilee*.

I cannot believe how blessed I and the Achesons' readers are. They just painted themselves into a corner. I should take this opportunity to thank them for making my job so much easier, but then again, there is always harmony in the truth, and always disharmony in a lie.

The Jubilee cycle proves the Lunar Calendar, and invalidates the Achesons' complaint against new moon. Interestingly enough, the Jubilee is in perfect harmony with the Creation Calendar and its Lunar Sabbaths.

1. **The seventh day is the Sabbath**, a cycle that is interrupted every month by new moon day.
2. **The seventh year is a Sabbatical year**. Which is interrupted every 50 years by the year of Jubilee. Seven weeks of seven years interrupted by ONE year that was not part of the 7 years before it or the 7 years after it.
3. **Counting the Omer**. You number 7 Sabbath's complete, a count that is interrupted by new moon days. "Sabbath complete" is a Hebrew idiom (figure of speech) for a complete week of 7 days. New moon days are not week days and interrupt this count. It does not say to number 50 days from wavesheaf, it says to number 7 Sabbaths from wavesheaf. (Hebrew weeks, not pagan weeks.) When you get to the morrow AFTER the 7th Sabbath is complete it says to number 50 days, not just ONE day. The weeks (7) and the days (50) are two different segments of time measured sequentially, and their respective starting points are NOT both at wavesheaf. (7 weeks + the morrow after + 50 days).

The 7th Sabbath is actually 51-52 days from wavesheaf if the new moon days are included, but it does not say to count new moon days, it says to number 7 Sabbaths complete. I have repeatedly shown naysayers the Scriptures that prove that new moon days are not week days.

What is significant about the Jubilee year? Simply put, Yahweh specifies a "double Sabbath" of years at the end of the seventh cycle. You might call the Jubilee year an "extended Sabbath." **[Stop! Larry, explain why you, O hypocrite, can see an "extended" Sabbath in the Jubilee cycle, but not in the monthly cycle. In reality it is not an extended Sabbath, it is a distinct year. Jubilee is NOT a regular land Sabbath; Jubilee is a special Sabbath that interrupts the land Sabbath cycle, JUST like new moon days are special "assembly days" that interrupt the weekly Sabbath cycle.]** Notice that Yahweh precisely prescribed what to do at the end of the 49th year: He gave instructions to "do it again"! The question immediately arises as to why Yahweh didn't give such instructions pertaining to the alleged "extended Sabbaths" that lunar sabbatarians maintain should be observed at the end of each month. **[He did. Those with ears to hear have no problem finding it.]** This would immediately call into question an inconsistency in Yahweh's Word. Why would Yahweh give plain instructions pertaining to an "extended Sabbath year," but *fail* to give instructions with regard to "extended Lunar Sabbath days" at the end of each month? **[He is consistent.]** Those of us who know and appreciate the fact that Yahweh is *not* inconsistent understand the reason for the omission of "extended Lunar Sabbath days" in His Word: They never existed, nor were any such days ever intended to be observed.

They exist. It is your private interpretation that they do not exist.

Continuing on with Josephus, there is additional evidence that neither he nor his fellow Jews ever observed *Lunar Sabbaths*. In *The Wars of the Jews*, Book I, ch. vii, sect. 3, Josephus makes special mention that the Jews would only fight defensively on the Sabbath-days:

"... Nor had the Romans succeeded in their endeavors, had not Pompey taken notice of the seventh days, on which the Jews abstain from all sorts of work on a religious account, and raised his bank, but restrained his soldiers from fighting on those days; for the Jews only acted defensively on Sabbath-days."

It is significant that Josephus on several occasions makes note of the fact that his fellow Jews only acted defensively on the Sabbath. Josephus makes mention of this fact as if to continually remind his reading audience of this particular custom. Certainly, then, if Josephus made reference to any instances wherein his Jewish counterparts took part in battles without noting that it was the Sabbath day when such battles took place, we can safely presume that it *wasn't* the Sabbath day when those battles were fought.

Why do the Achesons assume so? We all know it is because to not do so would be evidence against their chosen day of worship. They are that transparent. Please note that where Josephus (and Philo for the matter) is translated saying Jew, the underlying original word was Judean or Judahite (which are real Israelites). It is only translated as Jew in English, a word that did not exist until the middle of the 17th century, and which serves to perpetuate the lie against YHWH's covenant nation.

Case in point: On the fifteenth of the month Lous [Ab],⁴³ a group of seditious Jews made an assault on the Antonia Fortress.⁴⁴ According to lunar sabbatarians, the fifteenth day of each month is a Sabbath day. Did Josephus just happen to neglect mentioning that this particular day was a Sabbath day *or* did he treat it as he would any other working day of the month? Not only did Josephus leave off mentioning that the fifteenth day of that particular month was a Sabbath day, but he also matter-of-factly described the seditious Jews' attack on the fortress. Typically, as we have already shown, the Jews did not mount attacks on the Sabbath day – they would only act in self-defense on that day. If they had acted contrary to the acceptable “Sabbath protocols,” we can be certain that Josephus would have made note of it, much as he did in *Wars of the Jews*, Book II, Ch. 19, sect. 2, where he wrote the following:

“But as for the Jews, when they saw the war approaching to their metropolis, they left the feast [of Tabernacles], and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard; but that rage which made them forget the religious observation [of the Sabbath], made them too hard for their enemies in the fight.”

Define seditious: subversive, treasonable, rebellious, disloyal. Rebellious and disloyal to whom? Rome or the Torah? Did Josephus ever call those who fought defensively on the Sabbath rebellious or disloyal? It seems to me that a distinction has been made and the Achesons don't dare make it for it will blow their cover. I have no fear of hiding behind the truth. The weapon has not been invented that can touch me (spiritually). They cannot hide behind a lie, but they are trying to--and I, a simple, broken earthen vessel, have seen where they are hiding, called them out, named them by their right name (hypocrite) and challenged them with Scripture (which is a sword AND shield).

Bro. Larry, you are on notice. I am almost half way through your rebuttal and you have yet to prove your Sabbath is the Sabbath of Scripture or disprove the Lunar Sabbath. How long must we wait? It seems like that would have been your first order of business.

As can easily be discerned from the above reference, Josephus customarily described any occasion wherein his Jewish counterparts participated in any unusual acts on the Sabbath day. For Josephus to mention a Jewish attack on the fifteenth of the month without specifying that it was a Sabbath day when they mounted the attack is a convincing illustration that the fifteenth day of the month was not necessarily considered the Sabbath day.

Just because he did not say it was a Sabbath, does not mean it wasn't. His readers would have known it immediately.

This same principle can be demonstrated with the eighth day of the month. As we have already seen, lunar sabbatarians regard the eighth day of the month as a regular Sabbath day. Did Josephus share this same regard for the eighth day? No, he did not. In *The Wars of the Jews*, Book II, Ch. XIX, Sect. 9, he describes the Jews' assault and decisive victory over the Roman commander Cestius Gallus and his army. This assault occurred on none other than the eighth day of the month Marchesvan.⁴⁵ Again, not only did Josephus not mention that the eighth day of this month was a Sabbath day, but he also described a ferocious attack on the Romans perpetrated by the Jews. For Josephus to have gone to such great lengths in establishing that the Jews as only fought in self-defense on the Sabbath, and then mention dates such as the eighth and fifteenth on which they fought *offensively* can only indicate that those two particular days of the month are *not* necessarily Sabbath days.

Babylonian Months: For the Babylonians, the year started at the new moon after the Vernal (Spring) Equinox. By the time of Hammurabi, there were the following twelve named months of the lunar year.

1. Nisan
2. Iyyar
3. Sivvan
4. Tammuz
5. Ab
6. Elul
7. Tisri
8. Marchesvan
9. Kislev
10. Tebet
11. Sebut
12. Adar

The Hebrew year began with the new moon nearest the vernal Equinox. Scripture does not specifically say what a new moon "looks like"; however nature fills in the blanks. Scripture proves that the weekly Sabbaths fall on the 8th, 15th, 22nd and 29th days of the month, and that new moon days are not week days and that the Sabbaths are regulated by the moon. Combine this information with nature and the new moon in Scripture is the dark phase of the moon. The Babylonian calendar began the months by the first visible crescent, which means that the 8th day of Marchesvan fell on or about the 9th day of the Hebrew lunar month.

"The **Babylonian calendar** was a luni-solar calendar with years consisting of 12 lunar months, each beginning when a new crescent moon was first sighted low on the western horizon at sunset, plus an intercalary month inserted as needed by decree. The calendar is based on a Sumerian (Ur III) predecessor preserved in the **Umma calendar** of Shulgi (ca. 21st century BC)."

http://en.wikipedia.org/wiki/Babylonian_calendar

"The beginning of the month in the Babylonian calendar was determined by the direct observation by priests of the young crescent moon at sunset after the astronomical New Moon."

<http://www.friesian.com/calendar.htm>

The link, http://www.tyndale.cam.ac.uk/Egypt/ptolemies/chron/babylonian/chron_bab_cal.htm, leads you to this quote: “The Babylonian calendar was a luni-solar calendar. The Babylonian day began at sunset, and each month notionally began with the first rising of the crescent moon; in essence, a Babylonian month was a synodic lunar month, represented as a 29 or 30 day month. Contemporary records show that the start of the month was actually determined by observation of the new moon wherever possible, or by prediction if not.”

“The months began at the first visibility of the New Moon, and in the 8th century BC court astronomers still reported this important observation to the Assyrian kings.

“Thus, the Babylonian calendar until the end preserved a vestige of the original bipartition of the natural year into two seasons, just as the Babylonian months to the end remained truly lunar and began when the New Moon was first visible in the evening. The day began at sunset. The Jewish adoption of Babylonian calendar customs dates from the period of the Babylonian Exile in the 6th century BC.”
<http://www.ancienthistoricalsociety.org/CalendarsBabylonian.html>

Note: Some might be tempted to say, SEE! But they’d be wrong. These websites accurately record the events as history reveals them. The problem for the Achesons is they do not know what is actually being said because they misapply the terminology. It was the **Jews** (who are not Israelites) who adopted the Babylonian calendar, including the days beginning at sunset (the days in Scripture begin at dawn), the months beginning with the first visible crescent, as well as the pagan names of the months. All the months in Scripture are by ordinal numbers. Because they do not make the distinction between Jew and Israelite, they erroneously embrace the notion that they are correct in their doctrine and have historical support. The Israelites certainly apostatized and fell into the same or similar calendar corruption as the Jews, but there the similarities cease. They are two different people groups and the Achesons are looking at the history of the synagogue of Satan for support for their doctrines. As long as Israel was faithful, they observed the Creation Calendar with its Lunar Sabbaths.

So, what do we do with Josephus? We need to determine whether he was writing for Israelites or the Gentiles. The answer to that question is elementary. He wrote for his Greek (Hellenized) and Roman readers, so when he wrote Marchesvan, he was referring to the Babylonian month, a month his readers would understand. **Evidence**, see Antiquities Book 8, chapter 2, section 8 (or 8.2.8), Antiquities 1.6.1, Antiquities 3.5.2, Antiquities 3.8.3, Antiquities 14.1.1, Antiquities 15.10.5, Antiquities 1.19.3, Antiquities 10.10.6, Wars of the Jews 7.11.5, et al. To really curl your hair, read the preface of Antiquities sections 1 and 2. The fact that the pagan and Hebrew months did not line up can be seen in *The Wars of the Jews*, 6.5.3, where Unleavened Bread is said to commence on the 8th day of the pagan month. My point, you cannot use this quote from Josephus as evidence against the Lunar Calendar unless you can prove the 8th day of the Babylonian month Marchesvan corresponds with the Sabbath of the Israelite calendar. Marchesvan began with the first visible crescent, Hebrew months did not.

We need not stop with the evidence offered by Josephus regarding the day on which the Jews customarily set aside for rest and worship. Without a doubt, by the time of Eusebius of Caesarea, who lived from 263 until 339 CE, the switch from worshipping on the day known as Saturday to Sunday was commonly known and well established among Christians. In his *Ecclesiastical History*, Book 1, ch. 4:8, he writes of how Jews before the days of Abraham, like Christians of Eusebius’ day, did not observe the Sabbath. Although we disagree with Eusebius’ assessment, his testimony illustrates the distinction that was made between Sunday observance and Saturday observance. Here is what Eusebius wrote:

“They [the Jews before the time of Abraham] did not, therefore, regard circumcision nor observe the Sabbath; neither do we.”⁴⁶

What “Sabbath” was Eusebius referring to? A lunar sabbatarian might bring forth an argument that by “Sabbath” Eusebius was making reference to *Lunar Sabbaths*. If Eusebius so much as ever *heard* of Lunar Sabbaths, he never made allusion to such a method of reckoning. Instead, he makes the distinction between the *Sabbath of the Jews* and the *Lord’s Day* observed by Christians. He makes this distinction while describing a sect called the *Ebionites*. The Ebionites represented a group of people who, according to Eusebius, rejected the virgin birth of Yeshua and who taught obedience to the Torah. Here is how Eusebius described their day of worship:

“They also observed the Sabbath and other discipline of the Jews just like them, but on the other hand, they also celebrated the Lord’s days very much like us in commemoration of his resurrection.”⁴⁷

Though tempted, I will refrain from commenting on any topic/issue other than the Calendar issue at hand.

Satyrday was not even the seventh day of the week until Emperor Constantine venerated the day of the sun in 321 A.D. Eusebius was not an Israelite. He was a gentile convert, converting to “Christianity” after all the Fathers had died off and the pagan doctrines had already crept in so he probably had no knowledge of the true calendar of Israel. http://en.wikipedia.org/wiki/Eusebius_of_Caesarea

However, I’m only a little surprised that Bro. Acheson would think this evidence to support his position. Bro. Acheson ASSUMES that satyrday Sabbath has to stand side by side with the Lunar Sabbath in Eusebius’ day in order for Eusebius to make the distinction or refer to a Lunar Sabbath. He ASSUMES that because Eusebius does not specifically mention a Lunar Sabbath that their ISN’T one. If this isn’t circular reasoning, I don’t know what is. When talking about football in America, a writer does not have to say, “You know, the game where two teams of 11 men each line up on opposite sides of an oblong leather ball that is tapered on both ends. The team with the ball tries to run or throw the ball forward to the opposite end of the playing field where they can try to score, all the while being opposed by the opposite team.” No one in America is going to confuse football with soccer, which is called football everywhere else in the world. Eusebius was not speaking football to a “soccer” nation.

No one writing about the Hebrew Sabbath in ancient days had to explain what they meant. Only Israel observed the Sabbath, and that Sabbath was Lunar.

The only historical record testifying to the relationship of the Sabbath to “the Lord’s Day” of Christianity is that the one superseded the other. In other words, according to the Christianity, although the fourth commandment enjoined believers to worship on the day commonly known as Saturday, that day was later changed to Sunday in commemoration of the Messiah’s resurrection. We are not expressing agreement with such a decision, nor do we even agree that the Messiah rose on the first day of the week, but that is not the point. The point is, this is what Christians such as Eusebius believed and taught, and that teaching continues to this day, namely, that Sunday worship replaced Saturday Sabbath worship.

OK, I’ll bite. Matthew 28:1, Mark 16:2, Luke 24:1 and John 20:1 all say he rose early on the first day of the week. If he did not rise on the first day, what day was it? Matthew says, *as it began to dawn on the first day*; Mark, *when the sun was risen*; Luke, *very early in the morning* on the first day.

The only reason I bring it up (and I apologize for picking up a side issue since I said I wouldn't) is because I already know the answer. The Achesons are convinced that this "phrase" means the first of the count to the Omer. What they are overlooking is that fact that the first segment of time toward the count to the Omer is a Sabbath complete which is a Hebrew idiom meaning a complete seven day week. If I know anything, I know that the first day of a complete week is the FIRST day of the week. Also, if this phrase "first *day* of the week" means the first day in the count to the Omer, then it must mean the same in these two passages as well, Acts 20:7, 1 Corinthians 16:2. Are the Achesons willing to make that claim? I doubt it.

Back on point, yes, there was a subtle switch from the Sabbath to Sunday. Bro. Larry assumes Saturday is that Sabbath without any evidence other than the Gregorian calendar. Yes, (see underlined above) *christianity* calls Saturday the Sabbath, Scripture does not. He trusts christianity, I trust Scripture.

Other historical writings also testify that Saturday Sabbath worship was supplanted by Sunday ["Lord's Day"] worship. Although there is some question as to their reliability, the fact remains from the dating of these documents that the teaching of Sunday replacing the Saturday Sabbath was in effect at a relatively early date. According to *Constitutions of the Holy Apostles*, which is arbitrarily dated to either the second or third century, the "Lord's day" excels the Sabbath day:

"For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings He has bestowed upon men. All which the Lord's day excels, and shows the Mediator Himself, the Provider, the Lawgiver, the Cause of the resurrection, the First-born of the whole creation, God the Word, and man, who was born of Mary alone, without a man, who lived holily, who was crucified under Pontius Pilate, and died, and rose again from the dead. So that the Lord's day commands us to offer unto Thee, O Lord, thanksgiving for all." (*Constitutions of the Holy Apostles*, Book 7, Sec. 2, Chapter 36)

Pardon me for noticing, but where does this historical writing say that Saturday is the Sabbath? It appears the Achesons have added this to the text. It says Sabbath, Bro. Larry, not Saturday.

One of the earliest documents alluding to Christian theology pertaining to Sunday worship replacing Saturday Sabbath worship is the *Didache* dated by some to the year 90 CE. According to some, the work is a forgery intended to give an impression of antiquity. Nevertheless, it was apparently in use by the year 180, according to *Encyclopedia International*: "Used by Christians by 180, it is probably early and shows that church orders were a concern of the early post apostolic age."⁴⁸ Although the *Didache* doesn't make an outright distinction between the weekly Sabbath versus Sunday worship, it implies that perhaps there was a custom of meeting on Sunday, which they designated "the Lord's day":

"Gather together on the Lord's day, break bread and give thanks, having first confessed your sins so that your sacrifice may be pure. But do not let anyone who has a quarrel with a companion join with you until they have been reconciled, so that your sacrifice may not be polluted; for this was spoken by the Lord: 'In every place and time offer me a pure sacrifice, for I am a great king, says the Lord, and my name is wonderful among the Gentiles.'" (*Didache* 14:1-3)

The *Didache* does not make an outright distinction that this is Saturday either, does it? None of these passages do. What's up with that? None of these passages have any bearing on the Creation calendar.

Regardless of what “Lord’s day” meant to the earliest of early believers, by the time of Eusebius, it meant “Sunday” as opposed to the “Saturday Sabbath” observed by the Jews. Try as they might, no lunar sabbatarian has successfully produced a single historical writing outlining the progression from *Lunar Sabbath* to *Saturday Sabbath*, eventually culminating in *Sunday* worship. The only recorded change is that of Christians who believed the sanctity of the Saturday Sabbath was transferred to Sunday. This is history ... history that lunar sabbatarians would like for us to “forget.”

Re: the underlined above. Prove it. Bro. Larry, we don’t want you to forget anything; we are trying to get you to remember something though. It’s called the Sabbath day, the Scriptural version.

12. A Lunar Sabbatarian’s New Testament Argument Implodes

In his booklet “Proof That the Weekly Sabbath Days Are Determined by the Moon,” author Arnold Bowen attempts to establish proof from the New Testament that the Messiah observed Lunar Sabbaths. We find that many of his claims are dubious at best, and are impossible to really prove either way, which means they prove nothing. **[And what did the quotes the Achesons used above in section 11 prove? Not a single one said that saturday is (or was) the Sabbath. In each case, the Achesons inserted this meaning into each quote because of their tradition.]** Some of the points he makes are so ridiculous that we are hesitant to even mention them. For example, on page 29 he mentions a Feast of Tabernacles celebration observed by Solomon, as recorded in II Chronicles chapter seven. In verse 10 of that chapter, we read that Solomon sent the people away on the 23rd day of the seventh month. The author of the booklet asks his readers, “Why didn’t he send them away on the 22nd?” The answer to that question is so easy that it is almost embarrassing for us to even address it here: The 22nd day of the seventh month is a sabbath day, regardless of whether you look at it from a lunar sabbatarian perspective or otherwise. The Feast of Tabernacles is an eight-day feast that begins on the fifteenth day of the seventh month and concludes with a high day sabbath on the 22nd (Lev. 23:34-36). Would it have been appropriate for Solomon to have sent the people home on a sabbath day? No, it would have been very *inappropriate* for him to have done such a thing. To answer the author’s question, then, Solomon didn’t send the people home on the 22nd because it was the “last great day” of the Feast of Tabernacles, which is a specially designated Sabbath day.

Excuse me? Try reading **Leviticus 23** again...

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

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

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

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

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

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

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

Looks like this:

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)

On at least one occasion, some careless exegesis serves to cause his theory to utterly implode upon itself. Once again, it has to do with a Feast of Tabernacles celebration. To illustrate the demise of this man’s research, we display the paragraph from his booklet:

“Another place the New Moon and Sabbaths are pinpointed is John 9:14. To prove this, compare the following verses: John 7:2 tells us the Feast of Tabernacles was at hand. Verse 10 tells [us] that He went up to it. Verse 37 tells us that on the last day of the Feast of Tabernacles, which is the 21st (see Lev. 23:36) and (Ez. 45:25). John 8:1 tells [us] that He went to the Mt. of Olives and verse 2 says that early in the morning He came again into the temple and taught (on the 22nd Sabbath) and verse 59 says He went out of the temple and passed by. Chapter 9:1 tells of seeing the blind man as He passed by. Verse 6 says He made clay, and verse 14 says it was the Sabbath (22nd) when He made the clay which proves the 22nd was a Sabbath and the 2nd day of the Moon (Mark 14:1) was the 1st workday of the week again, and the weekly Sabbaths were on the 8th, 15th, 22nd, and 29th. How could we fail to see these Sabbaths always being on these set days of the Moon? And here again, Our Savior (the Son of YHWH) was keeping the Heavenly Sabbaths that were created in Heaven and not by man’s calendar. The Sabbath here was on the 22nd when He kept it, needless to say that the 29th was a Sabbath also, won’t you follow His example?”⁴⁹

Summing up the above commentary, the author believes the last day of Tabernacles fell on Abib 21 and that the following day, the 22nd, was a Lunar Sabbath day. He believes the Messiah taught in the Temple on that day, then later healed a blind man. Was the blind man healed on the 22nd of Tishri (the seventh month of the Hebrew calendar)? As we are about to see, the answer is no, he was not.

Oh, yes he was. See evidence on page 16-17.

Mr. Bowen includes Ezekiel 45:25 as one of his proof texts, as though this one verse establishes that Tabernacles is strictly a seven-day feast. According to Leviticus 23:36, however, this feast goes beyond the seven days, as an eighth day is also observed, and it is counted as a sabbath day on which no “servile work” is to be performed. Let’s read Leviticus 23:36:

³⁶Seven days ye shall offer an offering made by fire unto YHWH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a solemn assembly; and ye shall do no servile work *therein*.

Forgive me, but it is not Bro. Arnold who establishes that Tabernacles is a seven day feast, **Leviticus 23:34, 39 and 41-42** establishes this as a fact. Bro. Acheson, what don't you understand about *ye shall keep a feast unto YHWH seven days?*

As is obvious, this is more than just a seven-day feast: An eighth day is added by Yahweh. Even Josephus understood this truth:

“Upon the fifteenth day of the same month [Tishri, the seventh month], when the season of the year is changing for winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year; as also that when we should arrive at our own country, and come to that city that we should have then for our metropolis, because of the temple therein to be built, and keep a festival for eight days, and offer burnt-offerings, and sacrifice thank-offerings, that we should then carry in our hands a branch of myrtle, and willow, and a bough of the palm-tree, with the addition of the pomecitron. That the burnt-offering on the first of those days was to be a sacrifice of thirteen bulls, and fourteen lambs, and fifteen rams, with the addition of a kid of the goats, as an expiation for sins: and on the following days the same number of lambs, and of rams, with the kids of the goats; but abating one of the bulls every day till they numbered seven only. On the eighth day all work was laid aside [*Author's note: Why mention this fact if it was such common knowledge that the eighth day was the regular Sabbath anyway?*], and then, as we said before, they sacrificed to God a bullock, a ram, and seven lambs, with a kid of the goats, for an expiation of sins. And this is the accustomed solemnity of the Hebrews, when they pitch their tabernacles.” (*Antiquities of the Jews*, Bk.3, chapter 10, sec.4).

We also recognize that there is an eighth day, just as Josephus does. But Josephus is not Scripture. Indeed, YHWH added an eighth day, but YHWH also said that the feast was SEVEN days in duration. The last day of the SEVEN day feast that begins on the 15th is the 21st day of the month. There are 8 consecutive days of course, just as there are 8 consecutive days for Passover and Unleavened Bread, but YHWH also said that Unleavened Bread is only a seven day feast. Please read **Leviticus 23:5-6**.

As Josephus acknowledged, the last day of the Feast of Tabernacles is the *eighth* day, not the seventh day. Although it is indeed termed a “feast of seven days” in Leviticus 23:35-36, we know that Yahweh added an eighth day, making *that day* the last day of the feast. Philo also recognized the Feast of Tabernacles as having a total of *eight days*. Notice what he had to say:

“And after the festival has lasted seven days, He adds an eighth as a seal, calling it a kind of crowning feast, not only as it would seem to this festival, but also to all the feasts of the year which we have enumerated; for it is the last feast of the year, and is a very stable and holy sort of conclusion, befitting men who have now received all the produce from the land, and who are no longer in perplexity and apprehension respecting any barrenness or scarcity.” (*The Works of Philo: The Special Laws, II, XXXIII, 211*)

Philo refers to the eighth day of Tabernacles as a “crowning feast” to all the festivals of Yahweh's circle of feasts. It is, according to Philo, a day added by Yahweh to the Feast of Tabernacles, as he states later in that same section that “the number eight was assigned to the feast.” This is just one example demonstrating that Philo recognized Tabernacles as being an eight-day feast, not a seven-day feast. It's not over until the ending of the eighth day.

Philo says the feast lasted seven days. The eighth is an added day, crowning the feast. It's like this. Passover is preparation for Unleavened Bread, the 22nd day of the 7th month is the crowning event, but just as Passover was the day BEFORE the feast of Unleavened Bread, the 22nd is the day AFTER the Feast of Tabernacles. The feasts are a book end and they pivot on Feast of Weeks.

1 + 7 1 7 + 1

It is accurate to say that there are 8 consecutive days of both week long feasts, but they are NOT 8 day feasts. Calling either of them an 8 day feast is just a colloquial expression, nothing more. The Torah is pretty clear they are both seven day feasts, so the Achesons argument using historical records will fall on deaf ears. Torah trumps them all. **Isaiah 8:20**.

Elsewhere, in another of his writings, Philo describes the actions of Moses and his brother Aaron during a certain feast. Philo doesn't give us the name of the feast, but notice the description he gives, and see if you can determine which feast he had to be referring to:

“Then Moses entered into the tabernacle, taking his brother by the hand, and it was the eighth and last day of the festival, for the seven previous days had been devoted to the initiation of the hierophants [priests]; he now initiated him and his nephews.” (*On the Life of Moses II*, Chapter XXX, section 153).

Philo is not Scripture either. Bro. Acheson, if you REALLY want to prove your point, why don't you show me in Scripture that says Tabernacles is an 8 day feast. And if you will LOOK at the above quote, Philo admits that the feast is seven days long, and the events of the 8th day were of a different nature. No matter how you slice it, the last (great) day of a seven day feast is the seventh day.

As recorded by Philo, the first seven days of this unnamed feast were used in initiating the priests, and then on the *eighth day of the festival*, referred to as being the *last day* by Philo, Moses initiated Aaron and Aaron's sons. Even though Philo doesn't specifically mention “which” feast this was, it should be fairly obvious that it was the Feast of Tabernacles, and Philo regarded it as being an eight-day feast.

Philo's words, not Torah. **Isaiah 8:20**.

The primary oversight in the lunar sabbatarian's commentary, then, can be found in his remark that the last day of the feast is the 21st. In expounding upon John 7:37, here is what he wrote (quoted again):

“Verse 37 tells us that on the last day of the Feast of Tabernacles, which is the 21st”

Hopefully we all know by now that the first day of the Feast of Tabernacles is the fifteenth day of the seventh month. If the first day is the fifteenth of the month, then the *last day* of an eight-day feast must of necessity fall on the *twenty-second day of the month*, NOT the 21st as he erroneously reported in his booklet.

But Bro. Acheson, the feast is not an 8 day feast; it is a SEVEN day feast. Is there something wrong with Bro. Arnold's math that you do not understand? 15 – 16 – 17 – 18 – 19 – 20 – 21.

We might also add at this point that the last day of the Feast of Tabernacles is commonly termed “The Last Great Day.” This, in fact, is how the last day of Tabernacles was referred to in the book of John:

³⁷In the last day, that great day of the feast, Yeshua stood and cried, saying, “If any man thirst, let him come unto me, and drink.”

A common term does not mean it is an accurate term. Nowhere in the Torah or the prophets is the 8th day of this festival called the last great day. And in fact, it is not called that in the NT either. Would you like to see what a literal translation of John 7:37 looks like?

And in the last day of the great feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. Not last great day, but last day of the great feast!

The last day of a seven day feast is the seventh day. Unless the Achesons can come up with something that proves the 7th really means 8th, they are fighting a losing battle here.

Scholars agree that this is a reference to the eighth day of the Feast of Tabernacles, which falls on the 22nd day of the seventh month (not the 21st). Here is what Adam Clarke had to say in his commentary:

“37. In the last day, that great day of the feast. This was the eighth day, and was called the great day because of certain traditional observances, and not on account of any excellence which it derived from the original institution. On the seven days they professed to offer sacrifices for the seventy nations of the earth, but on the eighth day they offered sacrifices for Israel; therefore the eighth day was more highly esteemed than any of the others.” ⁵⁰

Adam Clarke understood the “last day” of Tabernacles as being the eighth day of the feast.

But nothing Adam Clark said here is found in Torah. In fact, he qualifies his statement by admitting that this designation was because of tradition, not on account of any excellence derived from the ORIGINAL institution. How on earth can anyone think this supports his position as one of truth?

We will concede that not all scholars are as certain of this fact as Adam Clarke was. Here is what Merrill C. Tenney has to say in his contribution to *The Expositor's Bible Commentary*:

“37. The climax of the controversy came ‘on the last and greatest day of the Feast’ of Tabernacles. According to the provision of the law, the feast was held for seven days, followed by an eighth day of spiritual observance, including an offering to God. The feast was established as a memorial to the wandering in the wilderness, where water and food were scarce. When the people emerged from the desert into the land of Canaan, they enjoyed regular rainfall and plentiful crops. The celebration of the Feast of Tabernacles included a daily procession of priests from the temple to the Pool of Siloam, from which they drew water that was poured out as a libation at the altar. This was accomplished by the recital of Isaiah 12:3, ‘With joy you will draw water from the wells of salvation.’

Whether the ‘last day’ of the feast was the seventh or the eighth day is not clear. Deuteronomy 16:13 calls for seven days; Leviticus 23:36 prescribes an eighth day, which follows the routine of the first seven. Josephus (Antiq. 3. 10. 4) says that on the eighth day there should be a sacrifice of a calf, a ram, seven lambs, and a kid in propitiation of sins. If ‘the last and greatest day of the Feast’ refers to the eighth day, it makes the appeal of Jesus all the more meaningful. On that day Jesus took the opportunity to make a public announcement concerning himself.” ⁵¹

Mr. Tenney expresses uncertainty as to whether or not the “last day” was the eighth day of the feast, yet even he admits that the eighth day makes more sense. Please pardon us for being more forthright about this than Mr. Tenney, as we will state without reservation that this can *only* be a reference to the eighth day. For one to believe that the “last day” of Tabernacles is the seventh day effectively means he believes the eighth day is utterly removed from the feast.

And Tenney has the good sense to present both sides of the issue and is honest with the text. The feast was for seven days and the 8th was for spiritual observance. (I wonder why?) Tenny admits that the 8th day is NOT CLEARLY designated as the last great day, so he is admitting that he is speculating.

The last day of the Feast of Tabernacles is the eighth day, not the seventh day. **[The Achesons say this without any evidence other than their tradition.]** The eighth day of the Feast of Tabernacles is the 22nd day of the seventh month. As the lunar sabbatarian pointed out in his booklet, the following day after this feast had ended and everyone had gone home (John 7:53) was a Sabbath day. This Sabbath day, being the day following the 22nd of the month, could only have fallen on the 23rd day of the 7th month, disproving the author’s claim that the Bible only speaks of Sabbath days occurring on the 8th, 15th, 22nd and 29th days of the month.

But the Achesons have to twist the text (and the math) to come to this conclusion.

In fact, Arnold Bowen, in his booklet, publicly offers a \$1,000 reward to anyone who can pinpoint a weekly Sabbath on any other day than the 8th, 15th, 22nd and 29th days of the month. Based upon the proof listed above, we sent him a letter requesting that he make good on his offer. His response was to insist that the Feast of Tabernacles has never been an eight-day feast. **[Bro. Arnold is quite correct. It is only a seven day feast. He’s reading Torah; the Achesons are leaning on the arm of flesh.]** Pointing to the verses of Scripture wherein Tabernacles is listed as being a seven day feast, he concludes that, in accordance with Scripture, it is *only* a seven-day feast. As for the eighth day that Yahweh added, the author holds that all Yahweh was doing was telling everyone to hang around an extra day after the feast was over, as it would always be a *Lunar Sabbath* day anyway. Furthermore, he expressed surprise that this was “the best we could do,” maintaining that our position is “like a drowning man grasping straws,” as the eighth day of the Feast of Tabernacles, to him, is simply another Lunar Sabbath day, and not a part of the feast.

The 8th day is connected to the feast for sure, but can you prove from Scripture that it is included as part of the 7 days of Tabernacles? I can only cram 7 days in to the 7 days from the 15th to the 21st. If Bro. Larry can fit an 8th day into that 7 day feast, then he is adding to Torah. **Deuteronomy 4:2.**

The offer is for \$10,000 on his website. And I know him to be honest man. If you find a Sabbath on a day other than the 8th, 15th, 22nd or 29th days of the month, he will honor his pledge. But the only way the Achesons will collect using this passage is to prove that the last day of a seven day feast is really the 8th day. It was the Lunar Sabbath that taught us that we had incorrectly identified the last great day.

Here is an excerpt of his comments pertaining to the *eighth day* of Tabernacles, expressed verbally in his audio taped response:

“In your letter you said that somebody was taking away the eighth day of the feast – no, you’re not taking away the eighth day of the feast, because it’s a *seven day feast*! How can you take the eighth day away from a seven day feast when the feast only lasts *seven days* – because the last day of the feast is the seventh day! And that’s the Last Great Day!”

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

Servile work means any kind of work/employment. *Any work* means all manner of work/employment, **but not servile work**. Either the Achesons got it backward or these phrases are nearly identical.

It is apparent that lunar sabbatarians believe the regular Sabbath “no work” restriction is lifted when those Sabbath days coincide with feast days, such as the first day of the Feast of Tabernacles. **[Where has Bro. Larry gotten this idea? We never said this. He falsely accuses us, then he says we are guilty based on his false accusation. He assumes this because he does not understand Scripture or Lunar Sabbatarians. It is out of the mouth of 2-3 true witnesses that innocence or guilt is determined, not the mouth of one false witness.]** However, the author of the booklet “Proof That the Weekly Sabbath Days Are Determined by the Moon” maintains that the day following the seventh day of the Feast of Tabernacles, the eighth day, is a regular Sabbath day, and not a part of the feast. If this is so, we can only wonder why Yahweh only prohibited “servile work” and not “all work” on that day!

Servile work prohibits ALL kinds of work/employment. Isn't that exclusive enough?

Number two, if day eight of the Feast of Tabernacles isn't *really* “day eight” of the feast, but only a regular “Lunar Sabbath” day, someone needs to explain why Yahweh prescribed different sacrifices for that particular eighth day than what He instructed to be offered on the regular Sabbaths. **[There are prescribed sacrifices for all the feasts and they were offered in addition to the regular sacrifices that were offered on a particular day. Bro. Acheson, haven't you read **Leviticus 23:37-38?**]** For the regular Sabbaths, Yahweh instructed two lambs to be offered as burnt offerings in addition to the two lambs required for the daily burnt offerings (Num. 28:9-10). For the eighth day of Tabernacles, however, *seven lambs* were offered, in addition to a bullock, a ram and a goat (Numbers 29:36-38)! If, as lunar sabbatarians believe, this “eighth day” was separate from the Feast of Tabernacles, then why wasn't it treated the same as the other (alleged) *lunar Sabbath days*? Why did Yahweh prescribe different sacrifices for that “eighth day” than He did for regular Sabbath days?

The Passover lamb was only prescribed for Abib 14. The seven lambs, a bullock, ram and goat are prescribed for the day after Tabernacles, the eighth day. What's the problem? It was a special day on the calendar no different than Passover, the first day of Unleavened Bread, Feast of Weeks, Trumpets, and Day of Atonement. All these days had sacrifices that were offered in addition to the regularly scheduled sacrifices. The Acheson's entire paragraph above is a waste of digital memory. If the eighth day is part of Tabernacles, then WHY weren't the Israelites still living in booths on that day?

[Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths. **Leviticus 23:42**](#)

Do any of you STILL wonder why we are saying that the 8th day is a day apart from Tabernacles?

The answer should by now be all too obvious. The “eighth day” was *not* regarded as a weekly Sabbath day (unless it happened to fall on the weekly Sabbath). **[Bro. Larry says it but can't prove it. Where does it say what to do when a Sabbath falls in the middle of the feast? Shouldn't there be some sort of instructions?]** It was truly the eighth day of the Feast of Tabernacles – added by Yahweh as a high day Sabbath. It was a day of “no servile work,” whereas the weekly Sabbath is a day of *no work* (Ex. 20:9, Lev. 23:3). On that high day Sabbath, Yahweh commanded special sacrifices to be offered – sacrifices that did not match those He commanded to be offered on the weekly Sabbath day.

Since the Achesons' position has been totally destroyed, I think I'm just bouncing the rubble at this point. This is all desperate rhetoric with nothing but tradition to support their conclusion.

Number three, despite the lunar sabbatarian's resolute insistence that there has never been an *eighth day* of the Feast of Tabernacles, the very fact that Yahweh terms it a day of "no servile work" proves that, indeed, He *did* add that day to the feast. **[I beg your pardon Larry, but we admit that there is an 8th day. We even treat it as such. It is you who is trying to say that the 8th day is the last day of a seven day feast.]** Yahweh clearly established that His regular weekly Sabbath day is a day of *no work*. According to the lunar sabbatarian's theology, that "eighth day" is indeed a regular Sabbath day, not a part of the Feast of Tabernacles. If this is so, we should expect that day to be a day of *no work at all*; instead, it is only a day of *no servile work*. **[Please see definition of no servile work above, p. 76. I believe the Achesons owe their readers an apology.]** The fact that Yahweh lightens the restrictions on that eighth day instead of imposing the same restrictions as He does for the regular weekly Sabbath conclusively proves that it is indeed a part of the Feast of Tabernacles and thus, the "last great day" of the feast.

Lightens? (See underlined above.) Well, that got a laugh out of me; see pp 76-77 again.

Finally, consider the lunar sabbatarian's words. He plainly states that the "eighth day" *never was* a part of the Feast of Tabernacles. If this is so, then perhaps he would like to tell us what "eighth day" refers to? Eighth day of *what*? If there is an *eighth day*, then what is that eighth day in reference to? What is the *seventh day*? The *sixth day*? The *first day*? The obvious answer is that it is the *eighth day of the Feast of Tabernacles*, which falls on the twenty-second day of the month.

Seems to me that if the 8th day was part of Tabernacles, they would still be living in booths, but they aren't. There is harmony in the truth. Friends, lean not on your own understanding.

NOTE: thus far I've found where all the endnotes go, but I am struggling to find #52. Please note that any errors in endnoting are mine as the Acheson's did not seem to think it necessary to endnote this version of their presentation against the Father's calendar. If I cannot find where an end notation should be placed, I will not put one at all. I regret any errors or omissions.

13. Comparing The Feast of Unleavened Bread With The Feast of Tabernacles Provides Additional Evidence

We have thus far shown many examples illustrating how Yahweh never intended for His people to glean that His Sabbaths are based upon the phases of the moon. **[Bro. Larry has done no such thing. He has ATTEMPTED to show as much, nothing more. Success requires actual evidence.]** An additional example can be found in comparing the instructions for observing the Feast of Unleavened Bread with the instructions pertaining to the Feast of Tabernacles as found in Leviticus chapter 23. As we have already demonstrated, the author of the booklet "Proof That Weekly Sabbath Days are Determined by the Moon" makes a critical mistake in severing the eighth day from the Feast of Tabernacles. By doing this, he makes it appear more similar to the Feast of Unleavened Bread, which only consists of seven days, the last day of which is a "high day Sabbath."

Bro. Arnold did not sever it. The eighth day is right where Yah put it; we have neither removed it nor misplaced it, we just will not call it by a false name: the last day of a 7 day feast.

As shared in the middle of p. 52, the last day of Unleavened Bread is not a high Sabbath. In the context of the verse, the “seventh day” mentioned is referring to the first day of the feast, which is the seventh day of the week. Since the section promises to beat an already dead horse, I will not comment on this again unless some new twist is introduced.

However, the Feast of Tabernacles is truly an eight-day feast, and was understood as such by the ancients. **[Only as a colloquial expression, not by command of YHWH.]** A lunar sabbatarian might think, “Well, the Feast of Tabernacles is only a seven-day feast ... the 8th day is only included because it is a (lunar) Sabbath anyway! After having kept the feast for seven days, Yahweh wanted them to stay together for the eighth day, which was a regular Lunar Sabbath!”

In response, we would ask why this same formula isn’t given for the Feast of Unleavened Bread. Since the Feast of Unleavened Bread begins on Abib 15, which (according to lunar sabbatarians) is a regular Sabbath day, the seventh day of that feast falls on Abib 21, which is *not* a regular Sabbath day, but a “high Sabbath day.” Thus, since the day following that high Sabbath day would be a regular Sabbath day, why didn’t Yahweh simply command them to have a double Sabbath together, making the Feast of Unleavened Bread an eight day feast like the Feast of Tabernacles?

Doesn’t it seem strange that Yahweh would have the Feast of Unleavened Bread end on the preparation day for the weekly Sabbath each year? **[This is more proof that the last day of Unleavened Bread is not a high day. There are no back to back Sabbaths in YHWH’s original calendar.]** Apparently we are expected to believe that, upon concluding the Feast of Unleavened Bread, the participants gathered up their belongings and went home, even though the ending of such a feast each year would simultaneously mark the beginning of the weekly Sabbath day! This would have them packing and traveling on the Sabbath!

Just because they are not commanded to keep the 22nd day as an annual Sabbath does not mean it is not a WEEKLY Sabbath.

Certainly, if the Feast of Unleavened Bread ended on preparation day for the weekly Sabbath each year, we would expect Yahweh to have provided instructions in His Torah for what to do upon reaching the conclusion of that feast. Why not just instruct us to keep an eighth day, just like the Feast of Tabernacles?? We are curious as to what advice a lunar sabbatarian would have given a feast keeper in Jerusalem for what to do upon the conclusion of the Feast of Unleavened Bread.

They would not need an explanation. They already knew it was the weekly Sabbath. Just because you do not understand it, does not mean that the common Israelite was ignorant of the Creation Calendar.

Summing up this section, the instructions for adding an eighth day to the Feast of Tabernacles are very inconsistent if it was already understood that the 22nd day of the month was a Sabbath anyway. Furthermore, if the Feast of Unleavened Bread ended on Abib 21, which is always preparation day for the Lunar Sabbath, and since Abib 21 is always a “high day Sabbath” anyway, why didn’t Yahweh simply instruct His people to observe a “double Sabbath” at the end of that feast? Indeed, the silence regarding an annual “double Sabbath” at the conclusion of the Feast of Unleavened Bread is telling evidence that no such “double Sabbath” was common. It was the *exception*, not the norm.

That's because there isn't a double Sabbath at the end of Unleavened Bread.

The 22nd day of the seventh month (the 8th day) was an annual Sabbath, the 22nd day of Abib was not; it was just a weekly Sabbath. None of the "weekly" Sabbaths are singled out in **Leviticus 23**, only the annual Sabbaths. These just happen to be high days, both annual and weekly Sabbaths at the same time. You are straining at a gnat while swallowing the entire Gregorian camel.

14. The Sabbaths and New Moons Together in Scripture

Lunar sabbatarians defend observing *Lunar Sabbaths* with such Scripture verses as Ezekiel 46:1 & 3, as shown below:

Verse 1: Thus says Yahweh Almighty: "The gateway of the inner court that faces toward the east shall be shut THE SIX WORKING DAYS; but on the SABBATH it shall be opened, and on the day of the NEW MOON [chodesh] it shall be opened.

Verse 3: Likewise the people of the land shall worship at the entrance to this gateway before Yahweh on the Sabbaths and the New Moons [chodesh].

Upon quoting the above verses, here is the commentary offered by *Lunar Sabbath* proponents:

"Notice here that it says the gate 'shall be shut the six working days,' then EXCLUDES the Sabbath AND new moon from *these* days."⁵³

The author's desired effect is that of persuading the reader that, since the gate of the Temple will be shut for "six working days," and since the new moons and Sabbaths are *excluded* from being called "working days," this must of necessity mean that "new moons" and "Sabbaths" fall on the same days. **[What? John Keyser didn't say that above, you are inferred it. All he said is that the Sabbaths and new moon days will not fall during or interrupt the six work days. And that is exactly what the text says. When you say that the Sabbath and new moons fall on the same days, you are STILL filtering the Creation Calendar through your familiarity with and understanding of the pagan/papal calendar. Why do you do this? The Creation calendar was established at creation and shares not a single second in common with the pagan/papal calendar.]** If there were no other evidence for us to examine, we could understand how one might arrive at the conclusion that a new moon day cannot possibly fall during one of the "six working days," based upon the reading of the above passage of Scripture.

So you are suggesting that the Father elsewhere in Scripture contradicts what He said in **Ezekiel 46**. Come now, let us reason together. Desperate men, desperate measures.

However, since there *is* other evidence for us to consider, we believe it is prudent to recognize the distinct possibility that the day of the new moon, regardless of the day of the week upon which it fell, was treated as a special day in its own right, apart from the weekly Sabbath day and apart from the six working days. Furthermore, if indeed the new moon was always regarded as a Sabbath day by early believers, one can only wonder why we never read of "the new moon Sabbath" or "the Sabbath of the new moon."

That is because there are no “new moon Sabbaths” or “Sabbath of the new moon” other than Feast of Trumpets. We are not calling the new moon a Sabbath; you are because you THINK that we believe that the new moon falls on the same day as the Sabbath. How is that possible? The new moon is a third category of day; it is not one of the six work days, nor the weekly Sabbath. We do not believe the new moon falls on the same day as the weekly Sabbath because it is physically impossible according to **Ezekiel 46:1, Amos 8:5, Isaiah 66:23 and II Kings 4:23.**

There are some (I used to be one of them) that printed out the calendar in this manner.

						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

The ONLY way these days fall on the same day (as you suppose) is if you are superimposing this calendar over the current pagan calendar. Why are you doing this? Why can't you detach yourself from your pagan calendar long enough to let the Creation Calendar stand or fall on its own merits? The Gregorian calendar configuration is relatively modern. I have seen a photo of a round calendar stone that has 28 notches around the edge, then two dark spots between the first and last notch, representing the two dark days of the moon. That calendar was in a circle. Would your argument work with that arrangement? No.

Here is another calendar arrangement I've seen.

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 linear calendar is just as accurate as the circular calendar stone mentioned or the format above. Would your argument work with that arrangement? No. This proves your fixation on the pagan/papal calendar as if all other calendar models or calendar reform has to go through the filter of a counterfeit calendar. Come now, let us reason together!

It is because we have all been indoctrinated with a lie, and because of the fixation of the nay-sayers that I have now taken to writing the Creation Calendar in the following format. The new moon days (in **blue**) are NOT work days (in black), they are NOT weekly Sabbaths (in **red**). Thus saith YHWH.

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)

One lunar sabbatarian, in making reference to the above passage in Ezekiel, stated, “It would be better for you if that passage (in Ezekiel) was nonexistent. But since it *is there*, it makes a difference.” **[This quote was not end notated, so there is no reference.]** In other words, the fact that the new moons are listed separately from the working days, in his opinion, thwarts our position. **[He's right, it does.]**

Well, conversely speaking, it would be better for *his* case if there were a passage in the Torah stating, “Ye shall do no servile work on the day of the new moon.” It would be even *better* for his case if there were a Torah passage stating, “Ye shall do no work on the 8th day, the 15th day, the 22nd, and 29th days of each month.” But since no such passage exists, his position is indeed suspect.

That is because work can be done on new moon day. Why do you keep placing demands upon YHWH? Do you think He is going to jump through hoops for you, that you can put Him in a box? His ways are higher than your ways, **Isaiah 55:8-9**; you have to conform to Him, not the other way around. The tail does not wag the dog.

Only the 7th new moon is a “Sabbath”, an annual one. The others seem to be a combination of work-worship days. The foundation of the earth was laid on new moon day (**Genesis 1:1**), the desert tabernacle was erected on new moon (**Exodus 40**), and the foundation of Solomon’s Temple was re-laid on new moon day (**Haggai 1:1, 2, 8, 12**), yet it seems that a worship “service” is also held on this day (**Isaiah 66:23**) or at least there will be in the earth made new. We try not to do “business as usual” on new moon day, but we do work around the house, and we try to have a convocation of some sort. It seems as if YHWH created an automatic family day by excluding new moon from the work week.

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. **Genesis 1:1-2** and **Ezekiel 46:1** proves that new moon day (the first day of every month, even the FIRST month of earth’s history) is a third category of day, not counted as a week day. And the first day of earth’s history was dark, just as we have been saying: the dark days are new moon days, not the first visible crescent and it was not included in the FIRST work week.

Scripture does not need to say to not work on the 8th, 15th, 22nd or 29th days of the month. It does not matter WHAT days of the month are Sabbaths, no work was to be done. It just happens that these dates are the Sabbath each month. Everyone knew it, it was common knowledge. It would have been redundant to repeat it or write it down as it was written on Yah’s very first canvas, the canopy of the heavens and then repeated every month. It is still written there for His people. You really should come out of Babylon.

For those who maintain that Ezekiel 46:1 & 3 support treating the new moons with the same force as the Sabbath day, we suggest considering the following commentary, taken from *Mercer Dictionary of the Bible*:

“Because certain OT texts mention Sabbath and new moon together (2 Kgs 4:23; Isa 1:13; Amos 8:5), it is argued that originally the Sabbath was celebrated one day each month, as the new moon appeared. Later, according to this view, the prophet Ezekiel ‘made the sabbath day the sign of the covenant with Yahweh’ (Ezek 20:12, 20) taking the idea of observing the Sabbath every seven days from the older Babylonian custom (de Vaux, 476). The major difficulty this poses is in explaining how Israel’s Sabbath, which had such a positive meaning, could have been based on such a negative idea as that of the Babylonians. When Sabbath and new moon, furthermore, are mentioned together in the OT, there is no need to assume that the texts are speaking of anything other than two separate and distinct religious holidays. The relationship between the Hebrew *s(abba)’t* and the Akkadian *s(apattu* can be understood by the fact that both terms refer to ‘the day that marked a definite boundary’ (de Vaux, 477), one dividing the months, the other dividing the weeks.”⁵⁴

Ezekiel 46 does not support treating the new moon with the same force as the Sabbath. **Isaiah 66:23** does. And we treat them as two distinct days of worship. And even then, the only new moon that is a Sabbath is the seventh one (Trumpets). All the others are just a day of set-apart convocation to come to worship YHWH, kind of like the mid week services some denominations have. A time to worship on a day OTHER than the Sabbath.

As explained by this reference, the weekly Sabbath and the new moon are given a clear line of demarcation in Scripture.

Another verse often quoted by lunar sabbatarians in support of their view is Amos 8:5 –

⁵When 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?

This verse, on the surface, might seem to imply that each new moon day has the same force as the weekly Sabbath, as buying and selling, both of which involve the work of a servant, were apparently prohibited on that day, just as it is on the weekly Sabbath. However, what is mysteriously missing from Amos 8:5 is a *Torah precedent* outlawing work on each new moon day. **[That is why the majority of long time Lunar Calendar observers understand that Amos 8:5 is referring to Feast of Trumpets, which does prohibit work/commerce, which IS in Torah.]** In the Torah (the books of the law), there is a glaring absence of a directive to treat each and every new moon day as a Sabbath day. **[Some do, most of us don't. It is a natural progression as we learn what YHWH desires of our time. We are not given all light at once.]** The *only* new moon day that is treated as a Sabbath day is the first day of the seventh month, *Yom Teruah*, also known as the Feast of Trumpets. Furthermore, Yahweh specifically gave His people instructions for “when” they are to set aside days for holy convocations. Those days are outlined for all to see in the book of Leviticus, chapter 23, and the days of each new moon are not included. **[Agreed.]** The chapter opens with these words:

¹And Yahweh spake unto Moses, saying,

²Speak unto the children of Israel, and say unto them, *Concerning* the feasts of Yahweh, which ye shall proclaim *to be* holy convocations, *even* these *are* My feasts.

If you would read this entire chapter, you will notice that the only new moon day singled out by Yahweh as being a day of holy convocation is *Yom Teruah*, better known as the Feast of Trumpets. No other new moon observance has been so ordained by Yahweh. In fact, one might well wonder why instructions for observing a special day of rest on *Yom Teruah* would have even been mentioned if it were already a “given” that each new moon day was a day of rest.

The *New Bible Dictionary* recognizes that the new moon of Amos 8:5 is likely a reference to the Feast of Trumpets:

“Amos depicts the merchants of his day anxiously awaiting the end of the new moon and of the sabbath so that they could resume their fraudulent trading. It seems therefore to have been regarded, like the sabbath, as a day on which normal work was not done. The reference may be, however, to the new moon of the 7th month, regarding which the law stated specifically that no servile work was to be done on it (Lv. 23:24-25; Nu. 29:1-6).”⁵⁵

This reference recognizes the fact that only one new moon day is a day of commanded abstention from work, and that day is the first new moon of the 7th month (*Yom Teruah*). If Yahweh intended no work to be done each new moon day, He would have specifically given us instructions outlining such a requirement. **[Agreed.]** He wouldn't have left such an important matter open to interpretation. **[That is correct.]** It would have been plainly stated. The absence of such a command, therefore, can rightfully be interpreted as just that: the absence of a command, which means abstention from work is only required on the first day of the seventh month. This is the only new moon day on which no (servile) work is allowed. **[Agreed.]**

Likewise, if Saturday was the Sabbath or if the Sabbath was the seventh day of a continuous, unbroken cycle of seven days, YHWH would have plainly stated as much. Correct? The absence of such commands mean that these are not Sabbath regulations. Why is it you recognize this concept regarding new moon, but refuse to apply it to your counterfeit Sabbath?

Certain feast days, such as *Yom Teruah*, although classified as Sabbaths, do not have the same level of restrictions imposed upon them as does the weekly Sabbath, and this in itself demonstrates that ancient Israel never observed *Lunar Sabbaths*.

If you are referring back to servile work vs. any work, I think that is a moot point. You do err, not knowing Scripture.

The Torah, in fact, treats the high day Sabbaths of the feasts as having a different requirement (with lighter restrictions) than the weekly Sabbaths. **[Lighter? See above. Fact is they were more restrictive. All males had to appear before YHWH with an offering for the high days, regardless of how far they had to travel.]** Certainly different guidelines for high day Sabbaths as opposed to the weekly Sabbath demonstrates that high day Sabbaths do not necessarily fall on the same days as the weekly Sabbath. Since a *Lunar Sabbath* calendar has the high day Sabbaths falling on the same day as the weekly Sabbaths, this doctrine makes such a distinction an impossibility. **[I disavow this comment without reservation. It is not only possible (we are doing it just fine), it is written.]** Briefly stated, the Torah prohibits all manner of work on the Sabbath (Ex. 20:10, Lev. 23:3). This includes food preparation (Ex. 16:5, 23). However, on the *high day Sabbaths*, which may fall on any day of the week during a festival, the preparation of food is allowed (Ex. 12:16). **[This is a natural assumption and an honest mistake. This was not permanent authorization to cook on the high days. Israel was going to be freed from bondage on Abib 15, which is a high Sabbath (weekly and annual). So beforehand, the Father gave them permission to cook on that particular day because there would be no time to prepare food. Why don't you read the events in context? Israel was kicked out of town before their bread could rise, thus, unleavened bread was eaten to commemorate this event. All cooking is prohibited on the Sabbath from that time onward, so clearly this "permission to cook" was a one time event.]** On the weekly Sabbath, again, *no work* is allowed. On the *high day Sabbaths*, only "servile work" is prohibited (Lev. 23:7, 8, 21, 25, 35, 36). That "servile work" is a direct reference to food preparation is obvious from this particular stipulation being absent from the instructions for the Day of Atonement, a day on which not only food preparation, but also food *consumption*, is prohibited. **[Please show me the text where it says food consumption is prohibited on Day of Atonement. Afflicting your soul has nothing to do with food. Check the meaning of the Hebrew. Fasting on DOA is a tradition that we observe, but it is not a command.]** Since food preparation is not allowed on the weekly Sabbath, yet is allowed for the high day Sabbaths (except Atonement), this specifies a clear distinction between high day Sabbaths and weekly Sabbaths – a distinction that is not recognized by those who promote *Lunar Sabbaths*.

We make the distinction. We don't cook on any of the Sabbaths, never have. Israel prepared food on the Sabbath one time some 3,500 years ago due to foreordained circumstances beyond their control.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. Exodus 12:16

By the way, this text says “no manner of work shall be done,” rather than no servile work. This is about the first day of Unleavened Bread, a day you deny is also the weekly Sabbath. Care to comment?

Lunar sabbatarians teach that when “high day Sabbaths” coincide with the weekly Sabbath, the “lighter restriction” principle governing those high day Sabbaths supersedes the “no work” restrictions imposed by Yahweh upon the weekly Sabbath. For example, on the fifteenth of Abib, which is the first high day of the Feast of Unleavened Bread, even though that day is also a weekly Sabbath day (for lunar sabbatarians), the “no work” rule that is normally in effect for the weekly Sabbath is waived for that one day. This interpretation, though matter-of-factly affirmed by lunar sabbatarians as being “the way it was done,” is void of Scriptural elucidation, as well as historical support.

I just have to laugh. The high day Sabbaths fall on the weekly Sabbath EVERY year. This is not a periodic thing as you are accustomed to. YOUR high day Sabbath's float around on the Roman calendar, ours do not. There are no lighter restrictions for these days and we allow for none. You believe there are lighter restrictions because you can't figure out what the underlying Hebrew means, or because you have not checked to SEE what it means. Please do not assume that all Lunar Sabbatarians have been as slothful in their examination of the evidence as you have been.

15. Worship Commanded on the New Moon?

In a presentation upholding his belief that all believers should have a holy convocation on the day of the new moon, lunar sabbatarian Matthew Janzen expressed the following:

“But the law does very clearly indicate that worship was required on the new moon. Now we've already read Ezekiel 46 and Isaiah 66 that in the new heavens and the new earth, we will worship Yahweh from one new moon to another, but in Numbers chapter 10, verse 10 it says,

“¹⁰Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God: I am Yahweh your God.” ⁵⁷

Obviously lunar sabbatarians use Numbers chapter 10 as proof that we should hold a holy convocation on the days of the new moon. **[I don't, I use Isaiah 66:23. If the Sabbath was commanded in ancient times, was kept by the patriarchs and the disciples, and will be observed in the Kingdom, shouldn't it be observed today? The same stipulation applies to new moon. Past and future observance demands present observance. If, in the future, new moon is cause to assemble, you need to look more closely at past observance.]** However, this can be shown as being a contextual misunderstanding of the instructions given in that chapter. In Numbers 10, Yahweh instructs Moses with regard to four separate instances in which the trumpets were to be blown:

The calling of the assembly (v. 1)
The journeying of the camps (v. 1)
Going to war against an oppressing enemy (v. 9)
Over burnt offerings that took place on the day of gladness, in the solemn days (appointed feasts), and in the beginnings of each month (v. 10)

According to lunar sabbatarian belief, the fact that trumpets were blown over burnt offerings on the day of the new moon proves that this day is a day of holy convocation. However, according to Numbers 10:10, the trumpet blasts were not ordained as instances in which assemblies were called; rather, they were for, as the verse plainly states, blowing over the burnt offerings and sacrifices. Nothing more. Furthermore, as we have already established, the day of the new moon is mysteriously missing from Yahweh's list of ordained holy convocations as enumerated in Leviticus 23. Without a doubt, the day of the new moon was a special event that required special sacrifices, and we believe that many of Yahweh's people did gather at that time for the observance, but not for a "holy convocation." Even today, many people assemble at the time of the new moon, first of all to look for it, and once it is sighted, they celebrate the beginning of the new month. It is truly a special time. However, nowhere are we commanded to either observe the day of the new moon as a holy convocation *or* a day of rest. Numbers chapter 10, then, cannot justifiably be used to infer that Yahweh's people are commanded to assemble on the day of the new moon any more than we are required to assemble on the "days of gladness."

Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.
And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. **Numbers 10:2-3**

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. **Psalm 81:3**

The people assembled at the door of the tabernacle of the congregation for one reason, **Isaiah 66:23**. And a certain sound called them to assemble. Bro. Matthew is right. The reason is obvious. Bro. Matthew lets all of Scripture speak. You pick and choose your proof texts, being partial in the law (Torah). See **Malachi 2:8-9**.

Mr. Janzen also cites Isaiah 1:10-15 as evidence that the new moon is a day of worship. Let's read this passage to see if it supports his position:

¹⁰Hear the word of Yahweh, ye rulers of Sodom; give ear unto the law of our Almighty, ye people of Gomorrah.

¹¹To what purpose *is* the multitude of your sacrifices unto Me? Saith Yahweh: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

¹²When ye come to appear before Me, who hath required this at your hand, to tread My courts?

¹³Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it* is iniquity, even the solemn meeting.

¹⁴Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear *them*.

¹⁵And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

In citing the above passage, the lunar sabbatarian directs our attention to verse 13, where the words “new moons,” “sabbaths” and “calling of assemblies” are mentioned. He believes the phrase “calling of assemblies,” in that context, is used identify a requirement shared by both the Sabbath and the new moons. In fact, here is how he presented it:

“Now I want you to notice that Yahweh says, ‘The new moons, the sabbaths, the calling of assemblies. Now this would be – I thought of an example – this would be like if I was to say, ‘You know, red, blue and yellow, your basic colors.’ When I say ‘your basic colors,’ I’m identifying the colors that I just spoke of.

“When Yahweh said, ‘The new moons, the sabbaths, comma, the *calling of the assemblies* ... the ‘calling of the assembly’ that He was identifying was *the new moons and the Sabbaths!*”⁵⁸

What Janzen attempted to establish with his commentary was that the phrase “the calling of assemblies,” as found in Isaiah 1:13, serves as an *appositive*. An appositive is a noun or pronoun -- often with modifiers -- set beside another noun or pronoun to explain or identify it. Here is an example of an appositive: *War and Peace*, the famous anti-war documentary, was authored by Leo Tolstoy. In the preceding sentence, “the famous anti-war documentary” identifies the book *War and Peace*, and is thus used as an *appositive*. In the same way, the lunar sabbatarian claims that the phrase “the calling of assemblies” is also used as an appositive in Isaiah 1:13. Is his claim valid? No, it is not.

Do you think that there are any rules of appositive use in ancient Hebrew? I think **Numbers 10:2-3** trumps your partial use of Scripture to support your position. Trumpets were blown to call the assembly (among other things depending on the “certain” sound made). New moon was one of these assemblies. You do err, not knowing the Scriptures. Here is a literal translation of **Isaiah 1:13**...

Do not add to bringing vain sacrifice; its incense is an abomination to Me. I cannot endure the new moon and sabbath, the going to meeting, and the evil assembly.

Sounds like “going to meeting” applied to new moon, and “the evil assembly” applied to the Sabbath.

Before we demonstrate how and why his claim is invalid, we need to first address the alternate possibility that, instead of being used as an appositive, the phrase “the calling of assemblies” is used to express an *additional example* of gatherings that Yahweh said He could not bear. In other words, not only was Yahweh unable to bear their new moon and sabbath observances, but He was also fed up with their other assemblies, some of which were commanded, some of which were not. As we have shown, the new moon was never a commanded day for rest and holy convocation, in spite of the other observances associated with it.

You have shown us nothing but your lack of studiousness. **Isaiah 1:1-13** is about apostate Israel’s half-hearted observance of YHWH’s appointed times. They were living in sin in other areas yet thought to pay Yah homage by keeping His appointed times, either that or they had substituted the pagan appointed times for Yah’s appointed times, thinking YHWH would accept their worship. The only thing you got right is that YHWH was fed up with their worship services.

You are splitting hair. You’ve jumped to conclusions, strained at a gnat, swallowed a camel, made mountains out of mole hills (and vice versa), slandered Creation Calendar observers, and generally played hob with Scripture. Are you done yet?

This is clearly how the translators of the Septuagint understood Isaiah 1:13, as noted below:

¹³Though you bring fine flour, it is vain; incense is an abomination to Me; I cannot bear your new moons, and your sabbaths, and the great day.

According to the Septuagint, the phrase “calling of assemblies” doesn’t even *appear* in the text of Isaiah 1:13. This was the Jewish understanding of this verse during the second century BCE.

But it does in Numbers 10:2-3, new moon being one of them in context. If Bro. Matthew misused this text, it’s not like you haven’t already done the same thing dozens of times in this rebuttal.

Furthermore, even a literal reading from the Hebrew Masoretic text of Isaiah 1:13 reveals that “the calling of assemblies” is simply referring to the calling of other assembly meetings in addition to any festivities associated with the new moons and the Sabbaths. Notice the literal reading as given by Jay P. Green in *The Interlinear Bible*:

¹³Do not add to bringing vain sacrifice; it is hateful incense to Me. I cannot endure the new moon and sabbath, the calling of meeting, and the evil assembly.” ⁵⁹

As noted by Green’s literal translation from the Hebrew text, “the calling of meeting” is in no way identifying the new moon. It is most definitely not used as an appositive in Isaiah 1:13, and hence, the lunar sabbatarian misinterprets this verse.

Well I guess you know by now that Numbers 10:2-3, Psalm 81:3, and Isaiah 66:23 DOES identify the new moon as an assembly that was called by the silver trumpets.

The bottom line here is simply this: We do not have a biblical mandate to observe new moons. **[You are working lawlessness, diminishing from the law, Deuteronomy 4:2]** Instructing others to abstain from work on a day that is not ordained by Yahweh ignores the plain warning He gives us in Deuteronomy 12:32, where He commands us not to add or take away from His commands.

³²What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it!

I agree that there is no command to abstain from “work” on every new moon day, only the seventh new moon seems to have this prohibition. In my opinion, Lunar Sabbatarians who espouse this are reading too much into the text, adding to Torah. But they are correct that it is a day of set-apart convocation. It wasn’t a Sabbath convocation, but it was a day to assemble before YHWH.

Only Yahweh can declare a day as “holy,” and He did not make any such declaration with regard to the new moons. The special observances associated with the new moons are not to be mistaken as a mandate to cease from labor or that day. We are not to sanctify a day for holy convocation that Yahweh has not ordained for such a purpose. The day of the new moon, then, cannot be a holy day, since we have no explicit statement from Yahweh declaring it as such. There is no command for worship or assembly on these days. **[I think Isaiah 66:22-23 stands in opposition to you here.]** Yahweh has given us His feast days and His weekly Sabbath for assembly and worship. Adding new moon days not ordained by Yahweh to the list of days mandated for assembly and worship is to add to Yahweh’s Word.

16. New Moon Offerings Versus Sabbath Offerings

There is no light in this entire chapter. New moon does not fall on the same day as the Sabbath, as shared on p. 81. This is a fabrication of the Acheson's and nay-sayers like them. They cannot make sense of the Creation Calendar because they continue to filter what we share with them through their understanding of the pagan/papal calendar, forcing their confusion and reinforcing their ignorance.

One can only wonder why there are completely separate, different and distinct instructions pertaining to offerings for the Sabbath day as opposed to the day of the new moon. If we are to understand that both the new moon and the Sabbath always fell on the same day, should we not expect the same offerings to cover both aspects of the same day? Of course, the new moon only occurs once a "moonth," so some may counter by remarking that the special offerings as specified for the day of the new moon were given *in addition to* the specified offerings for the weekly Sabbath. Perhaps, they might reason, on the day of the "new moon Sabbath" there were special new moon offerings in addition to the regular Sabbath offerings, and then for each ensuing weekly Sabbath during that month, only the regular Sabbath offerings were carried out.

New moon and the weekly Sabbath never coincided, so there was no need for special or additional sacrifices and offerings. These two days are unique. However, as shared in the middle of **p. 77**, the weekly and annual Sabbath sacrifices and offerings were offered on the high days in addition to the regular Sabbath sacrifices and offerings because the annual Sabbaths DID fall on the weekly Sabbath.

On the Sabbath, it was specified that two lambs were to be sacrificed as burnt offerings in addition to the "regular (daily) burnt offerings." On the day of the new moon, Israel was commanded to offer two young bullocks, a ram, seven lambs of the first year and a male goat (Num. 28:11-15). No mention is made in Scripture that the new moon offerings were sacrificed *in addition to* the Sabbath offerings. **[That's because new moon does NOT fall on a weekly Sabbath day!]** Shall we, then, presume that they were offered in addition to the Sabbath offerings? No, we should not, especially in view of the fact that in Numbers 28:15 we are told that the new moon offerings were to be offered in addition to the "*regular burnt offering*" (New Revised Standard Version).

Agreed. This of course is referring to the daily sacrifice. New moon IS a day of the month, so the new moon sacrifices were offered in addition to the daily sacrifice. This is not rocket science. You are making simple addition problems seem like trigonometry.

Please note that just as the special Sabbath offerings were performed *in addition to* the regular daily burnt offerings, in the same way, the new moon offerings were *also* offered "in addition to" those same daily burnt offerings. **[Agreed]** This clearly implies that the new moon did not necessarily fall on the day of the weekly Sabbath, nor did it govern the determination of a weekly Sabbath. **[We never said it fell on the day of the weekly Sabbath, you did. But it does determine the weekly Sabbath. Scripture and history says so. You are free to disagree, but you are not fighting against us, you are fighting against YHWH.]** If the ancient believers regarded the new moon day as a Sabbath day, we would expect to find that the specified new moon offerings would be commanded to be offered in addition to the *Sabbath offerings*, not in addition to the regular daily burnt offerings.

The “regular burnt offerings” were the standard daily offerings, apart from the Sabbath offerings. Since the new moon offerings were sacrificed in addition to the daily offerings, as opposed to being in addition to the Sabbath offerings, this in itself demonstrates that no “Sabbath sanctity” was ever attributed to the new moon day by early believers. It is clear that the Sabbath offerings and the New Moon offerings were not offered on the same day unless, of course, the new moon happened to fall on a weekly Sabbath day.

This is so obvious, why can't you see that the high days always fell on the weekly Sabbaths as indicated in **Leviticus 23:37-38** by the necessity of offering the annual sacrifices in addition to the weekly Sabbath offerings? This is ink on the page, Bro. Acheson.

One lunar sabbatarian claims that the day of the New Moon is not “*the* Sabbath.” He bases his claim on his interpretation that the same instructions given in reference to the Feast of Trumpets can be applied to *all* New Moon days. For example, on the Sabbath day, *no work at all* is permitted, while on the Feast of Trumpets only *servile work* is prohibited. Thus, he reasons, only servile work is prohibited on *each* New Moon day throughout the year.

Servile work is permitted on new moon days, only the seventh new moon (Trumpets) is treated as a Sabbath. Lunar Sabbatarians who feel otherwise are usually new to the message or haven't studied this out yet.

As with many lunar sabbatarian claims, this reasoning is based on a faulty premise.

Or more accurately, “As with the claims of many satyrday Sabbatarians, their reasoning is based on a faulty premise.” I have presented Scripture to back up every single claim; you have not offered a one.

The premise, of course, is that Yahweh's instructions pertaining to the Feast of Trumpets (*Yom Teruah*) must also govern *all* New Moon days throughout the year.

Of course, this premise is immediately recognized as bogus based upon the obvious fact that Yahweh would not have focused His attention solely on *one* New Moon day if He actually intended the same instructions to apply to *all* New Moon days.

Agreed.

17. Evidence from Manna in the Wilderness

Perhaps the most telling evidence in support of believing that ancient Israel never observed “Lunar Sabbaths” can be found in one of the chapters of the Bible most frequently cited by supporters of the *Lunar Sabbaths* doctrine: Exodus 16. Nearly every article written in support of observing *Lunar Sabbaths* expresses support for believing that, since the fifteenth day of the second month is mentioned in this chapter immediately before the “giving of the manna,” this means that this fifteenth day was a Sabbath day. Perhaps it was, but we are not told that it was. **[In as many words, we certainly were. If the 22nd is the Sabbath, so is the 15th. Simple logic, simple math. See evidence on below...]** As some would say, “I believe everything this verse has to say, but I don't believe the interpretations that some people offer to explain what they *believe* this verse says.”

So you admit that you are a scoffer? Then do you believe what the verse ACTUALLY says?

YHWH met with Moses on the 15th, (**Exodus 16:1**) and said that they would get quail that evening (of the 15th – **Exodus 16:8** and **16:12-13**) and manna the next morning (the 16th – **Exodus 16:8**) and for the 6 days following (**Exodus 16:5**). They were to pick up a daily amount each day except for the 6th day of the week when they were instructed to pick up a double portion (**Exodus 16:5 16:22**, and **16:26**) because the MORROW was the Sabbath (**Exodus 16:23** and **16:26**).

Looks like this:

1st	2nd	3rd	4th	5th	6th	7th
9	10	11	12	13	14	15
16	17	18	19	20	21	22

If the 22nd is the Sabbath, so is the 15th. Without having read the Acheson’s comments below, I guarantee that the excuse the Acheson’s will try to use is that they don’t know when Israel complained or if the manna began on the 16th, that it could have been several days later. We shall see*.

First of all, let’s consider the fact that, according to Exodus 16:1, the children of Israel arrived in the Wilderness of Sin on the fifteenth day of the second month. For them to have arrived in the wilderness of Sin on the fifteenth day of the month means they were traveling on the fifteenth day of the month. This begs the question, “If we are to believe this was a Sabbath day, then why were they *traveling* on that day, especially in view of the fact that they were just about to be given their first ‘Sabbath instructions’?”

Where is the prohibition against travel on the Sabbath? They did not receive this command until **Exodus 16:29** AFTER the Sabbath in question when some went out to gather manna on the Sabbath.

You assume they were traveling because of a single (uninspired) comma between *Sinai* and *on the fifteenth day*. The original Hebrew did not have commas. You are leaning on the arm of flesh. This verse just as easily could be saying that Israel murmured on the 15th. Since Israel traveled on the 15th of Abib, the weekly and annual Sabbath, it appears that normal travel on the Sabbath is not prohibited. It was the uninspired works of the Talmud that thought to add the Sabbath’s day’s journey to Torah.

Thus, although this passage does not expressly tell us, it is very likely that the Israelites arrived in the wilderness of Sin on a regular work day instead of a weekly Sabbath day.

The text proves that this is your own uneducated opinion.

It would appear, based upon the reading of Exodus 16:1-2, that the Israelites began complaining about a lack of food soon after arriving in the Wilderness of Sin. However, we cannot be certain that they began complaining on that very day. Perhaps a day or two after their arrival they began complaining. Perhaps. Again, we are not told. Is it possible, though? Yes, it is. [*** I could smell this coming a mile away.**] It is highly speculative to build a doctrine around the possibility that a travel day such as this was also a Sabbath day. [**He’s speculating one way and accusing us of speculating in the other.**] This in itself demonstrates that it is far more likely that the Israelites arrived at their destination, not on a Sabbath day, but on a *work day*. Since it is vital to certain adherents of the *Lunar Sabbath* persuasion that the fifteenth of the month is a Sabbath day, the evidence just mentioned illustrates that it is far more likely that the fifteenth day of that month was *not* a Sabbath day for the children of Israel.

You have presented no evidence here; all you have presented is an unsubstantiated theory. You are merely speculating, assuming that the events recorded in **Exodus 16** did not begin on the 15th, though Scripture shows that they did. You are hoping that someone might be fool enough to accept your theory as fact (and you will, as the blind will find a way to lead the blind). Evidence is something you can see, like the verses in **Exodus 16:1-26**. Is there another instance where a date was mentioned in Scripture and the events that followed did NOT occur or begin in that day? II Thessalonians 2:10-12

Furthermore, we must closely examine the story of the manna. As you may recall from that story, Yahweh gave the Israelites just the right amount of manna each day to meet their daily needs. He did not give them too little, nor did He give them too much. This is significant, especially when we arrive at the sixth day of the week.

According to Exodus 16:18, “But when they measured it [the manna] with an omer, those who gathered much had nothing over, and those who gathered little had no shortage; they gathered as much as each of them needed.” (NRSV) It would appear that Yahweh knew *exactly* how much manna each Israelite would require for his or her daily needs. They were given neither too much nor too little. When the sixth day of manna arrived, the Israelites found, to their astonishment, that they had gathered twice as much as they had on the previous five days.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses. (Ex. 16:22)

Please notice that the Israelites did not find three times as much manna, nor did they gather four times as much manna on the sixth day. It was exactly *twice as much*. Just enough for two days, covering the sixth day plus the following day.

Agreed.

Although this particular occasion would not have been the end of the month (for those who believe in *extended Sabbaths*), **[We don't. You are a false witness bringing a false accusation.]** it is very significant that we do not *ever* read of the Israelites gathering manna in order to sustain them for three, or even four, days. If indeed Yahweh made provision for *extended Sabbaths* once a month, we should expect to at least once read of such a monthly occurrence. **[You just answered your own statement. IF. YHWH didn't make provision for extended Sabbaths because there AREN'T any extended Sabbaths. They are new moon days. YHWH did not make provision for new moon days either. This neither proves nor disproves the Creation Calendar. It is only a sticking point for naysayers who assume that the Father MUST provide manna every day of the month and demand accountability if He did not.]** However, history is completely silent, not only regarding the monthly *extended Sabbaths*, but also of the monthly three to four-day supply of manna being gathered prior to the final Sabbath of each month during the Israelites' wanderings in the wilderness.

No, history is not completely silent. There was no need for a 3-4 days supply of manna to be gathered before the last Sabbath of the month.

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

If Hutton Webster wrote this in 1916, that means he had a resource older than his own time.

Yahweh knew precisely how much manna each individual would need, not only for each day, but also for each Sabbath, and for each Sabbath He gave them a two-day supply, not a three-day supply, and not a four-day supply.

Furthermore, Moses made this fact abundantly clear in Exodus 16:29. He instructed the Israelites, saying,

“See for that Yahweh hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.”

We are aware of at least one proponent of *Lunar Sabbaths* who argues that the word “two” does not appear in the Hebrew text of the verse quoted above. Indeed, he is correct. He therefore maintains that Yahweh gave His people “the bread of days” on the sixth day, which infers that the bread could last longer than a mere two days. However, we would counter that in the Septuagint version, which is the Greek translation of the Torah completed around 250 BCE, the Greek text plainly reads “the bread of two days.”

One would have to assume that the Greek translation of the OT is more accurate than the Hebrew original, right? As mentioned, this is a non-issue, neither proving, nor disproving the Creation Calendar. This account in **Exodus 16** is about the amount of manna that was provided during the WEEK, not for the month, new moon days are not even mentioned. Elsewhere in Scripture, it is clearly seen that the new moon days are not week days, so their absence in **Exodus 16** is a moot point.

In other words, regardless of whatever the original intent may have been in the original Hebrew text of the above verse, the general understanding in 250 BCE was that Yahweh gave the children of Israel the manna of *two days* on the sixth day of each week. This, then, reflects the understanding of normative Judaism 250 years prior to the Messiah’s birth, which matches the understanding of Philo, as mentioned earlier. In fact, here is what Philo had to say regarding the amount of manna given on the sixth day of each week:

“... that portion which was rained down on the day before the seventh not only did not change its nature, but was dispensed in a twofold quantity.”⁶⁰

Philo mentions the double portions that fell each sixth day, but he fails to mention any special provisions for “extended Sabbath days.” As outlined earlier, Philo’s writings mirrored Jewish practice and belief of that period in history, which intersected the lifetime of Yeshua the Messiah. As we know, there was no dispute between Yeshua and the Jews over “which” day was the Sabbath day.

This is all circular reasoning, neither proving, nor disproving the Creation Calendar.

One lunar sabbatarian, Matthew Janzen, upon learning of our expressed concern over the lack of directive (or even example) from either Scripture or history pertaining to the “extended Sabbaths,” pointed out that similar instructions and examples are missing with regard to what the Israelites were to do when the Day of Atonement fell the day before the weekly Sabbath. Here is his commentary, which is an excerpt from a presentation he delivered on this topic:

“We should also point out that the objections given concerning the new moon sometimes come with mentioning the giving of the manna. Yahweh gave manna for six days, and then He didn’t give it on the seventh. What happened on the 29th day of the moon – on *that Sabbath*, and then you had a one or two day feast of the new moon? Did He give them enough manna on the 28th to last them the 28th and the 29th, and the new moon? He didn’t ever give any *instructions* for it! Because He didn’t give any explanatory instructions, that means that it wasn’t going to *happen* – that’s what they say!

“Well, I don’t really know ... the Bible doesn’t come right out and tell us what they did, but I can speculate. But I should point out that no explanatory instructions were given concerning the *Day of Atonement*! Would Yahweh just stop the manna on the 10th day of the seventh month? Now we learn from Numbers 9 and the Passover that the festivals were at least kept in some form in the Wilderness. Now obviously Saturday sabbatarians would say no manna was given on the Day of Atonement. However, this does not invalidate my point on there being *no instructions given*. Better yet, what if the Day of Atonement came on the 10th and the weekly Sabbath came on the 11th? Did Yahweh make that manna on the 9th remain edible *until* the 11th? He never brought up the issue ... did this mean it couldn’t happen?

“Or what about if the Sabbath fell on the 20th day of Abib, and then the next day, Abib the 21st, was a high holy day? Did Yahweh give the children of Israel enough manna on the 19th of Abib to last them the 19th, the 20th and the 21st? You see, the Saturday sabbatarians ... they have the *same problem*. These people that come to me about this issue of the new moon, they’ve got the *same problem*! No explanatory instructions were given concerning these things! That did not necessarily mean they wouldn’t happen!”⁶¹

Looks like Bro. Matthew has your number. He sees right through your arguments. You are the pot calling the kettle black. Scripture is silent regarding the issue you bring up. That means you need to sit down and be silent. Scripture is not silent on which days of the month are Sabbaths, it is not silent on there being three categories of day, and it is not silent about Saturday observance being idolatry.

Summarizing Janzen’s point, those who observe the continuous cycle of weekly Saturday Sabbaths have no room to dismiss the lunar sabbatarian position pertaining to there being no instructions or examples with regard to how the Israelites would have dealt with no manna given on either two or three consecutive days each and every month. As the lunar sabbatarian put it, we have “the same problem!”

Regrettably for the lunar sabbatarian, he is mistaken in his assessment. We do *not* have the same problem. The major difference lies in the fact that *his* “problem” is a recurring, monthly one. Month after month after month after month, and year after year after year. Without fail for forty years. As for the lack of instructions pertaining to what to do when the Day of Atonement fell on the day before the Sabbath, the lunar sabbatarian is indeed correct. No instructions were given. However, this was the *exception*, not the rule. For lunar sabbatarians, the anomaly of *extended Sabbaths* was the rule each and every month. It was *not* the exception, it was the rule, and this is a major difference that the lunar sabbatarian failed to address in his presentation.

Are any of the rest of you hearing a brass gong clanging repeatedly? If YHWH provided food, they ate. If not, they fasted. The Acheson’s have no proof that Israel ate on new moon day, and we don’t have to prove that they didn’t. The only regulations written for the manna involved the work week.

In his presentation, Janzen makes yet another point in rationalizing the lack of Scriptural instructions pertaining to *extended Sabbaths*:

“But the thing that comes up is that people ask, “How does the *Lunar Sabbath* fit in, because there is an uneven number of days in a lunation? You have 29.5 days in a lunation, and ‘four sevens’ is only twenty-eight! How does it fit in?”

“Well, the same people that pose this question to myself, should be posing *another* question to them(selves), and that is what is known as the *intercalary thirteenth moon* of the Scriptures. Now what I mean by that is, that approximately every *third year*, it is an absolute fact of nature – nature itself teaches us some things – and this is one of them that it teaches: It teaches us that a thirteenth moon will rise approximately every third year. Most of the time it will be twelve moons in a year. If you want to consistently just go by twelve moons, you’ll end up celebrating Passover in the middle of *winter*, because you have to allow for that space of time to come in until your next new moon after the *vernal* or spring equinox, which starts the beginning of the year. If you don’t have a 13th moonrise, you’ll be keeping Tabernacles in the summer and Passover in the winter, and I can show that to anybody. But what they do, and it’s very shady unless you really know where to examine the Bible on the thirteenth moon, but it can be proven – there’s a case where a lunar year was, there in Ezekiel, but that – you’d have to really read that on a piece of paper – that would be too in-depth to go into tonight. But I do a *similar calculation* with the new moon.”⁶²

He’s got a point, doesn’t he?

Janzen’s point is this: If those of our persuasion are going to demand evidence of Scriptural instructions pertaining to the *extended Sabbaths* **[New moon days]** that would naturally occur each month for those who observe *Lunar Sabbaths*, then we had better be prepared to answer why there are no Scriptural instructions with regard to the *thirteenth month*. **[You know, your continued misuse of the phrase “extended Sabbaths” and the intimation that lunar Sabbath keepers observe “extended Sabbaths” is evidence of your desperation. If you can’t get a single accusation to stick, perhaps you can get something to stick by overly repeating it, hoping at some point that someone you are trying to persuade of your point will fall for your deception. It is sad, really. Why not just give us the texts that prove we are in error? Why not just give us the texts that say that saturday is the Sabbath or that the Sabbath is on an unbroken cycle of seven days? Wouldn’t that be a much quicker way to put this issue to rest?]** Of course, we recognize that occasionally Yahweh’s year contains a thirteenth new moon, yet never are we told that a year may contain a thirteenth month, nor is a thirteenth month so much as *mentioned* in Scripture, although it can indeed be demonstrated from the book of Ezekiel that such a month must have occurred.

Nor are we told that there must be 12 months in a year.

Honestly, I’m shocked and amazed that you acknowledge a 13th month.

What does Janzen’s point prove? Nothing. First of all, as even he admitted, it can be shown from the book of Ezekiel that, despite the absence of a Scriptural directive, a thirteenth month was indeed observed and recognized by the prophet Ezekiel. Secondly, Janzen ignores the historical evidence pertaining to the observance of a thirteenth month. **[He didn’t ignore it, he just doesn’t mention it.]** Historically speaking, Jews have always recognized the occasional intercalation of a thirteenth month.

As alluded to by Janzen, if they had not done this, then eventually Passover would have occurred in winter, then in fall, etc. The historical understanding of the need to intercalate a 13th month stands in stark contrast to the *historical silence* with regard to the alleged “extended Sabbaths” required by lunar sabbatarians each and every month. **[The reason for the historical silence is because no one considered them to be Sabbaths, extended or otherwise, neither do we. You create an impossible scenario, accuse us of something we do not believe, and then brag that history is silent about it. Well, duh! It never happened. Your conclusion can only be reached by “counterclockwise” circular reasoning. You are presenting falsehoods as fact, and sowing discord, see Proverbs 6:14-19.]** Any attempt to compare the lack of Scriptural instructions pertaining to the intercalated thirteenth month with the lack of Scriptural instructions pertaining to “extended Sabbaths” can only be perceived as a *lack of historical understanding* pertaining to the subject of the intercalated thirteenth month. **[Listen REAL carefully. There are no instructions pertaining to the extended Sabbaths because there ARE no extended Sabbaths. They are called new moon days, and they are NOT counted against the work week. Ezekiel 46:1, Amos 8:5, Isaiah 66:23, II Kings 4:23.]**

For adherents to the *Lunar Sabbath* belief, it was a simple matter for Yahweh to have provided a double portion of manna on the sixth day and to have made that allotment of manna last for three or even four days each and every month. We will not argue that point. Yahweh can certainly do that and so much more.

For adherents to the satyrday Sabbath belief, it is a simple matter for YHWH to have provided instructions saying that satyrday, the first day of the seven day pagan planetary week, which was changed to the seventh day of the week by Constantine in 321 A.D. We will not argue that point. YHWH could certainly have done that and so much more, but He didn't. He said that the sun and moon would regulate the signs, seasons (appointed times), days and years (**Genesis 1:14**). He said that the moon was specifically for the calendar appointed times (**Psalms 104:19**) and that the Sabbath was the first appointed time (**Leviticus 12:1-3**). That's His story and He's sticking to it.

However, once the Israelites entered into the Promised Land, the miracle of the manna ceased. If you carefully read Yahweh's instructions to the Israelites pertaining to food preparation in advance of the Sabbath, you will notice that in Exodus 16 He plainly instructed them to prepare their double portion of manna, not on the Sabbath day, but on the sixth day (Ex. 16:5). In fact, He made it clear that they were to do all their baking and boiling prior to the Sabbath (Ex. 16:23). All manner of cooking and food preparation is forbidden on the Sabbath.

All true.

This particular law has serious ramifications for those who observe *Lunar Sabbaths*. Not only are they prohibited from doing any cooking on the weekly Sabbath, but neither are they permitted to do any such food preparation on the *extended Sabbaths*. **[What in the world are you talking about?]** In other words, they must prepare, not only for the weekly Sabbath, but also for the extra day or two following the final Sabbath of each month! **[Adding to Torah again? We don't believe this. This is your own personal ignorance of the Creation Calendar and Lunar Sabbath observation speaking again.]** For ancient Israel, their lack of modern appliances to assist with such extensive food preparation *and* preservation would have posed serious health risks. Even today, it would be difficult for many families to prepare and preserve a full three day supply of food in a typical refrigerator. **[And if the Father HAD commanded such, would you be complaining about it, or quietly obedient?]**

The lunar sabbatarian whose writings we have been exposed to completely ignore the command prohibiting food preparation on the Sabbath. **[We don't prepare food on the Sabbath.]** In fact, one writer, quoting from yet another lunar sabbatarian author, described the time of the new moon as a time when "Everyone just sort of went 'on hold' and enjoyed the barbecue!" The clear implication is that the "extended Sabbath days" were a time for not only feasting, but also food preparation, an unmistakable violation of Yahweh's torah.

New moon days are not Sabbath's (other than the 7th new moon). Ladies and Gentlemen of the jury, what say ye? Whose ignorance of Scripture has been exposed?

18. More Scriptural Evidence Seals the Matter

This chapter is just a lot more uneducated rhetoric proving in yet so many more ways that the Acheson's know very little about the Lunar Sabbath or what we believe.

If there were one verse of Scripture in which we would read something to the effect that a Sabbath day happened to fall on, say, the twelfth day of the month, this controversy wouldn't exist. **[Doesn't this tell you something? What you can't seem to get through your head is that all Israel observed the lunar Sabbath, so Scripture will NEVER reveal a Sabbath on a day other than the 8th, 15th, 22nd and 29th days of the month, but because it is not spelled out in the manner YOU wish, you reject it. Reminds me of the joke: A man was sitting on his roof during a flood. As the flood waters rose, a man in a canoe paddled up and said, "Get in. I'll take you to safety." The man declined and said, "Thank you, but YHWH will save me." Later, with the flood waters lapping at the eaves of his house, a man in motor boat saw him and circled back to assist the man stranded on his roof. "Climb aboard, friend." To which the man on the roof replied, "No Thanks. YHWH will save me." Hours later, when only inches of the rooftop remained above water, a helicopter hovered over the man and lowered him a rope. "Hurry, climb up, the levee finally gave way. A wall of water is headed this way." To which the man serenely said, "I'm not worried, I have all the faith in the world that YHWH will save me." A few minutes later, the man sat before St. Peter and the pearly gates. "What happened?" he asked. "Three times I witnessed for YHWH expressing my faith that He would save me. Why did I have to die?" "You idiot!" said Peter indignantly. "Who do you think sent the canoe (Genesis 1:14), boat (Psalm 104:19) and helicopter (Leviticus 23:1-3)?" You have the same problem. You reject the passages in Scripture that support the Creation Calendar, expressing your faith that the Sabbath could not be regulated by the moon or YHWH would have told you. You have every faith that YHWH shares your man-made tradition.]** If it were that easy to come up with a proof text disproving the lunar sabbatarian argument, this would be "case closed." **[There are 17-18 places where there is enough information in the text to determine the date, if not outright stated. Lunar Sabbatarian don't require a verse to say, "Today is the 8th day of the month and it is the weekly Sabbath," in order to figure this out. Why do you?]** However, no such verses have been located, which means it takes a little more digging into the Word to come up with the necessary evidence. Bits and pieces of evidence pieced together, then, serve to solidify the case against Lunar Sabbaths. For example, as noted earlier, the Sabbath on which Yeshua healed a blind man could only have fallen on the 23rd day of the month Tishri. Although it doesn't specifically state that this is the day on which the blind man was healed, we do know it was the day following the "last and great day" of the Feast of Tabernacles. Given the understanding that the last great day of Tabernacles is the 22nd day of the month, the following day was of necessity the 23rd day of the month, and it was clearly the Sabbath day.

You have to ignore the obvious, that Feast of Tabernacles is called a 7 day feast 3 times in **Leviticus 23** in order to come up with this insidious claim. The day after the last day of Tabernacles is the 8th day, it was also the 22nd day of the month, not the 23rd. **II Chronicles 7:8-10** proves this. Seven day of feast (15-16-17-18-19-20-21) followed by the 8th day (22), followed by the 23rd day of the month. Here's a little known fact. The "eighth day" is sometimes used as a Hebrew idiom for the weekly Sabbath. The first Sabbath was the 8th day of creation (the segment of time in **Genesis 1:1-2** followed by a 7 day work week). And the 8th day is the first Sabbath of every month. Is it so little wonder that the day added to Tabernacles (which just happens to be a weekly Sabbath) is also called the 8th day?

Why is it that you use bits and pieces of evidence haphazardly mixed together to "prove" that the lunar Sabbath does not exist, but when we give you Scripture, here a little, and there a little, you scoff?

In the Torah, we are given other strong hints that Lunar Sabbaths were never observed by Yahweh's people. For example, in Numbers 10, Yahweh gave instructions that the children of Israel depart from Sinai on the 20th day of the month, thus beginning a three-day journey to the Wilderness of Paran. Please bear in mind that the Israelites had been encamped at Sinai for eleven months by the time this command had been given. An obvious question is, "Why would Yahweh have the Israelites pack up and leave for a three-day journey, knowing that day two of their journey would be a Sabbath day?" The obvious answer is, "Day two of that journey was not a Sabbath day! Nor were any of those three days!"

"Three days journey" is an expression of distance (not time) commonly used all over the world. Distances were not mapped out nor exact measurements able to be taken, so distance was expressed in the number of days' travel it normally took to get from point A to point B. If a horseman passed another on the trail and asked, "How far to the next town?" the answer he got might have been "three days journey" (for example). If the average man on a horse could make 20 miles a day, then that city was 60 miles away. The man might take it in 2 days if he rode some at night too, and the weather was good, or it might take him 4 days if he has already worn out his horse and takes a day to rest his mount. The distance remained the same whether it took him three days to get there or not. The stranger did not lie; the answer given was a reference to distance, not time. See **Deuteronomy 1:2** and **Jonah 3:3**.

Even more clinching evidence can be found in Exodus 40. As if to seal the matter against *Lunar Sabbaths*, Exodus 40:2 proves that the first day of the month was not regarded as a Sabbath day, but as a regular work day. Notice the command Yahweh gave to Moses:

²On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

Here we go again. I wish you had included me in your original research. I might have been able to get you to understand that we do not believe new moon days are Sabbaths, and perhaps could have saved you from the embarrassment of making the same statement in ignorance over and over again.

Moses was commanded to "set up the tabernacle" on the first day of the month, which every lunar sabbatarian we have ever heard from believes was a Sabbath day. In fact, as one lunar sabbatarian author wrote,

"When locating the true Sabbath which follows the six work days, we must remember the New Moon day is never counted as one of the six work days as the following example prove."⁶³

As mentioned above, Moses was commanded to “set up the tabernacle” on a day that lunar sabbatarians consider a “non-working day.” If we follow all the labor involved in setting up that tabernacle, you will notice that this is not standard procedure for a Sabbath day, when *no work* is allowed. The only labor allowed on the Sabbath day was the special functions of the priesthood, and we can assure you that setting up the tabernacle was *not* one of those special functions! Moreover, as we are about to see, setting up the tabernacle was very labor-intensive.

Notice, if you will, the actions of Moses on that day of so long ago:

¹⁷ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

¹⁸ And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

¹⁹ And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as YHWH commanded Moses.

Of course, some may protest our insistence that Yahweh would not have given Moses such a job to perform on the Sabbath day. They may point out that the priests had special functions they were expected to perform, even on the Sabbath, and since this was a “work for Yahweh,” it would not have been unusual for Yahweh have instructed Moses to set up the tabernacle on the Sabbath day. As Yeshua said, “The priests in the temple profane the Sabbath and are blameless.” We need to keep in mind, however, that this clause does not mean they [or Moses] had a license to just do anything and everything on the Sabbath, and certainly not erecting the Tabernacle!

[Very few of us believe that no work can be done on new moon; it is just NOT a day of the work week. Please marinate yourself in this and get your facts straight before you shame yourself any further.](#)

One lunar sabbatarian wrote me the following:

“The New Moon is not defined as one of the ‘six working days’ according to the prophet Ezekiel in 46:1 of his writings. However, just because this is true does not mean that actions which were prohibited on the sabbath were also prohibited on the new moon. For instance: travel was allowed on the new moon (Ezra 7:9), but not on the sabbath (Ex. 16:29, Acts 1:12). I also know that cooking and food preparation were allowed on the new moon. This is seen in the command to observe the 7th new moon (Day of Trumpets) in that no servile work was to be done. This is defined in Ex. 12:16 as no work, ‘...save that which you must eat’” ⁶⁴

In other words, as the author of the above commentary believes, the New Moon day has modified restrictions that are not in place for the regular Sabbath day. Thus, although the New Moon day is a Sabbath, **[He did not say this, you did. Will you stop with this?]** certain forms of work are apparently allowed to be done on that day which are *not* permitted on the regular Sabbath day. This makes for additional confusion, however, because lunar sabbatarians maintain it is this very thing – the New Moon – that determines the regular Sabbath day each month! Based on the above commentary, although the Sabbath day is determined by the New Moon each month, the actual day of the New Moon is not a day of “no work.” To the lunar sabbatarian quoted above, it is a day of “no servile work,” and he bases his conclusion on the particular instructions given for the first day of the seventh month (the Feast of Trumpets), which is the only commanded New Moon day on which any labor restrictions are imposed. It is untenable that the day which determines the regular “no work” Sabbath should itself be a day on which certain forms of work are allowed, such as tabernacle construction.

Bro. Arnold, the author you quoted has it nearly right, but 1) incorrectly applies **Exodus 12:6**, and 2) assumes that there are Sabbath travel restrictions (there is some restriction on Sabbath travel, but not as the Talmud says, which is referenced in Acts 1:12), and 3) the servile work applies to Trumpets, not every new moon. The permission to prepare food (**Ex 12:16**) was a one time event due to the Exodus, and was later rescinded with the prohibitions regarding the Sabbath and feasts.

Whenever a light is turned on, the moths do not all take the same path to the light, but they DO all head toward the light. I made these same mistakes early on in this journey to the Creation Calendar. I do not see this man as beneath me or as half converted. I would count it all joy to be his neighbor in the Kingdom.

Regarding what I underlined above: The new moon does determine the Sabbaths. In fact, every date on the calendar of Scripture is determined by a day/date of its respective month (moon). The sun tells you a new day has begun, but the moon tells you which day it is. A simple examination of **Leviticus 23** will tell you this.

Another notable aspect from the lunar sabbatarian quoted above is his expressed belief that travel was prohibited on the Sabbath day. As mentioned in the previous chapter, lunar sabbatarians typically teach that the day on which the Israelites arrived [**murmured**] in the Wilderness of Sin, the fifteenth day of the second month, was a Sabbath day. Did Yahweh have the Israelites travel on the fifteenth day of that month only to later forbid them from doing such a thing? The lunar sabbatarian quoted above plainly stated that travel was permitted on the day of the new moon, but *not* on the Sabbath day. Since the fifteenth day of the month is not the day of the new moon, this means the Israelites should not have been traveling on that day ... presuming the fifteenth day of the month is a Sabbath day.

Already addressed. The Talmud restricts Sabbath travel more than the Torah, therefore adding to Torah. And satyrday Sabbatarians are relying upon the inspiration of the punctuation of the translators (the comma between *Sinai* and *on the 15th day*) in order to even HAVE an argument here. If it were a period, they would have no claim. The translators were just as immersed in the papal calendar as are the nay-sayers, not recognizing or understanding the Creation Calendar. Although the scholars DO acknowledge Israel's lunar calendar, the translators made no effort to filter their translation through the lunar Calendar. You have to look deep to see through the deception. We have given you ALL these texts to allow you to see, but you will not. We are not dumb dogs that will not bark.

Of course, this plainly illustrates that, indeed, the fifteenth day of the month, as a day of laborious travel en route to their new encampment, could *not* have been a Sabbath day.

I disagree. Since the 22nd was the Sabbath, so was the 15th.

But let's return for a moment to the topic of Moses' labor intensive task of erecting the tabernacle, as described in Exodus 40. Notice that the word "Sabbath" is not found in that chapter. Isn't it more than a little unusual that we should read about all the work that was performed on the first day of that month, yet nowhere do we read that it was the Sabbath day? Furthermore, if it was justified for Moses to erect the Tabernacle on the Sabbath day, what kind of example was that for his fellow Israelites? A very poor one. This would indicate that, so long as one is erecting something for Yahweh, such as a synagogue or assembly building, then, hey, since it's a work for Yahweh, it's okay to bring hammers, nails, power drills and other tools to worship services on the Sabbath!

You've misinterpreted this as pointed out, this was not a Sabbath; it was a new moon. It is an extended worship day, NOT an extended Sabbath. Only the seventh new moon is a Sabbath, but all new moon days are days of a set-apart convocation. The silver trumpets called the congregation together on this day as they will on the earth made new. **Isaiah 66:23**.

You continue grasp at straws; we continue to bounce the rubble of your already destroyed conclusion.

Furthermore, it is quite a stretch to believe that Yahweh sanctioned erecting the tabernacle on the Sabbath while **[It wasn't a Sabbath, it was a new moon, a third category of day. Your ignorance of the Creation Calendar is frightening. Even more so because you present yourself as an authority on the subject, and your conclusions superior to ours even though you have yet to present a single text that says satyrday, the seventh day of a pagan/papal calendar is the Sabbath.]** simultaneously sanctioning the stoning of a man found gathering sticks on that day. The inconsistency is so enormous that the parameters of acceptable Sabbath actions become too fuzzy for us to comprehend.

Certainly, then, the lunar sabbatarians' attempt to explain the erecting of the tabernacle as being permissible labor ⁶⁵ on the day of the "New Moon Sabbath" falls far short of their attempt to sway us. **[It wasn't a Sabbath!! It was a regular new moon. Sway you? You won't listen to Moses and the prophets, so there is little chance of us swaying you.]** If the day of the New Moon is a Sabbath pointing to the other Sabbaths in a given month, then we can expect the same restrictions to govern its observance as those governing the other Sabbaths. ⁶⁷ Furthermore, the inconsistency of teaching that the fifteenth of the month is always a Sabbath on which no travel is allowed flies in the face of Exodus 16:1, where the Israelites obviously traveled on the Sabbath day with Yahweh's blessing. ⁶⁸

Already addressed. Travel only took place on the 15th of the second month IF the punctuation in English was inspired. And travel was not prohibited on the Sabbath. Israel traveled about 30 miles on the day of the exodus (Abib 15). This was a Sabbath, although I don't think they knew it at the time. Strong's H4725 (place) in **Exodus 16:29** could have been translated as general location or country, and they did not leave the country on Abib 15, they left it the following day (**Numbers 33:3-6**). And the command in **Exodus 16:29** was not given until AFTER they had already traveled on both these days.

19. Did Yeshua's Parents Travel on the Sabbath?

We have already mentioned occasions wherein it is very unlikely for days such as the fifteenth and the twenty-second days of the month to have been considered regular weekly Sabbath days insofar as it relates to travel. For example, lunar sabbatarians would have the Israelites arriving at the Wilderness of Sin on the Sabbath day, as the day of their arrival was the fifteenth day of the second month (Ex. 16:1). Later, the Israelites pulled up camp and departed for a three day journey on the twentieth day of the month (Numbers 10:11-33). Starting out on a three day journey on the twentieth day of the month means that they were still traveling on the *twenty-second day* of that month – a day considered as being a regular weekly Sabbath day by lunar sabbatarians.

This entire chapter is based on adding to the text (which is prohibited in **Deuteronomy 4:2**) and ignorance of the lunar calendar.

As we have already established, it is difficult to answer every single lunar sabbatarian argument, as there are bound to be some lunar sabbatarians who would have no problem with taking off on a journey on the Sabbath, and thus any accounts and descriptions of believers traveling on days that they consider *lunar Sabbaths* will have no effect on their belief system.

Nevertheless, we are aware of one lunar sabbatarian who, as quoted in our previous chapter, plainly stated that traveling was forbidden on the Sabbath day. Here, again, are his exact words:

“The New Moon is not defined as one of the ‘six working days’ according to the prophet Ezekiel in 46:1 of his writings. However, just because this is true does not mean that actions which were prohibited on the sabbath were also prohibited on the new moon. For instance: travel was allowed on the new moon (Ezra 7:9), but not on the sabbath (Ex. 16:29, Acts 1:12).”

Striking out on a long journey is simply not something that one would do on the Sabbath day, certainly not in the days of Old. Yet, those who adhere to the *Lunar Sabbath* teaching must believe that Yeshua’s parents did this very thing.

Israel certainly traveled on the Abib 15, during the Exodus. The Acheson’s assume they traveled on the 15th of the second month in **Exodus 16**. I don’t believe they did, but BOTH these events took place before the command for no man to go out of his place on the Sabbath. There is not a single text in Scripture where the nay-sayers can prove Israel traveled on the Sabbath. Nay-sayers cannot prove travel on the 15th of the second month unless punctuation is inspired (Israel murmured on the 15th). Nay-sayers cannot prove Jesus parents traveled on the Sabbath in this verse because there is nothing to indicate that they did. There is not a single reference that can be tied to a specific date, quite unlike the 17-18 different places in Scripture where we can tie onto a reference point or two to determine that the weekly Sabbaths fell on the 8th, 15th, 22nd, or 29th days of the month.

Here is the REAL issue. The nay-sayers cannot give a single text showing a Sabbath on a day OTHER than the 8th, 15th, 22nd, and 29th days of the month, so they have to try to poke holes in ours. The only passage they try to use is John 9, were they insist that Tabernacles is an 8 day feast, so the “Sabbath” spoken of had to have been on the 23rd, but to come to this conclusion they have to ignore that Torah calls Tabernacles a seven day feast over and over again.

In the second chapter of Luke, we read of Yeshua’s parents going up to Jerusalem to keep the feast of the Passover. Notice how Luke describes their experience:

⁴²And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

⁴³And when they had fulfilled the days, as they returned, the child Yeshua tarried behind in Jerusalem; and Joseph and His mother knew not *of it*.

As this passage reveals, once the feast was over, Yeshua’s parents left for home. For a lunar sabbatarian who believes it is improper to strike out on a journey on the Sabbath day, this departure poses a problem. You see, the Feast of Unleavened Bread, for lunar sabbatarians, always ends on the sixth day of the week, i.e., the day before the weekly Sabbath. Once that feast is over, then, the Sabbath day immediately begins. In fact, as we mentioned in Chapter 13, the last day of the Feast of Unleavened Bread, for lunar sabbatarians, forms a part of a “double sabbath,” as the seventh day of that feast is a day of “no servile work” and a day of holy convocation. The next day, which is the seventh day of the week for lunar sabbatarians, is the regular weekly Sabbath – a day of “no work.”

I'm pleased that you understand something about the lunar calendar. See underlined above. But your next sentence is false. Some lunar Sabbatarians believe this, but upon further review, it is not true. Only the first day of Unleavened Bread is the Sabbath. See Scriptural evidence in the middle of page 52.

The obvious dilemma begging a resolution from lunar sabbatarians is how or why Yeshua's parents departed Jerusalem immediately after the feast had ended, since this would have been a Sabbath day. Some may contend that Yeshua's parents didn't leave *immediately* after the feast was over. They may insist that "fulfilling the days" means waiting until even the regular weekly Sabbath was over before they departed Jerusalem. For those who may think in such terms, we refer you to the Aramaic text of the New Testament, which is considered an older, more reliable text than the Greek. Notice how George Lamsa, in his *Holy Bible From the Ancient Eastern Text*, translates Luke 2:43:

⁴³And when the feast days were over, they returned; but the boy Yeshua remained in Jerusalem; and Joseph and His mother did not know it."

It goes without saying that when day number seven of the Feast of Unleavened Bread is over for lunar sabbatarians, the weekly Sabbath begins. According to the above verse, as soon as the Feast of Unleavened Bread was over, Yeshua's parents departed Jerusalem. Luke does not insinuate that they hung around until after the weekly Sabbath was over. Yeshua's parents, as recorded by Luke, went "straight for home" as soon as the feast was over. Thus, presuming the lunar sabbatarian position is correct, Yeshua's parents departed on the day of the weekly Sabbath.

The feast day ended at sunset of the 21st. The days begin at dawn in Scripture (see study on www.creationcalendar.com), so the Sabbath would not begin until the following sunrise, Abib 22. Joseph is said to have traveled at night when they were going to be taxed, so it is possible that he traveled at night away from the feast. I admit I am speculating. Nazareth is 60 miles as the crow flies from Jerusalem, further by mountain trail no doubt and would have taken several days to travel.

Regardless of what the scholars say, the NT does not say that they left immediately after the feast. What it does say is that they went a "days journey"—which is a reference to distance, not time—before they discovered Jesus missing, (just like Israel walked a day's journey on the Sabbath when they left Egypt) then that Jesus was not found until 3 days later—a reference to time, not distance. Whether any of this took place over the Sabbath of the 22nd is open to debate. You have no irrefutable proof that it did; we have no indisputable proof that it did not. In baseball, the tie goes to the runner. In a court of law, this would never have been presented as evidence since neither side can capitalize on it.

Of course, for those of us who disagree with the *Lunar Sabbath* position, it is obvious that the last day of the Feast of Unleavened Bread that year did *not* fall on the day before the weekly Sabbath. For example, it is quite possible that the seventh day of the feast fell on a Tuesday that year. Presuming that Yeshua's parents would have departed Jerusalem the following morning, this would have given them ample time to return to their home in Nazareth prior to the Sabbath.

And here you do err, not knowing the Scripture. Passover is always preparation day. Preparation day is the sixth day of the week. You know it, we know it, but we admit the obvious. You don't.

20. The Creation Account

The Acheson's do not understand Scripture, so their idea of the Creation account is in error. Read on.

We do not question the sincerity of those who promote *Lunar Sabbaths*. However, we have found that responding to their theological exegesis usually only invites additional explanations that deviate even further from the message of Scripture.

For example, we believe it is reasonable to conclude that when Yahweh created the moon (on the fourth day of creation), He created it in its “new” stage. Of course, if He created the moon in its “new” phase, this in itself would pose a major problem for proponents of *Lunar Sabbaths*. You see, only three days after creating this “new” moon, Yahweh rested and called that day of rest the “Sabbath” day. He blessed it and called it holy.

This is a major obstacle for many who consider the Creation Calendar. Upon further review, the moon was not created on day 4, it was created in **Genesis 1:1-2** and later advanced upon, appointed to its task. How do we know? Simple...

Moses used two different words in the creation account. One means created from scratch (H#1254, bara), the other doesn't. Created from scratch (bara) is found in **Genesis 1:1**, an example of the other is found in verse 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). It means advanced upon or appointed. 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. *Seasons* here in **Psalm 104:19** is the same Hebrew word found in **Genesis 1:14**; *mo'edim*, appointed times or set feasts.

If I “made” you a general in my army, does that mean you did not exist until I pinned the stars on your lapel? No, it means I advanced upon and appointed you as a general in my army. You existed prior to your appointment. In **Genesis 1:1**, YHWH created the earth and other celestial bodies at a certain point in time. He doesn't call it a day of the week when the “work” was done after verse 2 because it WASN'T a week day. Then on the first day of the week, YHWH lights the sun creating light and, of course, day and night as a result. The sun has to have been lit on the first work day because ONLY the light of the sun creates day and night on planet earth. If the earth and sun were created during the initial event, it is plausible that the planets, moons, etc., were created at the same time as well. We are not wresting Scripture when we make this statement because the underlying Hebrew could have been (and we are suggesting—should have been) translated in this way.

So on the fourth work day, YHWH 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 rule 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; it is a lunar-solar calendar.

The problem this creates for *Lunar Sabbath* adherents is that the new moon cannot possibly occur three days before a weekly Sabbath day. **[Agreed. And it doesn't. It was the first segment of time during the Creation week, that unnamed, unnumbered "day" when heaven and earth was created from scratch. This was a dark day, and it is distinctly different, unnumbered and separate from the subsequent work week.]** As already quoted from one such proponent, once the new moon crescent is sighted, this marks (for them) the end of the weekly (extended) Sabbath and a new week begins. **[It marks the end of new moon, the end of the dark phase. The first visible crescent has nothing to do with an extended Sabbath. There is no such thing as an extended Sabbath—the Acheson's continue to misrepresent what lunar calendar observers believe.]** Let's say, then, for argument's sake, that the newly created moon was in conjunction state on the fourth day of creation. The fifth day of creation, then, marked day two of the month. The sixth day of creation was day three. The seventh day, the day Yahweh rested, was day four. Again, as previously expressed by those who promote *Lunar Sabbaths*, the first weekly Sabbath of the month can only occur on day eight of the "moonth." This, then, poses a problem for *Lunar Sabbath* adherents.

Yes it would, IF we believed the moon was "created" (bara) on day four. It was "made" (asah) on day four, which means advanced upon or appointed, which is what the Hebrew says. If you can't speak Hebrew, try learning how to use a Strong's Concordance.

In order to make the Scriptural account of creation fit his theology, one proponent of *Lunar Sabbaths* teaches that the moon was created on the 25th day of the "moonth." In other words, the phase of that moon, in his view, "must" have been the equivalent of day 25 when it was created. Four days later, on the 29th day of that "moonth," he alleges that Yahweh rested. Of course, with the days arranged in this manner, the day on which he believes Yahweh rested aligns with his theology.

We all had to "apologize" for the creation account before it was understood what was actually SAID in **Genesis 1**. It doesn't surprise me that this fellow came up with something like this. At least he's trying to make Scripture agree with itself. He did not have to jump through these hoops though. The underlying Hebrew solves the entire problem for lunar calendar observers, at the same time it creates a huge problem for satyrday Sabbatarians.

Since Scripture does not indicate the precise phase of the moon when it was created, the door is left wide open for us to speculate, leaving it up to the individual to determine which "logic" best fits the overall context of Scripture. We personally believe it makes more sense to believe that the moon was in its "new" phase when it was created. Others believe it was in its "old" phase. Since neither can outright prove the other as being mistaken, it is best to not use such conjecture in building and establishing doctrine.

Logic dictates that the moon was created in its new state. Nature demands as much. Scripture proves that it was, just not when you were taught, created as part of the heaven in **Genesis 1:1**, not **1:14-19**.

21. An Historical Misunderstanding

Several years ago I challenged a lunar sabbatarian friend to give me historical evidence that Yahweh's people ever observed *Lunar Sabbaths*. In response, he gave me a photocopy of a page from *The Universal Jewish Encyclopedia*. On that page, he conveniently highlighted the following sentence for me to read:

“The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle.”⁷⁰

We can definitely understand how someone might read the above commentary and then subsequently question the origin of the traditional Sabbath that has been handed down to us by Judaism, especially since the remark is found in a Jewish reference!

However, strangely missing from that particular commentary is the evidence supporting such a conclusion. Does their evidence come from Scripture? From historical records? What is their source? None is provided. **[It's in Scripture in black and white, its in nature and the historical record. It was an understood absolute.]** This is certainly strange, coming from what would normally be considered a trustworthy reference. Adding to the mix here is the fact that this same reference *also* states, “The origin of the Sabbath is obscure.”⁷¹ **[The Sabbath with the obscure origin (in context) was satyrday. No one is certain when satyrday became the Sabbath of Israel because no Hebrew historian is going to go on record stating that Israel forgot then counterfeited the Sabbath. Satyrday has always been the Sabbath of the Jews, as they came upon the historical landscape about 700-900 A.D., well after Israel lost the Sabbath.]** How can the *same reference* on the one hand claim that the Sabbath was originally based on the lunar cycle, and then on the *other hand* state that the origin of the Sabbath is “obscure”? The first thought is that, since these comments are found in separate articles in *The Universal Jewish Encyclopedia*, they came from two different authors with two different perspectives of the historical record. However, it turns out that both articles were authored by the same person, a man named Max Joseph. Perhaps Mr. Joseph wasn't quite as certain of the original method of reckoning the Sabbath as lunar sabbatarians would like for us to believe.

Interestingly enough, I just happen to have in my possession the response Bro. Arnold gave you to this particular point. I find it even more interesting (and telling) that you did not include his response in a later edition of your Lunar Sabbath Rebuttal or to remove this point altogether, as he answers quite well in defending against your accusation. I will reprint it here in its entirety.

Bro. Arnold's RESPONSE: Mr. Joseph wrote two different articles in the Universal Jewish Encyclopedia under two different headings, one was under the heading of Sabbath and the other Calendar and states that the **“The origin of the Sabbath is obscure.”** i.e. no one can say for sure where it originated.

Obviously this is referring to the weekly Sabbath that the Jews keep today because in the other article the author wrote that the Sabbath was originally dependent upon the lunar cycle and was kept by the phases of the moon. i.e. he knew the original Sabbath was by the phases of the moon but the Sabbath that they keep the day was obscure.

Brother Larry admits that this is very damaging evidence and extremely embarrassing to the traditional Saturday Sabbath doctrine and tries to brush it over by insinuating that this man was so stupid as to have forgotten that he had already stated that they don't know where the Sabbath originated and now is saying that it was originally by the phases of the moon if you look up the author, you will find he was a well respected Rabbi. Even though they know the truth about the Sabbath, they do not keep it but as [Jesus] said, whatsoever they bid you, that observe and do, but do not after their works for they say and do not. i.e. they say the Sabbath is by the moon but they keep the traditional commercial Sabbath, more money in it.

- 1) Mr. Joseph was writing an article about the weekly cycle Sabbath known by Jews of today and states that it was originally by the phases of the moon.

2) When the same author states in a different article in the same Encyclopedia that **"The origin of the Sabbath is obscure,"** he is no doubt referring the **Saturday** weekly Sabbath that the Jews are keeping today because he has already said the Sabbath was originally by the phases of moon. i.e. in BOTH places he is referring to the weekly Sabbath, in one place he said it was originally by the phases of the moon, which is true, and in the other article about the same weekly Sabbath, he says it's origin is obscure. i.e. they don't know where this continual seven-day cycle originated.

Most all the scholars agree that it was originally by the phases of the moon but some say that it goes back to creation, and I say they are both right, it was originally by the phases of the moon and it goes back to creation [**Genesis 1:14-16**] where YHWH said let them be for days and years and signs and seasons/appointments/4150's and in Psalms 104:19 it says that He appointed the moon for seasons/appointments/4150's.

Brother Arnold

We believe some answers to this enigma can be found in *The Anchor Bible Dictionary*. According to this reference, there have been some scholars who have advanced the theory that the weekly Sabbath was originally tied in with the lunar cycle. This same reference outlines the problems created by the assertions of such scholars:

"Beginning in 1905, J. Meinhold argued that the OT sabbath was originally a monthly full-moon day and as such was borrowed by Israel from ancient Babylon. His hypothesis has found sporadic support. It is recently defended by G. Robinson (1988) who argues that the sequence of 'new moon—sabbath' in preexilic sabbath texts (Amos 8:4-7; Hos 2:11-15—Eng 2:9-13; Isa 1:10-14; 2 Kgs 4:22-23) shows that the Sabbath after the monthly 'new moon' is a monthly 'full moon' day just as the sequence in Babylonian texts has *arh^{um}-s(apattu*, 'new moon-full moon.' In postexilic times the monthly (full moon) sabbath is said to have been transformed into the weekly sabbath. However, this alleged parallel has serious problems: (1) The sequence in all currently known Babylonian (and Sumerian) texts is *arh^{um}-sebutu-s(apattu*, '1st (new moon), 7th, and 15th (full moon) days,' which is totally unaccounted for in the OT. (2) The 8th-century text of Hos 2:13—Eng 2:11 (cf. Amos 8:5; Isa 1:13) manifests the sequence of 'feasts-new moons-sabbaths,' three festal celebrations in the order of increasing frequency of 'yearly (feasts), monthly (new moons), and weekly (sabbaths)' celebrations. The sequence also appears in reversed form of decreasing frequency of 'weekly (sabbaths), monthly (new moons), and yearly (feasts)' celebrations (Ezek 46:1, 3, 9; 1 Chr 23:31; 2 Chr 2:3—Eng 2:4; 31:3; cf. Ezra 3:5). Both sequences are unknown outside of Israel. (3) New moon and sabbath continue to stand next to each other in later and particularly postexilic texts (Ezek 45:17; 46:1; Neh 10:33; cf. 1 Chr 23:31; 2 Chr 2:3—Eng 2:4) where *s(abba)"t* refers clearly to the seventh day of the week. (4) The respective contextual settings are so distinct that they cannot be related to each other (Hasel 1988: 37-64; Kutsch 1986: 71-77). Furthermore, there is no compelling evidence in the OT for an alleged transfer from a preexilic monthly sabbath to an exilic/postexilic weekly sabbath."⁷²

As explained by the above reference, the teaching pertaining to the Sabbath's being originally based on a lunar cycle began to be argued in 1905. It appears that, prior to the turn of the 20th century, no scholars attributed the Sabbath to being originally based on the lunar cycle.

First of all, Israel did not borrow the lunar calendar from Babylon. Secondly, Babylon's lunar calendar differed significantly from the Hebrew lunar calendar.

Most telling, the man who wrote the above is trying to say that Israel got its Sabbath from Babylon rather than the Creator and that new moon and the full moon were the Sabbaths each month and did not change into a weekly Sabbath until after Israel's exile. I'm speculating here, but only a Sunday keeper or scoffer would do this as any scholar worth his salt knows that weekly Sabbath observance stems from Creation. And THIS is the man you trot out to do the work of defending your Sabbath?

All nations had the same lunar/solar 360 day (12 thirty-day month) calendar due to common ancestry (Adam, Enoch, Noah...) who all had the calendar of Eden. Babylon later started their month by the first visible crescent rather than the dark of the moon as Scripture proves. Thus, the 14th day of the Babylonian months was their day of the full moon; the 15th of the Hebrew months was the day of the full moon. The Babylonian "Sabbaths" fell on the 7th, 14th, 21st, and 28th days (plus a couple of others). The Babylonians began their day at sunset; Israel began their day at dawn. Babylon and all pagans after them had names for their months and week days; when faithful, Israel had ordinal numbers.

We're not sure if anyone can properly answer the question as to how the teaching pertaining to *Lunar Sabbaths* really came into being. **[I can. Genesis 1:3-5 and 1:14-18.]** However, we believe we have a fairly good idea. **[I highly rather doubt it since you continue to filter everything through the pagan/papal calendar.]** We have read from secular sources wherein the author attributes the Sabbath day as having been borrowed by Israelites from the Babylonians. For example, the encyclopedia we have in our home, *Encyclopedia International*, gives the following origin of the Sabbath day:

"The observance of specially holy days was frequent in the ancient world, and the name 'Sabbath' probably derives from the Akkadian⁷³ word *shabattu*."⁷⁴

The above is the origin of the word "Sabbath" as understood by those in the secular humanist realm. **[Agreed]** Since these scholars teach that the Sabbath traces to Babylon, as opposed to initiating from the Creation account of Genesis, it only follows that certain ones will pick up on this line of reasoning and trace "true and correct Sabbath observance" to Babylon instead of closely following Scripture, combined with a careful examination of the history of the Jewish people. **[Why not track ancient Israel's Sabbath observance? The history of the "Jews" as a people/religious body is only 1100-1300 years old.]** We can therefore understand how some individuals might believe that, indeed, the Sabbath as "observed" by Babylonians, stems from the actual roots of how Yahweh intended for this day to be reckoned. Since the Babylonians apparently based their "sabbaths" on the lunar cycle, they reason that this is how Yahweh intends for His people to observe that day.

YHWH wanted His people to observe His Calendar, just as He wrote in the Torah and the prophets.

Bible-believing authors who contribute to such Bible dictionaries as *The Anchor Bible Dictionary*, *Mercer Dictionary of the Bible* and *New Bible Dictionary* present what we believe is a more balanced overview regarding the origin of the Sabbath. In addressing the view (as disseminated by secular scholars) that the Sabbath originated in Babylon, they conclude that its origin ultimately traces back to the Creation account of Genesis. As man spread out over the face of the earth and began to corrupt the ways of Yahweh, the Sabbath became distorted from its originally intended manner of observance, and we believe this is where we can trace the true origin of the *Lunar Sabbaths* observance ... not to ancient Israel, but to unregenerate heathens. **[Be careful who you call unregenerate heathens. YHWH and Moses are liable to take considerable offense.]** We join with those scholars who believe that the Sabbath is traced, not to Babylon, but to Creation, and that the seven day cycle initiated by this colossal event has not been disrupted or lost over the passing of time.

You do err, not knowing the Scriptures. Israel lost track of time and the Sabbath every time they apostatized. A prophet had to be sent to restore Torah. **Lamentations 2:6** is a verbal account of one such event. Ba'al was a sun god and the only way to worship him was to adopt the pagan calendar, which the nations around were all too happy to provide.

Your unremitting faith in the tradition of men would be admirable if it led to life or were not so utterly, utterly sad. You sit in your ivory tower, shaped by man's hands, and think to disseminate the law to those of us who are just simple enough to believe the Word of Yah, while you lean on the arm of flesh. You ignorantly shape Scripture and use only history that supports the traditions of men (but we have ALL been guilty of this), and then teach others to do likewise. Truly the blind are leading the blind.

I thank thee, O Father, Sovereign of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matthew 11:25. (See also **Isaiah 5:21, Isaiah 29:13-14**, Luke 10:21, Matthew 13:11-16, John 9:39-41, and I Corinthians 1:27)

All this way through your rebuttal, by the power of Yah, I have given Scripture as evidence that you are in error, and the historical account that agrees with Scripture. When will your itching ears endure sound doctrine? II Timothy 4:3

22. When Was the “Change” Made?

As we have noted throughout this study, a major difficulty that we have encountered in attempting to answer lunar sabbatarian claims involves their inconsistent answers and differing beliefs, even among themselves. Their historical claims serve as a prime example of these inconsistencies. Historically speaking, of course, lunar sabbatarians are relegated to adopting a conspiratorial view of the history of lunar sabbaths. Since there is no record of there having been a switch from a *Lunar Sabbath* to a *Saturday Sabbath* observance, many lunar sabbatarians believe the change was somehow forcibly, yet covertly, perpetrated upon all Jews everywhere. **[Oh brother. I have never heard anything as slanderous and ill-informed as this. As I have said over and over again, no one could record when the True Sabbath was forgotten, because it was FORGOTTEN! YHWH caused them to forget; and STILL you are foolish enough to be looking for a paper trail. Get over it. There is not a shred of evidence in Scripture to support satyrdays as the Sabbath. If there were, it is quite probable that by NOW, you would have presented it. You haven't. A child of the King sees that there is no evidence to support satyrdays, sets out to find out why, and to change as necessary, to find a way to obey. They do not cling to the new and traditional, they look to restore the old waste places.]** The record of this successful venture was somehow covered up and the evidence destroyed. Yet, they believe there are bits and pieces of surviving remnants that prove the change was successfully completed at some point in history. The example we gave of the information so often cited from *The Universal Jewish Encyclopedia* demonstrates that some lunar sabbatarians are not so much interested in tracing the actual timeline of the change as they are in disseminating information, spurious though it may be, supporting their claim that a change was made at some point in history.

This is true. Most Lunar Sabbatarians could care less when the change took place as it holds no bearing on our obligation to obey the 4th commandment. We did not live then; we did not forget. We have been taught a lie, and we do not like having guile in our mouths (speaking/believing a lie). We are called to restore the old waste places, not figure out a timeline. Trying to find a date that was not recorded is a waste of time and resources. That it DID happen is all the faithful need to know.

Was the Change Made in 46 BCE?

Pinpointing the precise timeline of when the apparent change was made has proved to be a major headache for lunar sabbatarians. **[That's funny. I have not lost a single night's sleep over this. And I don't know who have. This is YOUR burden, not ours.]** For example, we have already quoted a man who wrote that he personally believes "The Lunar Sabbath was primarily being observed during Messiah's day and that the seven day circle (known as the 'week') was instituted by man after the time of Messiah."⁷⁵ Arnold Bowen, in his booklet *Proof That Weekly Sabbath Days Are Determined by the Moon*, on the one hand traces the historical record of the change to Julius Caesar in the year 46 BCE, but then on the other hand has both Yeshua and the Apostle Paul observing the same (lunar) Sabbaths as the rest of the Jews of their day. Notice what he wrote on page 9:

"A man called Julius Caesar broke the cycle in 46 BC when he had a calendar made and disregarded the moon cycles in the calculations. He used a 30-31 day count for the months no matter what the True Moon did. Thus, changing times as prophesied by Daniel the Prophet. The Roman week is an artificial measurement of time and is not found in Nature or the Bible, the same as the year beginning in January, and the day beginning at 12 am, and the New Moon, beginning anywhere it pleases 30-31. None of these are found in Nature or Scripture, they are traditions of men."⁷⁶

According to Mr. Bowen, then, the change from *Lunar Sabbath* to *Saturday Sabbath* occurred in the year 46 BCE. Elsewhere in his booklet, Bowen writes that Julius Caesar "booted the Moon out of the calendar." Judging by what we have just read, it should be reasonable to conclude that by the time Yeshua was born, His fellow Jews should already have been well grounded in the observance of the alleged "Roman week" with its "Saturday Sabbath," as Caesar would certainly have enforced such a change if he had in fact instituted one. Mr. Bowen does not provide details outlining **how** Julius Caesar successfully effected such a change upon all Jewry, nor does he provide documentation of such an historical account.

The "forgetting" was immediate in Jeremiah's day. And later YHWH restored the Sabbath to Israel. Later, the adoption of a repeating seven day circle in Israel occurred after Jesus' day. Again, no one can pinpoint a date, but it was a gradual change that took place somewhere between 126 A.D. and the 4th century. The Julian calendar only laid the groundwork for the dismantling of the Hebrew calendar. "In 46 B.C., Julius Caesar asked astronomer Sosigenes to suggest ways to improve the calendar. Acting on Sosigenes suggestions, Caesar ordered the Romans to disregard the moon in calculating their calendars." *World Book Encyclopedia, Vol. 3, p. 28.* See **Daniel 7:25** and **Revelation 13:3**.

Prior to this, Rome's months were lunar, similar to Israel's. Divorcing the months from the moon was the first step in destroying the luni-solar calendar of Scripture. This divorcement led to the loss of the lunar weeks, which scholars seem to have little problem identifying. After the fall of Jerusalem and the scattering of Israel into the far reaches of the Roman Empire, Israel lost her identity. As quickly as one generation is all it would have taken to lose sight of the Calendar of the heavens. As the scattered Israelites drifted into parts of the Empire which had had no choice but to adopt the Julian calendar, Israel gradually forgot the Creation Calendar. Many of the nations listed below are host nations for the Diaspora. The years that followed the scattering of Israel were dark indeed. The Dark Ages, book burnings, the Inquisition, and other Papal atrocities all added up to remove the freedom to worship by the dictates of one's own conscience. Couple this external cause to the lack of a prophet to restore the Sabbath, and there you have it. **NOTE:** The Gregorian calendar is an extension of the Julian.

If you will add **Isaiah 14:12-14** and **Daniel 7:25**, you have the smoking gun. Lucifer claiming he will control the appointed times, and the papacy bragging against YHWH's appointed times.

Year	Country that adopted the Gregorian calendar
1582	Catholic states of Italy, Portugal, Spain, Belgium, Holland, and Poland
1584	German and Swiss Catholic states
1587	Hungary
1700	German, Swiss, and Dutch Protestant States, Denmark, and Norway
1752	Great Britain and its possessions (including the American colonies)
1873	Japan
1875	Egypt
1918	Russia
1924	Greece
1926	Turkey
1949	China

That the counterfeit calendar was introduced is elementary, for us anyway. It is rocket science for you because you will not tear yourself away from the counterfeit long enough L@@@K at the evidence.

Nevertheless, as one would believe from reading Bowen's account of when *Lunar Sabbath* observance was banned by the Roman empire, the "Roman week" and *Saturday Sabbath* observance must have been well established among the Jews by the time Yeshua the Messiah came on the scene. Well, not really, at least according to the information provided elsewhere by Mr. Bowen. Elsewhere in his booklet he makes it very plain that the Jews of Yeshua's day were still observing the *Lunar Sabbath* – apparently without incurring the wrath of the Roman superiors! Notice Bowen's nonchalant summary of (lunar) Sabbath observance before, during and after the Messiah's day:

"I have pinpointed weekly Sabbaths by the moon on the 8th, 15th, 22nd, and 29th and I have shown where they were keeping the Sabbaths this way before the law (Exodus chapter 16) and the time of the law (II Chron. 7:9), before the crucifixion (John 9:14), and during the crucifixion (Luke 23:56), after crucifixion (Acts 20:6, 7), even up to the Historian Josephus, and we are keeping them that way now, and I showed where we will be keeping them that way in the future (Isa. 66:23)." ⁷⁷

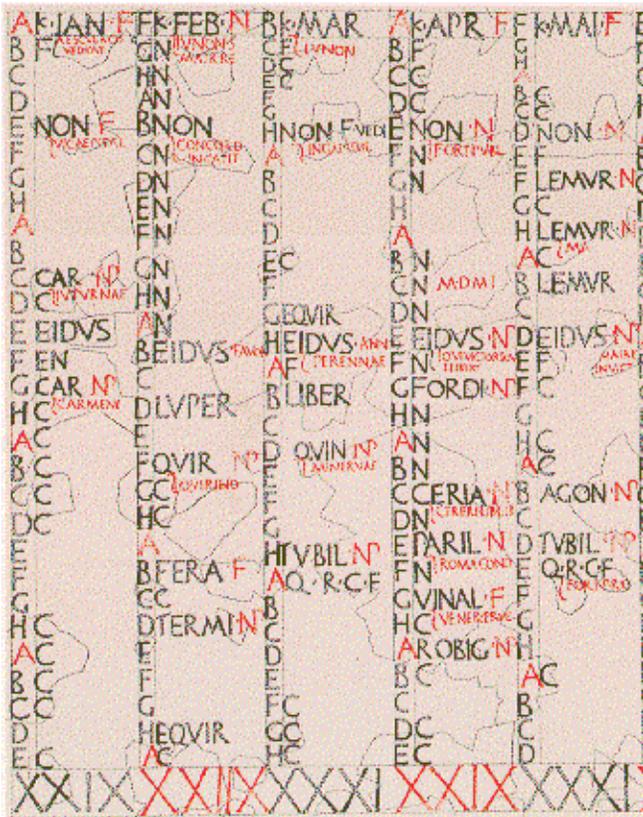
The Roman authorities tolerated the Hebrew calendar until the 4th century when Hillel II was forced to alter the Hebrew calendar. So Bro. Arnold rightly presented the evidence and texts above.

Regarding the Acheson's paragraph above, this is another example of their historical ignorance. Bro. Acheson, there is NO excuse for this kind of slothful preparation if you are earnestly seeking the truth. Your agenda is fixed, and you are not interested in the facts or the truth. You are not qualified to rebut the Lunar Sabbath. In the first century, Rome had an 8 day market calendar week, not a seven day week. Saturday did not appear on the official Roman calendar until 321 A.D., so "saturday" was FAR from well established as a day on the Roman (much less Hebrew) calendar in the NT times.

There were some tribes in the Empire that were observing the pagan seven day planetary week, but the official calendar of Rome was the Roman Republican Calendar until 321 A.D. when Constantine adopted the pagan planetary week (see p. 9). Illustrations below are of a 1st century Roman calendar.



Here is an enlargement.



Notice the differences. The week is A-B-C-D-E-F-G-H. janus, april juno, sextember (which later became august), september, november and december all have 29 days, and the 27 day 13th month.

Again, as depicted by Bowen's own comments, the Jews of the Messiah's day were observing *Lunar Sabbaths*, even though he has already established that Julius Caesar imposed the "Roman week" upon his subjects, which included all of Palestine. If the evil Julius Caesar ruthlessly "changed times" so as to impose the weekly Saturday Sabbath upon mankind, why were Yeshua and His fellow Jews, as well as the next generation of Jews of Josephus' day, peacefully observing "Lunar Sabbaths" instead of incurring punishment from the Romans for rebelling against the seven-day continuous weekly cycle?

Notice the quote: "In 46 B.C., Julius Caesar asked astronomer Sosigenes to suggest ways to improve the calendar. Acting on Sosigenes suggestions, Caesar ordered the Romans to disregard the moon in calculating their calendars." *World Book Encyclopedia, Vol. 3, p. 28.* See **Dan. 7:25** and **Rev. 13:3**.

While subject to Rome, Israelites were NOT Romans. And if Julius Caesar HAD imposed the Roman week on Israel, it would have been an EIGHT day week, not the seven day pagan planetary week. It was due to Rome's difficulties of making sure that Easter never fell on Passover that Israel was eventually forced to alter their calendar, nearly 300 years AFTER the NT times.

Bowen doesn't explain this glaring inconsistency in his booklet.

What inconsistency?

As it turns out, historians agree that, instead of the Romans *imposing* the seven-day continuous weekly cycle upon the Jews, it was the Romans who *borrowed* the seven-day week from Judaism. Notice the information offered by *The New Encyclopedia Britannica*:

"The seven-day week may owe its origin partly to the four (approximately) seven-day phases of the Moon and partly to the Babylonian belief in the sacredness of the number seven, which was probably related to the seven planets. Moreover, by the 1st century BC the Jewish seven-day week seems to have been adopted throughout the Roman world, and this influenced Christendom." ⁷⁸

Desperate are you? This text supports the lunar month and the seven day phases of the moon.

The 7 day week Rome adopted in 321 A.D. was the pagan planetary week. This is a historical fact, and easily discovered. Yes, YHWH established a seven day week at Creation, but it had nothing to do with the pagan version. They were both seven day weeks, but there the similarities end. It was the christianization of Rome (Constantine was the first "christian" Emperor) that prompted Rome's calendar alteration. Mithra, the Persian sun-god, was the god of Rome at that time, and the sun god was worshipped on the seven day pagan planetary week. Sunday was CERTAINLY NOT found on Israel's seven day calendar week.

When you put your faith in secular historians who also have an agenda (sunday promotion, and the hiding of the facts regarding the Hebrew Sabbath) you run into this kind of problem. You go to bed with dogs, you wake up with fleas.

This reference offers information that could be considered both helpful and damaging to the lunar sabbatarian cause. On the one hand, it seems to recognize the *possibility* that the seven-day week owes its origin to the lunar cycle. **[You noticed. I'm impressed. The fact remains that this quote means something altogether different if you compare it to the historical record you continue to ignore.]**

Most lunar sabbatarians would applaud that portion of the encyclopedia's commentary, whereas those of our persuasion believe the seven-day week is traced to Creation instead of the lunar cycle. **[As if the lunar cycle was not created during Creation Week. Until you have an answer for the creation event, that segment of time that took place OUTSIDE of the Creation work week, (Genesis 1:1-2) you have nothing of consequence to say here. Until you recognize that there *bara* means "create" and *asah* means "advanced upon" (something that was clearly already there), you have nothing to say here.]** However, the next portion of the encyclopedia's report refutes the lunar sabbatarians' position, as it candidly reveals that it was the *Romans* who borrowed the seven-day continuous cycle from the Jews, not vice-versa. **[Excuse me, but it was borrowed from the pagans.]** In fact, it can be shown from history that before the Romans adopted Judaism's seven-day continuous week, they had been observing an eight-day week. Therefore, contrary to Mr. Bowen's claim, the Romans did not impose their week upon Judaism; in fact, they borrowed their seven-day continuous weekly cycle from the Jews well before the birth of Yeshua, and the Jews continued reckoning the Sabbath day based upon this same cycle instead of a lunar cycle. Their method of reckoning the Sabbath never met any protests or condemnation from Yeshua. While He had plenty to say with regard to their methods of *observing* the Sabbath, He had nothing to say with regard to their methods of *reckoning* the Sabbath. This is significant.

That's funny. Rome did not officially have a seven day week until 321 A.D. Did you do ANY research before you wrote this? History does not support satyrday as the Sabbath of Israel.

Was the Change Made After the Babylonian Exile?

To further complicate the lunar sabbatarian position as to when the "change" was made, yet another lunar sabbatarian has established that the change from *Lunar Sabbaths* to the weekly *Saturday Sabbath* was made at the time of the Jews' return from their Babylonian Exile. Citing information he gleaned from a book entitled *The Seven-Day Circle* by Eviatar Zerubavel, here is what Matthew Janzen had to say in a presentation he gave on this subject: **[Something to consider as you read the following quote: Zerubavel is a Khazarian Jew. Esau's descendant, not Jacob's.]**

"In that book, known as *The Seven-Day Circle*, ... somebody sent me this book to prove to me that Saturday was the Sabbath and that the issue didn't need to be looked at at all ... and I got the book in the mail ... got two copies of the book, I sent one to a friend, kept the other one ... and upon just examining the first chapter in the book, there were some pretty interesting statements. Especially when this man wrote (quote), 'There is actually no conclusive historical evidence that Jews had indeed observed the Sabbath regularly every seven days prior to the Exile, when they first came into close contact with the dwellers of Mesopotamia!' [Note: This quote came from page 8 of Zerubavel's book.]

"Now I want you to notice that he says there is ***no conclusive historical evidence*** that the Jewish people of the Hebrews (the Israelites) kept the Sabbath regularly every seven days prior to the Exile. ***The Exile*** is the Babylonian Captivity. Now the Babylonian Captivity happened ***before*** Ezra and Nehemiah's time. Ezra and Nehemiah came, there in the books of Ezra and Nehemiah, ... the Temple was rebuilt, the festivals were reinstated, they were brought back, they rebuilt the Temple, they reinstated the Sabbaths Prior to that Exile, this man says that there is ***no historical evidence*** that the Sabbath was kept regularly every seven days. Now before he makes that statement, I want to show you that he's trying to prove that the Sabbath did not originate with Yahweh Almighty, creator of heaven and earth. But we ***know*** that that's not the case. We know that the Sabbath ***did*** originate with Yahweh – Genesis 2:1-3 proves that.

The Bible says that Yahweh rested on the seventh day, and He hallowed the seventh day and sanctified it. But I don't want us to let this fact to go unnoticed, because if one chooses to look to history for the continuous seven-day cycle, he can only go to **after the Exile of Israel** and not before the Exile of Israel. Now what does this **prove**? This proves that Adam, Shem, Abraham, Moses, Joshua, David, etc., etc., before the Exile, could **not** have kept the Sabbath regularly every seven days **if** you want to go by **historical evidence**.

“Mr. Zerubavel also continues on page 11 ... notice what he states on page 11 of his book. He states (quote): ‘A continuous seven-day cycle that runs throughout history, paying no attention whatsoever to the moon and its phases, is a distinctively Jewish invention. Moreover, the dissociation of the seven-day week from nature has been one of the most significant contributions of Judaism to civilization.’ Going on down, he says, ‘The invention of the continuous week was therefore one of the most significant breakthroughs in human beings’ attempts to break away from being prisoners of nature and create a social world of their own.’ End of quote.

Mr. Zerubavel thinks to highly of himself and the Jews. The pagan seven day planetary week was in existence long before the Jews were recognized by name in the middle ages. Here's the kicker.

There are only two divisions in Jewry. Interestingly, one of Esau's descendants (a Canaanite) was named Kenaz (**Genesis 36:11**). Is it just a coincidence that the “Jews” refer to themselves as either **Sephardic** “Jews” (**II Kings 17:24**) or **Ashkenazi** “Jews”? The Sephardic (known as Spanish Jews) comprise 5-10% of the Jews. The Ashkenazi (known as East European Jews) make up the other 90-95%. The Jews are not Israelites; they are Edomite Canaanites, not even pure Semites. The “Jews” are no more descended from Israel than Martin Luther King was descended from Martin Luther.

Canaan was the cursed son of Ham. Canaan was Nimrod's uncle. The Canaanites were responsible for nearly all the apostasy in Israel as Israel did not obey and kill them all as instructed. Instead, they made covenants with some of the Canaanite tribes. Guess which calendar the Canaanites had? The Pagan seven day planetary week. The Canaanites were the heathens Israel was told NOT to copy. **Jeremiah 10:2**. So Zerubavel is quite correct when he says that the Jews (their ancestors actually) are responsible for the seven day week. The problem for you is, as Bro. Matthew pointed out, Zerubavel is trying to give the Jews credit for the week, not YHWH. And as history would have it, the Jews (Canaanites) ARE responsible for the week that Zerubavel is actually referring to. This is the week we reject, the one YOU embrace unabashedly. Yah have mercy on your soul.

“‘BREAK AWAY FROM BEING PRISONERS OF NATURE!’ When Yahweh said in Genesis 1:14, **what** were to be His measurements of time? None other than the natural bodies that He has placed up in the heavens ... more specifically, the sun and the moon. They make clear and distinct rotations of time for what we know as a calendar, as well as the stars may have some aspect in it, although maybe not very much.

The Jubilee cycle is based on the stars. There is a star anomaly on a 50 year cycle.

“These statements that I just quoted to you by Zerubavel are after he says this. He says this (quote): ‘The first people to have established a continuous weekly cycle that was entirely independent of the lunar cycle were the ancient Egyptians, possibly as a result of being sun worshippers, which essentially freed them from the necessity of observing lunar rites.’ (End of quote).

“Now this man is a *Jewish* man. He did an *in-depth study* on the history and the meaning of the week. The first chapter in his book is called ‘The Origin of the Week.’ It would do good for us to get this book and read it. I’ve got a copy and we can make some copies of the pages if anybody is interested. But it would do us well, I believe, to not just brush these historical facts off so quickly and instead reexamine our position on this supposed ‘biblical’ (quote, unquote, ‘biblical’) seven-day cycle that so many people are familiar with.”⁷⁹

Upon reviewing this portion of Mr. Janzen’s presentation, some immediate questions come to mind. **[I’m sure there are. Ask away.]** Not having reviewed the book from which he quotes, one is left to trust that Janzen gave his listening audience an eclectic review of the book authored by Eviatar Zerubavel. Based upon this presumption, we are left with these questions:

Definition: Eclectic—assorted, diverse. Are you accusing my brother of being anything less than honest with this book? Friend, I suggest you eat your words. Matthew is as straight an arrow as there is. Does the 9th commandment mean anything to you? If my responses have not been very passionate thus far, they will be now!

1) If Eviatar Zerubavel writes that the Hebrews didn’t observe the seven-day continuous weekly cycle prior to the Exile, does this mean his statement is correct?

No it doesn’t. But he’s closer to the evidence than you. He’s a Jew, he knows his own history.

2) Does Mr. Zerubavel provide evidence from historical records substantiating his conclusion? Where is the evidence that Judaism only began observing a continuous seven-day weekly cycle *after* the Babylonian exile?

If he didn’t, I certainly did. See pages 8-15.

3) If Mr. Zerubavel didn’t even believe the Sabbath originated from Yahweh, can we trust his judgment with regard to *other* conclusions he makes?

Now isn’t THIS the pot calling the kettle black? You accept and embrace the same calendar Zerubavel observes, and for the same reason. John 8:44.

Once we receive satisfactory answers to the above questions, our attention then focuses on why Janzen and Bowen arrive at *differing conclusions* with regard to how and when the “change” from *Lunar Sabbath* observance to *Saturday Sabbath* observance occurred. Furthermore, if it is true that *Lunar Sabbath* observance began after the Exile, **WHEN** during this time reference did the change occur? Was it during the time of Ezra and Nehemiah? If so, are we to believe that Ezra and Nehemiah instituted incorrect Sabbath observance in Palestine? If it was *after* the time of Ezra and Nehemiah, then *when*? And where is the historical record?

Were you even paying attention? Zerubavel’s quote indicates that the repeating seven day cycle was not observed in Israel until after the Exile. Prior to that the weeks were tied to the moon’s course. This is the EXACT opposite of what you just said (underlined above). You are deceived, as well as a deceiver and a scoffer. The lunar calendar began at Creation, something Zerubavel implies, something Scripture proves. Something you deny.

I have given you enough historical evidence to float a battleship—do something with that before you ask for more. Ezra and Nehemiah were led by Yah, and restored the correct Sabbath in Israel.

More questions begin to surface: If a “pagan” *Saturday Sabbath* began to be observed after the return from the Exile, then apparently this “incorrect” method of reckoning continued on down through the ages, all the way down to the days of the Messiah. Or so we are led to believe. **[Indeed, it did, but not in Israel. Only when Israel was in apostasy did they observe the wrong Sabbath.]** Are we to understand that, somehow, upon the Messiah’s arrival, the Jews turned things around and began “correct” Sabbath observance (i.e., *Lunar Sabbaths*)? **[Do you see any record of Jesus correcting Israel’s Sabbath observance?]** If so, then when did the Jews take their *next* “wrong turn” in which they once again departed from “true Lunar Sabbath” observance? Neither Bowen nor Janzen give us the answers to these important and necessary questions.

I’ve been in possession of your rebuttal for about 6 years or so. It is possible that at that time, the brethren in question did not have the evidence you seek. I gave it to you above: 126 A.D. to sometime in the middle of the 4th century (around Hillel II’s time).

As we can see, the historical scenarios presented by both Bowen and Janzen offer more questions than answers.

That is because you ignore and misrepresent what they present. You do not try to examine the evidence any further than to promote your own conclusion. The truth does not seem to be very important to you at all. If it does, and I am wrong, prove it. Be a Berean.

Finally, in quoting from Eviatar Zerubavel’s book *The Seven-Day Circle*, we are aware of at least one instance in which Janzen employed a form of *selective scholarship*. Selective scholarship involves either of two actions: 1) choosing to only quote scholars who support one’s position while ignoring the arguments of other scholars who disagree, and 2) quoting selective comments from one scholar that would seem to validate one’s position while ignoring other comments found elsewhere from the same scholar that indicate otherwise. **[Bro. Acheson, you are guilty as charged. The pot again calls the kettle black.]** A classic case of lunar sabbatarians employing this type of *selective scholarship* will be addressed in chapter 25, involving a book entitled *Rest Days*.

Matthew does not need to use, support or answer for historical quotes that do not agree with the Torah or the prophets (**Isaiah 8:20**). This bothers you because these are the quotes that YOU want to use to support your counterfeit Sabbath. It is YOU who employs selective scholarship in the manner you accused Bro. Matthew of. He has a Scriptural mandate to ignore those quotes you hold so precious, as there is no light in them.

In the case of the book *The Seven-Day Circle*, although we have not reviewed the book, a friend sent us photocopies of a few pages to demonstrate to us that, indeed, Janzen was picking and choosing quotes that would lend support to his position while ignoring others that would tend to discredit it. This unbalanced manner of presenting one’s position, while not surprising (anymore), is nevertheless not indicative of truly unbiased scholarly inquiry.

My suspicions have been confirmed. You are accusing Matthew of being a liar/deceiver. You have not yet begun to defend yourself, and it is against my morals to attack a defenseless person. That said, you are pressing my patience. You have attack Matthew with the pen—Scripture will be his defense.

For those who insist that Zerubavel's conclusion supports the origin of *Lunar Sabbaths* at Creation, we are displaying a quote from page 6 of his book:

“For those who take the biblical account of the Creation both seriously and literally, the length of the seven-day week presents no problem at all. The practice of working for six days and then resting periodically on the seventh, which appears to be the main *raison d'être* for the institutionalization of this cycle, is essentially believed to have originally been a divine temporal pattern which requires no further explanation. It was first practiced by God when creating the universe: ‘And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because in it He rested from all His work which God in creating had made.’”⁸⁰

The above quote by Zerubavel is one that any “Saturday Sabbatarian” would agree with. The cycle of our seven-day week is simply traced to Creation. **[That is because you are ignorant of the new moon being a third category of day (Ezekiel 46:1, et al). And that the first month of earth's history began with a new moon, a dark day, just as every month since creation (Genesis 1:1-2). Which means that the first Sabbath was the 8th day of creation, the 8th day of the month, as well as the 7th day of the work week. Zerubavel seems to be ignorant of these facts too, once again proving that the blind lead the blind.]** However, on the following page, the author contends that the Creation account does not necessarily establish the origin of a continuous seven-day cycle: **[He is correct. YHWH did not create the unbroken cycle of seven day weeks, heathens did.]**

“(This in itself, incidentally, still does not explain the evolution of a continuous seven-day cycle. It has been argued, for example, that the Sabbath was originally the seventh day of the year and was observed, upon the conclusion of a six-day commemoration of the Creation, only once a year.)”⁸¹

Judging by the above comment, Zerubavel expresses his belief that, while the seven-day cycle is traced to Creation, this doesn't mean it was a *continuous* cycle. “Saturday Sabbatarians” would disagree with this conclusion while “Lunar Sabbatarians” would concur. **[And by the grace of YHWH, we are correct as history and Scripture support this.]** Thus, it appears that, on the one hand, Zerubavel supports tracing the seven-day cycle to Creation, while on the other hand he expresses uncertainty of such a conclusion.

That is because there are two seven day weeks in history, the original and the counterfeit. Lunar Sabbatarians make the distinction, neither you nor Zerubavel do, although he is smart enough to be confused about it—he knows that something does not add up, which is more than you admit.

Of course, as quoted by Janzen in his presentation, Zerubavel's book offers sporadic comments indicating that he believes the continuous seven-day cycle was invented by Jews upon their return from the Babylonian Exile. This can only mean that Ezra and Nehemiah, when enforcing Sabbath protocols upon their Jewish compatriots, instituted a *different Sabbath* than the one imposed by Yahweh through Moses at Sinai. **[The Jews are not Israelites, so why are you blaming Ezra and Nehemiah? They are as Israelite as they come. The Jews did not return from Babylon, Israel did.]** As untenable as this belief is, this is what lunar sabbatarian Janzen is left to believe.

Elsewhere in Zerubavel's book, however, he does issue commentaries *invalidating* the lunar sabbath position. For example, notice what he wrote on page 9:

“Those who believe that our seven-day week has derived from the lunar cycle seem to forget that the latter is not really a twenty-eight day cycle. In fact, approximately twenty-nine days, twelve hours, forty-four minutes, and three seconds—that is, about 29.5306 days—elapse between any two successive new moons. (That should also preclude any lunar origin of the fortnight, which literally means ‘fourteen nights.’ One half of the lunar cycle is actually much closer to fifteen than to fourteen days.) The lunar month clearly cannot be divided in a ‘neat’ manner into weekly blocks of complete days. Any subdivision of the lunar cycle necessarily involves some mathematically inconvenient remainder of hours, minutes, and seconds. A precise quarter of the lunar cycle, for example, amounts to 7.38625 days, and any week of that length would necessarily have to begin at different times of the day.”⁸²

Zerubavel said nothing wrong here, nor does this disprove the Lunar Sabbath. We admit that what he said is true. He is talking about “our [the Jewish] seven day week”, not Yah’s week. The Jews week had nothing to do with the lunar cycle. Never did, never will. The calendar established in the heavens at Creation does though.

If you JUST understood the deception of the Jews—they are NOT the True Israelites. And if you understood the distinction you could see right straight through their claims. Here Zerubavel is speaking the straight truth, but because you recognize Jews as Israelites, you misunderstand his quote (which is by design). Those mathematically inconvenient days that remain are new moon days (the dark days). But, of course, Zerubavel, being a good Jew, will tell you that the first visible crescent announces new moon, which could not be further from the truth.

Does the above commentary come from a man supporting the original observance of *Lunar Sabbaths*? It does not appear as such, and this particular commentary was conveniently overlooked by the lunar sabbatarian in his presentation, obviously because it tends to contradict his use of the book as lending support for his position.

Only a snake hisses with a forked tongue. Bro. Matthew shot straight with the evidence, and so did Zerubavel. Matthew is presenting the Creation Calendar week; Zerubavel is presenting the origin of the Jewish week, and actually RECOGNIZES the contradictions between the original week and the Jewish week. I wish that you were so forthright.

As we expressed earlier, Zerubavel himself seems uncertain of what to believe. **[He’s referring to two distinct weeks.]** On the one hand, he writes that tracing the seven-day cycle to the seven days of the Creation account is a “divine temporal pattern which requires no further explanation.” On the other hand, he expresses the notion that no Jews observed the Sabbath regularly every seven days prior to the Babylonian Exile. (Suddenly, it seems, “further explanation” *is* required!). **[He’s referring to two distinct weeks.]** We are puzzled by an author who would go to the pains of writing a book on this subject when he himself is so uncertain of what to believe. **[That’s because you don’t recognize two distinct weeks.]** Our friend only sent us the first fifteen pages of Zerubavel’s book, and in those fifteen pages we are left to conclude that Zerubavel doesn’t really know which position to support. **[He supports both. He knows full well that the original week was tied to the moon, and that the Jewish week is not.]** Adding to the confusion of his writings is the fact that he didn’t choose to provide historical evidence substantiating his claim that the Jews didn’t observe a continuous seven-day weekly cycle until their return from the Exile. The necessary inclusion of the evidence supporting this claim is critical in establishing its validity, yet Zerubavel chose to leave it out of his book. **[It’s understood. Many scholars have already documented this. Zerubavel understands; you don’t.]**

It is obvious that Janzen, in quoting Zerubavel's comment, likewise didn't feel it was necessary for Zerubavel to provide evidence validating his statement. Apparently, in Janzen's estimation, the words of an author *alone* are sufficient evidence.

Zerubavel is not alone. He is one of many who understand the deception taking place.

23. Evidence From the Dead Sea Scrolls

Lunar sabbatarian sent me an audio taped message he put together in an attempt to persuade June and me to "stop kicking against these truths" and begin observing *lunar sabbaths*. **[This was VERY good advice.]** We have already covered nearly all the arguments he presented in that tape ... except one. One item he brought up that we really haven't touched upon is the subject of the calendar found among the Dead Sea Scrolls. Transcribed for you below are this lunar sabbatarian's comments with regard to his research:

"You know, we found, even in the Dead Sea Scrolls, written in the old Paleo-Hebrew, that confirms exactly we're saying. It says, 'On the eighth day of the month,' ... now that's *every* month ..., 'the eighth day of the month,' it says, that the moon, you can see it during the sky vaguely (?), but at night you really can see it, and at night, which would begin the ninth day of the month, or the first day of the week; in other words, it calls the ninth day of the month the first day of the week. Well, if that's true, then the sixteenth is going to be the first day of the week, just like there in the resurrection when the firstfruits are waved on the morrow after the Sabbath, speaking of the weekly Lunar Sabbath."

The lunar sabbatarian quoted above is the same one who has a knack for subverting the words of both Philo and Josephus, presenting his case that those men actually taught in favor of *lunar sabbaths*, when in fact it is abundantly clear that they did not. **[Really now? We shall just see, now won't we?]** Because of this, we couldn't help but be skeptical of his sources, which as of this writing have not been revealed to us. Is it true, as he claims, that the Dead Sea Scrolls provide evidence that ancient Jews were in fact observing *lunar sabbaths*?

Did the Essenes observe the Creation Calendar that Philo observed? Indeed they did. You wanted the source, now you have it. Please read this quote found among the fragments in the Qumran caves along with the Dead Sea Scrolls [DSS]. Seventy-six fragments of an astronomical text written in a cryptic alphabet record the phases of the moon divided into $1/14^{\text{th}}$ of the full size of the moon. J. T. Milik has reconstructed a 14 line section based on fragment η ii, 2-14. It is entitled *Phases of the moon* (4Q317), part of which is found below...

"[On the f]ifth (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 ele[venth (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 8th 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 days of the month *including* the Sabbath.

Here is another translation of the same parchment (4Q317) done by a different 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]

The Dead Sea Scrolls [DSS] are said to be the work of the Essenes. It is thought that their worn out manuscripts were so sacred to the Essenes that they could not bring themselves to destroy them, so they placed the old parchments in clay pots and stored them in the Qumran caves to decay naturally. 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 in one section of the parchment? Isn't the day before the first day of the week a Sabbath? And why is the eighth day of the week called the Sabbath?

Another lunar sabbatarian, John D. Keyser, also assails that the Dead Sea Scrolls establish the *Lunar Sabbath* doctrine as being the method of Sabbath observance recognized by ancient Judaism. The following is an excerpt from his web article entitled “From Sabbath to Sunday: The Story of the Jewish Rest Day”:

“When the Dead Sea Scrolls were uncovered, the archaeologists found three manuscripts dating to around the first century B.C. that had one purpose in common: to synchronize the 354-day lunar calendar with the 364-day solar calendar. In addition, the archaeologists found that two of these manuscripts -- 4Q320 and 4Q321 -- record the beginnings of the solar months and the festivals. The third, 4Q321a, may have done so as well, but, unfortunately, the relevant portion of the text has perished. All of these texts designate the name of the priestly rotation in service at the temple in Jerusalem at the time in question. Twenty-four courses of priests served altogether -- rotating into service for a week at a time. The names of these courses follow the Biblical list found in I Chronicles 24:7-18.

“Now in manuscript 4Q320 Mishmerot A (fragment 1, column 1) we find –

“Line 7: On the SABBATH of the course of Hakkoz is THE THIRTIETH DAY OF THE LUNAR MONTH, on the thirtieth day of the second solar month.

Israel did not recognize solar months. Looks to me like they are comparing two different calendars side by side. I would question the translation here (or question the validity of the original quote) as there are no recorded Sabbaths in Scripture on the 30th day of any month. By the way, Hakkoz was responsible for the 7th week (**II Chronicles 24:10**), which would be near the end of the second lunar month. The Hebrew lunar year and the pagan solar months would not coincide, which calls into question what calendars they are comparing here. The seventh week is in the spring. No calendar I know of has the 2nd solar month of their year in the spring unless these parchments were written before 153 B.C. Before that time, March was the first month of the Roman calendar, so the 7th week of Hakkoz would fall in the second month of the solar year. **Daniel 7:25** is fulfilled again. Rome changed the beginning of the year from spring to winter in 153 B.C. You don't observe the pagan new year in winter, yet you trust their version of the seventh day of the week. **Malachi 2:8-9**

There is no such thing as a “solar” month. Month comes from moon, and has always been tied to the moon. So the Essenes have apostatized, the translators bungled the deteriorating text, or it was written before 153 B.C. Problem with the latter solution is that Rome did not have solar months until 46 B.C.

“Line 12: On the SABBATH of the course of Seorim IS THE TWENTY-NINTH DAY OF THE LUNAR MONTH, on the twenty-fifth day of the seventh solar month

Israel did not recognize solar months, so it looks like they are comparing two different calendars side by side. Seorim officiated in the 4th week (the end of the first month, which would be spring), which does not coincide at all with the seventh solar month. They do, however, call the 29th day of the lunar month the Sabbath which would be at the end of the fourth week, so the translators got that part right.

“Going now to manuscript 4Q321 Mishmerot Ba (fragment 1, column 1) we read –

“Lines 4 & 5: ...and the FIRST CRESCENT [of the moon] is on the SABBATH of the course of Pethahiah, ON THE NINTH OF THE MONTH.

New moon always BEGAN the Hebrew months, so it appears that they are comparing two different calendars side by side. Pethahiah officiated in the 19th course, which would be the third week of the 5th lunar month (and later the 3rd week of the 11th lunar month—as they served twice a year). There are 48 lunar weeks in a year, and 24 courses of priests.

The Essenes knew full well that the new moon did not occur in the third week of the month, and was not a Sabbath because it is never a Sabbath in Scripture (other than the 7th new moon, Feast of Trumpets). So either the manuscripts were corrupt or the translators were corrupt.

“Finally, in manuscript 4Q321a Mishmerot Bb we discover –

“Line 5: The FULL MOON IS ON THE SABBATH of the course of Koz, on the thirtieth day of the second month...

The full moon (which does announce the Sabbath) is always in the middle of the month, never the end of the lunar month, so it looks as if they are comparing two different calendars side by side. There is no Koz in the list of priests, so I presume this is Hakkoz again.

“Right here is plain evidence that the priests in Jerusalem were keeping the lunar-based calendar that included weeks pegged to the phases of the moon! This was in the first few centuries before Christ. In a note found in *The Dead Sea Scrolls: A New Translation* we find mentioned that without correction ‘the LUNAR CALENDAR of the scroll writers lost nearly half an hour a month. These differences might be relatively insignificant for a few years, but eventually the seasons would begin to wander through the year, and THE PHASES OF THE MOON would not correspond to what was expected’ (Wise, Abegg and Cook. San Francisco: Harper Collins, 1996. P. 298).”⁸³

That is why the 13th month was added from time to time (and you know this full well), but this was only necessary after YHWH dented His clock in the time of Hezekiah. You remember that 13th month don’t you? You said you accepted it as relevant earlier.

In citing the Dead Sea Scrolls as “plain evidence” that ancient Judaism observed *Lunar Sabbaths*, we believe Keyser was a bit premature. In other words, he “jumped to conclusions” that are not in fact borne out by the ancient texts he relies on so heavily. **[Upon further review, he did not jump to anything but what eventually has been established as the truth. The translations of the different parchment that I offered should clear up any issues.]** Notice, for example, his quotation from lines 4 and 5. According to those lines (presuming they are correctly translated), the first crescent is on the ninth day of the month. For those who know that ancient Judaism regarded the first crescent as representing the *first* day of the month, it is absurd to believe the first crescent could have fallen on the *ninth* day of any month. **[Indeed, so either the manuscript or the translators were corrupt. Keep what agrees with Torah.]** Something “ain’t right” here! Adding further injury to Keyser’s position is the fact that the Sabbath, according to the above text, occurred on the *ninth* of the month, whereas according to Keyser’s teaching, the weekly Sabbath must fall on the *eighth* day of each month.

OK, so Keyser did not have a good manuscript from the Dead Sea Scrolls to present. I don’t think that is the case with manuscript 4Q317. Given enough time and Scripture will always be vindicated.

Equally absurd is Keyser’s quotation from line 5, where the “full moon” occurred on the thirtieth day of the second month. **[It’s not Keyser’s quote, it is a DSS quote. And while the numbers to not add up in the quotes, the fact that the Essenes observed the lunar cycle is proved quite convincingly. The same problems do not exist for the two translations from the same DSS parchment I offered. The numbers add up fine, that the Sabbath of Israel was based upon the lunar cycle.]** Again, for those who know that ancient Judaism regarded the full moon as occurring at the *middle* of the month, it is ludicrous to believe that a full moon could have fallen on the *thirtieth day* of any month. Again, something “ain’t right”!

Agreed. So, what calendars were the Essenes comparing? There are just as many issues with the lines regarding the solar months as there are with the lunar months with things not adding up.

We decided to do some investigating of our own and we located an online translation of the Dead Sea texts ⁸⁴ cited by Keyser in his article. Although he referred to them as *Mishmerot*, they are more commonly rendered *Mishmarot texts* or the *Priestly Service Texts*. “Mishmarot” is a Hebrew term meaning “watches,” and is used in this instance as a reference to the twenty-four watches or “courses” of the Levitical priesthood.

We immediately noticed problems associated with that text when compared with the *Lunar Sabbath* teaching. The very first line of this text, when translated into English, reads as follows:

“[On the first {day} in {the week of} Jedaiah {which falls} on the tw]elfth in it {the seventh month}....”

According to this translation, the first day of the week fell on the twelfth day of the seventh month. If the twelfth day of the month was the first day of the week, then we know the *eleventh day* must have been the Sabbath day. Of course, according the lunar sabbatarians, the weekly Sabbath can never fall on the eleventh day of the month. As we have already learned, lunar sabbatarians teach that the weekly Sabbath can only fall on the 1st, 8th, 15th, 22nd, and 29th days of the month. **[This is proved from Scripture.]** Therefore, the very first line of the *Mishmarot Text* disproves lunar sabbatarian theology. However, a lunar sabbatarian might argue that the translator’s use of square brackets [] and curly brackets { } indicates added words. Perhaps this is so; however, the lunar sabbatarian has lots of explaining to do as he goes through the rest of the document. For example, here is another line:

“On the fifth {day} in {the week of} Immer {which falls} on the twe[n]ty-third in the te[n]th {month}.”

According to the above line, the fifth day of the week fell on the twenty-third day of the month. If the fifth day of the week fell on the twenty-third day of the month, then we can easily deduce that the Sabbath day fell on the *eighteenth day* of the week – again, a Sabbath day that is not possible according to *Lunar Sabbath* theology. Here is yet another line from the *Mishmarot Text*:

“On the fou[r]th {day} in {the week of} Jeshua {which falls} [on] the twentieth in the second {month}.”

Once again, the above timetable utterly destroys lunar sabbatarian theology. If the fourth day of the week fell on the twentieth day of the month, then by tracing the days backwards we find that the Sabbath day fell on the *sixteenth day* of the month, another impossibility for lunar sabbath theology. Interestingly, it is obvious that Keyser was intent on presenting a strictly biased perspective with regard to the Dead Sea Scrolls. This is evidenced by the fact that, in presenting a one-sided quotation from the *Mishmarot Text*, he conveniently omitted the very next line, which clearly disproves his position. Let’s examine the line displayed by Keyser in his article, only this time we will also display the *following line* from the *Mishmarot Text*:

“And duqah (*translated “first crescent” by Keyser*⁸⁵) {is on the} Sabbath of the course of Petahah, {which falls} [on the ninth in it {the eleventh month}]. On the first {day} in {the week of} Joiarib {which falls} on the t[w]enty-second in the twelfth month”

As I pointed out above, without more information, it is impossible to determine what calendar is being referred to in these quotes. Clearly, they were cross referencing two different calendars earlier, and the words lunar and solar are not mentioned here. Also, the DSS are not Scripture. They are historical references, and only if they agree with the Torah and the prophets (**Isaiah 8:20**) are they acceptable for doctrine, for reproof, for correction, and for instruction in righteousness.

As we hope you can discern from the above, the first day of that particular week fell on the 22nd day of the month. According to Keyser, the 22nd day of the month is reserved for the weekly Sabbath, and thus the first day could not possibly fall on the 22nd day of the month. That Keyser would go to such lengths to present what he must have known is an unbalanced look at the Qumran calendar is itself a poor reflection on lunar sabbatarians, many of whom have resorted to the same tactics in their attempts to influence others to accept their position.

We thus see that, contrary to lunar sabbatarian claims, the Qumran calendar in no way supports their position.

I admit that the quote Keyser brought to the table doesn’t support the Lunar Sabbath, but it does prove that they were indeed using a lunar calendar. However, the quote I offered more than makes up for the lack found in Keyser’s quote. We cannot expect for all historical quotes to agree with our conclusion, or yours because history is always written with at least two different perspectives. That said, we can always tell which one is truthful by determining whether it agrees with the Torah and the prophets. The one that does not can be discarded. The quote Keyser, while proving a lunar calendar, does not record the lunar cycle with the appropriate dates compared with Scripture, so it can be discarded. The quote I provided lines up perfectly with Scripture, so it stands—with its foundation in Torah.

24. Yahweh's Appointments

The Sabbath is listed in Leviticus 23:1-3 as one of Yahweh's feasts, or *mowadah*. The Hebrew word *mowadah* (#4150 in *Strong's Hebrew and Chaldee Dictionary*) can also be translated *appointments*. Thus, the Sabbath is one of the divine appointments that our Creator expects His people to keep each week. *Lunar Sabbath* advocates believe that Yahweh designed the moon to dictate exactly "when" His appointments are to occur during any given month.

The chief verse used in citing their belief is Psalms 104:19, where we read:

¹⁹ He appointed the moon for seasons [mowadah]: the sun knoweth his going down.

No, the chief verse is **Genesis 1:14**. Genesis is Torah, Psalms is not, so Genesis leads, **Psalm 104:19** follows.

*And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons [mo'edim], and for days, and years: **Genesis 1:14***

We can certainly understand how anyone desiring to apply the above verse in a very literal sense might arrive at the conclusion that anything tied in with *mowadah* is indelibly linked to the lunar cycle.

No, not just anything, just calendar appointments. There are "appointed times" in Scripture that are not times to meet with YHWH. A woman's delivery date, an agreed upon time to return home, a time agreed upon to pay a debt, a bird's migration (et al) are all "appointed times" in Scripture that may or may not have anything at all to do with the moon. The same cannot be said for the Father's calendar appointments. **Genesis 1:14, Psalm 104:19** and **Leviticus 23:1-3** leave no room for argument there.

The weekly Sabbath, then, since it is listed as being one of Yahweh's *mowadah*, must be connected to the lunar cycle, and this proves that those who promote *Lunar Sabbaths* are correct in their reasoning. At least this is what we have extrapolated from the writings of *Lunar Sabbath* supporters.

We are not about to deny the importance of Yahweh's lunar cycle, especially with regard to how indispensable it is for setting Yahweh's feasts. Does this mean, though, that the lunar cycle must be involved with anything connected to the *mowadah*?

No, it may not. You are again jumping to conclusions without the benefit of thoughtful consideration.

As we have already established, neither the use of the word *Sabbath* in Scripture, nor its understanding from historical perspective, aligns with the lunar cycle. **[This is a lie spoken in ignorance. The only Sabbaths that can be found in Scripture are tied to the lunar cycle.]** Furthermore, it can be demonstrated from Scripture that the term *mowadah* is not necessarily tied in with the lunar cycle.

This is because you are only looking at the historical perspective of the Jews, and their counterfeit Sabbath while ignoring a mountain of historical evidence that agrees with Scripture. This is no longer simple ignorance of the facts, this is criminal negligence. If the only persons harmed were Larry and June Acheson, I could live with that, but they are passing their toxic doctrine off as truth to others.

We read in Jeremiah 8:7, “Yea, the stork in the heaven knoweth her appointed times [*mowadah*]; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of Yahweh!”

What does this passage tell us about the term *mowadah*? It tells us that the stork observes her “appointments.” Are these appointments based on the lunar cycle? No, they are not. **[Not so fast. The birds migrate due to the position of the luminaries in the heavens.]** Consider the following commentary, as taken from *The Expositor’s Bible Commentary*:

“Migratory birds recognize and follow the seasons of their migration instinctively. The stork, dove, swift, and thrush regularly return to Palestine every spring. They know more about God’s appointed way for them than Judah knows about God’s appointed way for her (cf. Isa 1:1-3).”

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This is a true statement. The birds know more about Yah’s way than the Acheson’s. Yah could wink at their ignorance, but they are fighting against Him in their ignorance, a much different prospect.

By the way, when I say the Acheson’s are ignorant, I do NOT mean they are stupid. Ignorance simply means you do not know something for whatever reason. Ignorance can be temporary, IF you gain the knowledge that erases it. Stupidity, however, is forever.

As the author of this commentary explains, the stork’s *mowadah* is not dependent upon a monthly cycle, but a yearly cycle. It returns to Palestine, not once a month, but once a *year*. **[My point exactly. The year is based on the sun AND moon. We all know that the equinox is related to spring, the beginning of the Hebrew year, but please see Exodus 12:2. The moon also has a part in the yearly cycle. The first month of the year HAS to begin with a new moon, and that particular renewal of the moon is different than at all other times. The first visible moon seen in the first month looks like this (below). The first crescent is bowl shaped, perfectly level. This only happens for the first month of the year.]** Certainly, then, we should not insist that *everything* associated with a *mowadah* be simultaneously linked to the lunar cycle. **[And we don’t.]** Since there is no evidence, Scriptural or historical, that the weekly Sabbath was ever lunar based, we believe we are safe in concluding that the Sabbath appointment [*mowadah*] is based solely on the seven-day cycle instituted by Yahweh at the foundation of the earth. This seven-day cycle, unbroken since the dawn of Creation, culminating with the weekly Sabbath day, is one of Yahweh’s most cherished *mowadah*.



Once a year, the moon sets at the same point on the horizon as the sun, or VERY near it. This is the new moon nearest the vernal Equinox, thus the moon is illuminated from directly underneath. This moon announces the first work day (the 2nd day of the month) but is seen at even of the first day. At dusk on the first day of the year several thousand years ago, this is the moon that YHWH was pointing to when He said the following:

This month [chodesh, meaning renewal of the moon, or new moon] shall be unto you the beginning of months [chodesh, meaning months by extension]: it shall be the first month [chodesh, meaning new moon] of the year to you. Exodus 12:2

Regarding the remainder of your paragraph (underlined above) when are you going to prove this with Scripture? I've given you evidence, so have Bro's Hoch, Arnold, and Matthew. We have given you a mountain of evidence from Scripture AND the historical record that any person interested in being honest with the information must reckon with. Rather than deal with it, you've stuck your head in the sand, saying there is no Scriptural or historical evidence that supports the Lunar Sabbath. I've responded to 65 pages of your original 84 page document and you have yet to offer a single text that says the Sabbath is the seventh day of an unbroken cycle of seven day weeks. Shouldn't that have been your first order of business? All it will take to put this message down is a single text that says satyrday is the Sabbath or that the Sabbath is the seventh day of an unbroken cycle of seven day weeks. The seven day cycle at Creation BEGAN with a new moon day that was not numbered as part of the work week. As I said, 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 earth's history began with?

Then you fight the obvious because you don't seem to know the difference between bara (created) and asah (advanced upon). The sun, moon, stars and all the heavens were created when YHWH spoke the earth into existence in **Genesis 1:1**. He lit the sun on the first work day (it divides day from night, light from darkness—which ONLY the sun can do as seen from earth), so the moon was illuminated that night as well. This was THREE days before the 4th day of creation, yet there were three DAYS and three NIGHTS of this work week all before day 4. You cannot have a day (yom) without the sun as yom means heat (as from the sun). Since the sun was there before day 4, so was the moon because they were all created at the same time in **Genesis 1:1**. This is what the Hebrew SAYS in context.

25. Selective Scholarship Versus Misapplied Scholarship

One thematic thread that runs through a lot of persuasive literature distributed and published by many religious organizations is the tendency to only quote from those scholars whose writings support their particular views, whether it be the origin of Christmas or the trinity doctrine. This is what we refer to as *selective scholarship*. **[And have you not done this very thing regarding satyrday as the Sabbath? Again, the pot calls the kettle black. The difference between our selected scholarship and yours is that ours agrees with Scripture.]** In order to produce writings that are as unbiased and intellectually honest as possible, it is important to at least quote from scholars expressing an opposing view in order to present why such a position is either improbable or impossible to support with Scripture. We can excuse some cases in which the author only quotes from seemingly handpicked sources, as instances may certainly arise in which the author is simply not aware that other reputable references refute his position.

If it does not agree with Scripture, what is the point in presenting the other side? I agree, in a scientific experiment or when presenting a theory or hypotheses, the only honest way to present the evidence is to present both sides of the argument. However, this is a doctrinal issue. Scripture is the great equalizer, there is only ONE truth, and it is not open to debate, only discovery. So, there is nothing wrong with selective scholarship here. Misapplied scholarship on the other hand (if such exists) is a different story. We should all examine the quote in context before we present it if we are able. If we do not, and it is found not to support our position all that is necessary is an apology and a withdrawal of that quote as evidence. This is not evidence that the Lunar Sabbath is in error because Scripture has already proven it to be true.

We are all familiar with the quotes and theories that support saturday as the Sabbath; we have been long immersed in them, using them as a club over the heads of our sunday keeping friends and family. That does not make them true statements. Only if they agree with the Torah and the prophets are they true doctrinal statements.

This having been said, some lunar sabbatarians are guilty of far worse than *selective scholarship* in their attempts to persuade others to adopt their view. Not only do they employ *selective scholarship*, but we have seen instances in which some of them have *misapplied* the very references they use to support their position. We have visited two web sites run by lunar sabbatarians, on which are posted persuasive articles in favor of observing lunar sabbaths. One article is entitled “From Sabbath to Saturday: The Story of the Jewish Rest Day,” published by Hope of Israel Ministries and authored by John D. Keyser. The other article is entitled “The Burning Question: Sabbath – When is it?”, published by Covenants of Promise Ministries and authored by Ernie L. Hoch. Both articles freely quote from what appears to be a very reputable book entitled *Rest Days: A Study in Early Law and Morality* by Hutton Webster, Phd. This book was published in 1916, and for all intents and purposes it would appear to be a worthy reference to turn to for solutions to the question as to how the ancients reckoned the Sabbath day. Authored by a man possessing a doctorate in his field of study, the book certainly has, on the *surface* at least, a respectable and authoritative exterior. The question, however, is, “How reliable is its *interior*?”

An even more sensitive, though necessary, question is, “Did authors John Keyser and Ernie Hoch misapply the words of the scholar whom they cited in their articles?”

I am 100% certain that you will only find fault with a quote that supports the Lunar Sabbath rather than saturday Sabbath. Am I right?

Let’s answer the first question before tackling the second one. To begin with, Hutton Webster’s book *Rest Days* is a book that is very familiar to June and me. Back in 1985, while doing some private research, we stumbled across Webster’s book. Prior to reading it, June and I had been very dedicated Sunday observers. Whether we were victims of subtle brainwashing carried on by generations of previous Sundaykeepers in our family or if we simply marched in a trancelike procession of unquestioning compliance to old family traditions, we can’t say for sure. **[Out of the frying pan, into the fire. The tradition of saturday “Sabbath” observance by Israel is even YOUNGER than pagan sunday observance.]** However, as I read through Webster’s book *Rest Days*, I came to a page that shook the foundations of my belief structure and awoke me from the stupor in which I had been confined. On page 269 I read, to my surprise, that the Messiah taught His followers to obey the fourth commandment. Here is what author Hutton Webster wrote:

“Though Jesus regarded the Sabbath as still binding on his followers, his teaching that it was a social institution designed for practical benefit to mankind, and not as a fetish, brought him repeatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by sabbatarians in after ages: ‘For the Son of man is lord of the Sabbath’; ‘The Sabbath was made for man, and not man for the Sabbath’; ‘My Father worketh [on it] even until now, and I Work.’”⁸⁷

Upon reading the above in Webster’s book, I did a double take. I recalled all those Scripture verses instructing us to walk in the Messiah’s footsteps, the places where He Himself told His disciples to follow Him. One passage that especially rang out in my mind was John 12:26: “If any man serve Me, let him follow Me” Then, of course, I remembered the songs “Where He Leads Me I Will Follow” and “Trust and Obey.” All of these instructions to follow the Messiah’s example jelled into the above citation from Webster’s book. According to Webster, this Man whom I had been trying to follow had instructed His followers that the Sabbath day was still binding! How could that *be*? I thought we were supposed to worship on *Sunday*!

As if to pacify my racing mind, Webster attempted to calm my nerves with his very next sentence on the same page:

“Jewish Christians appear at first to have continued the observance of the Sabbath, but this practice met the unqualified condemnation of St. Paul.”⁸⁸

Before I read another word, I have already figured out the problem. Hutton Webster is a Sunday keeping “Christian” who happens to be a scholar. He was not a Sabbath keeper, much less a Lunar Sabbath keeper, but that did not stop him from accurately noting Israel’s Lunar Sabbath or from entering commentary based on his own belief system from time to time (e.g. the quote above).

I’m not claiming to be a Bible whiz now, **[So why do you propose to tell others what Scripture says regarding the True Sabbath of Israel?]** and I certainly wasn’t one back then, yet something didn’t seem right about the above commentary. I thought, “Where did Paul ever condemn anyone for observing the Sabbath?” I had by that time in my life read most, if not all, of the Bible, yet I couldn’t recall any examples of Paul ever rebuking anyone for observing the Sabbath!

You are correct. What you are neglecting is that Paul kept the Lunar Sabbath too. See evidence, example #4 on pages 18-20.

Again, as if to satisfy my curiosity, Webster offered a footnote to direct his reading audience to Biblical passages supporting his comment. The footnote takes us to the classic verses used by Sundaykeepers to promote their position against Sabbath observance: Colossians 2:16, Romans 14:5 and Galatians 4:10-11. Being curious as to how Paul “condemned” Sabbath observance in those verses, I looked up each one. Even back then, as a person who wanted to find reasons to continue worshipping on Sunday, I knew those verses offered *nothing* in the way of condemnation for worshipping on the Sabbath. **[The Father led you then. Stop fighting Him and let Him lead you now. This is Sabbath reform, not rebellion.]** In fact, the more of Paul’s writings I read, the more I discerned that he was pretty much a “straight shooter,” who wouldn’t have minced words in informing his constituents that the Sabbath had been “done away.” As it turns out, my subsequent investigation proved that Paul was in fact a practicing Sabbathkeeper who openly professed following the Messiah’s example. Although that is a different study, I will nevertheless offer a footnote of my own for those who do not believe that Paul observed the Sabbath.⁸⁹

While I appreciated Hutton Webster's pointing out the fact that the Messiah taught the Sabbath as still being binding upon believers, I did not appreciate his presenting misleading information that was designed to persuade his reading audience that the weekly Sabbath had been "done away," replaced by Sunday. As disappointed as I was with Hutton's conclusion, I cannot be too angry with him, as it was his writing that brought me to the knowledge of the weekly Sabbath having been taught and practiced by the Messiah. **[So why are you now miffed that we are pointing out that Hutton Webster notes Israel's Lunar Sabbath observance? This has nothing to do with his proclamation that Sunday is the "christian" day of worship; it is a simple historical fact that he is acknowledging. He has no need to misrepresent Israel's Sabbath because he does not feel it is any longer binding anyway. It was not time for you to see the lunar calendar in 1985, but you saw the light when you read his book the first time. Why can't you see the light now? Same book, same author, same Spirit. The weak link here, Bro. Acheson, is apparently you.]** As obvious as that should be to even the beginner Bible student, sometimes it takes a simple statement in an obscure book to cause everything to fall into place.

Nevertheless, here is our point: As you can hopefully tell by now, Webster's book offers support that, *historically*, the principles surrounding worship on the weekly Sabbath were transferred to Sunday, the first day of the week. What's more, it was all done, according to Webster, with the blessing of the Apostle Paul. Thus, it is obvious that one could just as easily use Webster's book as a reference tool supporting the observance of *Sunday*, which raises the question as to how he could have simultaneously written that the Sabbath observed by first-century believers was "lunar based." This, then, answers our first question and leads us to the second one. Our first question had to do with how reliable Webster's book is. For those who understand that the Apostle Paul never taught the abolition of the fourth commandment, it should be obvious that at least some of Webster's conclusions are less than accurate in the light of Scriptural evidence.

This is about as ridiculous a statement as you have made, and you have made plenty. Webster accurately presented Sabbath observance up to Paul, then he tries to get his readers to accept that Paul somehow condemned Sabbath observance. You and I both know better. Webster and I both know that Israel had a Lunar Sabbath. It's past time for you to examine the evidence and stop towing the party line. You have nothing to lose except your salvation if you are wrong. In fact the truth has nothing at all to lose by close scrutiny. It will still be the truth at the end of the day whether you believe it or not.

Our second question was, "Did authors John Keyser and Ernie Hoch misapply the scholar whom they cited in their articles?"

In order to properly answer that question, let's first address the page we just quoted from Hutton Webster's book. As we have already seen, Webster plainly stated his belief that the Apostle Paul condemned Sabbath observance⁹⁰ in favor of Sunday observance. Did you glean from any of the above that Hutton Webster supports believing that the Sabbath practiced by those early believers was governed by the *lunar cycle*? No, he made it clear that the change was from the *Saturday Sabbath* to *Sunday*. **[That's because you did not offer any quotes from Webster that supported the Lunar Sabbath. Since you are dishonest with his book, I will provide what you were afraid to provide. See below. This is a small sampling.]** Would lunar sabbatarians quote such comments from Webster's book? No, they would not and they have not, as Webster's commentary on page 269 of his book would obviously have a negative impact on lunar sabbatarians' "power of persuasion." This, then, is a prime example of *misapplied* and *selective scholarship* on the part of such lunar sabbatarians as John Keyser and Ernie Hoch.

We would not quote the comments about Paul condemning the Sabbath because they are not true. This is his personal faith cropping up in his work, it's his book, he's allowed an opinion. This has no bearing on Israel's Lunar Sabbath, which Webster accurately records:

"...The [early] Hebrews employed lunar seven-day weeks...which ended with special observances on the seventh day but none the less were tied to the moon's course." *Hutton Webster*, in his book, ***Rest Days***, page 254-255. New York: The MacMillan Company, 1916.

Webster adds that "the change from such [lunar] cycles to those unconnected with the lunations would not have involved so abrupt and sudden a departure from the previous system of time reckoning as that from a bipartite division of the lunar month *to a week which ran continuously through the months and the years*" (***Rest Days***, p. 255).

The change to a repeating, unbroken cycle of seven day weeks that you demand would have been a HUGE departure from the original lunar cycle.

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

You've been belly-aching this entire rebuttal wanting to know WHEN "the change" took place, and here is a quote IN A BOOK YOU OWN with a prospective timeline, and you ignore it.

Hutton Webster points out that "the early Christians had at first adopted the [Hebrew] seven-day week with its numbered weekdays, but by the close of the third century A.D. this began to give way to *the planetary week*; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests to the growing influence of astrological speculations introduced by converts from paganism" (***Rest Days: A Study in Early Law and Morality***, p. 220).

Here is another quote with the same message IN A BOOK YOU OWN; this change took place gradually between the first and fourth centuries. This might be funny if it weren't so sad.

"...an old and still common theory derives the Sabbath institution from the worship of Saturn after which planet the *first day* of the astrological week [Saturday] received its designation. The theory is untenable for more than one reason. In the first place the Hebrews did not name their weekdays after the planets, but indicated them by ordinal numbers. In the second place Saturn's Day [Saturday] began the planetary week, while the Jewish Sabbath was regarded as the last day of the seven, a suitable position for a rest day. And in the third place neither the Hebrews nor any other Oriental people ever worshipped the planet Saturn as a god and observed *his day* as a festival." (***Rest Days***, p. 243).

Clearly Webster did not know about **Amos 5:26** and Acts 7:43, as pointed out on pp. 8-9.

I guess if you read his works with one or both eyes closed you might say: Did you glean from any of the above that Hutton Webster supports believing that the Sabbath practiced by those early believers was governed by the *lunar cycle*? No, he made it clear that the change was from the *Saturday Sabbath* to *Sunday*. Perhaps if you tore whole chapters out of his book you might make this claim. Or perhaps if you never read his book you might make this statement. Or perhaps you are dishonest with the text.

Which is it? Or perhaps if you tear out page 131 of this response to your rebuttal, you might be able to believe that Hutton Webster never mentions Israel's Lunar Sabbath. "*Oh what a tangled web we weave, when first we practise to deceive.*" ~ Sir Walter Scott.

Before we proceed any further with our review of Webster's book, I need to make it very clear that the book does offer valuable information, and can be very useful in our study of this issue; however, as with all sources, we must use them very carefully. **[Indeed, keep that which agrees with the Torah and the prophets, disregard the rest. This is what was meant when Paul said "prove all things, hold fast that which is good." It is called discernment.]** To select certain portions while glossing over other pertinent information violates one of the rules of basic journalism and can be very misleading, if not dangerous. **[Dangerous to you? Dangerous to your false doctrine? Perhaps, but the rules that govern basic journalism are not the rules that govern truth (Isaiah 8:20).]** As we are about to see, some lunar sabbatarians definitely misappropriated information from Hutton Webster's book.

In citing books such as the one published by Hutton Webster, a lunar sabbatarian author knows that many readers will not take the time to examine their source to verify its scholarship and its authenticity. Consequently, what many readers don't know is the extent to which lunar sabbatarians misapplied the information found in Webster's book.

Notice the portion of Webster's book that John D. Keyser selected in an attempt to prove his case:

"Also, writes Hutton Webster, 'the establishment of a periodic week ending in a Sabbath observed every seventh day was doubtless responsible for the gradual obsolescence of the NEW MOON FESTIVAL AS A PERIOD OF GENERAL ABSTINENCE, since with continuous weeks the new-moon day and the Sabbath Day would from time to time coincide.'" ⁹¹

In quoting the above from Hutton Webster's book, Keyser attempts to establish Webster as promoting the belief that ancient Israel originally practiced lunar sabbatarianism before transferring over to a periodic seven-day week that ended with a Sabbath day. Indeed, portions of Webster's book are written from such a perspective. **[So you admit it then?]** However, visibly lacking are any clues pinpointing the exact time frame in history when the switch was made from *lunar* Sabbaths to *Saturday* Sabbaths. **[Does this really matter? The point is that there was a change. And you are less than honest with your comment about Webster's book "lacking...any clues" as to when the switch took place. Quotes below (again)...]** The following commentary from Webster's book is an example of how he (roughly) outlines the progression from *lunar* to *weekly* (Saturday) without the mention of any time frames:

I still can't believe you can make such a statement when you HAVE this book. Utterly amazing. And you have the gall to call into question Bro. Matthew's integrity?

"These imported [from Babylon] superstitions eventually led Jewish rabbis to call Saturn *Shabbti*, "the star of the Sabbath," [and]...it was not until the first century of our era, when the planetary week had become an established institution, that the Jewish Sabbath seems always to have corresponded to Saturn's Day [Satyrday]." *Hutton Webster* in his book, *Rest Days*, p. 244 **[I question this timeline. The next one is more accurate since Rome did not adopt the seven day planetary week (with satyrday as the first day) until 321 A.D., and Israel was under no calendar pressure until the 4th century.]**

Hutton Webster points out that “the early Christians had at first adopted the [Hebrew] seven-day week with its numbered weekdays, but by the close of the third century A.D. this began to give way to *the planetary week*; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests to the growing influence of astrological speculations introduced by converts from paganism” (*Rest Days: A Study in Early Law and Morality*. p. 220).

“The Hebrew seven-day week, ending with the Sabbath, presented so obvious a resemblance to the Babylonian septenary period, which closed with an ‘evil day,’ that scholars have felt themselves compelled to seek its origin in Babylonia. The two institutions, nevertheless, show important differences. The Babylonian cycle, as far as we know, was never employed as a chronological unit; the Hebrew week was a true civil week, a definite and well-understood period of time. The Babylonian cycle seems not to have been dissociated from the lunation; the Hebrew week was a periodic week, running unfettered from month to month and from year to year. The Babylonian ‘evil day’ was an unnamed unlucky day, observed by the king, by priests, and by physicians, but not certainly by the people at large; the Hebrew Sabbath was a named holy day, dedicated to the worship of the national god and kept by the entire community as a festival. These real divergencies make it certain that the Hebrew week and Sabbath, in the form in which we know them, could not have been taken over without change from Babylonia. The celebration of new-moon and full-moon festivals, which both Babylonians and Hebrews appear to have derived from a common Semitic antiquity, underwent, in fact, a radically unlike evolution among the two kindred peoples. To dis sever the week from the lunar month, to employ it as a recognized calendrical unit, and to fix upon one day of that week for the exercises of religion were momentous innovations, which, until evidence to the contrary is found, must be attributed to the Hebrew people alone.”⁹²

The underlined above proves Israel did not get the week from Babylon.

Clearly, Webster has not made the distinction between Israelite and Jew. The Jews severed (and claim to have severed) the week from the month, not the Israelite. It is an understandable mistake. Scholars have been deceived by this world-wide hoax as well.

Author Hutton Webster expresses his recognition of the possibility that, indeed, the Hebrews at some point in time “dissevered” the week from the lunar month and fixed one day of that week as the day for “exercises of religion.” At what time in the history of the Hebrews was this innovation carried out? Again, Webster doesn’t say.

You do err, not knowing *Rest Days*. Again, why does it matter WHEN this change took place? It DID take place!

I don’t know if anyone caught it, but in the quote you offered above, Webster makes a contradictory statement: “the Hebrew week was a periodic week, running unfettered from month to month and from year to year.” Periodic means, intermittent, interrupted, broken up, sporadic, just the opposite of the “unfettered” part. In reality, the Hebrew week was periodic; it was interrupted by the new moon celebrations every month. Webster seems to know this considering he admits Israel had a Lunar week and Sabbath, so his statement here is difficult to assess.

Here, in essence, is what the lunar sabbatarian must believe: He must believe that, when the Sabbath was given to Israel, it was based upon the lunar cycle. **[Yes, I must believe that, because that is what Scripture says. Which begs the question: Why don't you believe this?]** As we all know, both Israel and Judah eventually came to the point wherein they polluted the Sabbath. **[Many times, not just once.]** At this point, the lunar sabbatarian would believe that the true nature of the Sabbath, including the method of determining when it occurred, was either forgotten or rejected by those people. **[Forgotten. YHWH caused them to forget, see Lamentations 2:6.]** In the meantime, however, a form of this "original" Sabbath observance was preserved and recorded in Babylon, even though it deteriorated into the aspect of "unlucky days" instead of worship days. Even though no record of this manner of Sabbath observance has ever been found in Israel, it has been traced to Babylon, and the lunar sabbatarian accepts this record over and above any records to the contrary found in Israel. In fact, whenever the word "Sabbath" appears in any Hebrew texts, it is interpreted or redefined in light of the Babylonian record, i.e., it must have been "lunar."

Am I the only one laughing after this comment? I have already shown this reading audience and the Acheson's the differences between the Babylonian and Hebrew lunar calendars. Hutton Webster admitted that the lunar calendar existed in Israel BEFORE the Babylonian Exile and that the saturday corruption CAME from Babylon Rabbis. How convenient for the Acheson's to forget these quotes.

This, in fact, appears to be what is supported by Webster Hutton in his book *Rest Days*. While on the one hand he offers support for the original uninterrupted seven-day sequence divided into weeks and unrelated to the lunar cycle, on the other hand he also expresses support for the originality of weeks based upon the lunar cycle, as quoted above by John D. Keyser in his article. Indeed, Webster's sequence is very confusing. As we have already demonstrated, Webster clearly presents the Sabbath practiced by ancient Israel as being distinct from *lunar Sabbaths*:

"The Hebrew week was a periodic week, running unfettered from month to month and from year to year."⁹³

Yet elsewhere he portrays the Sabbath as having once been based on the lunar cycle:

"That the term *shabba*'th, the designation of the full-moon day, should have come to be applied to every seventh day of the month seems to be quite in accord with both Babylonian and Hebrew usage, which as we have seen, led the month itself to be called after the new-moon day."⁹⁴

Well, by now you should know how to determine which quote is correct. Run both through the Torah and the prophets (Isaiah 8:20), neither adding nor diminishing ought (Deuteronomy 4:2).

As already mentioned, what is strangely lacking in Webster's book is his explanation of *how and when* the change from a *Lunar Sabbath* observance to *Saturday Sabbath* observance occurred. **[Ah, the lie is repeated once again. At some point someone is going to ask you, so I'm going to go ahead and ask you now. Do you know you are deceiving people? Do you know you are accusing Lunar Sabbatarians of doing what that YOU are guilty of doing? You're misapplying the scholarship.]** The best he can do is describe it as a somewhat of a gradual "weaning process," the more dedicated Jews being pacified only by virtue of the fact that, with the transferal to the new "Saturday Sabbath" week, both Sabbath and new moon would periodically coincide. When did this "gradual obsolescence" that he refers to have its beginning? He does not offer an answer. Of course, he cannot portray its beginning as having been abrupt, as such a change would most definitely have been recorded.

Therefore, out of what we believe is more convenience than documented evidence, Webster surmises that the present-day Sabbath reckoning of Judaism sprang from a gradual change so subtle that it somehow escaped the notice of both Israel and Judah. We believe such a gradual change is just as unlikely as an abrupt change.

Bro. Acheson, the entire procedure was erased from the minds of Israelites. Here it is for you in black and white (um, blue and white):

*And he [YHWH] hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: YHWH hath caused the solemn feasts and sabbaths to be forgotten in Zion... **Lamentations 2:6***

There is no record (abrupt or otherwise) because they FORGOT. You cannot record something you have forgotten!!! The feasts and Sabbaths were both lunar events, do you think they would remember the new moons if all the other calendar events were forgotten? Israel assembled at the place of assembly on new moon, and the feasts. That place of assembly was destroyed as well.

Rather than interpreting existing archaeological and historical evidence found in Israel in light of Babylonian records, we suggest doing the reverse. Could it be that the original Sabbath was based on a periodic week ending in a Sabbath that was observed every seventh day? **[If you only knew what you just wrote. Periodic means intermittent, interrupted, so, yes, I can agree with this statement. The weeks, each ending with a Sabbath, were interrupted every month by the new moon celebration.]** Could it be that as mankind corrupted that Sabbath day, he revamped it to the point that it was barely recognizable, sharing only a few similarities to the original? **[Yes, I can agree with this too.]** Could reprobate men have altered the seventh day Sabbath in such a way so as to cause its occurrence to be based on a lunar cycle instead of a periodic seven day cycle? **[Neither YHWH nor Moses is a reprobate man. May I suggest you take back your hasty statement? Also, the “periodic seven day cycle” is synonymous with the lunar weeks.]** Is this scenario possible? Yes, it is.

Only in the minds of reprobate men.

We believe that a likely scenario involves the events described above, progressing as man moved out over the face of the earth, including into an area known as Babylon. Although ancient Israel was certainly guilty of profaning the Sabbath, this does not mean its reckoning was altogether forgotten. **[You do err, not knowing the Scriptures.]** Certainly, once the Jews resettled their land upon returning from their Babylonian captivity, Nehemiah saw to it that correct and proper Sabbath observance was restored and practiced among his people. **[Agreed.]** Was this proper Sabbath observance based upon a method preserved in Babylon? We do not believe so. **[Agreed.]** Instead, as just stated, the proper method of observance was *restored*. This method continued up to the time of the Messiah, when even heathens recognized that the Jews were worshipping on the day those heathens termed “the day of Saturn.”

The Sabbath of the Jews is not mentioned in the NT, although the OT calls it idolatry (see pp. 8-15 above). And just how is the underlined above possible when Saturday wasn't the seventh day of ANY week until after 321 A.D.? Hutton Webster knew this. Now you do to. The seed of truth has been planted, the soil will prove itself.

More Reference Abuse

We believe we should add a further commentary attesting to how lunar sabbatarians Keyser and Hoch misrepresent Hutton Webster's book *Rest Days*. On at least three occasions, these lunar sabbatarians express views that conflict with the views brought forth by Webster in his book.

To begin with, both Keyser and Hoch make it clear in their writings that the "true" Lunar Sabbaths should fall on the 1st, 8th, 15th, 22nd and 29th days of each "moonth." The following is from Keyser's study entitled "The New Moon and the Weekly Sabbath – *Side-By-Side!*":

"We can see here that YEHOVAH was setting up His weekly Sabbath cycle for the Israelites. If the 15th and the 22nd were Sabbath days -- then the 8th and the 29th of the month were also Sabbaths! So here we see a pattern -- 8th, 15th, 22nd and 29th. What significance do these dates have in YEHOVAH God's calendar? Just this -- THEY CORRESPOND TO THE PHASES OF THE MOON!!" ⁹⁵

Keyser does not say the first day of the month is a Sabbath....

Ernie Hoch, in his article "The Burning Question: Sabbath – When is it?", also establishes that the 8th, 15th, 22nd and 29th days of the month (in addition to the first), must be considered Sabbath days:

"So we see that day ONE is a NEW MOON DAY (observed as a Sabbath day) then work six days (lunar days 2-7) and then rest for the 7th day Sabbath (on the 8th day of the lunar cycle). Count seven more days (2nd shabuwa) and you rest on the 15th day of the lunar cycle. Seven more days (3rd shabuwa) rest on the 22nd day of the lunar cycle and again on the 29th day of the lunar cycle." ⁹⁶

...Hoch does, and he is in error. Only the 7th new moon is a Sabbath, BUT the new moon days ARE a day set aside for a set-apart convocation. The trumpets were to sound on new moon and the people were to assemble. So his error is one of semantics, and I'm sure if offered a chance to amend his statement, he would do so, especially if you would then put a cork in this worn out objection.

Although both Keyser and Hoch make it clear "which" days of the *moonth* should be designated as Sabbath days, the author of the reference they so frequently cite, Hutton Webster, makes it equally clear that the Babylonians designated the 7th, 14th, 21st and 28th days:

"*Shabattum* being the technical expression for the fifteenth day as the time of full moon, it is only reasonable to conclude that, if not the name, at any rate the observances belonging to this day would be often transferred to the fourteenth of the month, or to any other day on which the moon became full. No other hypothesis will explain the outstanding fact that *shabattum* was equated with *ûm nûkh libbi* as a day for appeasing the anger of the deity. And if for practical purposes the fourteenth day might be a *shabattum*, it is not difficult to assume that this was also the case with the days (seventh, twenty-first, and twenty-eighth, perhaps, also, the nineteenth), which marked other characteristic stages of the lunation." ⁹⁷

In spite of agreeing with the Babylonian method of Lunar Sabbath-reckoning, lunar sabbatarians Keyser and Hoch apparently disagree with the Babylonian *application* as explained in Webster's book, opting instead to infuse their own private interpretations governing exactly "which" days the Sabbath should fall upon each month. In other words, "Never mind how it was actually done, here is how it *should* have been done, at least based upon our interpretation of Scripture!"

Again, I have to laugh. Hoch and Keyser do not believe that Israel got their calendar from Babylon, or that Babylon and Israel had the same calendar. There are similarities, of course, because of common ancestry (Adam, Enoch, Noah), but they are distinctly different. You are so desperate to prove that the lunar calendar is a Babylonian institution that you are forcing a comparison between apples and oranges. And then to add insult to injury, you are accusing these brethren of the criminal negligence that defines your own investigation of the lunar calendar. **(Will someone out there second this? All in favor say “aye”. The “ayes” have it.)** It is clear that you would rather climb a tree and proclaim a lie than stand on the ground and admit the obvious truth. It is either that or you spent maybe 5 minutes examining the calendar doctrine before answering the matter, **Proverbs 18:13**. You cannot see beyond your tradition, yet feel qualified to rebut our educated and studied position.

Secondly, it appears that Keyser and Hoch are at odds over when the new month begins. Keyser believes it is when the crescent moon is first sighted over the western horizon after sunset. Hoch believes a new month begins with the conjunction of the moon, at a time when it is invisible from earth. As mentioned earlier in our study, this is one example of how difficult it is to respond to lunar sabbatarian arguments, as each one seemingly has his own unique method that he believes has the unmitigated support of Scripture.

They are both on the same path trajectory though, Hoch ahead of Keyser, and both behind many of the rest of us. Then again, their quotes are old, they may have caught up to speed and none of us know it. The dark days after the last Sabbath of the month are new moon days. This is a natural absolute.

Which of those two methods is cited by Hutton Webster’s *Rest Days* as being correct? Webster, in this instance, sides with John D. Keyser:

“As in all lunar calendars the month began with the visible new moon.”⁹⁸

They both cite the Babylonian version of new moon, which was later adopted by the “Jews”. Both Webster and Keyser apparently (and in error) accept the Jews as Israelites, and inadvertently accept the pagan version of new moon by default. It’s easy to do. We all did it—accepting their pagan new moon, and Sabbaths. Some folks STILL regard their pagan Sabbath as the true Sabbath.

Reckoning the new month from the sighting of the crescent moon not only has the support of Scripture (Deuteronomy 16:1)⁹⁹, but it was also referenced by our already-mentioned first-century witness, Philo.¹⁰⁰

I have not (until now) separated one of the Acheson’s paragraphs. I will break from that habit here, the above sentence belonging to the paragraph below. This sentence requires immediate attention.

The first visible crescent is seen as the sun sets on the first day of the month, but it does NOT announce new moon day (that is the Babylonian tradition, not the Hebrew). Based on the evidence in Scripture coupled with nature (the lunar cycle), the first visible crescent for the Hebrew Lunar calendar is seen after new moon celebration is over, but while there is still some latent sunlight of the previous daylight period, thus the first crescent announces the second day of the month, or the first work day of the new month. The days of each work week are all announced by some visible phase of the moon (the quarter phases announcing the Sabbaths). The new moon days show no illumination of the moon, being different—a third category of day. This is what nature first proves and Scripture attests to in **Ezekiel 46:1**, et al.

Deuteronomy 16:1 does NOT support the Babylonian months which began WITH the sighting of the first visible crescent (thus their days were from even to even), but it does indicate that there is something to be observed that would indicate when it was Abib, the month of green ears when Passover took place. See what that is on p. 126.

It is a fact of nature that the only way for Philo's Sabbaths to fall on the 8th, 15th, 22nd and 29th days of the month—and these are the only Sabbaths he acknowledges—is if the new moon days he refers to are the dark days after the last Sabbath of the month, the first crescent announcing the first work day. I find it uniquely peculiar that the only Sabbaths that can be date identified in Scripture (honestly identified that is) are also on the 8th, 15th, 22nd and 29th days of the month. It is also a fact that Philo says “at the time of the new moon” that the first crescent is seen. And that is an accurate statement, that first crescent is seen before dark, before the end of the new moon day is over. Philo and Torah are on the same page. It is no fault of either the ancient writers or this one that the Acheson's can't figure out what they meant.

And now back to our regularly scheduled programming...

Hoch, then, is faced with the dilemma of not only being unable to reconcile his belief with the author whom he quotes to corroborate his position, but his stance also lacks historical and Scriptural support.

Not all Adventists agree with the trinity and not all Baptists agree with the rapture either. The point is that BOTH Hoch and Keyser agree on the Lunar Calendar, and BOTH have historical and Scriptural support for it even if they lack the evidence to support their understanding of the new moon.

Finally, both Keyser and Hoch fall into the trap of attempting to link Saturday Sabbath observance to the worship of the idol named *Saturn*. **[Trap? You mean it isn't the obvious truth?]** It is understandable that a lunar sabbatarian would attempt to find such a pretext in order to dissuade others from worshipping on Saturday each week; however, in order to use such a pretext, one has to come up with the evidence, **[Ah, something YOU demand from us, but something you will not provide to support YOUR conclusion.]** and the very source quoted by both men makes it very clear that the Saturday Sabbath is in no way connected to the worship of Saturn.

But the information coming below is VERY clear.

Even more bizarre is the fact that Keyser quotes the very portion of Hutton Webster's book wherein he dismisses the notion that the periodic weekly Sabbath observed by Jews today is derived from the worship of Saturn. Keyser then goes on to “prove” that at a later point in history, this is in fact what did occur. Notice what Webster had to say about any attempts to connect the periodic weekly Sabbath with Saturn worship:

“An old and still common theory derives the Sabbath institution from the worship of Saturn, after which planet the first day of the astrological week received its designation. The theory is untenable for more than one reason. In the first place the Hebrews did not name their weekdays after the planets, but indicated them by ordinal numbers. In the second place Saturn's Day began the planetary week, while the Jewish Sabbath was regarded as the last day of the seven, a suitable position for a rest day. And in the third place neither the Hebrews nor any other Oriental people ever worshipped the planet Saturn as god and observed his day as a festival.”

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Could Hutton Webster have made it any plainer? [Clearly, as I have said twice already, Webster was not familiar with Amos 5:26 and Acts 7:43 and all that it means.] The Jewish Sabbath is in no way associated with the worship of the planet Saturn. [Chiun (saturn) was the star god they MADE FOR THEMSELVES. Are you paying attention? On what day was saturn worshipped?] In spite of this, Keyser somehow managed to find a way to take Mr. Webster's writing on this subject, then turn it around so as to make it appear that, indeed, this day *did* emanate from the worship of Saturn. He does this by quoting Webster out of context. Notice the exact quote from Webster:

“The association of the Sabbath Day with Saturday was probably one reason why Saturn, a planet in Babylonian astrological schemes regarded as beneficent rather than malefic, should have come to assume in late classical times the role of an unlucky star (*sidus tristissimum, stella iniquissima*). The oldest reference to Saturday is found in a verse by the poet Tibullus (d. 19 B.C.), who apparently identifies Saturn's Day with the supposed inauspicious Jewish Sabbath, when he gives as one of his excuses for not quitting Rome the bad omens which detained him ‘on the sacred day of Saturn.’ Ovid mentions ‘foreign Sabbaths’ along with the anniversary of the day of the battle of the Allia — *dies Alliensis* — as unlucky occasions. Frontinus, a Roman military officer and tactician (d. about 103 A.D.), says that Vespasian defeated the Jews by attacking them on Saturn's Day, when it was unlawful for them to do anything. Dio Cassius also speaks of the Jews having dedicated to their god the day called the day of Saturn, ‘on which, among many other most peculiar actions, they undertake no serious occupation.’¹⁰²

In each of the above-mentioned instances mentioned in Webster's book, the identification of the Jewish Sabbath with “the day of Saturn” was made by an unconverted heathen. To the unconverted heathen, the day on which the Jewish Sabbath fell was indeed “the day of Saturn.” This is simply how they regarded that particular day. [But satyrday was the first day of the “heathen” calendar until 312 A.D. when Rome made it the seventh day. Do you know what this proves? You have no case!!] This in no way implies that this is in fact how the *Jews* regarded the weekly Sabbath! Nevertheless, those who read Keyser's selective quote from the above paragraph are in fact persuaded to believe the opposite of what Hutton Webster was actually attempting to convey in his book. Notice how Keyser quotes Webster, while adding his customary italics and caps for emphasis purposes:

“‘*The association of the Sabbath Day with Saturday,*’ explains Webster, ‘was probably one reason why Saturn, a planet in Babylonian astrological schemes regarded as beneficent rather than malefic, should have come to assume in late classical times the role of an unlucky star (*sidus tristissimum, stella iniquissima*)...Dio Cassius [Roman historian born 155 A.D., died after 230 A.D.] also speaks of the Jews having DEDICATED TO THEIR GOD THE DAY CALLED THE DAY OF SATURN [SATURDAY], [The Babylonian Jews had dedicated this to their god.] on which, among many other most peculiar actions, they undertake no serious occupation’...Tacitus [another Roman historian] (*Historiae*, V, 4) thinks that the Jewish Sabbath may be an observance in honour of Saturn...’ (*Rest Days*, p. 244-245).”¹⁰³

Keyser's use of italics and caps is designed to hammer home his view that the Jews “dedicated to their god the day called the day of Saturn.” What he chose to not emphasize is the fact that this was the perspective of a heathen historian with regard to the Jewish people. [Jews are Canaanite heathens!] We are curious if Keyser would appreciate it if some writer would describe *Keyser's* faith from the perspective of an outsider, especially if that writer expected his readers to regard that perspective as being factual. This is precisely what Keyser is expecting his readership to believe with regard to the Jewish Sabbath and the heathen perspective that their day of worship fell on “the day of Saturn.”

Ah, at last. I knew opportunity would come. Now I can go back and list this page number in the blank I left on page 8. I left it highlighted in **bold red** so you could see how far back I predicted this. You know, there really is nothing new under the sun. I could have mapped out (and did on occasion) each of your arguments, just not the order of their appearance. The nay-sayers of the Creation Calendar have fallen into a very predictable pattern, all offering the same arguments, never offering anything new to consider, and NEVER offering a single text to support the backbone of their position: that satyrday is the Sabbath or that the Sabbath is the seventh day of an unbroken cycle of seven day weeks.

As the True Israel of Yah faded from the scene, the Jews became more prominent. Let me share with you why I believe it is a good idea to examine the foundation of the day that most Sabbitarians call “Sabbath”. Watch for the **bold blue font** below because at least one particular scholar DOES believe that satyrday worship is linked to saturn worship (and worse), and he proves it VERY convincingly.

Ever heard of a dual counterfeit? Only the enemies of YHWH would accept an obvious counterfeit, but for the more elect, the Adversary has a not-so-obvious counterfeit.

How long halt ye between two opinions? if the LORD be Almighty, follow Him: but if Ba'al, then follow him. And the people answered him not a word. I Kings 18:21.

Ba'al is the obvious fraud, but what about “the LORD”? Every time you read LORD or GOD in all capital letters in Scripture, the underlying Hebrew is YHWH, the Creator’s Name. Ba'al means “Lord” in Hebrew. In Hebrew there is no deception, His Name is YHWH, (which is how the Hebrew reads) but in English there is no right answer from which to choose, both mean Lord. YHWH tells us to stop calling Him “my Lord” (**Hosea 2:16**-Baali means “my Lord”). Friends, what we have here is a dual counterfeit; one is obvious, the other not-so-obvious.

Which day do YOU keep holy?

- Sunday, the current first day of the pagan Roman/papal calendar
- Saturday, the current seventh day of the pagan Roman/papal calendar.



I say “current” because these days were not always the first and seventh days of the week, respectively.

As a side note, I find it interesting that we pronounce the “n” in Woden’s day (Wednesday), but we don’t for “Saturn’s day” (Saturday). Have you ever heard of a Satyr? The cloven footed half-man, half-goat—the universal symbol of Satan himself?

Sunday is the obvious fraud. Only the enemies of YHWH would observe Sunday, in honor of the pagan sun-god. But every Satyrday, of every week, of every year, Sabbatarians everywhere, in spite of themselves, worship on **Satyrday** — a day named after Satan himself.

Very cleverly, the Adversary receives his worship every week, all year long, by sincere folks who believe they are following YHWH. Friends, what we have here is a dual counterfeit; one is obvious, the other not-so-obvious. Even if Saturday really is named after Saturn, don't think we are going to get off the hook so easily. Saturn worship is the oldest form of Satanism and is clearly and historically linked to Satyr, the horned goat. The Adversary does not care how you spell his many different names, or under which one you worship, as long as you do not worship YHWH. Please feel free to connect the dots... **Satan (or Pan) is also called the "Horned God"**

Pan a lusty satyr, half-man, half-goat, was given to every form of licentiousness and debauchery.

Kronos, the father of the gods.....for a certain wicked deed, was called Titan, and cast down to hell.

Kronos is none other than Satan himself. Titan, or Teitan, as it is sometimes spelled, is the Chaldee form of the Hebrew word Sheitan (Satan), the common name for the Adversary.

In the region where the Chaldean Mysteries were originally concocted,--that Adversary who was ultimately the real father of all the pagan gods,--and who (to make the title of Kronos (Saturn), "the Horned One," appropriate to *him* also) was symbolized by the Kerastes, the *Horned* serpent.

Horned goat, horned serpent, father of the gods, Satan (Adversary)...hmm. **Kronos (Satan) claims to be in charge of TIME! Kronos is where we get our word Chronology, the study of time.** Kronos, said another way, is also Father Time. Cue Scriptural support:

*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim:
I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. **Isaiah 14:13-14***

The word *congregation* here is the Hebrew word Mo'edim, which means "appointed times". A mountain in Scripture is a controlling power or authoritarian presence. What Satan is proclaiming here is that he will sit on the mount of the appointed times. He is saying that he will control the calendar, and the appointed times. And indeed he does, but only in the hearts and minds of his followers.

Now, the name Saturn in Chaldee is pronounced Satur; but, as every Chaldee scholar knows, consists only of four letters, thus — S T U R. This name contains exactly the Apocalyptic number 666...

ס **S = 060**

ת **T = 400**

ו **U = 006**

ר **R = 200**

666

The information in the bold blue font on this page was gleaned from Alexander Hislop's classic, *The Two Babylons*.

Truth is a two edged sword. If we are going to condemn "sunday" observance as worshipping on the "venerable day of the sun," satyrday Sabbath keepers need to look in the mirror. Is worshipping on a day named after Satan any better? Satyrday bears the name of our enemy.

Here is a devastating admission from the largest satyrday keeping denomination on earth...

“The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. Men have honored Satan’s principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each sabbath institution bears the name of its author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. ... God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right. *Testimonies to the Church, Vol. 6, p. 352-353*

Fact: A counterfeit has to look a great deal like the original. Sunday cannot rightly be called a Sabbath (spurious or otherwise) as it is not the 7th day of anything, never has been. Sunday does not “look” like a Sabbath. Sunday is the obvious fraud. Satyrday, however, looks a lot like the 7th day of the week, just the wrong week, so satyrday observance is the other **half** of a very clever dual counterfeit.

When we who observe the Creator’s Calendar worship on the Gregorian satyrday (or any other pagan-named day of the week) it is because that particular day falls on the seventh day of the Creator’s Calendar week—a cycle established at Creation, by the Creator. When Satyrday Sabbatarians worship on the seventh day (of every week of their papal solar calendar) it is because the calendar they observe tells them that it is the seventh day of their weekly cycle—a cycle established in 321 A.D., by Rome.

Ernie Hoch is equally guilty of subverting Hutton Webster’s conclusion as expressed in his book. Hoch, in his study, quotes extensively from Keyser’s article, which as we have already seen, represents a gross deviation from Webster’s intended, expressed conclusion. Hoch, however, goes a bit further than Keyser, as he freely and flippantly refers to the Jewish Sabbath as “the Saturday Sabbath” and the “Saturn’s Day Sabbath” throughout his article. ¹⁰⁴

Satyrday was only the sabbath of Israel when they were in apostasy. Any heathen writer observing Israel during these times would no doubt come away with the conclusion that satyrday was their sabbath. The Babylonian Rabbis have a different story and a different modus operandi. They retained satyrday as the sabbath, naming saturn the star of their sabbath.

Observations of Heathens Proves Day on Which the Sabbath Fell

Curiously, both Keyser and Hoch failed to make a crucial observation based on the information provided in Hutton Webster’s book. Ironically, both men teach that the Sabbath observed by Jews during the time of the Messiah was “lunar based.” **[Because it was.]** Yet the very same men cite quotations from heathen observers who freely testified that the Jews were worshipping on “the day of Saturn,” i.e., the day those observers recognized as a day honoring the idol named Saturn. **[Yes, and Jesus said that the Jews’ father was the devil, the father of lies.]** This day coincided with the day on which the nation of Jews worshipped, and as even Keyser and Hoch would admit, this day was decidedly *not* based on any lunar cycle!

Yes, and I will admit the same. That’s right, satyrday was never found on the lunar cycle. Please then explain why all the Sabbaths that can be date identified in Scripture are all on either the 8th, 15th, 22nd or 29th days of the months, which were lunar. You have clearly identified satyrday as the Sabbath of the Jews and I heartily agree, so who’s Sabbaths were these others that are actually found in Scripture? And before you say something you will regret, remember who created the moon.

Something everyone seems to lose sight of is the ancestors of the Jews were living side by side with Israelites in NT times, and no telling how long in the OT times. Jesus spotted them a mile away and nailed, called them by their right name, a brood of vipers and a den of thieves. (See also Revelation 2:9 and 3:9) Sure, they were Abraham's descendants (through Esau—as the “Jews” had never been in bondage as Jacob's descendants had been.), but their father was the devil. They had intermarried with the Canaanites, the cursed son of Ham, and received their spiritual training in Nimrod's kingdom. Who do you think wrote the Talmud, which adds and diminishes from Torah? And who was in charge of the temple in Jesus' day?

The Israelites were keeping the lunar Sabbath in the first century or Jesus, a student of Torah, would have corrected them if they were not. He came to call the lost sheep of the house of Israel remember? That's Jacob's descendants, not Esau's. Jesus was doing HIS Father's business, not their [the Jew's] father's business.

For example, as seen above, Keyser provides a quote from the Roman historian Tacitus, who observed that the “Jewish Sabbath may be an observance in honor of Saturn.” This definitely indicates that Tacitus understood that the Jews of his day worshipped on the day commonly recognized as being dedicated to Saturn, i.e., Saturday. Tacitus was a first-century historian who was born circa 54 CE and died circa 117 CE. If the Jews of his day were observing a day that coincided with “Saturn's Day,” this means they were worshipping on the same day as the Jews of today. If this day represents a departure from the day the Jews of the Messiah's day were worshipping, we would like to see the record of how and when this change occurred.

Yes, and these same Jews today are related to the Jews of yesteryear, Sephar and Kenaz, Esau's half Canaanite descendants.

A change of this great magnitude could not have been successfully perpetrated upon the Jews without a historical record having been made of such a change. As an example of what we mean, we would like to challenge folks like Keyser and Hoch to go to the Jewish people and subtly persuade them to all worship on a different day than the one they currently recognize as being the Sabbath day. If they should happen to succeed in doing this while simultaneously managing to keep the record of their success from appearing in the history books, *then* we will recognize the possibility that perhaps indeed, the Jews changed from recognizing *Lunar Sabbaths* to observing *Saturday Sabbaths* without there being a record of the change in their custom.

Israel forgot; the Jews cared only to subvert. Israel is now remembering again (HalleluYah!), and is restoring the old waste places. Bro. Acheson, lead, follow or get out of the way.

Until we witness such a monumental change, we are persuaded to believe such Jewish writers as Philo and Josephus, who clearly wrote of how the Jewish Sabbath is based on an uninterrupted seven-day cycle. **[Which version are you reading? They never did any such thing, and you know it. Never mind, you don't know it because you still don't recognize that you are in error, not knowing the Scriptures.]** Until we witness such a change, we are inclined to believe that heathen writers understood the Jewish day of worship as falling on the day that the heathens attributed to the idol named Saturn. That day is the day commonly known in our society as Saturday.

And the malevolent blind continue to lead the willfully blind.

26. I Samuel 20 and the “Uneven Days of Lunation”

While constraints on both space and time prohibit us from addressing each and every point brought up by lunar sabbatarians, we will attempt to at least respond to select ones that they believe establish the validity of their position. **[Ah, go ahead, let’s hear them all. The Spirit is just getting warmed up.]** Some of what we believe are the more frivolous claims we simply have to ignore. **[Like you’ve done with all the Scripture that supports the Lunar Sabbath?]** For example, as we mentioned in a previous chapter, one lunar sabbatarian expressed his belief that, even though the day of the new moon *dictates* which day the weekly Sabbath will fall upon each week of a particular month, **[this is true IF you superimpose the Creation Calendar with the Gregorian calendar. If a pagan t-day falls on the day of the new moon, the following 4 pagan t-days will fall on the weekly Sabbath as evidenced by the quarter phase moons.]** the New Moon Day is not to be treated as “*the Sabbath.*” **[That is correct. The new moon is a third category of day, not a weekly Sabbath.]** He arrives at this conclusion by virtue of the fact that only *servile work* is prohibited on *Yom Teruah* (the Feast of Trumpets). **[But this is true, regardless of how he came to this conclusion. New moon days are NOT Sabbaths, so they should be treated differently. Feast of Trumpets being the exception.]** Since only *servile work* is prohibited on that particular New Moon Day, he interprets those instructions as pertaining to *all* new moon days, and this is how he justifies Moses’ rearing up the Tabernacle in Exodus chapter 40. Since he reasons that certain forms of work must be allowed on the New Moon Day, Moses was apparently justified in performing this type of work on the “New Moon Sabbath.” In fact, as he explains, on the day of the New Moon, he mows the lawn, does housework, etc., only shunning his regular employment on that day. **[Rearing the desert tabernacle was volunteer work, not paid labor. Mowing one’s lawn or doing housework can be done on new moon day with the exception of Trumpets. Labor can be engaged in on new moon, but it is not one of the six work days. Work days are days not worship days. The Sabbath is not a work day. New moon is a third category of day, a hybrid day of sorts where it is a day that “non-commerce” type labor can be engaged in, but it is also a day of set-apart convocation with YHWH.]** Of course, the conclusion he draws is a conclusion based upon his own interpretation of Scriptural texts, a conclusion that we personally believe is actually based upon a faulty premise. His premise is that *all* New Moon days are commanded Sabbath days, whereas, as we have already established in this study, Yahweh Himself outlines “which” days He expects His people to rest upon, and the only New Moon Day upon which we are to abstain from work is *Yom Teruah*. **[I agree, he’s overzealous here.]** If He truly expects us to understand that we are to abstain from work on the day of each new moon, He would plainly have included those days in His approved list found in Leviticus chapter 23. Adding the New Moon days to that list is tantamount to adding to Yahweh’s Word, a violation of Deuteronomy 12:32.

But he DOES recognize the new moon as a third category of day without false interpretation.

We are compelled to ignore many lunar sabbatarian claims simply because they are based upon the same faulty, outlandish premises as is the one above. The tangled web spun by lunar sabbatarians seems to grow more tangled with each aspect of their theology that we address, as they are thus compelled to come up with more explanations and forced interpretations to the point that we can only wonder how they can continue to accept Scripture as the inspired Word of Yahweh while promoting this teaching. Some of their claims, although clearly based on similar faulty premises, need to be addressed because we understand that there is enough logic behind the claims that an individual who is not well-versed in Scripture may accept them as valid unless they are properly addressed and exposed.

They are not outlandish premises; they are baby steps toward greater understanding. They are growing pains we all went through in finding our way to the light. Without straying into the historical record, here are the stages in the order nearly all of us went through in Scripture in our discovery of the Sabbath deception.

- 1) The new moons are important and we are not observing them correctly.
- 2) We discovered that the new moon is a third category of day, **Ezekiel 46:1**, et al, so we put it back where it belongs.
- 3) Whoa, the Sabbath is regulated by the moon! **Genesis 1:14, Psalm 104:19, Leviticus 23:1-3**.
- 4) How does this affect the Creation account? It doesn't, it agrees with it entirely as **Genesis 1:1** had to have been the new moon day of the first month of earth's history. The sun and moon were created with "the heaven and the earth" and advanced upon on day four of the week (given their job description).
- 5) Does this agree with or solve the riddle of the count to Pentecost? Yes, and all arguments to the count to Pentecost are resolved.
- 6) Satyrday is called idolatry in Scripture, giving the first 5 steps even more dramatic importance.
- 7) The Jews are not Israelites (John 8, Revelation 2:9, 3:9), and never had the true Sabbath.

The following claim, set forth by Matthew Janzen in his presentation, addresses a New Moon observance recorded in I Samuel chapter 20. Here is this particular excerpt from his presentation:

"In I Samuel 20 – now we are going to examine one passage here that I believe gives *credence* to how I believe we deal with the uneven number of days in the lunation, just like the thirteenth moon has to come in to deal with the contradictory number of days in a solar year and a lunar year. You have approximately 365¼ days in a solar year and 354 days in a lunar year – that's an *approximate* eleven day difference! Now that's an *absolute*! And most people that adhere to the festivals of Yahweh – I've never seen them get in big arguments and disputes about trying to reconcile *those* discrepancies! But yet when it comes with this uneven number of days of lunation, they just say, 'Well, there's just *no way* you can have this Sabbath in here like this, because 29.5 days *ain't gonna work*!'

"But yet we find in I Samuel 20 – I believe we find – what to do with the uneven number of days. I Samuel 20, verse three through five:

- ³And David sware moreover and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* Yahweh liveth, and *as* thy soul liveth, *there is* but a step between me and death.
- ⁴Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.
- ⁵And David said unto Jonathan, Behold, tomorrow *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 (End of quote).

"Now I want you to notice first of all here that the new moon is *specifically tied* ... with sitting with the king at meat. It was a special banquet. He says, 'I *shall not fail* to sit with the king at meat.' Okay?

This is an excellent point. I've said something similar, but never quite like this. The sitting at meat with the king was very specifically tied to the new moon timeframe.

“Some have said that meals were taken *every* day. However, this passage is giving us a focal point for the meal, i.e., the *new moon*. We should also notice that David mentions hiding in the field *unto the third day at even*. Now in his book *Keeping Yahweh’s Appointments*, Jonathan David Brown [a lunar sabbatarian] comments on this verse in this fashion. He says (quote), ‘He is going to hide himself in the field until the third day at even. The point to which the term ‘third’ is referenced is the current day he is speaking in, the day before the *chodesh*, (‘chodesh’ being the Hebrew word for new moon).’

“So he’s speaking, let’s say, in *today*: ‘I’m going to hide myself, let’s say, in the field until the third day.’ This is day one, tomorrow is day two, the next day is day *three*. He’s going to hide himself until the third day at even. All right, we continue to read the passage – and it would do good to read the whole chapter, as well as a couple after that, too, in your spare time, but second time – I Samuel 20, verse 24 through 26. Notice what Saul said *on the new moon*:

²⁴ ... and when the new moon was come, the king sat him down to eat meat.

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.

²⁶ Nevertheless Saul spake not any thing that day: for he thought, Something has befallen him, he *is* not clean; surely he *is* not clean.

“So here again we see that the special new moon – why would you have to be *clean* to eat a meal?! Doesn’t make sense! You don’t have to be *clean* to eat a meal, there’s nowhere in Yahweh’s law that teaches that!”

[Note from Larry and June: We briefly interrupt Mr. Janzen’s presentation at this point in order to take exception to the above comment. Of course, it is true that one does not have to be *clean* in order to eat a meal, but according to Numbers 5:2, the state of uncleanness requires a period of *separation* from others, which explains why David would have been absent from the king’s meal.] **[This is an accurate observation from the Acheson’s.]** Okay, now back to Mr. Janzen’s presentation:

“But now notice now what took place on the second day of the *chodesh*. In verse 27 it says:

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?

“He specifically *pinpoints* yesterday and today: “WHY has he not come?? I thought he was unclean – something’s up now!” We know Saul was ready to kill him!

“Notice what Jonathan David Brown says in his book again, on page 58. Listen very carefully. He says: ‘Saul notices David’s absence again on the *second of the chodesh*. This shows the length of this special new moon gathering at the king’s table to be two days in a row. He tries to explain to himself that David’s absence was due to him being unclean. The events then culminate in Jonathan shooting arrows as planned on the third day, counting from the day before the *chodesh*, at even. Saul doesn’t ask again the next day why David didn’t come’ – in other words after those two days, the next day, Saul didn’t say, ‘Where’s David at for this meal?’ He didn’t ask that [question] the next day; the *chodesh* was over.

“So the *chodesh* New Moon gathering appears to have ended after *two days*. We can safely assume, then, that because there were two days in which David was *expected*, that particular month had what we would commonly call thirty days in length. We can also assume that both of those days were not normal work days by the very existence of the feast.’ End of quote. I added a few of my comments in there when I was reading that.

“But there are specifically two days involved in this ‘get-together’ meal on the new moon. This is precisely what I am saying was done approximately every other month, although sometimes it’ll be done every – like sometimes you’ll have back-to-back what we would call thirty-day months.

“Day thirty and day one – what we would call them – would actually be counted as day one and two of the *chodesh* feast, with day *two* of the *chodesh* feast being the first official day of the following month. **[I concur with this entirely.]** Now I want you to note these statements by the *Encyclopedia Biblica*, 1906, under the heading ‘New Moon.’ Quote:

“At a new moon, the clans also were accustomed to hold their yearly family sacrifices. So for example, the Bethlehemite clan to which David belonged. The second day of the new moon seems also to have been solemnly observed. The story related in I Samuel 20 shows us clearly what importance was attached to the feast.”

“A few more paragraphs down in this encyclopedia we read:

“There seems to be in I Samuel 20:27, compare with verses 18 and 24, that in old times the feasts of the new moon lasted two days.”

“Now what I *really* want to mention – before, really, these articles in this encyclopedia – is that certain and various Bibles translate it in this context. J. P. Green, in his Hebrew Interlinear – in other words, he’s translated the Hebrew text into English – notice how he translates these verses. I Samuel 20:24, 26 through 27 and verse 34. Quote:

²⁴And David was hidden in the field and it was the new moon. And the king sat down by the food to eat.

²⁶But Saul did not say anything on that day, for he said, It *is* an accident; he is not clean; he *is* surely not clean.

²⁷And it happened on the NEXT DAY OF the new moon, that David’s place was empty.

³⁴And Jonathan rose up from the table in the heat of anger. And *he* did not eat food on the second day of the new moon.

“Now Mr. Green *could* have translated this passage “the second day of the month.” He *could* have. But he didn’t choose to. *Why?* Because the context teaches a two-day new moon festival was taking place. I’ve also found that *The New English Version of the Bible* translates verse 34 in a similar way. Listen to this, *The New English Version of the Bible* says, in [chapter] 20 and [verse] 34 of I Samuel,

³⁴And Jonathan got up from the table in a rage and ate nothing that day, the second day of the new moon festival.

“Even the *Eerdmans Bible Dictionary* says, ‘The festive nature of the new moon is suggested by two days of feasting hosted by Saul, *I Samuel 20:5*.’

“Now there have been some people that have said to me, ‘Well, Solomon began building his temple on the second day of the new moon, the second day of the *chodesh*.’ In II Chronicles 3:2 we find that Solomon began to rear the temple up on the second day of the month, or *chodesh*. Then they say, ‘Well, did Solomon begin to build his temple on the new moon?’

“Well, I don’t know! My first answer was, ‘Well, of course not!’ There’s obviously *some* times in the Bible where it says ‘the second day of the new moon’ or the month, when it means *the second day of the month*. That’s an obvious inference! But, after examining the context of I Samuel 20, I am left to believe that we learn here by approved example what to do with the uneven number of days in the lunation after observing the four Lunar Sabbaths of each month.

“Now I might add here that there *is* a possibility of Solomon rearing up his temple on the new moon. Yahweh actually *commanded* Moses to do it in Exodus chapter 40. Rearing up the temple was not considered unlawful to do on the new moon, and the new moon did not have all the restrictions that the Sabbath day did.”¹⁰⁵

This marks the end of Matthew Janzen’s commentary regarding I Samuel chapter 20, which he believes serves as an “approved example” of what to do with the *extended Sabbaths* at the end of each month.

Um, excuse me? Neither Matthew, nor Jonathan David Brown (whom he quoted extensively) EVER mentioned “extended Sabbaths.” I just reread the entire passage and the context was of new moon, a day on which work can be done. I hope by now you are ready to delete all your references to this extended Sabbath nonsense. If you do, you will shorten this by about a third, I’m thinking.

New moon is a day of set-apart convocation, but only the 7th new moon is a Sabbath, an annual one.

In order to more effectively respond to Mr. Janzen’s commentary, we are going to simply address one item at a time. To begin with, he once again draws a parallel between the lunar sabbatarians’ inability to produce Scriptural instructions pertaining to *extended Sabbaths* with the intercalary 13th month, which although recognized by virtually all scholars and Jews alike, is a practice that is void of Scriptural instructions. **[Matthew never mentioned an extended Sabbath, so of course he never produced any instructions to their observance. And perhaps Matthew did not offer this to you, but he has put together the evidence for a 13th month in Scripture. I have edited this some, adding more texts and more thoughts, but this is basically Bro. Matthew’s work (see below).]** We addressed this comparison in chapter 17, pointing out how unfair it is in light of the fact that the intercalary 13th month, though lacking Scriptural explanation, is *not* lacking in historical reference. Information regarding the *extended Sabbaths*, on the other hand, is absent both Scripturally *and* historically. **[That’s because there are no extended Sabbaths. Don’t you ever get tired of spreading misinformation?]** If the lunar sabbatarian truly wishes to draw parallel comparisons, he should address a doctrine or teaching whose instructions are void of *both* Scriptural and historical support. **[This was nonsensical. What are you trying to say?]**

**Ezekiel saw more than just a wheel in the sky.
He also saw and understood the Creator’s Calendar.**

A “thirteenth month” is located in Scripture. Naturally.

Today, a calendar based on the moon and the sun requires a 13th month approximately every 3 years. Originally it was not so, the lunar and solar cycles were both 360 days. Presently, the lunar year is 11 days shorter than the solar year meaning that after three years, the lunar cycle would be 33 days off, necessitating an additional month. The Hebrews called this month Veadar (meaning “second Adar”).

A 13th month is proven from scripture in the inspired book of the prophet Ezekiel. In **Ezekiel 1:1-2** we are told that Ezekiel received a vision from YHWH on the 5th day of the fourth month, in the fifth year of king Jehoiachin’s captivity. In **Ezekiel 2:7** YHWH again speaks unto Ezekiel telling him to warn Israel concerning their treachery against YHWH. Then in **Ezekiel 3:15** we find that Ezekiel dwelt by the river Chebar for seven days bringing us to the 11th day of the fourth month, in the fifth year of king Jehoiachin’s captivity.

Now, in **Ezekiel 4:1-11** he is given instructions by YHWH to lay on his left side 390 days and when he accomplishes this he is to then lay on his right side 40 days; equaling a total of 430 days. The next time reference in **Ezekiel** is found in chapter **8:1** where we see that Ezekiel was sitting in his house in the sixth year (of king Jehoiachin’s captivity) on the 5th day of the sixth month. This shows that Ezekiel had finished his instructions given in chapter 4 because he was *sitting* in his house not lying on either his left or right side. If Ezekiel was using a strictly solar calendar he could not have possibly obeyed YHWH’s instructions by the time reference given in **Ezekiel 8:1**.

From the 11th day of the fourth month, in the fifth year of Jehoiachin (**Ezekiel 1:1-2; 2:7; 3:15**) to the 5th day of the sixth month in the sixth year of Jehoiachin (**Ezekiel 8:1**) is only 413 days on a strictly solar calendar, (17 days short). Using 12 lunar months, this accounts for only 403 days—which is 27 days short.) If Ezekiel used a solar-only calendar he disobeyed YHWH. However, had this particular year consisted of 13 months (lunar-solar year) Ezekiel obeyed the instructions from YHWH to the letter as a 13th month was 29 days long, giving him plenty of time to lay on his side for the remaining 27 days, and have several days between the end of the 430 days and the day he appears sitting in his home.

Keep in mind that **Ezekiel 4:9-10** shows that Ezekiel was told to make enough bread to last him the entire 430 days. I have given the solar only people the best possible scenario available, taking for granted that Ezekiel made all this bread in one day, i.e. the 11th day of the fourth month. If we factor in the making of twenty shekels of bread (**Ezekiel 4:9-10**) for each day on his side, this even further destroys the notion of the strictly solar calendar, because the time span would decrease for the solar only people if it took him longer than one day to make the bread. **Of note, there is no command that a year be 12 months long.**

Furthermore, when you recognize the obvious fact that the scriptural months are lunar, and that the new year is determined by the new moon nearest the spring equinox it is a necessity that a 13th month be added approximately every two to three years (7 times in 19 years). If this is not done the festivals will be 11 days shorter every “strictly-solar year” that goes by, placing the festivals out of their seasons in short order. This is exactly what happens with the Muslim calendar which ignores the 13th month. Their festivals travel throughout all seasons of the year.

There you have it friends, a thirteenth month located in Scripture. Neither Scripture, nor the math lies. The cloud is moving. We need either to follow or be left in the wilderness.

Janzen then attempts to reinterpret I Samuel 20 so as to make it fit his theology. In the course of so doing, he comes up with an interpretation that has never before surfaced. Until the latter part of the 20th century, no one, *anywhere*, (to the best of our knowledge) had come up with the interpretation that I Samuel 20 proves the existence and observance of *extended Sabbaths*.

Guffaw. What extended Sabbaths? He never mentioned an extended Sabbath. Neither Matthew nor lunar Sabbatarians as a whole are trying to prove extended Sabbaths. A very few misinformed lunar Sabbatarians have, but Matthew is not one of them.

In his attempt to harmonize J. P. Green's *The Interlinear Bible* with his lunar sabbatarian doctrine, Janzen either deliberately or unintentionally misquoted Green's translation of the text of I Samuel 20:27. Green's actual translation reads as follows:

²⁷And it happened on the DAY AFTER the new moon, that David's place was empty. ¹⁰⁶

In what appears to be a deliberate attempt to put a different spin on Green's translation, Janzen read the words "next day of the new moon" into the above text, which might lead someone to believe that a new moon day may consist of more than one day. Perhaps, however, Janzen simply misread the text. Nevertheless, the words "day after the new moon" plainly reveal that the second day on which David was absent from the king's meal was *not* considered "a day" of the new moon, much less "*the day*" of the new moon!

Perhaps Matthew has an older version of Green's Interlinear. They do change sometimes. I have a newer one that agrees with your quote above. Even if you remove the witness of Green's Interlinear, there are still PLENTY of witnesses that agree that Israel had at least at times a two day new moon celebration. Here is another. I asked a friend of mine (Peter, from Chicago) who is fluent in Hebrew, he can actually READ the OT in Hebrew, about **I Samuel 20**. He is NOT a lunar calendar observer. Even so, when I asked him about this passage, he said without hesitation that this was referring to the second day of a two day new moon celebration, not the second day of the month as it is translated in the KJV and elsewhere.

I've read the words that are there in Hebrew and I can assure you it does NOT say the say "the day after the new moon." The words "day after" (yom achar or the equivalent) are nowhere in the text. Here is what it says in literal Hebrew:

Came to pass on [the] morrow, second [day of the] new moon, David's spot empty...

The other two ways this could have been translated is "double new moon" or "again new moon". Take your pick. It neither implies nor says that the morrow is the day AFTER new moon.

The context of I Samuel 20 is only confusing when examined outside the parameters of Yahweh's law. As we have repeatedly pointed out, nowhere in the Torah are we commanded to abstain from work on the day of the new moon. **[True, but it is not a day of the work week.]** Furthermore, nowhere are we directed to observe *two or more days* at the conclusion of each month! This in itself closes the case on any lunar sabbatarian attempts to criticize those who do not recognize or observe *Lunar Sabbaths*.

If, then, there was a two-day New Moon celebration, does this mean it was a *commanded* observance? No, it does not.

Nowhere in Scripture does it say that there are 12 months in the year, even though this is the norm, and you admit that there are sometimes 13 months in the year. It seems an exact number was not legislated because YHWH knew that the number would not be constant. The new moon is a third category of day, neither work day nor Sabbath, it was announced by the blowing of the trumpets, everyone (all males anyway) was expected to assemble before the tabernacle, and David was expected to sit with the king FOR TWO DAYS. Nowhere in Scripture is it mandated that there be only ONE new moon day every month, and there IS evidence that there was sometimes two days to the new moon celebration. An exact number was not legislated because YHWH knew that the number would not be constant.

You are looking for loopholes. We are looking for ways to obey.

At one point, there were always 30 day months which means there used to be two day new moon celebrations every month. Evidence: **Genesis 7:11** says the flood began on the 17th day of the 2nd month. **Genesis 8:4** says it ended on the 17th day of the 7th month. That is five months. **Genesis 7:24** and **8:3** say that the waters were upon the face of the earth for 150 days. $150 / 5 = 30$. So, we have solid Scriptural proof that the months were all 30 days in length at one point in time. Of interest, the number of days in a month are also NEVER mandated in Scripture. I wonder why? That these days, whether 1-2, are unique, not counting against the work week, is self evident...

1. Since so MANY ancient and scholarly resources reveal that Israel observed the Sabbaths on the quarter phases of the moon, the dark phase of the moon has to be the new moon phase. If you start from the first visible crescent, the Sabbaths will never line up with the quarter phases, being a 1-2 day(s) late every week, unless you count the new moon as the first day of the week, which it is not.
2. **Ezekiel 46:1** tells us that the new moon CANNOT be counted as a week day, the gate to the inner court being shut ALL SIX working days, open on Sabbath and new moon. So the only way to count the lunar cycle and have the three different types of day be marked off with 3 different phases (AND have the Sabbaths announced by the quarter phases) is for the dark phase to be new moon. The illuminated phase to be for the work week, of which the quarter phases announce the Sabbaths.
3. Count the month this way, and the Sabbaths will always be on the 8th, 15th, 22nd and 29th days of the month. Interestingly, these are the only dates that any weekly Sabbaths fall on in Scripture. Sometimes there are 2 dark days after the last Sabbath of the month. The only way to ALWAYS have a one day new moon is for there to only be ONE dark day after the 29th day of the month. That single dark day would be the first day of the new month. Day 29 followed by day one. When there are two dark days (the moon is not illuminated) after the 29th day of the month, the first is day 30, then day 1.
4. When there is only one dark day after the 29th day of the month, conjunction took place on the 29th, followed by one day of the dark phase of the moon. When there are two days of the dark phase after the 29th of the month, conjunction will have taken place on the day AFTER the 29th. Because conjunction splits a day in half (the first part being in the old month, the last part after conjunction being in the new month), what month does this day belong in? Old or new? It is part of the old month because it BEGAN in the old month. A day cannot be part old month and part new month at the same time. The moon is in an elliptical orbit, meaning that conjunction will never (rarely) take place at dawn, when a new day and a new month could begin at the same moment. So the first of two dark days is day 30 of the old month. Regardless of how many days of new moon, they're both to be kept.

This is exactly the scenario found in **I Samuel 20**. When it says second day of the month, the Hebrew is second day of chodesh. The first meaning of chodesh is new moon (renewal), it can be translated month but only by implication. In David's day, the clock had not yet been dented, so every month was 30 days in length. This is why Saul expected him for two days because every new moon celebration was a two day event.

Read **Genesis 1:14** again. The luminaries in the heavens are put there to determine time and appointments. They are YHWH's appointment book. Ignore this fact at your own peril. There is also a two day new moon in the NT as previously shared in Acts 20:5-7. See pp. 18-20.

This point is effectively reinforced by C. F. Keil in Keil & Delitzsch's *Commentary on the Old Testament*:

“When Jonathan answered, ‘*What thy soul saith, will I do to thee,*’ i.e., fulfill every wish, David made this request, ‘*Behold, to-morrow is new moon, and I ought to sit and eat with the king; let me go, that I may conceal myself in the field* (i.e., in the open air) *till the third evening.*” This request implies that Saul gave a feast at the new moon, and therefore that the new moon was not merely a religious festival, according to the law in Num. 10:10; 28:11-15, but that it was kept as a civil festival also, and in the latter character for two days; as we may infer both from the fact that David reckoned to the third evening, i.e., the evening of the third day from the day then present, and therefore proposed to hide himself on the new moon's day and the day following, and also still more clearly from vv. 12, 27, and 34, where Saul is said to have expected David at table on the day after the new moon. We cannot, indeed, conclude from this that there was a religious festival of two days' duration; nor does it follow, that because Saul supposed that David might have absented himself on the first day on account of Levitical uncleanness (v. 26), therefore the royal feast was a sacrificial meal.”¹⁰⁷

As implied by Keil, there are no Torah restrictions forbidding holding a civil festival on the day of the new moon, nor is one limited to only holding such a festival for only one day. Clearly Saul held a two-day banquet in celebration of the New Moon. There is certainly no commandment outlawing such a celebration; there is likewise no command that such a celebration be observed.

You continue to disregard the obvious. Bro. Acheson, have you read I Corinthians 10:11-12 lately? EVERYTHING that happened to Israel, EVERYTHING written about them is your OUR example.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Wherefore let him that thinketh he standeth take heed lest he fall. I Corinthians 10:11-12. **Take heed.**

On a personal note, June and I do embrace the celebration of the New Moon each month, and we regret that many do not attach *any* significance to this special day. **[Yah does, however. That's why I follow Him, not you.]** While we consider it a special day, we obviously do not observe it as a day to abstain from work. After either spotting the new moon or hearing the report of its having been sighted, we often celebrate by going out for a special meal. **[You are observing the Babylonian version of new moon, but you are at least on the right track. This is where we all started.]** We have also marked the celebration with a Bible study. **[You are doing exactly as the example given, holding a set-apart convocation, yet you poo poo it. Why on earth are you doing that?]** These, however, are things that one can do any day of the year, and they are certainly not mandated. Our point is this:

Clearly the ancients attached a deeper sense of solemnity towards the day of the New Moon than many do today, and it is our loss if we miss out on the blessings gained by rejoicing at the sighting of Yahweh's new moon, celebrating the beginning of another month.

Not mandated? An example given is for our admonition. Do you know what that word means? Caution, warning, reprimand, rebuke, reproach. Why do you think there are several 30 day months recorded? Why do you think it is recorded that David was expected to eat with the king for two days, both of which are tied to the new moon, renewal phase?

You are a hypocrite, Bro. Acheson. This is not slander as you have slandered the men you have quoted in your rebuttal. You have continually accused lunar Sabbatarians of saying and believing things we have not said or do not believe (extended Sabbaths, et al), slandering their names. I will use your own words to prove you are a hypocrite. You admit that a 13th month is not mandated yet you observe them. You would be foolish NOT to observe them because they are a FACT of nature if you are using the Yah's Calendar. Now we are presenting a similar situation with the number of new moon days. The actual number of new moon days is never mandated, but 2 new moon days are periodic facts of nature, there are even witnesses in Scripture (same as the un-mandated 13th month that you embrace), yet you foolishly reject them. Isn't this being a little double minded?

You obviously have an agenda to misrepresent the Creation Calendar, and while you can effectively disregard the 13th month as it does not affect saturday Sabbath, you can't disregard the new moon. In Scripture it is a third category of day that does not count against the week and there are sometimes 2 days of celebration. The evidence surrounding new moon proves that the new moon days in Scripture interrupt saturday observance, so you must pull out all the stops to misrepresent and/or slander (either willfully or in ignorance) the Creation Calendar and those who have embraced it. That you fear it is clear, that you do not understand it is even MORE clear, so you are hardly qualified to rebut it. You are wise in your own eyes, leaning on your own (mis)understanding. That said, you have fared no better and no worse than any other person who has set their sights on the Creation Calendar with intent to tear it down. You have not proved that saturday is the Sabbath except as the tradition of the Jews, and you have not damaged the Creation Calendar. You did effectively ding a few lunar Sabbatarians who have hung on to Babylonian traditions though, so **thank you** for that!

We would like to now address Janzen's teaching that "day two" of Saul's New Moon celebration was actually "day one" of the month. He stated, "... day *two* of the *chodesh* feast being the first official day of the following month." In other words, Janzen believes "day two" is *really* "day one." This is clearly a forced interpretation, greatly enhanced by his subsequent misquote from Green's *The Interlinear Bible*. As Green's translation clearly reveals, David's second absence from Saul's table occurred on "the DAY AFTER the new moon." There can only be one day of the New Moon, and according to the Hebrew text, David's second absence was on the *following day*, i.e., *after* the New Moon. Again, C. F. Keil in his contribution to Keil & Delitzsch's *Commentary on the Old Testament*, recognizes this fact:

"But on the second day, the day after the new moon (lit., *the morrow after the new moon, the second day*: yn\$ah is a nominative, and to be joined to yihyaw, and not a genitive belonging to Sedoxah), when David was absent from table again, Saul said to Jonathan, 'Why is the son of Jesse not come to meat, neither yesterday nor to-day?'" Whereupon Jonathan answered, as arranged with David (compare vv. 28 and 29 with v. 6). 'And my brother, he hath commanded me,' i.e., ordered me to come. hfUic as in Ex. 6:13, and yixf), the elder brother, who was then at the head of the family, and arranged the sacrificial meal." ¹⁰⁸

As I said above, and I stand by it, you do not understand the Creation Calendar so you should REALLY remain silent until you have your facts straight. Matthew understands the Calendar as well as anyone and THIS is what he understands:

						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

I put this more into a Gregorian format so it will be easier for you to understand. After the last Sabbath of the month, if there are two new moon days, the first one cannot be the first day of the month. So there cannot be TWO first days of the month, which is how you ignorantly presented our calendar on page 4. The first of these two days CANNOT be the first day of the month because that day is the day of conjunction, meaning it BEGAN in the old month, being cleaved by conjunction. That is why it is called day 30 of the old month.

The moon is not seen during either of these two days (day 30 or day 1), as it is in its dark phase. The moon is seen the evening of the 1st day, marking the first work day. The days of the work week are ALL announced by a visible moon: waxing and waning gibbous and crescents for the work days, quarter phase moons for the Sabbaths. David and Jonathan, Bros. Matthew, Arnold, Ernie and I all understand this. You don't. If you want to join the dialog, get yourself up to speed. Asking questions in ignorance is perfectly acceptable. Matthew has obviously and patiently taken great strides trying to educate you. Making accusations in ignorance is perfectly unacceptable.

As understood by this Hebrew scholar, the second day on which David was absent from Saul's table was none other than the second day of the month. It was most certainly *not* "the first official day of the following month," as asserted by Matthew Janzen in his presentation. **[This is this scholar's rightful opinion. There are others whose opinions are more rooted in Torah and the prophets. Forgive me, but I will unabashedly accept the opinions of the latter over the one you quoted.]** That day was simply an extra day of feasting hosted by King Saul, and cannot be logically construed as a mandated observance.

And this is your opinion, nothing more; it is something you cannot prove, but desperately hope is true.

Finally, it has been said that every translation of the Bible is a commentary. This having been said, the earliest commentary ever compiled is known as the *Septuagint* translation. Janzen cited the *Septuagint* at various times throughout his presentation, obviously at times when he felt this "commentary" supports his position. An occasion on which he chose to *not* cite the *Septuagint's* translation is the one in which he expounded on I Samuel chapter 20. It appears that he chose to not offer his listening audience the *Septuagint's* translation of I Samuel 20:27 because the *Septuagint* effectively disproves his notion that "day two is really day one." As we are about to demonstrate, the *Septuagint* translator, who translated the Hebrew text into Greek during the 3rd century BCE, rendered I Samuel 20:27 in such a way as to indicate that David was absent on the *second day of the month*, NOT the second day of an "extended Sabbath." Here is the English translation of I Samuel 20:27 from the *Septuagint*:

²⁷And it came to pass on the morrow, on the second day of the month, that the place of David was empty; and Saul said to Jonathan his son, Why has not the son of Jesse attended both yesterday and today at the table?

I agree, every translation is a commentary, and they are only as sound as the translators. Since some translations contradict themselves and are clearly corrupt, the commentary is not very useful for doctrine. The original manuscripts are where you need to focus your attention.

This argument here is SO lame it is almost laughable. The original Hebrew literally says the morrow, the second new moon (or again new moon or double new moon), but the KJV translators who did not understand the Hebrew calendar, wrote second day of the month. The word chodesh can be translated as month only IF a “month” is implied. The translators didn’t get the implication that the days in question were new moon days, not just a regular day of the month, which they clearly did not understand as a third category of day EVEN though the verses they translated in Ezekiel and elsewhere say as much; their misunderstanding of one passage interfering with the accurate translation of another. Happens all the time. You’ve done all through your rebuttal.

Since the original Hebrew indicates two days of new moon, that interpretation stands. It doesn’t matter if 1,000 translators come and say that it means something else, it means a second day of new moon, a double new moon as the context was new moon, not month. The Septuagint you offered is an English translation, not the Greek. In English it says the same thing as the KJV, meaning that the translators of the Greek text had the SAME misunderstanding of the passage as did the translators of the Hebrew original. The lying pen of the blind scribes (**Jeremiah 8:8**) are leading the blind. The second day of chodesh does NOT mean month unless that is the context of the passage. Why is this so difficult for you to understand?

Clearly the Hebrew/Greek scholar who translated the above verse in the 3rd century BCE, over 200 years prior to the Messiah’s birth, did not have the same understanding of this verse that is taught by lunar sabbatarians. Please bear in mind that the same translator, in I Samuel 20:5, makes reference to the “new moon,” i.e., the *neomenia*. Once the day of the New Moon is past, however, the Greek text simply refers to it as the second “day of the month” (*menos*) in verse 27. Clearly, by the time of the *Septuagint*’s translation, Jewish understanding of this account did *not* include even a trace that this “second day” was an “extended Sabbath day.”

This raises the age old battle: which is more accurate, the Septuagint or the Masoretic text? I am certain there are errors in both. So, which is correct here? I do not have a Septuagint to examine to find out if my hunch is correct, but I will lay it out for those of you who DO want to get to the bottom of this issue and have access to the required reference material.

You can tell where the Masoretic text has been bugged with by searching here a little, there a little, line upon line; precept upon precept. No counterfeiter is talented enough to bury all the evidence. If in the Septuagint **Ezekiel 46:1** says that the gates to the temple are open on new moon and Sabbath, but shut on all six work days...If **Genesis 1:14** in the Septuagint says that the two luminaries would be for signs, seasons (appointments), days and years, and **Psalms 104:19** says that the moon would regulate the seasons (appointments)...If **Leviticus 23:1-3** in the Septuagint says that the Sabbath is the first feast (appointment)...And if **Genesis 7 and 8** in the Septuagint reveals that the 150 days the flood waters covered the earth actually consisted of five 30 day months, then guess what? The scribe blew the translation of **I Samuel 20**. There ARE two days of new moon for EVERY 30 day month. Period.

27. Conclusion

If you have actually read through all of this very tedious study, we congratulate you for your perseverance, as we believe so much of what we have covered only proves what most folks already knew in the first place: Yahweh gave His Sabbath day to the Israelites, and although it has been misused, abused, profaned and even ignored, it has not been misplaced or forgotten. **[Please read Lamentations 2:6. The Acheson's do err, not knowing Scripture.]** We have covered some of the elementary clues validating the truth of this assessment, such as the missing record of the alleged “change” from *Lunar Sabbaths* to the modern method of reckoning the Sabbath day, as well as the fact that for the Jews to have forgotten which day is the Sabbath day, they would have had to have all awakened one day and simultaneously forgotten which day it was. **[When YHWH causes you to forget, you will have forgotten indeed. It is impossible to record what/when/how YHWH caused them to forget.]** We have probed not only the history of the word “Sabbath,” but we have examined the history of Sabbath observance itself, noting that an unbroken chain of testimony exists from the days prior to the birth of Yeshua the Messiah up through the days of the historian Tacitus, Eusebius and beyond, proving that at some point following the resurrection of the Messiah, certain ones decided that believers were supposed to begin meeting on the *first day of the week* (Sunday) as opposed to the seventh day (Saturday) as practiced by the nation of Jews. **[I have no idea what Bro. Acheson is talking about. The Acheson's cannot even count backward by 7 from today and come up with a Satyrday Sabbath at the crucifixion. Satyrday wasn't even the 7th day of the week until 321 A.D.]** Missing is any record of the Jews before, during or after the days of Yeshua the Messiah, observing any day other than the Sabbath on the day we know as Saturday.

Then why haven't the Acheson's provided evidence of a satyrday Sabbath in the New Testament?

We have outlined Scriptural evidence, including the fact that Moses would not have erected the Tabernacle on the day of the new moon if it had fallen on a Sabbath day, as such a task was very labor-intensive, as can be observed from the text of Exodus chapter 40. **[No New moon has ever fallen on the weekly Sabbath. The new moon is a third category of day clearly distinguished in Ezekiel 46:1, et al.]** We have examined the story of the manna, of how Yahweh gave the Israelites the bread of *two days* on the sixth day of the week. That manna was for their use on that sixth day *and* for them to prepare in advance of the Sabbath. Since *Lunar Sabbaths* require “extended Sabbaths” at the end of each lunar cycle, **[No we don't. There is no such thing as an extended Sabbath.]** we should expect to find instructions pertaining to how they were supposed to also prepare for such “extended Sabbath days” in the Torah. Instead, the silence is telling evidence that no such instructions were given because no such “extended Sabbaths” ever existed.

Well, we agree on that point. There are no extended Sabbaths.

Even the New Testament provides conclusive evidence that the Jews of the Messiah's day worshipped on the day we know as Saturday. **[Then why didn't you provide the text or the reference?]** On the “last great day” of the Feast of Tabernacles, which always falls on the 22nd of the month, Yeshua stood and cried, “If any man thirst, let him come unto Me, and drink!” (John 7:37). The next day (Tishri 23) was the Sabbath day on which He healed a blind man. Since that particular Sabbath day could only have fallen on the 23rd day of the month, and since lunar sabbatarians teach that the Sabbath can only fall on the 1st, 8th, 15th, 22nd and 29th days of the month, their theology is decidedly shown to be false.

The weekly Sabbaths are on the, 8th, 15th, 22nd and 29th days of the month, the first day is new moon, not a weekly Sabbath.

The above paragraph is shows the blindness of the Acheson's. They insist that Tabernacles is an 8 day feast when **Leviticus 23** says it is a 7 day feast THREE times. They ignore three witnesses that are there to attest to the truth of the matter. **Deuteronomy 19:15**. The day Jesus healed the blind man was the 22nd day of the month, (it was the 8th day) and the weekly Sabbath.

The above is merely a sampling of the compelling evidence that utterly refutes the *Lunar Sabbaths* teaching.

Compelling? You ignore some texts, are ignorant of others, you deny what some texts clearly say and THEN you present your conclusions as if they are fact without a text to support them. The only thing compelling about this is your abject failure to address the Creation Calendar with an intelligent argument.

As I mentioned at the beginning of this study, *Lunar Sabbaths* are certainly “something different.” They have appealed to many people, and we believe many others who do not fully investigate this teaching may also choose to embrace their observance, primarily because there is a certain amount of logic employed that will cause many to reject the true weekly cycle as instituted by Yahweh Himself at Creation - unless it is carefully examined and weighed against the measuring stick of Scripture, **[and when to you plan to do this?]** combined with the evidence of history. Like the dessert mentioned at the beginning of this study, however, we believe *Lunar Sabbaths* will one day be a faded memory, a testimony to a passing fad that didn't attract enough people. **[There are people being added to my mailing list every week. We are just the tip of the iceberg. If this is of men, it will come to nothing, if it is of Yah, you will not stop it. Since you have thrown your hat into the ring in opposition to it, that means you are not willing to wait to see if it comes to nothing, you wish to hurry it along. Since this is of Yah, you are fighting against Him. And based on this ill-informed effort against the Creation Calendar, you would have served yourself and Yah better by remaining silent.]** More important than attracting people, however, is whether or not this teaching has the blessing of Yahweh. As I believe we have shown, *Lunar Sabbaths* do not have Yahweh's blessing.

We have been blessed, and so have thousands of others. We are blessed for obedience and the attempt at obedience is counted as righteousness if we get a few points wrong along the way as we are coming out of Babylon. The Father winks at our ignorance because we are trying. I am not certain what YHWH does for willful ignorance.

It is by now obvious that we are at great odds with those who promote *Lunar Sabbaths*. **[...and the Mighty One of Israel who ordained it. You just hammered that into stone and it is recorded in heaven. May YHWH be merciful to you.]** However, we want to stress that we are not really at odds with them personally. Instead, we are at odds with their *teaching*. **[This makes me feel better, but you are still at odds with YHWH Himself.]** As mentioned early on in this study, we have met some very sincere and respectful individuals who observe *Lunar Sabbaths*. We have no desire to demean either their intelligence or their character in any way. We believe it is possible to disagree sharply with others while simultaneously recognizing them as friends and fellow students of Yahweh's Word. **[I guess we have never met. I have no problem Crying Aloud, Sparing Not. I hold nothing against you or your wife. True love cannot tolerate false doctrine. If my words sounded harsh, the shrapnel wounds will just have to heal naturally. I was not aiming at you though. Perhaps you should put some distance between yourself and my intended target, your false Sabbath doctrine.]**

We can both be wrong, but we can't both be right. You didn't prove satyrdays was the Sabbath in any of your chapters, which I thought was your goal. Mission NOT accomplished.] We are encouraged by the love these people have for Yahweh and for their fellow man. Until that day when Yahweh reveals His truths to all mankind, may each of us strive to pursue scholarly inquiry with the respectful sharing of ideas.

Perhaps you see it that way, and even though you said some nice things, your rebuttal was not very respectful. If you want to present a respectful rebuttal, get your facts straight first. Much of this was bearing false witness against Lunar Sabbath observers.

28. End Notes

1. Also referred to as "Floating Sabbaths."
2. From "The New Moon and the Weekly Sabbath – *Side-By-Side!*", by John D. Keyser, Hope of Israel Ministries (Church of Yehovah), <http://www.hope-of-israel.org/sideside.htm>, p. 9.
3. Ibid.
4. Ibid, p. 31.
5. Source: Booklet entitled *Proof That Weekly Sabbath Days Are Determined by the Moon* by Arnold Bowen, p. 45.
6. From "The Burning Question: Sabbath – When is it?" by Ernie L. Hoch, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, 01/18/2002, p. 10.
7. Ibid.
8. In fact, as revealed by S. Bacchiocchi in *From Sabbath to Sunday*, p. 247, the designation "Saturday" (*dies saturni*) originally denoted the **first** day of the week, not the seventh.
9. From "The Burning Question: Sabbath – When is it?" by Ernie L. Hoch, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, 01/18/2002, p. 13.
10. Source: Article "The Word 'Sabbath' is a Universal Term Found in Ancient and Modern Languages to Designate Saturday" by George A. Main, <http://www.christiancommunitychurch.us/dovenet/satlang.htm>. Although this information was obtained from an internet source, it can be verified through other linguistic sources.
11. Ibid, pp. 4-5.
12. From "The Burning Question: Sabbath – When is it?" by Ernie L. Hoch, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, 01/18/2002, p. 13.
13. Source: "When was Yahshua's resurrection?" by Ernie Hoch, found at the following URL: <http://www.lunarsabbath.com/3rdday.htm>.
14. Source: *Holy Bible From the Ancient Eastern Text*, translated by George M. Lamsa, Harper, San Francisco.
15. Source: Booklet *The Sign of Jonah*, by Matthew Janzen, Copyright 2002, p. 24.
16. From p. 27 of a letter that Jim sent me in 1987. I prefer to keep his last name anonymous.
17. Ibid, pp. 28-29.
18. Cf. John 11:9.
19. Source: Booklet *The Sign of Jonah*, by Matthew Janzen, Copyright 2002, pp. 15-16.
20. Definition taken from *The Reader's Digest Great Encyclopedic Dictionary*, The Reader's Digest Corporation, Inc., Pleasantville, New York, 1977.
21. Source: Booklet *The Truth About Matthew 12:40*, by George Dellinger, M.S., Sabbath Research Center, Westfield, Indiana, 1982, p. 20.

22. When we initially authored this study, we had only encountered one lunar sabbatarian who so much as mentioned Philo; however, since that time, we have corresponded with two lunar sabbatarians who both believe Philo actually taught in favor of the *Lunar Sabbath* doctrine. We answer their claims elsewhere in this study.
23. Source: *The Works of Philo*, translated by C. D. Yonge, Hendrickson Publishers, Peabody, MA, Foreword (by David M. Scholer), p. xii.
24. From *The Sabbath*, by Dayan Dr. I. Grunfeld, fourth edition, Feldheim Publishers, Spring Valley, NY, 1988, p. 22.
25. Cf., *The Works of Philo*, translated by C. D. Yonge, Hendrickson Publishers, Peabody, MA, “The Special Laws, II,” XXVI, p. 581. Philo devotes an entire column to the “festival of the new moon” here, yet not once does he mention a connection to the observance of the Sabbath, nor does he mention that the day of the new moon is to be observed as a day of abstention from work.
26. Ibid, from “The Decalogue,” XX, p. 526. See also “The Special Laws, II,” XV, p. 574.
27. Ibid, from “On the Creation,” XLIII, sect. 128, p. 18.
28. Identifying the 29th day of the “moonth” as the fourth (lunar) Sabbath is an obvious error on the part of the author, as in the previous paragraph of his article he had already explained that “Day one of a brand new lunar cycle is the New Moon Sabbath day.” If day one is the first Lunar Sabbath day, this makes day eight the *second* Lunar Sabbath day, day fifteen the *third* Lunar Sabbath day, day 22 the *fourth* Lunar Sabbath day and day 29 the ***fifth Lunar Sabbath day***, as opposed to the fourth one mentioned by author Ernie L. Hoch.
29. Source: “The Burning Question: Sabbath – When is it?” by Ernie L. Hoch, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, 01/18/2002, p. 13.
30. Source: Elijah’s Forums web site, thread entitled “Sighting the moon vs. conjunction,” posted 01/31/03 by Yacov Seedeater (<http://www.elijah.com/forum2/Forum10/HTML/000334-3.html>).
31. Ibid.
32. Source: Booklet entitled *Proof That Weekly Sabbath Days Are Determined by the Moon*, by Arnold Bowen, p. 50.
33. Source: *Antiquities of the Jews*, written by Flavious Josephus, Book III, chapter X, section 6. *Works of Flavius Josephus*, Vol. II, translated by William Whiston, Baker Book House, Grand Rapids, MI, 1992, p. 218.
34. Source: *The Works of Philo*, translated by C. D. Yonge, Hendrickson Publishers, Peabody, MA, “The Special Laws, II”, XXX (176), pp. 584-585.
35. Source: *Book of Jubilees* 6:15-16.
36. Ibid, verse one.
37. Ibid, chapter 44:1-3.
38. Source: Booklet entitled *Proof That Weekly Sabbath Days Are Determined by the Moon*, by Arnold Bowen, pp. 27-28.
39. It appears the author of the commentary cited here (Arnold Bowen) is making reference to Josephus’ *The Antiquities of the Jews*, Book XIV, chapter iv, section 3. However, nowhere in that account is the 23rd day of the month mentioned, except in a footnote by the translator, in which he alludes to the possibility that Josephus’ reference to “the day of the fast” coincided with the twenty-third of Sivan: “That is on the twenty-third of Sivan, the annual fast for the defection and idolatry of Jeroboam, ‘who made Israel to sin.’” The translator then proceeds to admit that this could possibly be a reference to “some other fast [that] might fall into that month, before and in the days of Josephus.” This note is found on page 287 of *The Works of Flavius Josephus*, Vol. III, translated by William Whiston, Baker Book House, Grand Rapids, MI, 1992 edition.
40. Ibid, page 43.

41. Cf., *Sabbath: The Day of Delight* by Abraham E. Millgram, The Jewish Publication Society of America, Philadelphia, PA, 1947, p. 38: "It was a common belief among the ancient Romans that the Jews fasted on the Sabbath, because no smoke was seen from their houses on that day."
42. For additional references in Josephus pertaining to the Jews' only fighting defensively on the Sabbath day, see *Wars of the Jews*, Book II, Ch. 19, sect. 2, *Antiquities of the Jews*, Book XII, Ch. 6, sect. 2, Book XIII, Ch. 1, sect. 3, Book XIV, Ch. 4, sect. 2, and *The Life of Flavius Josephus*, Sect. 32.
43. *Ab* is the fifth month of the Hebrew calendar, answering to July/August of the Roman calendar.
44. Cf., *The Wars of the Jews*, Book II, Ch. 17, sect. 7.
45. *Marchesvan* is the eighth month of the Hebrew calendar.
46. Source: *Eusebius' Ecclesiastical History*, Translated by C. F. Cruse, Hendrickson Publishers, Peabody, MA, 2000, p. 14.
47. *Ibid*, p. 93.
48. Source: *Encyclopedia International*, Vol. 6, Grolier, Incorporated, New York, 1972, p. 11.
49. Source: Booklet entitled *Proof That Weekly Sabbath Days Are Determined by the Moon*, by Arnold Bowen, p. 6.
50. From *Adam Clarke's Commentary on the Whole Bible*, Beacon Hill Press, Kansas City, MO, 1985 edition, originally published in 1810, p. 920).
51. Merrill C. Tenney is (or was) a professor of Bible and Theology at Wheaton College.
52. From *The Expositor's Bible Commentary*, Vol. 9, Frank E. Gæbelein, General Editor, Zondervan Publishing House, Grand Rapids, MI, 1981, p. 86.
53. Source: "Have We Been Observing the Sabbath At the *Wrong Time* All These Years?" by John D. Keyser, Hope of Israel Ministries (Church of God), <http://www.hope-of-israel.org/sabfloat.htm>, p. 20.
54. Source: *Mercer Dictionary of the Bible*, Watson E. Mills, Gen. Editor, Mercer University Press, Macon, Georgia, 1997, p. 779.
55. Source: *New Bible Dictionary*, 2nd ed., J. D. Douglas, Organizing Editor, Tyndale House Publishers, Inc., Wheaton, IL, 1982, p.793.
56. With the exception of the seventh day of the Feast of Unleavened Bread, Pentecost and the Day of Atonement.
57. From an audio taped sermon delivered by Matthew Janzen on 06/08/03.
58. *Ibid*.
59. From *The Interlinear Bible*, Jay P. Green, Sr., General Editor and Translator, Hendrickson Publishers, Peabody, MA, 1986, p. 540.
60. Source: *The Works of Philo*, translated by C. D. Yonge, Hendrickson Publishers, Peabody, MA, Foreword (by David M. Scholer), "On the Life of Moses, I" p. 478.
61. Source: Audio taped sermon delivered by Matthew Janzen on 06/08/03.
62. *Ibid*.
63. From the article "From Sabbath to Saturday: The Story of the Jewish Rest Day," by John D. Keyser, Hope of Israel Ministries (Church of Yehovah), <http://www.hope-of-israel.org/sabtosat.htm>, page 19. Note: In this particular instance, Keyser was quoting another lunar sabbatarian, Jonathan Brown, from his book *Keeping Yahweh's Appointments* (p. 58).
64. Source: Booklet entitled "Proof That Weekly Sabbath Days Are Determined by the Moon" by Arnold Bowen, p. 20.
65. Cf., Matthew 12:5.
66. Source: E-mail received from Matthew Janzen on 06/10/03.
67. Cf., Leviticus 23:24-25 and Numbers 29:1.
68. Cf., Exodus 16:1.
69. Source: E-mail received from Matthew Janzen on 06/10/03.

70. Source: *The Universal Jewish Encyclopedia*, Vol. 5, Edited by Isaac Landman, The Universal Jewish Encyclopedia, Inc., New York, 1941, article “Holidays,” p. 410.
71. Source: *The Universal Jewish Encyclopedia*, Vol. 9, Edited by Isaac Landman, The Universal Jewish Encyclopedia, Inc., New York, 1943, article “Sabbath,” p. 295.
72. From *The Anchor Bible Dictionary*, Vol. 5, David Noel Freedman, Editor-In-Chief, Doubleday, New York, 1992, page 850.
73. The Akkadians were predecessors to the Babylonians in Mesopotamia.
74. Source: *Encyclopedia International*, Vol.16, Grolier, Incorporated, New York, 1972, article “Sabbath,” p. 70.
75. From “The Burning Question: Sabbath – When is it?” by Ernie L. Hoch, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, 01/18/2002, p. 10.
76. Source: Booklet entitled *Proof That Weekly Sabbath Days Are Determined by the Moon*, by Arnold Bowen, p. 9.
77. Ibid, p. 31.
78. Source: *The New Encyclopedia Britannica*, Vol. 15, 15th edition, Encyclopedia Britannica, Inc., Chicago, IL.
79. From a presentation delivered by Matthew Janzen on June 8, 2003. Janzen was kind enough to mail us a recording of the presentation.
80. Source: *The Seven-Day Circle* by Eviatar Zerubavel, originally published in 1985 by Free Press and Collier Macmillan, p. 6.
81. Ibid, p. 7.
82. Ibid, p. 9.
83. From the article “From Sabbath to Saturday: The Story of the Jewish Rest Day,” by John D. Keyser, Hope of Israel Ministries (Church of Yehovah), <http://www.hope-of-israel.org/sabtosat.htm>, pp. 20-21.
84. Source: Web article entitled “Dead Sea Scrolls Calendar,” translation and transcription by S. Talmon and I. Knohl, *The Qumran Library*. Article can be accessed at <http://users.erols.com/bcccsbs/dsscal.htm>.
85. Translation of the word “duqah” is apparently the subject of controversy. The translation displayed by Keyser renders “duqah” as “first crescent,” or as other scholars translate it, “new moon.” However, many other scholars are of the opinion that “duqah” can only refer to the full moon. For more information, we refer you to the web article entitled “Dead Sea Scrolls May Solve Mystery,” by John C. Lefgren and John P. Pratt, reprinted from *Meridian Magazine*, 12 Mar 2003 (<http://www.johnpratt.com/items/docs/lds/meridian/2003/qumran.html>).
86. From *The Expositor’s Bible Commentary*, Vol. 6, Frank E. Gæbelein, General Editor, Zondervan Publishing House, Grand Rapids, MI, 1986, p. 435.
87. From *Rest Days: A Study in Early Law and Morality* by Hutton Webster, PH.D., The Macmillan Company, New York, 1916, p. 269.
88. Ibid.
89. Acts 13:14, 42; Acts 17:2; Acts 18:4; Acts 25:8; Acts 26:19-20
90. That “Sabbath observance” is a reference to the weekly (Saturday) Sabbath is evident from Hutton Webster’s commentary on page 267: “Friday and Saturday continued to have the designation *paraskenh`* and *sa)bbaton* [*sabbaton*], respectively, but Sunday, which by Jewish custom was called ‘the first day’ after the Sabbath, eventually received the designation *h(kuriakh\ h(ue/ra* (*dies dominica*), the Lord’s Day.”
91. Excerpt from “From Sabbath to Saturday: The Story of the Jewish Rest Day” by John D. Keyser, <http://www.hope-of-israel.org/sabtosat.htm>, p. 28. Note: Keyser was quoting page 255 of Hutton Webster’s book.

92. From *Rest Days: A Study in Early Law and Morality* by Hutton Webster, PH.D., The Macmillan Company, New York, 1916, p. 253-254.
93. Ibid, p. 253.
94. We again refer the reader to the quote cited by John D. Keyser, as taken from p. 255 of Webster's book: "The establishment of a periodic week ending in a Sabbath observed every seventh day was doubtless responsible for the gradual obsolescence of the new-moon festival as a period of general abstinence, since with continuous weeks the new-moon day and the Sabbath Day would from time to time coincide."
95. From "The New Moon and the Weekly Sabbath – *Side-By-Side!*" by John D. Keyser, <http://www.hope-of-israel.org/sideside.htm>, p. 4.
96. From "The Burning Question: Sabbath – When is it?" by Ernie L. Hoch, 1/18/2002, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, p. 5.
97. From *Rest Days: A Study in Early Law and Morality* by Hutton Webster, PH.D., The Macmillan Company, New York, 1916, pp. 240-241.
98. From *Rest Days: A Study in Early Law and Morality* by Hutton Webster, PH.D., The Macmillan Company, New York, 1916, p. 226.
99. The phrase "Observe the month of Abib" can also be translated "Watch for the new moon of Abib." The Hebrew word *shamar* is certainly better translated "watch" in such places as I Samuel 19:11 and the word *chodesh* can also be translated "new moon."
100. Source: *The Works of Philo*, translated by C. D. Yonge, Hendrickson Publishers, Peabody, MA, Foreword (by David M. Scholer), "The Special Laws, II" p. 581. Philo writes, "For at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders."
101. From *Rest Days: A Study in Early Law and Morality* by Hutton Webster, PH.D., The Macmillan Company, New York, 1916, p. 243.
102. Ibid, pp. 244-45.
103. Excerpt from "From Sabbath to Saturday: The Story of the Jewish Rest Day" by John D. Keyser, <http://www.hope-of-israel.org/sabtosat.htm>, pp. 27-28.
104. Cf. "The Burning Question: Sabbath – When is it?" by Ernie L. Hoch, 1/18/2002, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, pp. 2, 10.
105. From a presentation delivered by Matthew Janzen on June 8, 2003. Janzen was kind enough to mail us a recording of the presentation.
106. From *The Interlinear Bible*, Jay P. Green, Sr., General Editor and Translator, Hendrickson Publishers, Peabody, MA, 1986, p. 258.
107. From *Commentary on the Old Testament*, by C. F. Keil and F. Delitzsch, Vol. 2, originally published by T. & T. Clark, Edinburgh, 1866-91, reprinted by Hendrickson Publishers, Peabody, MA, 2001, pp. 503-504.
108. Ibid, p. 507.

OK, 108 endnotes, 108 "second witnesses" that allegedly prove saturday is the Sabbath and none of them, either individually or collectively, undo **Genesis 1:14**, **Psalms 104:19** and **Leviticus 23:1-3** which prove the Sabbath is regulated by the moon. I'm not surprised. Having "facts" that support your Scriptural ideas should START with Scripture. The Achesons offered no Scriptural evidence that saturday is the Sabbath or that it is the seventh day in an unbroken cycle, because there isn't any..

Respectfully submitted (to Lunar Sabbatarians everywhere),

Troy Miller
www.CreationCalendar.com