

“PROVE ALL THINGS. HOLD FAST TO
THAT WHICH IS GOOD.” 1 THESSALONIANS 5:21

UNVEILING THE LUNAR SABBATHS



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A HISTORY OF FABLES?

We are in the closing hours of earth's history and the enemy of souls, the devil, knows he has but a short time. It should come as no surprise then that with the last bit of time that he has, he is seeking to not only waste the time of others, but to confuse the matter of time among God's remnant people. It should come as no surprise to us, seeing as it is the last time, and there are many individuals embracing ideas foreign to Bible religion, and becoming deceived.

Since the devil is "a liar and the father of it" (John 8:44) his most practiced and mastered art is in his works of deception. This enemy's threads of deception, laced bountifully with wonderful truths, make the deception all the more subtle to God's remnant children. The most sobering reality about deception? You do not you are deceived. If you knew you were deceived on any given matter, you would now cease from being deceived, and simply become dishonest.

The Bible tells us we are to "neither give heed to fables" (1 Tim. 1:4), of things which cannot be substantiated as fact. The Greek word for fables is defined in the Strong's Greek Dictionary as follows:

μῦθος

muthos

moo'-thos- a *tale*, that is, *fiction* (myth): - fable.

Therefore we are not to give heed to fiction or myth. A fiction is a work that is either imagined or invented, and Satan, at the end of the world, would have us give heed to fables, which would include false histories that are not rooted and grounded in historical facts, as well as weaving such fables into Bible truth to make the genuine and the spurious difficult to discern.

The Bible tells us to "Prove all things; hold fast that which is good." (1 Thes. 5:21) In this little book, we will analyze the Seventh-day Sabbath, along with the divinely-ordained calendar at the beginning of creation, while also examining several witnesses to the validity of the Biblical Seventh-day Sabbath.

THE NATURE OF ASSUMPTION

There are many assumptions that are read into the Bible, but when the Bible is closely examined, the assumptions that are read into the texts begin to vanish, as the weight of evidence begins to take hold of the heart. Every assumption read into the Bible texts in seeking to prove falsehood is necessarily a departure from truth, from reality, and thus it presents a false history.

For example, 2000 years ago, when Christ was crucified, a thief guilty of his crime was being justly punished and acknowledged his transgression and the judgment being laid upon him. Yet he also justified Christ's innocence and the injustice of His crucifixion. With little hope of more, He asks for the innocent Son of God to remember him when He comes to His Kingdom. Yet one of the most assumed texts which creates a false concept of doctrine, reality and a false history regarding the actions of God and Christ at the death of Christ is the text found in Luke 23:43: "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

This text has been the source of much confusion. It is assumed that Christ told the thief when he died, he would go straight to heaven, and the logical assumption to that follows that Christ went straight to God in heaven at His death. However, this assumption leaves many problems.

- 1) It assumes those who die go straight into a spiritualistic realm called "Paradise" or understood to be heaven.
- 2) It counts as nothing the sacrifice of Christ for sin, because He went into heaven.
- 3) It assumes a false history regarding Jesus and the thief on the cross.
- 4) The assumption leaves out common sense regarding the sacrifice of Christ and the penalty that death has to pay.
- 4) The assumption leaves out a number of Bible texts which would prove the misunderstanding assumed into the text of Luke to be in error.

Such Bible texts, include: "You will not leave My soul in hell..."

(Acts 2:27) This text proves Christ did not go straightaway to “Paradise” “to day” as some like to use the text to prove. It shows He died the penalty for sin, and hell (the grave) was His portion as He was “numbered with the transgressors”. (Isaiah 53:12)

Another text is Jesus own admission after He was resurrected from the dead, and hell’s jaws were broken by His rising. Upon His rising, His sacrifice must be approved before God the Father. It was yet several days later when Christ arose, and Mary met Him with eager excitement, yet He restrained her saying: “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” (John 20:17) It was not possible that He had ascended into heaven “to day”, because He was in the grave until the resurrection, and says He had not gone.

Such is the nature of assuming a doctrine in the Bible. It is evident based on just these texts, that what was originally being said in the original Greek, and was simply a misplaced comma by translators (which is not used in the Greek language), “I say unto you today, you shall be with Me in paradise.” The assurance was given the thief before he died that where Christ was, he would be also. Yet as to when this would be accomplished, the text is entirely silent.

THE NATURE OF ASSUMING ON SILENT POINTS

Another point that must be mentioned that creates an environment for doctrinal fables is assuming a belief, and citing the lack of an abundance of Scriptural support to aid in the battle against such a fable.

For example, there is seldom a mention in the New Testament of the Seventh-day Sabbath being required to be kept holy. While there are numerous texts stating to keep the commandments of God, and that the Ten Commandments in particular are to be upheld, it is assumed that the silence of the Sabbath in the New Testament must mean it’s lack of importance in a supposed-new dispensation with an assumed new law.

It is assumed that Christ's death took away the old law, and His resurrection brings in a new law, that is entirely different from the first. They claim that the Seventh-day Sabbath that God made holy in the beginning of creation is replaced with the first day, in honor of the resurrection, although there is no Scripture to support such an assumption.

Therefore, they assume the early Christian church kept Sunday as a holy day to God. They assume "the Lord's day" John is speaking of must be Sunday, and they assume that the few mentions of the first day of the week necessarily mean Sunday sacredness is sanctioned in the New Testament. However, silence on the Seventh-day Sabbath does not merit doing away with this point of God's law.

Where there is no controversy, there is no necessity of the mention of the matter. The Gentiles were taught to turn from sin and darkness to the power of the light in Christ. Sin is the transgression of God's law. The light in Christ is obedience to the commandments of God. The Gentiles were taught not to think they were saved by obedience to the law, because of their tendency to believe their works appeased the wrath of their God, yet for us, only Christ may satisfy God's justice. Yet they were also taught that while obedience to the law wasn't to save them, disobedience to the law was still sin, and obedience a fruit of Christ's salvation.

Why wasn't Seventh-day Sabbathkeeping a controversy in the New Testament? Because nearly all agreed that the Sabbath was holy, and never regarded another day in any prominent manner until two centuries later, save for the gnostic teachers and those seeking to bring in Greek philosophy into the church, which the early church steadfastly resisted. While it is true that small mentions of the development of apostasy were mentioned by the apostles, by-and-large there was no large scale manifestation. The temple worship was founded on worship on the Seventh-day Sabbath, and the early Christian church, growing out of the Jewish temple, employing the same form of worship, had not needed to contend for any other day. Many other issues are

addressed as points of concern to the Gentile converts, but never a large issue regarding the Sabbath or feasts. This assumption has largely plagued those who feel they need some strong form of evidence to subscribe to the Seventh-day instead of just regarding any day which is convenient, chiefly and traditionally being Sunday, but such assumptions lead to sin against God by violation of His commandments. Such is the nature of assuming a doctrine based upon the silence in part from the Scripture.

THE LUNAR SABBATH THEORY

One such theory which has it's own history and is being heeded and is taking many sincere children of God from the fold of truth is that of the lunar Sabbaths. The author, myself well knowing the dangers of the doctrine now, had almost embraced it personally in the past without "proving all things"; but if we do not "prove" these things, the designs of the devil may find it's way into our experience.

One source cites that "The Lunar Sabbath is one of the most provable doctrines found in scripture and one of the hardest to get people to take an honest look at. Lunar Sabbaths not only can be conclusively proven from Scripture, but Mathematically, Historically, Scientifically, and from Nature itself."

Such a statement seems conclusive, and if that is true, we ought to know it, but if it's not, how much more do we need to be true to the principle of "proving all things"? Now, at least on the surface, their arguments may seem conclusive, but we will briefly show Scripturally & mathematically, scientifically, in nature, and also historically how the Lunar Sabbath theory cannot be so. We will ensure that there is no room remaining to hold doubt as to whether such a doctrine should be held by God's remnant people, but first we need to know what the Lunar Sabbaths are. Moreover, since the Lunar Sabbaths are strong advocates of claiming a historical change took place in the weekly cycle, we will devote a large portion of this study to

examining the history of the Sabbath to the account of multiple ancient historical witnesses to see what manner of weekly cycle and Sabbath the people of God observed anciently.

AN OUTLINE: LET THE MATTER BE ESTABLISHED

- 1) We will give a brief understanding of what the lunar Sabbath teaching is and it's implications.
- 2) We will give some brief witnesses in both Scripture and science to show why isn't firm.
- 3) And the main point we want to address is the history of the Sabbath. This examination of history will primary consist of the historical accuracy of the ancient observance of the Sabbaths to see if the Lunar Sabbath history is the truth that it claims to be.

Now before we dissect the Lunar Sabbath theory to see if it is true in heart, it is important that we follow the principle of Scripture in doing this:

Deuteronomy 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

This study will establish that the Lunar Sabbath theory cannot possibly be Scriptural after following the above principle, and magnifying it several times, wherever necessary.

There are many reasons that we may cite as to why this theory is foreign to Bible doctrine, but in particular with the focus of this study, we will examine a few points, established by three primary witnesses:

- 1) Scripture
- 2) Science
- 3) History

And for each of these witnesses, we will use "two or three witnesses" to establish each one and build upon that rule.

Before getting into these witnesses though, we need to have a brief but clear understanding of the Sabbath, the change in the Sabbath which occurred in history, and what the Lunar Sabbath is, and what it's supporters are advocating.

UNDERSTANDING THE WEEK: THE SEVENTH DAY SABBATH

The Sabbath has its origin from creation. In the Ten Commandments, the Great Lawgiver calls us to remember it:

Exodus 20:8-11 **“Remember the sabbath day**, to keep it holy. (9) Six days shalt thou labour, and do all thy work: (10) **But the seventh day is the sabbath of the LORD thy God...** (11) For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

Now, notice what we are to remember? It says we are to remember the seventh day. And why the seventh day? Because it is “the Sabbath of the LORD thy God...”. It's the Creator's Sabbath because He created the heavens and the earth in six days, and Himself rested on the seventh day. Let's take a look His rest:

Genesis 2:1-3 “Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

So the seventh day Sabbath is a memorial of the Creator's work that He had finished. He declared it “holy”, setting it apart for a holy purpose. Thus the seventh day of the creation week is recorded in the Scripture, and the history of the seven day week finds its very own origin in the first two chapters of the Bible.

A CALL TO REMEMBER: A PROTECTION FROM APOSTASY

The call to remember is not merely an arbitrary call. It is a commanding word that links our minds back to when the Creator created all things and rested. It is a call that links us to the very first week, and the crowning day of the week, so-crowned by the Creator, and crowned especially with the Creator's own presence. That call to remember was to ensure that none would forget God, His commandments, or His ways: if "kept holy", it would protect God's children from falling away.

Most celebrate that seventh day Sabbath from Friday evening to Saturday evening as the ending period of the seven day week. It is important to note that the Sabbath is not actually Friday, nor is it Saturday, both names coming from the planetary week, and have been given names from the "seven stars" which are planets (one including the moon and the sun), but in Ancient Roman culture, these were themselves worshipped as gods, much like sun worship. Friday evening to Saturday evening is really just a simple way to express the general time frame understood by most who understand the Gregorian calendar's name for the weekdays, in which the Sabbath begins according to the weekly cycle of the Creator, according to most who claim to honor the commandment given from God.

APOSTASY CAME IN

Despite the call to remember that seventh day of that first week, the Sabbath of the Lord, some of Noah's descendants lost sight of the Creator and began to worship the sun. Many adherents of sun worship also worshipped on the first day of the week, on which God commanded the light to shine out of the darkness: a day which God never sanctified, and which came to be regarded as the day of the sun. Only more recently, over the last 1000 years, coming to be known as Sunday. These sun worshipping pagan nations of the world were the descendants of Noah: the first apostasy came in from disregarding the Creator God.

More recently, similar to the apostasy of Noah's descendants, another apostasy came into the early Christian church, which was

not another apostasy, but merely an adoption of some of the pagan doctrines of that first apostasy. The seventh day Sabbath ceased to be remembered. Sunday was honored in its place, and the assemblies which God had sanctified in addition to the Sabbath, namely the feast days and new moons, were done away with through the falling away of the early Christian church.

Some have put forth the claim that the Sabbath has been changed either by Pope or even Christ Himself, but there is no Scriptural authority for it. To say that Christ changed it would be problematic, because His first apostles have no such changes recorded among them, or their own converts, who adhered to the seventh day Sabbath, as well as the new moon and festival assemblies. As for claiming that the Popes had the authority to change it, the Catholics do claim this, and boast about Protestants having no Scriptural authority for it abiding by it, seeing as they have, until recently, rejected the authority of the Pope. In *A Doctrinal Catechism* (1846) by Stephen Keenen, we read:

“Ques. --Have you any other way of proving that the church has power to institute festivals of precept [command holidays]?”

“Ans. --Had she not such power, she could not have done that in which all modern religionists agree with her.--She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”--*Stephen Keenan, A Doctrinal Catechism, 1846 edition, p. 176*

“Ques. --What do we conclude from all this?”

“Ans. --That Protestants have no Scripture for the measure of their day of rest,--that they abolish the observance of Saturday without warrant of Scripture,--that they substitute Sunday in its place without Scriptural authority,--consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would . . . keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude [from the Protestant belief of our teachings], that the Scripture, which does not teach these things clearly, does not contain all

necessary truths, and, consequently, cannot be the only rule of faith.”--*Stephan Keenan, A Doctrinal Catechism, pp. 334-335*

That is the origin of Sunday. The author of Hebrews saw the apostasy coming in, and how people were forsaking both the festivals, Sabbaths, and new moons, and told the Hebrews not to forsake their sacred assemblies as some were doing:

Hebrews 10:24-25 And let us consider one another to provoke unto love and to good works: (25) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

This led to an apostasy foretold in both vision by Daniel of the Papal power, who “thought to change times and laws” (Daniel 7:25), and which Paul warned about:

Acts 20:29-31 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (30) Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (31) Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

But there is a new teaching that says it was more than the Sabbath day that was changed, but **says the seven day weekly cycle in which the Sabbath was found and observed by the Hebrews**, was also changed. They claim that **the weekly cycle is dictated by the monthly cycle given at creation**.

Let us look at God’s monthly cycle quickly.

THE NEW MOON/MONTHLY CYCLE

From Adam & Eve, to Noah and his family, to the Hebrews, to the early Christians, all observed their new months based on the cycle and phases of the moon. In fact, many ancient pagan religions that branched away from the faith of Noah and his family had retained this practice throughout their existence, observing

it with more or less variations. In the beginning, God made a calendar in the heavens when He created the sun and the moon:

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

According to this calendar in the heavens, every **appearance** of a new moon would be a new month. This is the monthly cycle as God ordained it at creation. It would be correct to call a every month a “moonth”. In fact, in the Hebrew language, the word month and moon are the very same word. Every new moon cycle was a new month. Anciently, the new moon would begin at the first appearance of the visible crescent in the heavens. This was passed down from our first parents, and eventually inherited by the Jewish people. Many Jewish people, and even some Christians, still use this calendar in the heavens to this day to determine a new month.

However, the calendar that the world runs on, called the Gregorian calendar, is clearly different. It disregards the new moon entirely in it’s calculation. It does not take the Creator’s calendar in the heavens as the one that determines the month, and is a clear disregard to heavenly authority. The Gregorian calendar runs on a rather obscure cycle that looks like this:

April 2013						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	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				

Now when looking for the new moon on this calendar, where do see it? It wouldn't be the dark moon, because that is no moon at all; so the new "moon" cannot yet begin. It only begins when the new moon can be seen with the naked eye, at its new revolution in the sky: God has truly set a wonderful keeper of days in heavenly places. Now, with the example given, the very earliest we might find the new month on the Creator's calendar would be on the 11th or perhaps the 12th.

As you can clearly see, the Gregorian calendar is certainly not the Creator's calendar in the heavens, neither is their month the month on the Creator's calendar in the heavens.

A NEW CONCEPT: LUNAR WEEKS/SABBATHS

As stated earlier, the new teaching consists of those who say that the weekly cycle is dictated by the monthly lunar cycle. The teaching is not small in its implications, because if the seven day weekly cycle is changed, the Sabbath itself, being the seventh day of the week, changes with it. Now that we understand the lunar cycle on the Creator's calendar is the basis for the month, let's look at how these "Lunar Sabbatharians" claim that the weekly cycle operates on the monthly cycle.

The Lunar Sabbatharians are aware of the apostasy of the early Christian church, and that the seventh day Sabbath was forgotten, and the new moon also. However, Lunar Sabbatharian's claim that this apostasy included a departure from the weekly cycle, and that the weekly cycle was inseparably connected with the moon. It sounds good, right? But let's examine the teaching a little more closely.

In teaching that the weekly cycle is dictated by the monthly cycle, Lunar Sabbatharians teach that the weekly cycles STARTS the DAY AFTER the new moon every month. They correctly teach that the new moon day is the FIRST DAY of the month, but, in connecting the weekly cycle, they also teach that the weekly cycle BEGINS on the SECOND DAY OF THE MONTH and continues for four weeks.

The beginning of the month looks like this:

New Moon/ Day 1/ Day 2/ Day 3/ Day 4/ Day 5/ Day 6/ Sabbath								
Day of month	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th -Week1
		9 th	10 th	11 th	12 th	13 th	14 th	15 th -Week2
		16 th	17 th	18 th	19 th	20 th	21 st	22 nd -Week3
		23 rd	24 th	25 th	26 th	27 th	28 th	29 th -Week4
								30 th

The general consensus regarding the seventh day Sabbath is that it is EVERY SEVENTH DAY successively linked back to the very first week in creation, in an unbroken cycle. However, from the above illustration, the Lunar Sabbatarian teaches that, based upon the moon, every 8th day of the month is a Sabbath, and continues for four weeks; that would make the Sabbath fall on every 15th, 22nd, and 29th of the moon also. Then the cycle is broken with a one or two day period, consisting of, in 30-day months, a “translation day” and the beginning of a new moon cycle.

When the cycle is broken for one or two days, what does that mean? It means that on 30-day months, the Sabbath of the 29th, until the 8th day would be nine days apart. While the Scripture calls it the seventh-day Sabbath, the new moon “day”, and translation “day”, are not included, or else it would become the ninth-day Sabbath.

Then the four week cycle repeats. Since it is not a continuous seven day cycle, after the four week seven-day cycle, this disconnect every month causes the day of the Sabbath to float to a new day on the Gregorian calendar, which holds to a continual seven day cycle. That means that some months the Sabbath would fall on Tuesdays for four weeks, another Wednesday, another Saturday, another Sunday, etc.

NEW MOON WEEKLY DISCONNECT?

We have seen that according to the Lunar Sabbath theory, the

new moon will always be disconnected from the weekly cycle. What Scripture is there to explain this? The ONLY text in all of Scripture that they use to prove that the new moon has NO ASSOCIATION with the weekly cycle is the following:

Ezekiel 46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

The argument goes like this: The gates are closed the six working days, but the gate is open on the new moon day, thus we have to conclude that those six working days cannot possibly fall on the new moon day or else those six working days would not have their gates shut. Correct? Not exactly. This is another one of those assumptions that those espoused to the doctrine of the Lunar Sabbath read into the Scripture.

The new moon as observed by the Jews and Christians today does not break the weekly cycle to observe the new moon, nor has it ever. The Lunar Sabbatarians cite this text to say the new moon can't fall somewhere in the weekly cycle since these gates run on the Creator's calendar. For every Scripture, context is key, and to say that this text has anything at all to do with the new moon not being associated with the weekday is reading into the text something that is not there stated. First, we would have to assume that the gates must definitely be shut six consecutive days and that they cannot be opened. Second, we need to assume that the new moon day cannot fall somewhere in the work week to cause the day to become a time that is set apart, which is what is symbolized by the gates that look toward the east being opened.

What does the context say about these particular gates if you continue in the same chapter? It speaks about the gates of the east also being opened during the times of voluntary peace offerings (v. 12).

Ezekiel 46:12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one

shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

Also, the north gate and south gate were open for the solemn feasts also. Now if the gate can be opened on those times of voluntary offerings, it means that the gates do not have to be dogmatically shut on the six working days as the Lunar Sabbatarian claims. They can be open during those days for sanctified reasons, and the new moon which God sanctified in His Word would most certainly be a sanctified reason for opening the gate on one of those days, because it is symbolic of the future worship at the throne of God to partake of the tree of life (See Isaiah 66:22-23, Rev. 22:1-2). For their theory of four weekly cycles to be maintained with this Scripture, at very least, there would need to be a 28 day month beginning on the new moon day, if not a continuous unbroken chain of weeks, but mathematically, that would not work with the moon cycle which is 29.5 days long every month.

It is because of this, that we can conclude this theory of a disconnected new moon from the weekly cycle to be also a mere assumption.

THE CREATION CONUNDRUM

We are given the first week when we behold the creation account. In six days, God made everything that He had made, and rested on the seventh, thus sanctifying it. However, the sun and moon were created on the fourth day. The timekeeping elements of God's calendar were assigned to the earth on the fourth day of the week (Gen. 1:14). That the week was independant of the calendendric creation is evident. The newly created moon, given "for days" of the month, was created within the first week, but the first week was not subject to the new moon to begin it's count on a new moon day.

Sabbath, the seventh day, is a memorial of creation according to

Exodus 20:11, and that first Sabbath of creation declares no attachment necessary to the moon to count to the seventh- day. So the subsequent Sabbaths that followed, each as memorials of this first week, independent of requiring the new moon to begin it's count, followed the same pattern of not needing a moon to arrive at the seventh-day of the week.

In fact, according to assumptions by the Lunar Sabbatarians, before the first day of creation there would have to be a new moon to begin the month, and also the weekly cycle. We may assume that God created the moon in the phase of the fourth day, because there were presently four days of creation upon the earth to be accounted for to record the time of the month accurately according to the earth's created age, but it is only that: an assumption.

Yet, to go further than this, and to assume the moon was in it's fifth day phase at it's creation, entering into the time before God ever declared "Let there be light" and began His work of creating the earth is an assumption that is well-nigh akin to gnosticism (secret knowledge essential for salvation.)

What the record does declare is that we have a moon given for months, and we have the first week, detached from the moon, thus declaring the Sabbath's seventh day not requiring a moon for it's appointed time.

APPOINTING THE MOON FOR SEASONS

We are told in Scripture that "He appointed the moon for seasons (appointed times in Hebrew): the sun knoweth his going down." (Psalm 104:19) We are also told, "Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts." (Lev. 23:2) The word for feasts there is appointed times/seasons. The next verse of Leviticus proceeds to speak on the seventh-day Sabbath. This is the whole basis of the Lunar Sabbath theory.

Yet in the previous section, we exemplified how the moon and the weekly cycle are, in fact, disconnected. In this section, we will first examine the “appointed times” as it relates to Sabbaths, and as it relates to feasts FROM THE SCRIPTURE. Then we we examine what Scripture says regarding “appointed times”; and if we can soundly conclude that they are, or they are not, all governed by the moon.

From the Scripture:

On the appointed time of the Sabbath of the seventh-day, it is written:

“Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.” (Lev. 23:3)

All that is mentioned in the text regarding this appointed time holds no connection whatsoever to the days of the month. It is intentionally silent for the divine purpose of showing the weekly cycle as separate from the monthly cycle, just as the creation of the moon is found in the fourth day of the week, and evidence is not supplied for a new moon to begin the first week.

The next verse speaks against of the appointed times, as though reiterating it to be proclaimed at it’s “season” or appointed time.

“These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.” (Lev 23:4)

There is much more Biblical basis for the following appointed times being connected with the monthly, and not the weekly cycle. Three examples may be found here:

“In the fourteenth day of the first month (literally the Hebrew word for “moon”) at even is the LORD’S passover. And on the fifteenth day of the same month (moon) is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.” (Lev. 23:5-6)

“Speak unto the children of Israel, saying, In the seventh month (moon), in the first day of the month (moon), shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.” (Lev. 23:24)

“Also on the tenth day of this seventh month (moon) there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.” (Lev 23:27)

In the above examples, we see where the Psalmist David received his inspiration to make melody with the words “He appointed the moon for seasons (appointed times).”

Can this conclusion be strengthened by more Scripture speaking on appointed times?

We might necessarily assume that all appointed times are connected to the monthly cycle of the moon, but it is not the case according to Scripture.

The reasoning goes like this:

- 1) The moon is for “appointed times”
- 2) The regular Sabbath is called an “appointed time” in scripture.
- 3) Therefore, the moon must be used determine the regular Sabbath.

It sounds logical but with the evidence supplied, and the use of the word “appointed time” in the Hebrew language, we find that conclusion lacking a strong Scriptural backbone.

First, let’s examine what the Scripture declares regarding “appointed times” from the original Hebrew, and if they are all given over to the moon to govern, because if we can supply on a handful of evidences that the word for “appointed time” can be found outside of the monthly cycle, it may be still yet better understood why no mention for the month is furnished in the mention of the seventh-day Sabbath.

Example 1:

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

Here the translation of the Hebrew word for appointed time is alternatively translated “appointed sign”, which was the sign used independantly of the moon, and was not attached to time whatsoever. The word for appointed time in the Hebrew is “Moed”, and the moed does not require the moon or even time for it’s appointing.

Example 2:

“Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their appointed time. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;” (Numbers 28:2-4)

Here the sacrifices “day by day” as “a continual” sacrifice was speaking of the evening and morning sacrifice which the children of Israel had to offer “in their appointed time”. This “moed” was not, and could not be, attached to the moon. It was actually determined by the sunrise and sunset. Yet these daily sacrifices were one of the key appointed times of the Israelites, alongside the Sabbaths (weekly), new moons (monthly), and set feasts (annual) worship times.

Example 3: The plague against the cattle

“And the LORD appointed a set time (appointed time), saying, To morrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.” (Exo. 9:5-6)

The plague against the beasts of the Egyptians was to be at “a set time”, or “moed”, but again, it was not attached to the moon, nor to a feast. It was rather a set time when God would visit the Egyptians with His judgments, but this was not the Passover, because the Passover came several days from this appointed time.

Example 4: Prophetic time

“And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.” (Dan. 8:19)

While it's true that no time can move without the celestial bodies that govern the days, it is true that this “time appointed” was a prophetic period which also could not be attached to the observance of the moon.

APPOINTED TIMES AND SABBATHS?

When we examined Leviticus 23, which is the basis of the Lunar Sabbatarians claim that the Sabbath is an appointed time, “a moed”, to be governed by the moon, we see that not all appointed times were governed by the moon. We do see very specific mention of the moon for the feasts however, and when we analyze the Scripture carefully, we actually find the feasts, apart from the Sabbath, being called God's appointed times, yet the Sabbaths and new moons are separated.

“And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts (moed-appointed time), by number, according to the order commanded unto them, continually before the LORD:” (1 Chron. 23:31)

“Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts (moed- appointed times), three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.” (2 Chron. 8:13)

The above texts show the Sabbath being used separately from the

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“appointed times”, and it actually lists the appointed times, all of which cannot possibly be calculated without the moon, and which there is reference to the moon to calculate them in Leviticus 23. (More examples can be found, for example, 2 Chron. 31:3, Lam. 2:6)

It becomes increasingly clear that not all appointed times are governed by the monthly cycle, and to read that into the Scripture actually assumes something that is not truly there.

THE SURROUNDING CONTEXT

Since the text “He appointed the moon for seasons (moed-appointed times)” is so fundamental to the Lunar Sabbath theory, we don’t think it’s appropriate to go over this text without allowing more weight to settle on the matter than what was just provided. We want to look at the context of these passages to see if we can’t gather more information, and cast more light showing the assumptions read into the text.

The Scripture reads:

“The high hills are a shelter for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down.” (Psalm 104:18-19)

Now, if we assume here that all appointed times here are governed by the moon, it would be equally as fair to say the high hills are a shelter for all goats. Of course, when we read it this way, we see more of the poetic illustration, demonstrating truth that is not to be taken to an extreme that Scripture doesn’t relate with absolute clarity.

In the Psalm, there is more written. “the sun knoweth his going down. Thou makest darkness, and it is night:... The sun ariseth... Man goeth forth unto his work and to his labour until the evening.” We are told the work of the sun is to rule the day; when evening comes, he cannot work. The man is given six days in which to work, and these days are told by the sun, and not the moon; thus the Sabbath, answers to the sun as the greater light,

and the three set feasts, answer to the moon as the lesser light, yet both have been ordained by God to have their observance in their appointed time.

THE BEGINNING OF THE NEW DAY

Thus the question may be asked, when does a new day begin? This problem many Lunar Sabbatarians seek to answer. They make the day only twelve hours, and cut the length of the Sabbath rest.

This is done because there are two interpretations of a “day”.

1) A day consists of the period of time where it is light. “And God called the light Day, and the darkness he called Night” (Gen. 1:5)

2) In the creation account, we are told that a day consists of the entire period containing both night and day. For example, when you say “the first day of the month”, it is the entirety of 1/30th of a day. If you say “the first day of the week”, it is the entirety of the 1/7th of a day, unless the context shows it to be otherwise.

Gen. 1:5 “And the evening and the morning were the first day.”

Gen. 1:8 “And the evening and the morning were the second day.”

Gen. 1:13 “And the evening and the morning were the third day.”

Gen. 1:19 “And the evening and the morning were the fourth day.”

Gen. 1:23 “And the evening and the morning were the fifth day.”

Gen. 1:31 “And the evening and the morning were the sixth day.”

In the above account of creation, we see that a “day”, particularly in reference to the creation week, and thus, a day assigned in the week itself, includes “the evening”, as well as the morning. In the first understanding of what a day is, it only contains the morning, and all the daylight hours, until the setting of the sun. In this second, the day contains all hours of the night and the day.

Evening defined, according to the original Hebrew dictionary definition, is as follows:

‘ereb

eh'-reb

dusk: - + day, even (-ing, tide), night. From H6150, which says "to grow dusky at sundown: - be darkened."

The evening is literally the going down of the sun. The time when the covering of the darkness of night enters upon the face of the sky. Scriptural support for the definition of evening is important, seeing as it is part of the days of the week as defined in Genesis.

"But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." (Deu. 16:6)

In the above, we are told that "even" ('ereb-evening) is "at the going down of the sun."

"But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again." (Deu. 23:11)

The next text says the same regarding ceremonial uncleanness; "when evening cometh on..." there is a washing to take place, that after this cleansing, "when the sun is down", he may be permitted entrance into the camp. Evening here is defined as the period just before the sun is gone from the face of the sky.

"And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day." (Joshua 10:26-27)

In the book of the law, there was a command regarding those who were cursed. They were to be hung on a tree as a sign of the curse, foreshadowing the cross of Christ, where He would become

a curse, and take upon Himself the transgressor's penalty. Joshua hung them upon the tree "until the evening", which was when "Joshua commanded, and they took them down off the trees" "at the time of the going down of the sun." Joshua took them off at the evening, because it was the transition period of the closing of one day and the bringing in of another as the evening brought it's night, and it was not lawful to keep them hanging upon the tree:

"And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance." (Deu. 21:22-23)

Joshua commanded the bodies hanging on the tree to be removed "that day" so that they would not hang upon the tree "all night" of the following day.

THE EVENING AND MORNING SACRIFICES

When we consider the evening and morning being the days of the week, we may better understand why the priests were ordered to sacrifice on these times. The evening and the morning was a day, and it brought the mind back to the way God created everything in the beginning. The restoration to occur would be accomplished through a renewing of God's creation, which was only possible by the death of Christ, shadowed forth in the evening and morning sacrifices.

"In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel." (Exo. 27:21)

Every week was to reveal the "evening and morning" creative work found in redemption. It was an unbroken chain from the first creation week. Every week was to be an opportunity for faith in the gospel of the Lamb of God, and to have that gospel be kept

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fresh in the mind, thus the Spirit of God could form and recreate the soul into the image from whence he had fallen.

Lastly, when we examine the time of a day and how long it is to last, especially pertaining to the mention of Sabbath, we read this regarding the Day of atonement:

“It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.” (Lev. 23:32)

Thus the Day of atonement, and every other day of the week was “from even unto even”, or from the going down of the sun to the going down of the sun. These texts, alongside the creation account, show plainly that the days of the week in particular, irrespective of the daylight period (also translated as days in the English language), begin in the evening.

THE TRANSLATION DAY DILEMMA

Moving on from the issue of the moon, the first day of the month, and when a Scriptural day of the week begins, we will look at a special occurrence of a 30 day month. Some months have 29 days, which fit the four week structure, and suit the argument of a Lunar Sabbath much better, despite the inconsistencies of the first day of the month being disconnected from the weekly cycle. Other months, however, run 30 days long. That would mean that after the fourth week had finished, there would still be another day in the month on certain months.

So what does the Scripture say about this 30th day? It says NOTHING. The Scripture is entirely silent regarding the 30th day of the moon. Does that mean it doesn't exist? It does exist, and for those who hold to a weekly cycle that doesn't depend on the moon, the 30th day does not pose any troubles. However, it poses much larger problems for Lunar Sabbatarians.

So then to the Lunar Sabbatarian, what is this 30th day? It is an empty day, devoid of any connection at all to a week, because it can't harmonize with the four week cycle. The Lunar Sabbatarians

call this day the “translation day”.

Now, we run into more trouble when we look into a translation day from the Scripture; there is not so much as a whisper in the Scripture of a translation day, let alone instruction regarding a 30th day. Even the word “Translation day” cannot be found in the Bible, along with other doctrines which should make us careful to study more closely: “Trinity”, “Rapture”, “Eucharist”, “Purgatory”, these words cannot be found in the Bible, nor can the doctrines for which they stand, although it’s advocates try and claim there is sufficient evidence for their doctrinal conclusion to be assumed as true. Should “Translation day”, a word never used in the bible be anything that we are less weary of? Even if the principle was clearly taught in Scripture, it would do better in having support than being wholly silent. Of which, on important matters, the Scripture is never-so-silent.

To the ears, and on the surface, the theory of the Lunar Sabbaths may sound good if you can somehow harmonize their unscriptural conclusions on the New moons, the weekly disconnect, and perhaps maintain a 29 day month, but then the theory requires you to go further, and adopt the translation day also.

IN THE BEGINNING: THE PERFECT DESIGN

Scripture testifies that months are 30 days in length. In fact, before 800BC, around the time when God set the sun back ten degrees in the days of Hezekiah, all nations that used the moon to reckon the month had a 360 day, 12 moon month, calendar. What does that mean? It necessarily means that there was 30 day moon cycles every single month before that time.

Now if Scripture can prove that 30 day months were the original part of the Creator’s calendar, this would then REQUIRE that the blank “translation day” be part of the original design. That would mean that every month, from the 29th Sabbath until the next Sabbath on the 8th would be 9 consecutive days without Sabbath rest every single month. So then, does Scripture prove that 30 day

months were in the beginning? Let's take a look.

Notice what month it was when God brought the flood upon the earth, and when it subsided.

Genesis 7:11 In the six hundredth year of Noah's life, **in the second month, the seventeenth day of the month**, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Genesis 8:3-4 And the waters returned from off the earth continually: and after the end of **the hundred and fifty days** the waters were abated. (4) And the ark rested **in the seventh month, on the seventeenth day of the month**, upon the mountains of Ararat.

What does that mean? It means the waters of the flood came on the second month, in the seventeenth day. It went for five perfect 30 day months, until the seventh month, on the seventeenth day: which Scripture tells us is 150 days! In the beginning, the moon cycle was always 30 days, and 12 month periods. In fact, in the restoration of all things, there will be 30 day months again, and 12 months, as proved by the tree of life which we will gather at every new moon (see Isaiah 66:22-23):

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” (Rev. 22:1-2)

That would require that Lunar Sabbatarians would always have a translation day before this change. Had the months proven to be 29 days when God created the cycle of the moon for months, then no defense for the translation day would need to be sought after, but seeing that every month was to be 30 days, no Scripture at all for the translation day leaves a hole which nothing can fill except for man's speculations. Is it a working day? Is it a day or rest? Are the gates open or are they closed? Why did Ezekiel 46 not

mention this day, since it mentioned the new moon?

The result of this? The teaching of the translation day is unsupportable and comes up empty.

FEAST DAY & SEVENTH DAY SABBATHS

The Sabbath receives little explicit mention in the new testament, especially to keep it holy, but the result of this has been assuming the obligation of it being kept has somehow lessened, even to the point of reading into the Scriptures a sacredness for the first day of the week that does exist. Likewise, there was no controversy regarding the weekly cycle throughout the entire authorship of the Bible writers.

Lunar Sabbatarians mention that since there is no mention of a Sabbath on any days except the 8th, the 15th, the 22nd, and the 28th, this is conclusive proof of their calendar. Such a declaration however, is largely bias, and dishonestly skewing the Biblical data in their favor.

According to the Lunar Sabbath theory, the 15th day of the month will always be a weekly Sabbath. That means that the first day of the Feast of Unleavened Bread, which falls on the 15th day of the month, would always have to be a weekly Sabbath.

It is commonly understood that a special festival Sabbath is had on the first and last days of the feast, but is the first festival Sabbath and the weekly Sabbath one and the same? It's evident from the timing of the feast that not all festival Sabbaths can be the seventh day Sabbath. The Feast of Trumpets is a Sabbath that falls on the 1st. The Day of Atonement Sabbath falls on the 10th. The last day of Unleavened Bread is the 21st. These Sabbaths are not weekly seventh-day Sabbaths. Is the first day of Unleavened Bread, the 15th, the seventh-day Sabbath? Or is it a regular festival Sabbath?

The answer is that according to Scripture, the first day of Unleavened Bread can't be a Seventh-day Sabbath that is referred to in the command to observe it.

On the seventh-day Sabbath, no manner of labor, save the holy work of the priesthood, was to be done. On the regular Sabbaths, the sixth day was given to prepare food for the seventh day:

Exodus 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

The baking and the seething could only be done by fire. God constituted this baking and seething, as “kindling a fire”, which God associates with “work”.

Exodus 35:2-3 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. (3) **Ye shall kindle no fire throughout your habitations upon the sabbath day.**

However, on the feast day Sabbaths, there is a clear distinction from the weekly Sabbath command:

Exodus 12:16 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.**

The feast Sabbath makes a plain distinction that the work of preparing food may be done. In Leviticus 23, it speaks of what manner of work that the feast Sabbath is to be refrained from:

Leviticus 23:6-7 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. (7) In the first day ye shall have an holy convocation: **ye shall do no servile work therein.**

No servile work is to be done on these days, but the work which involves “that which every man must eat” was permissible, but on the weekly Sabbath, it was never permissible. We can even conclude then that the weekly Sabbath and the 15th day of the feast of Unleavened Bread do not always fall on the same period of time.

Based upon the assumption that the 15th is a Sabbath, one of the most cited sources for the Lunar Sabbaths, stated: “The manna never fell on the seventh-day Sabbath. After entering Canaan, Israel kept Passover. The manna ceased on the 16th of Abib, the day after the Sabbath: Exodus 16; Joshua 5:10-12. This places the Sabbath for this month on 8th, 15th, 22nd, and 29th.”

Now, I want us to examine the verses in Joshua that supposedly speak of this cessation on the 15th being a Lunar Sabbath:

“And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched (corn) in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.” (Joshua 5:10-12)

Let’s look more closely to see if the 15th here is a Sabbath, or if it is an assumption.

14th- “The children of Israel...kept the Passover.”

15th- “They did eat of the old corn...on the morrow after the Passover.”

16th- “the manna ceased on the morrow after they had eaten of the old corn...”

The argument is that they ate the old corn of the land, and the manna ceased after the Sabbath. The original Hebrew does not say this however. It actually says something entirely different. What does the Hebrew text reveal to us? It says: “And the manna Sabbath (shâbath in Hebrew) on the morrow after they had eaten of the old corn of the land.”

There is also evidence that they prepared food on what is claimed by them to be the Sabbath day. The Scripture says “And they did eat of the old corn on the morrow after the passover, unleavened cakes, and parched (corn).” However, the word for “corn” is not at all in the original Hebrew, but is supplied by the translators. The translation says they ate after the Passover unleavened cakes, and they parched or roasted, meaning that they cooked food. Thus supplying further evidence that the day here spoken of was not the Sabbath.

The text actually shows us that it was the 16th that was the Sabbath when analyzed both linguistically and contextually. To further show this, the 15th could not have been the Sabbath, because then we would be required to believe that the 14th rains a double portion of manna, and on the 15th, it “Sabbaths” or ceases- the manna ceases to fall on the Sabbath, therefore, the cessation wouldn’t have been said to be the 16th, but rather the 15th.

Another Scriptural account of a Sabbath not being on the times outlined in the Lunar Sabbath theory is found in John 7-9. The pen of John, inspired by the divine mind, traced the timing perfectly, so none need be in error regarding the matter.

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

It was the last great day of the feast of Tabernacles, according to verse 2. The last day of the feast of Tabernacles is on the 22nd.

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD... on the eighth day shall be an holy convocation unto you.” (Lev. 23:34)

The eighth day would bring us to the 22nd of the seventh month: the day that Lunar Sabbatharians say is a seventh-day Sabbath. However, John continues.

John 7:40-44: The people responded over Christ's invitation on the last day, hailing Him as the Christ or a prophet at the feast.

John 7:45-52: The indignation of the priests and Pharisees are aroused.

John 7:53: Every man went to his own house.

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

Originally, the Bible was not broken up by its authors into chapters, but for reference, the Scriptures have been broken up into chapters and verses over the last 600 years. The breaking up of these chapters was supplied by human wisdom, as the translators best saw where they could break one portion to another.

Thus we see the people leaving the feast on that last great day to their houses, and Jesus to the Mount of Olives. After He resorts to the Mount of Olives from the Feast, we're told:

"And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them."
(John 8:2)

Here Jesus went to the temple, and He taught them, which Luke 4:31 tells us He did on Sabbath days. Yet in all of John 8, we are told nothing of the Sabbath. Was this a Sabbath day? If it can be proved that this was indeed a Sabbath day, the morning after the last day of the Feast on the 22nd, then we would have a Sabbath on the 23rd of the seventh month. Let's follow the line of events.

John 8:2: Jesus taught in the temple the morning after the last day of the Feast of Tabernacles.

John 8:3-11: The Scribes and Pharisees catch a woman in adultery, and confront Jesus to test Him. He saves the woman and reveals the guilt of the religious class condemning her.

John 8:12-58: The entire set of verses is a confrontation between the Pharisees and Christ.

Then we are told in the last verse:

"Then took they up stones to cast at him: but Jesus hid himself,

and went out of the temple, going through the midst of them, and so passed by.” (John 8:59)

We are told that Christ left the temple. Then the next chapter continues at the same place:

“And as Jesus passed by, he saw a man which was blind from his birth.” (John 9:1)

Here was the same day of the 23rd, when Jesus was teaching in the temple, right after His dialogue with the Pharisees. We are told He sees a blind man this day.

John 9:2-3: The disciples inquire why this man was blind- if his parents had sinned. Christ declared He would heal the man of his blindness.

John 9:6-7: The blind man received his sight.

John 9:8-13: The people see the blind man now having sight, and take him to the Pharisees for inquisition.

Then we are told what day this was, of the 23rd.

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

As Jesus custom was, He taught on the Sabbath in the temple. And after the Feast, it was no different. On the 23rd, the Scripture confirms there was indeed a Sabbath. Yet there are more Scriptures we want to address to bring the matter out more fully, and then show from historical quotes that the Jews and the temple in Christ’s time, did in fact keep a continual, unbroken, seven-day cycle.

THE SEVENTH-YEAR SABBATHS

The Creator, in His infinite wisdom, gave statutes to His people that they would prosper in every area of life. He gave fruit and the trees for man and for beast, which grew out of the earth; thus was it made for man. Man also came from the earth, “And the LORD God formed man of the dust of the ground, and breathed into his

nostrils the breath of life; and man became a living soul.” (Gen. 2:7)

It was after He formed man from the earth, that He gave man the Sabbath, which He gave for man’s restoration and communion (we will write more regarding this in the next section). God gave His commandments, and His statutes were the principles of those ten commandments, employed in a specific manner, which cast various points of light, like facets of a diamond, to magnify the glory of the whole object.

When we read the commandment of Sabbath rest, it declares: “Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work...” (Exo. 20:9-10)

This was for man who came forth from the earth. One in every seven days is to be occupied in rest. Likewise, the earth from whence man came reveals the same thing.

“Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.” (Lev. 25:2-4)

Notice that the language employed is nearly identical to the commandment given to man.

7th Day- “Six days shall you labour, and do all your work...”

7th Year- “Six years shall you sow your field and...prune your vineyard, and gather in your fruit...”

7th Day- “But the seventh day is the sabbath of the LORD your God.”

7th Year- “But in the seventh year shall be a sabbath...for the LORD.”

7th Day- “In it you shall not do any work...”=

7th Year- “You shall neither sow your field, nor prune your

vineyard.”

Here is employed a day for a year principle that God often employed, not only in prophecy, but when man forebore to enter into Canaan after 40 days of inspecting the land, rejecting the command of God to go in, they were left to wander the wilderness land for 40 years: “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” (Num. 14:34)

There is no instruction that the seventh-year Sabbath holds to any connection with the moon, or that the seven-year cycle is to be broken by any manner of year. In fact, we are told of the very opposite: “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.” (Lev. 25:8) Here is revealed a continual set of Sabbaths in an unbroken cycle of sevens.

When this commandment was broken, and the people of God did not keep the commandment of God, but continued in their sins, God would let the land rest as a sign of their rebellion, and allow them to be carried into another land.

“And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.” (Lev. 26:33-35)

God did this very thing, and allowed the Israelites to be taken captive for 70 years in Babylon for not letting the land rest for 490 years. Moreover, at the end of the world, God will let the land lie desolate for 1000 years, and she will have her Sabbaths which she has not had under the trodden foot of sinful man for 6000 years when Christ executes the judgments according to the laws contained in the statute book: the Bible.

Seeing this in holy vision while beholding the desolation of

Jerusalem brought by Babylon, Jeremiah foresaw what would be of the earth under it's rebellion, and declared: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." (Jer. 4:23)

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." (2 Chron. 36:20-21)

There is thus sufficient evidence to show that no breaking occurs in the seventh year Sabbath cycles for the earth to rest. Man, which came from the earth, rests unbreakingly every seventh day.

His unbroken rest every seventh day, over the course of seven years, would equal a whole year of rest, which is equal to the amount of rest required by the land from which man came. There is no difference in the required amount of time for rest for the earth, or the one made from the earth. Thus this statute contain a key to the explaining the unbroken continuity of the weekly cycle on a much larger scale.

THE WEEK IN CHRONOBIOLOGY

The second witness we want to look at is science. God is the Creator of the heavens and the earth, and all true science can be perfectly harmonized with His Word and His creative power. Just as the tree and it's fruit from the earth was made for man, we are also told, the Sabbath was made for man (Mark 2:27). We are going to briefly look at a particular field in science, called Chronobiology, and show how God has created our bodies and creation in harmony with a continuous seven day weekly cycle that includes the Sabbath.

Franz Halberg, a scientist and founder of modern chronobiology, first began his experiments in the 1940s and headed the Chronobiology Laboratories at the University of Minnesota. In his own words, he shares a rather detailed description of his field

and then we will look at a few statements showing how the body works in harmony with the weekly cycle.

“Chronobiology is the eminently interdisciplinary science of interactions in time among metabolic, hormonal, and neuronal networks. It involves anatomy, biochemistry, microbiology, physiology, and pharmacology, at the molecular, intracellular, intercellular, and still higher levels of organization. The compounds coordinating a time structure -- proteins, steroids, and amino-acid derivatives -- provide for the scheduling of interactions among membrane, cytoplasmic, and nuclear events in a network involving rhythmic enzyme reactions and other intracellular mechanisms. The integrated temporal features of the processes of induction, repression, transcription, and translation of gene expression remain to be mapped . . .”

Speaking more specifically of the discoveries now being scientifically uncovered in chronobiology concern the biorhythms found in humans, and how they mightily testify of our Creator, and how He has placed within our very created bodies harmony with the weekly cycle. In fact, new finds in chronobiology has found a relation between the body and the timing of the Sabbath. A controversial, but well-founded non-Christian natural remedy book states the following: “Each week a lunar cycle occurs starting at sundown every Friday ending at Sunday every Saturday. This time period is absolutely the most ideal time for the body to recharge and rejuvenate.” The time of sundown every Friday to sundown every Saturday is perfectly in unison with the rest commonly understood to be the seventh day Sabbath. The Lunar Sabbaths however cannot account for that, but let’s look at other sources to see if these biological clocks can be more substantiated.

The discoveries of these biological rhythms show that key biological functions in humans such as heartbeat, variations in blood pressure, and response to infection exhibit a seven-day weekly rhythm; and plants, insects, and animals follow seven-day bio-rhythmic cycles. Explaining more on this, Perry and Dawson, in *The Secrets Our Body Clock Reveal*, write:

“Weekly rhythms- known in chronobiology as circaseptan rhythms- are one of the most puzzling and fascinating findings in chronobiology. Daily and seasonal cycles have an obvious link to the sun, and monthly cycles appear to be connected to the moon. But what is there in nature that would have caused weekly rhythms to evolve? At first glance, it might seem that weekly rhythms developed in response to the seven-day week imposed by human culture thousands of years ago. However, this theory doesn’t hold once you realize that plants, insects, and animals other than humans also have weekly cycles... Biology, therefore, not culture, is probably at the source of our seven-day week. It certainly is a rhythm deeply ingrained within us.... Scientists now theorize that our social week may actually be a Zetgeber (time-giver) helping to reset our weekly biological rhythms- just as our daily social routines help reset our daily rhythms. That may explain why some of us who are used to relaxing on Saturday and Sunday feel so disoriented when we work through the weeked. We have disrupted our rhythms.”

Another interesting statement regarding the biological clocks found naturally in creation says “These circaseptan, or about weekly, rhythms are one of the major surprises turned up by modern chronobiology. Fifteen years ago, few scientists would have expected that seven-day biological cycles would prove to be so widespread and so long established in the living world. They are of very ancient origin, appearing in primitive one-celled organisms, and are thought to be present even in bacteria, the simplest form of life now existing.” Jeremy Campbell, Winston Churchill’s Afternoon Nap, (New York: Simon and Schuster, 1986), p. 75

Of the conclusions of Franz Halberg, he writes: “Franz Halberg proposes that body rhythms of about seven days, far from being passively driven by the social cycle of the calendar week, are innate, autonomous, and perhaps the reason why the calendar week arose in the first place.”

On the interplay of rhythms to display just how God has perfectly designed us, Chronobiologist Erhard Haus states, “We have followed up a cohort of elderly people essentially until time of death. We did find in this process very characteristic circadian, CIRCASEPTAN, and circannual variations in mortality, especially from acute cardiac death, which showed a marked

circadian rhythm but also CIRCASEPTAN and circannual rhythms. The interesting aspect, especially in CIRCASEPTAN (approximately SEVEN-DAY) rhythms, is that this is in people who have NO RESPONSIBILITIES essentially, live in a home for the aged, and for whom weekends and weekdays are relatively VERY SIMILAR. So it's not the stress of Monday that hits these people, because they are not exposed to any stress like that" (p.208, The Light Book, by Jane Wegscheider Hyman).

Lastly, speaking on circaseptan rhythms, Erhard Haus says the following: "The endogenous nature of the about weekly (circaseptan) rhythms is shown by their occurrence in animals kept under laboratory conditions precluding circaseptan periodic input, their appearance as circaseptan reaction pattern after noxious stimuli, or introduction of an antigen, and in human subjects by the observation of their free running (rhythms that are not synchronized to environmental time cues) with a frequency different from the calendar week. It appears that our seven-day week, which is found in many ancient and modern civilizations including the three main monotheistic religions, may be an adaptation to an endogenous biologic rhythm rather than the rhythm being a societally impressed phenomenon." Erhard Haus, Chronobiology in the Endocrine System, Advanced Drug Delivery Reviews, 59 (2007) 985-1014

It is truly an amazing thought to consider that our bodies are wired by the Creator to even include both the weekly cycle and Sabbath rest time. Our bodies are scientifically proven to be made to keep the Sabbath to find a complete and perfect rest in our Creator, as well as to function best at a continuous seven-day cycle.

HISTORICAL REVELATIONS

Being faithful to the principle written in the law of Moses, we have just seen two witnesses, of both Scripture and science, to wonderfully testify of the same truth, but truly it is the third witness that will prove to be the strongest point of all, since Lunar Sabbatharians make strong claims to historical changes made anciently in the practice of the seventh day Sabbath because of the weekly cycle change.

For it, we are going to go further than this. We will take two witnesses historically.

- 1) The Ancient Jewish Histories (Religious)
- 2) The Ancient Pagan Histories (Secular)

For each of these, we will furnish two or three witnesses at least to let the matter be established historically, addressing the matter without leaving any room for doubts.

The claims have been put forth that these weekly cycle changes were made in history, but they can only sustain that theory from a few critical scholarly quotes from the last 150 years. Surely if these scholars knew history, they could trace their conclusions to ancient historical sources, right? That is where the difficulty lies, as we shall soon see. However, before we go into the ancient history that shows the truth regarding the Seventh day Sabbath and the weekly cycle, let's look at the earliest quote that was the source of the quotes that came after, which they use to prove their "history" of the week.

THE BABYLONIAN LUNAR SABBATH

Under the section of the Universal Jewish Encyclopedia volume 10 page 482, under the article "Week", it relates an unusual theory of how they believe the seven day weekly cycle began, we read:

"WEEK" (in Hebrew shavua). The idea of **the week, as a subdivision of the month, seems to have arisen in Babylonia**, where **each lunar month was divided into four parts**, corresponding to the four phases of the moon. The **first week of each month began with the new moon**, so that, as the lunar month was one or two days more than four periods of seven days, **these additional days were not reckoned at all**. Every seventh day (sabbatum) was regarded as an unlucky day. **This method of reckoning time spread westward through Syria and Palestine, and was adopted by the Israelites**, probably after they settled in Palestine. With the development of the importance of the Sabbath as a day of consecration and emphasis laid upon the significant number seven, **the week became more and more divorced from its lunar connection, so that by the time of the second**

Temple it was merely a period of seven days and no longer depended on the new moon. From Judaism the week passed over to Christianity, and through the influence of the later was generally adopted throughout the Roman empire;"

The above inserted information regarding the week is the earliest known historical quote citing that the week was originally part of the moon. This theory came from an Assyriologist (the study of Babylonian culture) named Friedrich Delitzsch, born in 1850 and lived to 1922, and was the son of a Lutheran theologian. Delitzsch was not a theologian however, and his theories did not originate from the Bible. In fact, his idea proposing that the seven day weekly cycle originated in Babylon were foreign to the Bible altogether, which teaches that the Sabbath began at creation.

Babylon did indeed have a seven day cycle, both connected to the moon and having a break at the end of the month in it as well. Yet the true faith which originated in Eden, where the Sabbath was instituted, had no place in this theory. However, since it seemingly came from a reputable Jewish source, it has since been adopted by many who believe that there must be some truth to the historical assumption that the seven day weekly cycle was original connected to the lunar cycle.

Delitzsch was correct about Babylon having such a week, but unfortunately, that was about all that he was correct on, and that is because he was not a student of the Bible, but diligently studied Babylonian culture. The Babylonian calendar was lunar, but its months began when the first crescent was sighted in the west. A passage in the Babylonian creation myth, in Marduk's instructions to the moon, echoes a concern for the lunarcycle:

"He bade the moon come forth; entrusted night (to him) assigned to him adornment of the night to measure time; and every month, unfailingly, he marked off by a crown. "When the new moon is rising over the land shine you with horns, six days to measure; the seventh day, as half (your) crown (appear). and (then) let periods of fifteen days be counterparts two halves each month. As, afterward, the sun gains on you on heaven's foundations, wane step by step, reverse your growth!"

The “crown” is the moon’s fully lit disk, and the horns refer, of course, to the waxing crescent. On the seventh day a “half crown” describes the half-lit first quarter moon, and the rest of the text narrates the way in which the moon should continue to measure out the months.

So the source of this is Babylonian however, and not at all Jewish, and to assert that in the Jewish Encyclopedia as a proposed accuracy of history is nothing less than a betrayal to Bible religion. Therefore to use this quote to read into the Bible something that is not, and has not been there would not be accurate. There are too many problems with the Delitzsch’ theory to address them all, but truly his statement is nothing less than a “historical” that comes from the very heart of Babylonian confusion.

To say that it is from Babylon, that the Israelites simply adopted the seven day weekly cycle at all is bad enough, then to assume it was attached to a lunar cycle without any historical facts to substantiate such claims. Then, even before the time Christ came they forsook that method of reckoning the Sabbath in favor of a continuous weekly cycle. However, Christ observed and recognized the Sabbath as the other Jews did in the period of the second Temple. If it can be shown by thorough historical backing that a continuous seven-day weekly cycle was observed, it would mean (with proper Scriptural support which we will soon show), it would declare that He observed THE WRONG SABBATH.

For this cause we must look more at the history of these things to see whether they be so. To sustain the Lunar Sabbath theory using this particular “scholar” is most certainly the wrong piece of “history” to use because it is entirely untrue, and holds itself as a form of higher criticism, disregarding what the Bible has to say entirely on the matter. We could look at their other claims to history and similar contradictions will appear, generally stemming from this same source; some appear better, and some appear worse, but instead, let’s not look to more of these statements, but let’s look back to the ancient Jewish nation

themselves, and see what history testifies they were observing. If it was a lunar Sabbath, surely there is ancient history to sustain it, but if otherwise, there should be sufficient evidence to sustain that position also.

AN INTRODUCTION TO HISTORY

Now, these are historical sources, and while we do not necessarily uphold the particular views surrounding these quotes as authoritative sources for doctrine, they will nevertheless suffice to sustain an accuracy of ancient history. It will be seen that these particular writings, being contemporary and meticulous in their recordings of the history of the time they are living in may speak volumes against the lunar Sabbatarian viewpoint.

We may know that Christ was in harmony with the 1st century Sabbathkeepers that worshipped in the temple from one Sabbath to another. The following passage shows this clearly:

Luke 13:10-16 And he was **teaching in one of the synagogues on the sabbath**. (11) And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. (12) And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. (13) And he laid his hands on her: and immediately she was made straight, and glorified God. (14) And the ruler of the synagogue answered with indignation, because that **Jesus had healed on the sabbath day**, and said unto the people, There **are six days in which men ought to work**: in them therefore come and be healed, and **not on the sabbath day**. (15) The Lord then answered him, and said, Thou hypocrite, doth not each one of you **on the sabbath** loose his ox or his ass from the stall, and lead him away to watering? (16) And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, **be loosed from this bond on the sabbath day**?

It is clear that it was the Sabbath day, and Christ acknowledged it as such. So now, let us look at what the Jewish people themselves

said regarding the early temple observances of the Sabbath and if it can at all line up with the Lunar Sabbath teaching.

THE ANCIENT JEWISH HISTORICAL SOURCES

First we will look at the Talmud, which was written around 200CE. It is often cited by Jews as a historical reference for beliefs held by the Jewish nation before the destruction of the temple in 70CE.

The Talmud speaks of two different schools of thought in the Jewish culture that generally opposed one another in their manner of observances, holding upwards to 300 differences of opinion recorded in the Talmud alone. One was called “Beth Hillel” (The most prevalent in the Jewish nation) and the other “Beth Shammai”. These “Bethels” or houses were prevalent from 50 BCE to 50 CE, which takes in the time of Christ’s ministry while upon the earth. Surely the Talmud may say something regarding the practices of the Sabbath.

TWO OPPOSING HOUSES AGREE

Now the first example of what we find in the Talmud speaks of what should happen if “a new moon falls on a Sabbath.” Already, this is in sharp contradiction to the lunar Sabbatarh theory, which teaches that any part of the weekly cycle and the new moon day cannot exist at the same period of time:

“R. Zera replied: The New Moon is different from a festival - Since its mention is included in the benediction on the sanctity of the day in the morning and evening prayers it is also included in that of the additional prayer. But do Beth Shammai uphold the view that the mention of the New Moon is to be included? Was it not in fact taught: **If a New Moon falls on a Sabbath, Beth Shammai** ruled: One recites in his additional prayer eight benedictions and **Beth Hillel** ruled: Seven? This is indeed a difficulty.” *Talmud* - Mas. Eirubin 40b

It’s interesting that both houses did not find a controversy of whether or not the new moon and Sabbath day can fall in the same

place, but rather, IF IT DOES, how it is to be observed.

THE SIXTEENTH DAY SABBATH

In the Mishnah, a fundamental part of the Talmud, it speaks of what happened to the Passover lambs if the day after Unleavened Bread (which was the day the remaining portion of the lamb was to be burnt outside the camp) fell on a Sabbath day:

“**Mishnah.** The bones, and the sinews, and the nothar of the paschal lamb are to be burnt on the sixteenth. **If the sixteenth falls on the Sabbath**, they are to be burnt on the seventeenth, because they do not override either the Sabbath or the festival.”
Talmud - Pesachim 83a

What is the issue here?

1) The Lunar Sabbatarians teach that it is impossible for the Sabbath to fall on any day other than the 8th, 15th, 22nd, and 28th. Thus Sabbath would always fall on the first day of the feast of Unleavened Bread. **Therefore the Sabbath falling on the sixteenth would have been IMPOSSIBLE according to the Lunar Sabbath theory.**

2) It was the priesthood of the temple responsible for taking care of the remains of the lamb. So the early temple and priesthood observed the principle historically recorded above.

The same principle issue of timing is found regarding the meal offerings recorded in the Talmud:

“**Mishnah.** A man may offer a meal-offering consisting of sixty tenths and bring them in one vessel if a man said, I take upon myself to offer sixty tenths, he may bring them in one vessel. But if he said, I take upon myself to offer sixty-one tenths, he must bring sixty in one vessel and the one in another vessel; for since the congregation bring **on the first day of the feast of tabernacles when it falls on a Sabbath** sixty-one tenths as a meal-offering, it is enough for an individual that his meal-offering be less by one tenth than that of the congregation.” *Talmud* - Menachoth 103b

With a Lunar Sabbath, there is never a time when the first day of the feast of Tabernacles falls on any day other than the Sabbath (15th day of the seventh month). So to say “when it falls on a Sabbath” would never need to be mentioned, for according to the Lunar Sabbatarians it ALWAYS FALLS ON A SABBATH.

The Talmud records so many historical points of interest, especially the arguments of various schools of thought in the Jewish nation, including many controversial points of contention. Yet never, not once, at all, is mentioned ANY CONTROVERSY regarding a difference of calculating the weekly cycle.

That is one witness of the Jewish nation historically. Let’s look at one or two more to establish the matter from the Jewish historical perspective.

2. THE DEAD SEA SCROLLS AND JOSEPHUS

The dead sea scrolls are considered some of the earliest dated and preserved extra-biblical scrolls ever discovered. Much of this includes the history of both the Jewish nation, various Biblical books from the prophets, as well as some eyewitness accounts of the Messiah. Some of the books found among the extra-biblical scrolls were the Calendrical Scroll. This was written by the **Essenes**.

The Essenes were a sect from the time of the era of the second temple Judaism that flourished from the 2nd century BCE to the 1st century CE, and some histories regard them as the priesthood which succeeded the line of Zadok. They were one of three major sects that existed at that time, along with the Pharisees and Sadducees.

Now what are the Calendrical scrolls that the Essenes wrote? They were the scheduled list of of priestly duties which the various houses would perform at the temple in their appointed season. An example of the Calendrical scroll’s importance can be found in the Bible:

Luke 1:8-9 And it came to pass, that **while he executed the priest's office before God in the order of his course**, (9) According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

If ever there were a document to prove something for or against a lunar Sabbath, it would certainly be the Calendrical scroll; for if it failed to mention the continual priestly duties for even a day, that would cause the temple functions to cease; likewise, in the scroll, it would be clear if a repeated lunar weekly cycle as claimed by the Lunar Sabbatarians is present. And far from being a modified Calendrical scroll, the “*mishmarot*” (*the priestly courses contained in the Calendrical scroll*) are believed to be as old as second century BCE. Now, what do these courses say regarding the Sabbath? It states many, many things, that are telling, but even one example will suffice:

“[. on the evening of the fourteenth day of the month] is the Feast of Unleavened Bread. On the fou[rth] day of the week is a holy assembly. **On the twenty-fifth of the month is] a Sabbath**. On the twenty-sixth of the month is the B[arley] Festival...” (4Q326)

Notice that it says on this particular course that on “**the twenty-fifth of the month is a Sabbath**”. But this is impossible according to the Lunar Sabbath's weekly cycle. Many Lunar Sabbatarians know this, and claim that the Essenes kept a different Sabbath, independent of the lunar Sabbath, but can any historical records substantiate this claim to prove whether that their claim itself is true history or not?

In fact, an ancient Jewish historian by the name of Josephus, who wrote regarding the history of the Jews extensively, both living in the time of and writing about the destruction of the second temple in Jerusalem in 70CE, also wrote extensively about the particular practices of the Essenes.

So did Josephus mention that the Essenes kept the

Sabbath on a day that was different than the rest of Judaism?

Wars of the Jews 2:147 ... Moreover, they are stricter than any other of the Jews in resting from their labors on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not move any vessel out of its place, nor go to stool thereon.

It is clear that the Essenes, who Josephus was here writing about, rested on the same seventh day as the rest of mainstream Judaism of that time. Much more than this, Josephus emphasized that on that very same time, they were much stricter than their Sabbath-keeping fellows. If there was indeed a difference, he would not have said “on the seventh day” to mix up terms. He might have said “they are stricter than any other of the Jews in resting from their labors on the day they suppose to be the seventh day”, but not even this is intimated by the historian.

How is it that the Essenes can keep a different Sabbath than Lunar Sabbatarians, but yet there are no Lunar Sabbatarians to be found at all anywhere in ancient history? Josephus wrote a great deal on the history of the Jews, but never was such a point touched upon, or even whispered about. Is it becoming apparent that the Lunar Sabbath “history” is merely a fable that has been fabricated over the last two centuries?

Further than this, the dead sea scrolls are in agreement regarding when the Sabbath was observed at the Temple that Christ Himself attended, and that there was no historical record ever found that there was any dissension as to the weekly cycle, or a difference in calculating the seventh day Sabbath, not even amongst the various Jewish sects and their manifold differences of opinion. While not all of these preserved scrolls are good for doctrine, these ancient writings are truly historical gems preserved by God.

“EVERY SEVENTH DAY”

Another point of interest is how often the seventh day should come. In the Scriptures, there is a command from God that His people were to sound a trumpet throughout the land when the

Sabbath was to begin:

Numbers 10:2 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.

Josephus recounted how there was a tower where the trumpet was to be sounded by one of the priests at the beginning of “every seventh day”:

Wars of the Jews 4:582 and the last was erected above the top of the Pastophoria, where one of the priests stood of course, and gave a signal beforehand with a trumpet, at the beginning of **every seventh day**, in the evening twilight, as also at the evening when that day was finished, as giving notice to the people when they were to stop work, and when they were to go to work again.

Now, if he says that it is every seventh day, are we to think his words to mean that something else than what he is actually saying? Are we to believe that he is actually meaning every seventh day from the day after the new moon and ending at the translation day or next new moon? Or does it mean just what it says, “**EVERY seventh day**”? Doubtless, just as it reads. Every seventh day means a continuous weekly cycle, unbroken, and would be a perfect weekly link that brings us back to the very first week of creation. And if it meant every seventh day truly in count, and that seventh day is referred to as the Sabbath, what then becomes of this Scripture?

Acts 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

THE ANCIENT SECULAR HISTORICAL SOURCES

Having seen many testimonies of the Jewish history, it is abundantly clear what they mean to be the seventh day. However, so that we may know further the historical facts and establish a second witness. We will now go into the ancient secular history.

Moreover, just as we ended the Jewish historical sources with “every seventh day”, so we will begin the secular historical sources with “every seventh day” to make it plainly told that it means exactly what it says, seeing as the secularist oftentimes had little to no knowledge of the Jewish practices save that which was told to them, and based upon their particular observances of the nation.

Let’s look from the secularist perspective of the Jewish nation historically, that the matter may be established from this angle also.

EVERY SEVENTH DAY pt. II

Ptolemy was the General of Alexander the Great, who conquered Jerusalem in 332 BCE. Now, Agatharchides, a 2nd century BCE Greek historian wrote about how Ptolemy defeated Jerusalem. From a strictly secular perspective, the Greek historian writes about the Jews resting “on every seventh day”:

“There are a people called Jews, and dwell in a city the strongest of all other cities, which the inhabitants call Jerusalem, and are accustomed to rest on every seventh day; on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening.

²¹⁰ Now it came to pass, that when Ptolemy, the son of Lagus, came into this city with his army, that these men, in observing this mad custom of theirs, instead of guarding the city, suffered their country to submit itself to a bitter lord; and their law was openly proven to have commanded a foolish practice”

Now, if both Josephus, a Jewish historian, and Agatharchides, a Greek historian, both use the words “every seventh day”, it becomes an impossibly difficult task for the Lunar Sabbatarian to defend his history, since they cannot sustain what they are teaching from a secular historical perspective as being “every seventh day”. Wouldn’t the secularist historian say that they have a much more obscure pattern seeing as the Lunar Sabbath count isn’t EVERY seventh day, but has interruptions by both the new

moon and the “translation day”?

What a beautiful thing to consider though, that God rested on the seventh day, and every seventh day continuously is a memorial of our wonderful Creator, and His creative and sanctifying power! A perfect chain connecting us to the Creator resting in Eden with unfallen man in his glory; and a perfect unbroken chain heavenward, to our restored communion with our Creator at His throne when He makes all things new! How awesome!

Isaiah 66:22-23 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. (23) And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Now that we have looked at this point of “every seventh day” being the Sabbath from both a Jewish and secular perspective, let’s look at more from the secular perspectives regarding how the secular world regarded the Sabbath-keeping Jewish people.

ROMAN HISTORIES OF THE JEWISH NATION:

“THE DAY OF SATURN” CONTROVERSY

Before launching more fully into these particular secular historical accounts, we need to address a very common argument from Lunar Sabbatarians upon Sabbath-keepers who observe the seventh day Sabbath “every seventh day”, which would fall on Friday evening to Saturday evening on the Gregorian calendar. Their charge is that those who worship “every seventh day” on the Sabbath, are worshipping on the day of Saturn, an ancient pagan god associated with star worship. Of course, in making the charge that the Jews adopted the ancient Roman week, that argument naturally follows. The argument may sound startling, and even solid on the surface, but when examining the matter more closely, it can’t help but fall apart.

The truth is that “every seventh day” since creation, man kept the

Sabbath. From Adam to Noah, the truth faith was passed on to each generation. Then Noah passed on the true faith to his three sons: Shem, Japheth, and Ham. Some may realize that from Shem came Abraham, Isaac, and Israel, and his seed, from which Christ came. These kept the Sabbath throughout their generations, and God preserved the true faith on the earth.

Ham's descendants included Nimrod, Canaan, Gog, and Magog, and a number of other famous pagan kings; from him came the kingdoms of Canaan, Sodom, Gomorrah, Babylon, and all the great pagan nations of the earth. Ham had inherited the truth faith from his father Noah as well, who was a Sabbathkeeper. Yet all of these nations that came from Ham had evidently departed from that inheritance of the worship of the true God in one manner or another. Far from the Papacy being the first great apostasy, the descendants of Ham were that truly the first great apostasy on the earth after the flood; the Papacy, however, only capitalized on their apostasy. It may truly be said that **at the root of every ancient pagan religion, there is to be found an apostasy from the way of the true God.**

That almost all old pagan beliefs seemed to hold a traditional account of a flood is further evidence that they had a common lineage, and even certain common features of the true faith. Yet despite any resemblance some of these nations have whether more or less to the true faith, **they did not worship the same God.** The same principle follows for the worshippers of Saturn, whose day of worship harmoniously fell on the Sabbath day.

Simple because the Sabbath falls on the same period of time does not make the Lunar Sabbatarian arguments conclusion. There is NO HISTORICAL EVIDENCE that the Jews adopted the practices of the worshippers of Saturn at all, but on the contrary, it speaks all the more of something different and more definitely consistent with history. Either the worshippers of Saturn inherited that feature of their faith from Ham and never fully departed from it, even though they departed from the worship of the true God, or else they, themselves, adopted the Jewish practice (which THERE IS historical evidence for), which we will speak more on shortly.

Therefore the charge either way is not upon the people from which the Messiah arose that they departed from the faith or adopted a new practice, but rather upon the worshippers of Saturn. That reasoning is much more consistent with both history and Bible religion.

Regarding those who worshipped the god Saturn on the Saturn day, or the day called Saturday, is not evidence at all that God's people are worshipping anything less than the true God on the seventh day Sabbath, because it is true that man can worship on the same day an entirely different god. There are those who worship a Trinity on the Sabbath day, which itself originated at the Tower of Babel in Babylon. Likewise, the true God can be worshipped on the Sabbath day. Therefore we see further that any argument that worshipping "every seventh day" is observing worship to Saturn on the day of Saturn isn't a strong one.

More than this, that the seventh day Sabbath falls on the day which was called Saturday does not mean at all that the Jewish people, or even continual seventh day Sabbath keepers call the seventh day "Saturday", or taught that Saturday was the origin of the Sabbath. Far from this in fact! The truth is that the Jewish people never associated Sabbath with the word Saturday at all, but called every seventh day "Sabbath" and kept the line clear and distinct from any connection to false gods, especially in the ancient culture, which the Day of Saturn was known for Saturn worship. In the Jewish histories, you will not find that they themselves refer to themselves as worshipping on the Day of Saturn, but from a strictly secular perspective, it would appear this way to those who are more acquainted with the religion of Saturn and not the religion of the Jews. It is not surprising then that the statements we read about the Jews often cite the words "Day of Saturn" to describe the Jewish day of rest. This, far from showing they were in apostasy, simply shows that anciently their time of worship at the Temple in Jerusalem or abroad did indeed fall in that same period of time.

The reason this argument needs to be understood clearly is because we will be looking at quotes that are speaking from a

strictly secular perspective of the Jewish nation. Coming from those who knew nothing much at all of the God of Israel, but are, in a general sense, much more acquainted with the pagan practices of the surrounding nations. In fact you can NEVER find the word “Saturday” in all of Scripture in the English.

Now Lunar Sabbatarians are correct on this point: the Roman week was not based upon the cycle of the moon. But each day of the week was generally devoted to a different god and both the English and French names of the days find their source in both from Roman/Norse god worship:

Saturn for Saturday.

Sun for Sunday

The Lunar god, the Moon for Monday (In French called Lundi)

Tyr/Mars for Tuesday (which in French is called Mardi)

Wednesday was Wodan/Mercury (which in French is called Mercredi)

Thursday was Jupiter/Thor (which in French is called Jeudi)

Friday for Frigg/Venus (which in French is called Vendredi)

In fact, many languages do not call the seventh day of their week “Saturday”, but have a much closer affiliation to Sabbath as their root word. It seems that every day is connected to some god, but the Sabbath finds it’s root in the true God. In fact, while Saturday is never used in the English Bibles, the same word in many languages for the period of time called Saturday is found in the languages of other Bibles in reference to the “Sabbath” command, so when they read it, they know exactly what day is being referred to:

Arabic: *Sabet* -In the Arabic Bible, the word for Sabbath is the following: “تسبلا” (Sabet), this is also, when translated the exact same word which in English is called “Saturday”.

Armenian: *Shabat* – In the Armenian Bible, the word for Sabbath is the following: “շաբաթ օրը” (Shabat), this is also, when translated the exact same word which in English is called “Saturday”.

Bulgarian: *Sabota* – In the Bulgarian Bible, the word for Sabbath:

“съботния”, when translated means “Saturday” in English.

Bosnian: *Subota*- Likewise, the same principle follows as above, as well as with all of these other languages. As each one reads the Bible in their native tongue, even their fellows cannot charge them with keeping the “Day of Saturn”, because the word “Saturday” is entirely foreign to them:

Corsican: *Sàbatu*

Czech: *Sobota*

Greek: *Savvato*

Italian: *Sabato*

Maltese: *is-Sibt*

Portuguese: *Sábado*

Russian: *Subbota*

Slovak: *Sobota*

Somali: *Sabti*

Sudanese: *Saptu*

Croatian: *Subota*

Georgian: *Sabati*

Indonesian: *Sabtu*

Latin: *Sabbatum*

Polish: *Sobota*

Romanian: *Sambata*

Serbian: *Subota*

Slovene: *Sobota*

Spanish: *Sábado*

Ukrainian: *Subota*

And even though the English language calls “Saturday” the seventh day, the Bible shuns the English language on this altogether. The only charge which the Lunar Sabbatarian may hold is that it is an issue of time, and it is this issue of time which this study is wholly addressing, and has already thoroughly dealt with.

THE SECULAR SOURCES CONTINUED

The secular sources here cited might have used any other day such as the Day of the Moon, the Day of the Sun, should the seventh day Sabbath have happened to have fallen on those particular days on which that particular god was worshipped in the Roman culture (because the Romans have many gods...), but the Sabbath is the seventh day, and at least to the Roman mind, that means it falls on the “Day of Saturn,”. That does not cast a “Day of Saturn” reflection upon the Jews, merely because the

secular writers employ that term in regard to the Jews. Many from the world say that Sabbathkeepers worship on Saturday, but that if we are to be technical, we would say that it isn't true, we worship on Sabbath, which falls at a similar space of time. So if the ancient secular mind speaks of this being the day which the Jews worshipped on, it would clearly show that their day of Sabbath observance did indeed fall at the same period of time as did the "Day of Saturn", nothing more, nothing less. Rather than speaking against us, as Lunar Sabbatarians claim, it speaks in favor of what we have seen the Jews already saying: the Lunar Sabbath theory cannot be true. Let's look at the undeniable secular historical evidence for this fact.

70 - 84 CE (AD)

Frontinus, a Roman Soldier who lived from c. 40 CE to 103 CE, wrote book on military strategy called *Strategematicon* in 84 A.D. In it, he writes:

"The deified Augustus Vespasian attacked the Jews on the day of Saturn, a day on which it is sinful for them to do any business." *Frontinus Stratagem 2.1.17.*

In Latin, the book by Frontinus has "the day of Saturn" translated into "Saturnis", from which comes the word "Saturday". And this book was written only 14 years after Titus' destruction of Jerusalem, which makes it a considerable piece of historical evidence from a first century eyewitness, connecting "the Jews... day on which it is sinful for them to do any business" with "the day of Saturn", or modern Saturday.

63 BCE - 229 CE

Cassius Dio, a Roman Historian who lived from 155 to 229 CE, using the historical annals of the Roman empire, wrote concerning three wars that the Romans and the Jews were engaged in with one another.

The first battle was during a time when Hyrcanus II and Aristobulus II, two brothers who were the offspring of the Maccabees, were engaged in a dispute over who would rule. The

Romans, through the actions of Pompey, came in and settled the dispute, siding with Hyrcanus. While speaking of Pompey's battle, the Sabbath is mentioned.

The setting is 63 BCE:

"Most of the city, to be sure, he took without any trouble, as he was received by the party of Hyrcanus; but the temple itself, which the other party had occupied, he captured only with difficulty.

For it was on high ground and was fortified by a wall of its own, and if they had continued defending it on all days alike, he could not have got possession of it.

As it was, they made an excavation of what are called the **days of Saturn, and by doing no work at all on those days** afforded the Romans an opportunity in this interval to batter down the wall.

The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously.

Thus the defenders were captured on the day of Saturn, without making any defense, and all the wealth was plundered.

The kingdom was given to Hyrcanus, and Aristobulus was carried away." Cassius Dio *Roman History* 37.16.1-4

It is very clear that the Romans had taken advantage of the fact that the Jews would not work on the Sabbath by making advancements upon them. And was this time called Sabbath? Again, the weekly Sabbath coincides with the Roman "days of Saturn."

The second battle listed by Cassius Dio occurred in 36 BCE, is the one that resulted in the very first King Herod coming to power:

"The Jews, indeed, had done much injury to the Romans, but they suffered far more themselves.

The first of them to be captured were those who were fighting for the precinct of their god, and then the rest on the day **even then called the day of Saturn.**

And so excessive were they in their devotion to religion that the first set of prisoners, those who had been captured along with the

temple, obtained leave from Sosius, when the day of Saturn came round again, and went up into the temple and there performed all the customary rites, together with the rest of the people.

These people Antony entrusted to a certain Herod to govern; but Antigonus he bound to a cross and flogged,— a punishment no other king had suffered at the hands of the Romans,— and afterwards slew him.” Cassius Dio *Roman History* 49.22.4-6

Notice that Cassius Dio reports the Jews as being in devotion to religion that they observed “customary rites” at the temple on “the day even then called day of Saturn.” This indicates that the time period coinciding with Sabbath wasn’t only called the “Day of Saturn” during his lifetime, but it was called the “Day of Saturn” back in 36 BCE, even before Christ came. The time that the Jews themselves kept the Sabbath both before Christ and after Christ fell on that very same Day of Saturn.

Next, another experience related by him is in 70 CE, when the temple in Jerusalem was destroyed. This fell on the Sabbath, which again is called the “day of Saturn.”

70 - 229 CE

“Thus was Jerusalem destroyed on the very day of Saturn, **the day which even now the Jews reverence most.**

From that time forth it was ordered that the Jews who continued to observe their ancestral customs should pay an annual tribute of two denarii to Jupiter Capitoline.”

Cassius Dio *Roman History* 65.7.2

So when we look at Cassius Dio’s historical account, he relates that the Jews kept the same Sabbath on the same “day of Saturn” from 63 BCE up until his day, no later than 229 CE. His report also agrees with Frontinus’ account of the 70 CE battle. Here are two witnesses from a secular perspective, but not limiting this, we will continue to give a third witness also.

c. 100 CE

The Historian Cornelius Tacitus (ca. 56CE – ca. 117CE), who lived during the the time of the destruction of Jerusalem, suggested that Jews kept the Sabbath out of laziness, and also associated the

Sabbath with the Roman idol, Saturn, showing that the historian did not have much understanding regarding the faith and practice of the Jewish people:

“They are said to have devoted **the seventh day** to rest, because that day brought an end to their troubles. Later, finding idleness alluring, **they gave up the seventh year as well to sloth.** Others maintain that they do this in honor of Saturn; either because their religious principles are derived from the Idaei, who are supposed to have been driven out with Saturn and become the ancestors of the Jewish people; or else because, of the seven constellations which govern the lives of men, the star of Saturn moves in the topmost orbit and exercises peculiar influence, and also because most of the heavenly bodies move round their courses in multiples of seven.” *From The Histories, Book V*

The historian flips things upside down in several ways here. Suggesting the possibility that the Jews inherited their religious principles of rest from those that honored Saturn. Yet the reverse is more likely to be true given the history of the descendants of Noah, that those who had inherited the principles of truth joined themselves to idols while maintaining the same day of worship.

Again, the fact that a pagan associated Sabbath keeping with Saturn demonstrates that the Roman week's day of Saturn (Saturday) was the same period of time as what God gave His people as Sabbath day. Tacitus is an eyewitness from the first century and wrote this a mere 30 years after the destruction of the temple in Jerusalem.

THE JEWISH INFLUENCE OF THE SABBATH ON ROMAN CULTURE

Now that we've seen these, let's turn our attention to how the Sabbath influenced the surrounding cultures. It's evident that it did, seeing as most of the world cultures' seventh day period is not at all named after Saturn's Saturday, but rather the true God's Sabbath day. The Lunar Sabbatarian's charge that the Roman week influenced the Jewish people, but Josephus writes that the opposite was the fact of the matter:

“The masses have long since shown a keen desire to adopt our religious observances; and there is not one city, Greek or barbarian, nor a single nation, to which our custom of abstaining from work on the seventh day has not spread and where our fasts and the lighting of lamps and many of our prohibitions in the matter of food are not observed. Apion 2:282-283

Eviatar Zerubavel, an Israelite professor of sociology at Rutgers University, suggested something similar regarding the seven day weekly cycle:

“... The planetary week [the week we presently found on the Gregorian calendar], however, was a relative newcomer compared with the Jewish week. . . [and] may have evolved from [it], and was undoubtedly influenced by it. Presumably the seven-day structure of the Jewish week came first, and later people began to call the days of the week after the names of the planets. Our modern week is a blend of both traditions.”

Eviatar Zerubavel, by the study of the week in his respective field, came to the conclusion that the Jewish people had it first, and the Romans adopted it, contrary to what the Lunar Sabbatarians have asserted. These points suggest that the Jewish influence not only affected their contemporary culture, but even the world, and that should be even less a surprise considering how quickly the work of Christ spread with His first Sabbathkeeping apostles to nearly the whole world in less than century.

119 CE

Even among secular historians, there is cause to believe that the Sabbath is closely entwined to the weekly cycle embraced by the first century Romans. This is evidenced by the writings of a Roman historian by the name of Suetonius. Suetonius (ca. 69CE - 130CE) was the **Roman Emperor’s secretary for a time**. While describing the life of Tiberius Caesar (14 - 37 CE), he wrote:

“The grammarian Diogenes, **who used to lecture every Sabbath** at Rhodes, would not admit Tiberius when he came to hear him on a different day, but sent a message by a common slave of his, putting him off to **the seventh day**. When this man

waited before the Emperor's door at Rome to pay his respects, Tiberius took no further revenge than to bid him return seven years later." Suetonius *The Life of Tiberius* 32.2

This reference from Suetonius is a strong indication that the influence of the seventh day Sabbath over the Roman week may well have been felt by them more than the people thought. This would be in perfect harmony with what Josephus said, but not as the Lunar Sabbatarians are teaching.

28 BCE to 1 BCE

Lastly, we'll share a quote from a Poet named Ovid, (43 BCE to 17CE), referenced by J. Hugh Michael in his writing "The Jewish Sabbath in the Latin Classical Writers":

"Still more impressive is the witness of Ovid. In the *Ars Amatoria* he instructs the young Roman who is desirous of finding an object for his affections how he should set about his search.

The quest need not take him far a field: there is no lack of suitable damsels in Rome.

The poet even specifies the parts of Rome where the quest of the amorous youth is most likely to be crowned with success: he should not neglect '(...the **seventh day observed as holy by the Syrian Jew.**"

...the second part must mean that he should attend the Sabbath services held in the Jewish synagogues.

Is it possible to attach any other meaning to the advice that the youth should not avoid the seventh day observed by the Syrian Jew?

And what meaning is there in the counsel unless Roman maidens were wont to attend those services?

It is not easy to think that it was the poet's intention that the young Roman should become enamored of a Jewess!" The Jewish Sabbath in the Latin Classical Writers. J. Hugh Michael Victoria College, Toronto, Canada. *The American Journal of Semitic Languages and Literatures*, Vol. 40, No. 2. (Jan., 1924), pp. 117-124

The work of the Poet Ovid which is referenced above is "*Ars Amatoria*" (*The Art of Love*), which was written in approximately

1 BCE. We've seen that the Romans were already observing the seven day week, but the Poet Ovid, who was a Scythian of the Roman Empire, was not of the Jewish faith, yet his poem does not fail to mention the seventh day kept holy by the Jews. Thus, we can see that the Roman culture was in fact being influenced in some manner, more or less, in their association with the weekly cycle and the seventh day of the week by the Jewish people.

CONCLUSION

When we ask ourselves if the Lunar Sabbath is true, so often we desire to follow God with all of our heart, and if something sounds very good, we want to embrace it immediately. Thankfully we are admonished in the Scriptures to "Take heed unto thyself, and unto the doctrine; continue in them" (1 Tim. 4:16), and "prove all things", and to "hold fast to what is good." (1 Thes. 5:21). When we do this, and we are honestly seeking for the truth at heart, God will give us light. We are to do nothing in darkness, because we are called to be children of light, and Christ has admonished us, saying "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

It's a very real fact that the Bible has shown how prevalent apostasy can be again and again, and how cultural apostasy can come in among God's professed children. Sometimes, we have seen these admonitions time and again, and we have set ourselves on guard so much that when we hear someone cry "Apostasy! Apostasy!" we neglect our due diligence as a student; we should hear someone when they cry such things, and not leave the other thing undone. Only in this way will we come to sound conclusions. Yet Satan, being the master deceiver, has come with a false light, claiming a false apostasy, bringing in a false history, and giving a false coloring to the Scriptures, to clothe his deception in robes of seemingly-beautiful light, and many are adopting his garments unawares to themselves that it is the master deceiver in disguise, professing himself to be The Truth.

But when history comes to us from at many different levels,

can all the ancient histories be bearing false witness? Can the newly written accounts of history, only themselves 200 years old, hold true? The question must further be asked, where did these newly written accounts of history, that provide no source documentation, get their conclusions from? Certainly not the Bible, or from any eyewitness account at all of the days they are claiming to write so informingly on.

Let's look at the principle once more:

Deuteronomy 19:15 "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

For the matter to be established, we needed witnesses. For there to be witnesses, there needs to be an eyewitness account to establish the matter thoroughly. If ever such a change were to happen over the course of history, is there not two or three ancient historians who could relate these? Yet there is not one. The three witnesses of Scripture, the Ancient Jewish history, and the Ancient Secular history all testify that the Lunar Sabbath theory cannot hold up to the weight of a thorough investigation.

Now, if you dismantle the history of the Lunar Sabbath, what else remains to be laid open? They claim science, mathematics, and nature, but truly the same blood of their arguments for history run in the same veins to these spheres as well; all pulsating from the body of the master deceiver, breathing out a false influence that comes to unsound conclusions. For this sake, we even briefly looked at the witnesses of chronobiology as well as mathematics. While some of their arguments, whether Scriptural or Scientific, sound good on the surface, it is the same faulty foundation that leads to faulty conclusions.

I once thought to embrace the doctrine of the Lunar Sabbath in my sincerity, to honor the Most High God, but now I realize I cannot do this. Three times it came to me, and I studied the matter out more each time, and now, I come to you with some of the findings that are discoveries I had most appreciated in the

Lunar Sabbath study, seeing them as firmly founded and fortified.

For those of you who have embraced that doctrine, but see that the evidence for it is failing, remember that even this is the mercy of a loving Father, who desires for you to be rooted and grounded in truth. Let this not be a message of condemnation, but as of a letter of love sent from your heavenly Father to return to His way.

1 Peter 5:6-7 “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (7) Casting all your care upon him; for he careth for you.”

The nature of being deceived is a difficult one, because those who are deceived do not know it. If at any time, they found out they were deceived, but chose to disregard the light that shines to condemn their course, they cease to be deceived, and begin becoming dishonest. For that reason, it is necessary when the light shines to be humble, be honest, be true before God, and in the end, He will certainly bless you because of it.



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NOTES:



The Sabbath commandment is the only commandment which declares the authority and power of our Creator, which He has sanctified by His own Presence (Gen. 2:1-2). He created all things in six days, and rested on the seventh; and in the beginning, man was made in the image of God, after God's own likeness; and every seven day week is a testament to this very fact. "Verily My sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you." (Exodus 31:13)

Any attack by the devil to the Sabbath commandment is an attack on the Creator; and if an attack on the Creator, then it is an attack on the sign of His sanctifying power. If an attack on His sanctifying power, it is an attack on being made in His image, which alone can cause you to be sanctified.

The departure to Sunday sacredness struck at the very heart of the Creator's power and authority; now a new teaching has risen to destroy the unbroken link of creation to the Creator. It suggests that the very seven day cycle which

God's people are to walk in to reveal the image and pattern of God is to be broken month by month. The new theory comes arrayed with it's own history, science, scriptural interpretation, and would make claims to the Protestant heritage. Sounding wonderful on the surface, underneath is concealed the invariable venom of the serpent. It is the purpose of this study therefore to both unmask and expose the danger of the Lunar Sabbath theory in it's well-disguised means of departing from the true Creator's Sabbath, and the true Creator's calendar.

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