This is a bold claim by Adam Drissel in the title of his attempt to refute the Lunar Calendar: *Lunar Sabbaths – Debunked in Three Verses*. Found here: [http://truthofyah.net/studies/lunarsabbaths.html](http://truthofyah.net/studies/lunarsabbaths.html). Many have come before him, many of them perhaps as good a student of Scripture as he, perhaps better, and no one has yet produced a single text from Scripture that debunks the Lunar Sabbath. Which tells me a few of things about Adam Drissel, only one of which is true…

1. Here is a man supremely confident in his traditions.

2. He is a man whose ignorance is surpassed only by his arrogance.

3. Adam Drissel’s middle name is Hyperbole.

At this point, I have not read a single word of Bro. Drissel’s study. So my first reaction is that #1 above is true, the others are false. I will reassess my prediction at the end of this study and will ask that you, ladies and gentlemen of the jury, cast your vote then as well.

I will respond in green, [bracketed in green] when commenting in the middle of a paragraph, some blue and perhaps red. **Dated: 10-19-2014**

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**Introduction**

Could it really be that easy? [If it were, someone would have done it already.] One can scour the internet for hours and hours and find dozens of extremely lengthy articles that are written to debunk the Lunar Sabbath doctrine. But, does it really take a long argument to prove that Lunar Sabbaths are not scripturally possible? [No, just three verses. And we would accept only two.] The purpose of this study is to reveal how three simple verses of scripture concretely show that Lunar Sabbaths are not the true weekly Sabbaths of הוהי.

For those not in tune, הוהי is the Name of the Father (YHVH) using modern Hebrew letters.
Bro. Drissel, before you get too settled on your conclusion, please provide Lunar Sabbatarians with the following: 1) The Scripture that says satyrday is the Sabbath. 2) The Scripture that says the Sabbath is the seventh day of an unbroken cycle of seven day weeks. If you had provided these here and now, the rest of your study would not have been necessary. But since you cannot provide these texts, you have little choice but to attempt to tear down the Lunar Sabbath doctrine—using Scripture, because we will accept no other authority.

**Lunar Sabbaths Defined**

For those who are unaware, the Lunar Sabbath doctrine is, in a nutshell, the belief that the weekly Sabbath commanded throughout the scriptures is to be observed according to the phases of the moon, as opposed to the traditional, continual seven-day cycle. [I’m shocked that without being pressed he admitted that this is a traditional belief. Ladies and gentlemen of the jury, I’d like to enter into evidence the fact that Adam Drissel recognizes that his Sabbath (satyrday), the seventh day of a continual seven-day cycle, is a traditionally held belief. I submit to you that by definition this means that these beliefs are NOT true just because they are believed, but must be proven to be true by providing evidence and the examination of that evidence. This is his tradition and nothing more.] The four phases of the moon are the new moon (crescent or conjunction, depending on which group they are a part of), the first quarter, the full moon, and the last quarter.

Drissel forgot the last crescent that announces the last Sabbath of the 30 day month.

There are two different schools of thought within the Lunar Sabbath community - those that observe the 8th, 15th, 22nd, and 29th days of the lunar month as Sabbaths, and those that observe the 7th, 14th, 21st, and 28th as Sabbaths. Both groups also observe the day of the new moon as a sort of Sabbath as well.

Few modern long-term Lunar Sabbatarian observe any New Moon other than the seventh (Feast of Trumpets) as a Sabbath. The view that New Moon is equal to the Sabbath stems from the traditionally held view of Isaiah 66:22-23 which seems to put the New Moon and Sabbath on equal footing. But the slightest bit of research reveals that work was done on New Moon days, which proves that they are NOT all Sabbaths. They were days of convocation like the Sabbath, but not Holy as is the Sabbath.

The foundation of the earth was laid on new moon day (Genesis 1:1). This was a segment of time BEFORE the first work day of the first month of the first year of earth’s history. The desert tabernacle was erected on new moon (Exodus 40:2-17), the foundation of Yah’s temple was laid on new moon day (1 Esdras 5:57) and the foundation of Solomon’s Temple was relaid on new moon day (Haggai 1:1, 2, 8, 12). There is a convocation that takes place on new moon day, but the convocation is called “holy”, not the day. For the Sabbath, the DAY is called “holy”. On the first day of the first month, Noah removed the roof from the ark (Genesis 8:13), not typically something that would be done on the weekly Sabbath, but was non-commerce labor. The first census was taken on new moon day (Numbers 1:1-4). Again, not a Sabbath activity, but neither was it commerce.

No modern long-term Lunar Sabbatarian observes the 7th, 14th, 21st and 28th as the Sabbaths. This is an erroneous belief that is VERY short lived once a believer steps down the path toward Lunar Sabbath observation. It cannot be sustained because the 14th of Abib (Passover) is one of three commanded work days, the others being Abib 10 and Abib 16.
The 14th day of Abib is always the preparation day for first day of Unleavened Bread. **Matt. 27:62, Mark 15:42, Luke 23:54–24:1, John 19:14, 31, 42—John 20:1.** Abib 14 floats on our calendar. The fact is that the 10th, 14th, and 16th of Abib (which all float around on the Roman calendar) are, without exception, commanded work days. Do you remember what happened on Abib 10? The 10th day of Abib is a work/commerce day, the day to set aside the Passover Lamb. If you did not own a lamb, you had to go and purchase one on THIS particular day. The barley could be harvested on the 16th after the Wave Sheaf had been offered, **Leviticus 23:9-14.**

If there is a continuous 7 day cycle, every few years either the 10th, 14th and 16th will fall on a saturday. Evidence: Abib 10 fell on a saturday in 2003. The 14th fell on saturday in 2004, 2008 and 2011. The 16th fell on a saturday in 2002, 2006 and 2009. There is no legislation provided to do these tasks a day early or late if these dates “happen” on a Sabbath, these work dates are fixed. And YHVH never has Israel do common work on a rest day. He is not the Author of confusion.

Right off the bat, Bro. Drissel proves how little he knows about the Lunar Sabbath, yet feels he has the authority to correct those who HAVE made the effort to examine the evidence.

The observance of the days by the latter group above can be easily shown unscriptural by the following verses of scripture.

> “And when even was now come, because it was the Preparation, that is, the day before the Sabbath.” - Mark 15:42 (ASV)

> “And it was the day of the Preparation, and the Sabbath drew on.” - Luke 23:54 (ASV)

> “Now it was the Preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, ‘Behold, your King!’... (31) The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.” - John 19:14, 31 (ASV)

Yeshua was crucified on the Day of Passover, which is the 14th day of the first month of the scriptural year - Aviv (Leviticus 23:5). This day, in the year Yeshua was crucified, was also called the “preparation” day. The weekly Sabbath was not a day one would use to prepare anything. On the contrary, the weekly Sabbath is the one day of the week that one is required to prepare ahead of time for. As a result, Lunar Sabbaths on the 7th, 14th, 21st, and 28th days of the lunar month are immediately discounted as scripturally possible. But what about the other group?

Yes. What about that other group? OK, he’s smart enough to figure out why Lunar Sabbatarians don’t observe the 7th, 14th, 21st and 28th days of the lunar months as Sabbaths. He’s probably feeling rather good about himself right now, but I can assure you, what he JUST presented is true, and also proves that saturday is not the Sabbath.

We can use modern technology to extrapolate the modern Gregorian calendar back into time. When that calendar is superimposed over a moon phase calculator (which does the same thing with the lunar phases forward or backward in time) one can determine the day of the modern week that Passover took place during the first century: just line up the full moon of the first lunar month with the day on the Gregorian calendar. Bro. Drissel won’t like what this proves…
Passover would have been on the pagan we-day in 27 A.D.

It would have been on the pagan mo-day in 28 A.D.

On the pagan su-day in 29 A.D.

On the pagan th-day in 30 A.D.

On the pagan mo-day or tuesday in 31 A.D.

On the pagan su-day in 32 A.D.

And on the pagan th-day in 33 A.D.

What this proves is that there were no fri-sat-sun weekend Passovers on ANY of the dates between 27 and 33 A.D. covering all the suspected years of the crucifixion. And the day after Passover in the year of the crucifixion was most certainly the weekly Sabbath, see Mark 15:42, Luke 23:54-56, John 19:31. In his haste to disprove the Lunar Sabbath, Bro. Drissel neglected to prove his own Sabbath, and actually provided a nail in the coffin for satyrday Sabbath observance.

Ok, what about that other group? You know, the ones who observe the 8th, 15th, 22nd and 29th days of the lunar months as the weekly Sabbaths?

The First Passover in Canaan

The account of the first Passover observance by the Israelites in the land of Canaan can be found in Joshua 5:10-12.

“And the children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at even in the plains of Jericho. (11) And they did eat of the produce of the land on the morrow after the Passover, unleavened cakes and parched grain, in the selfsame day. (12) And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.” - Joshua 5:10-12 (ASV)

These three verses contain all the proof one needs to debunk the Lunar Sabbath doctrine. [Really? How so?] However, because there are several aspects of this passage that are often disputed we will need to dig a little deeper into it.

Digging is what I do better than many. I don’t mind getting my hands dirty. In fact, I can guarantee you that Bro. Drissel is about to prove once again that he not only does not know much about the Lunar Sabbath, he is also about to prove how little he understands Scripture.

How so? I’ve rebutted this argument before and there is nothing new that can be added to it I have not seen before. Bro. Drissel believes this to be a super strong case against the Lunar Sabbath so let us let him carry this to its conclusion which will prove that Drissel does err, not knowing the Scriptures.
“Produce” or “Old Corn” -

The argument exists that the Hebrew word translated as “produce” in the American Standard Version (ASV) of Joshua 5:11 above, עָבוּר avur, represents grain that was carried over the Jordan River from Israel’s wanderings in the wilderness. It is indeed true that the Hebrew root of this word is עָבַר avar means “to pass over”¹. However, we must examine the context in order to properly determine what exactly is “passed over” in verse 11.

Most of us don’t use the ASV, for you KJV types out there; the phrase in question is “old corn”.

In the Hebrew text the phrase מֵעֲבוּר הָאָרֶץ meavur haaretz, which is translated above as “of the produce of the land,” is in the construct form. [Agreed. The KJV tracks the Hebrew perfectly: the old corn of the land.] The construct form is how the Hebrew language expresses possession. Another way of wording the same phrase in English would be “the land’s produce.” When a phrase in Hebrew is in the construct form it is against grammatical rules to break the phrase up into pieces. It must be taken as a whole. [No argument here.] Thus we cannot simply focus on the use of avur as being proof that the corn the Israelites ate was carried over from the wilderness. We must consider the phrase “of the land” as one with avur.

Israel had been wandering in the wilderness for 40 years. They had been eating manna for 39 years and 11 months. What “corn” would they have carried out of the wilderness? What student of Scripture would ever conclude that this was barley Israel had carried with them out of Egypt or the wilderness? That idea is neither said nor implied in this text nor is it an issue with Lunar Sabbatarians.

Knowing this we must ask ourselves, what “land” is being spoken of in verse 11? Well, the end of verse 12 answers the question for us - the land of Canaan. [Naturally, did Bro. Drissel think we believed otherwise?] But, even logic tells us that grain from the wilderness cannot be what is spoken of here. First of all, we are given no indication whatsoever in the Torah that the Israelites ever stopped long enough in the wilderness to prepare, plant, and fully harvest grain fields while they were there. In fact, it is easy to conclude that this didn’t happen since they had no need to do so given the daily provision of manna הוהי provided for them. Second, the phrase “of the land” becomes completely meaningless if it is referring to the exact same grain they had partaken of while wandering in the wilderness (grain which is nowhere spoken of).

Agreed. Drissel is preaching to the choir here. In fact, this is the exact opposite of what most anti-Lunar Sabbatarians argue. Most of them argue that this is really new grain that was growing in the land of Canaan rather than what Scripture says it is. Old corn. Now I simply must ask how grain from the either wilderness or Canaan affects the Lunar Calendar?

In addition to the above, we can see an extremely close parallel between the command relating to the Wave Sheaf in Torah and this passage in Joshua.

“And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your Elohim: it is a statute forever throughout your generations in all your dwellings.” - Leviticus 23:14 (ASV)
There are several parallels we can examine here in the Hebrew text. First we see that in Leviticus 23:14 the Israelites were forbidden from eating bread and parched grain prior to the Wave Sheaf being offered. The Hebrew word for “bread” here is לכֶּחֶם lechem. Although this is not the same word used in Joshua 5:11 for “unleavened cakes,” which is מַצּוֹת matsot, both words refer to products that are made from harvested grain. The former, lechem, refers to a leavened loaf of bread while matsot refers to unleavened bread. The Hebrew word for “parched grain,” however, is identical in both verses - קָלִי qaliy. [Not so. H7033 in Joshua (—from meaning parched), H7039 in Leviticus (—from parched corn).]

TWO distinct words, Adam. Also, Israel could NOT eat leavened bread after they had waved the sheaf (underlined above, apply it in context with Leviticus 23:14) as it was still Feast of Unleavened Bread.

A second parallel is the phrase “this/the selfsame day,” which in Hebrew is הַיּוֹם הַזֶּה hayom hazeh. In Leviticus 23:14 the Israelites are forbidden to eat of products made from the grain of the land until “the selfsame day” they offer the first fruits unto יהוה. In Joshua 5:14 the Israelites ate the “produce of the land” on “the selfsame day” of the “morrow after the Passover.”

Agreed. And how is this an argument against the Lunar Sabbath?

More evidence for the fact that avur here refers to the produce of the land of Canaan as opposed to mysterious, non-existent grain carried over from the wilderness can be found in two other ancient textual witnesses we have - the Greek Septuagint (LXX) and the Latin Vulgate. Here is Joshua 5:11 in both:

καὶ ἐφέσωσαν ἄπὸ τοῦ σίτου τῆς γῆς ἀζυμα καὶ νέα. - Joshua 5:11 (LXX)

et comederunt de frugibus terrae die altero azymos panes et pulentam eiusdem anni - Joshua 5:11 (Vulgate)

The phrases in bold text are the Greek and Latin equivalents of the Hebrew “of the produce of the land” phrase. The underlined words are the words that correspond to the Hebrew “produce” (or “old corn,” in some translations). The Greek word σίτου sitou is defined simply as “grain”2. The Latin frugibus is defined as “fruit, produce, pulse, legumes”3. Neither the Greek nor Latin words have a definition referring to “old” grain. [But the Hebrew does, H5669, Avur, which means passed, kept over or stored grain, translated exclusively as OLD corn.] The words that the translators of the LXX and Vulgate chose to use were those that simply represent the grain or produce of the land that they were in - the land of Canaan. In addition, Gesenius, known in the scholarly world as the “father of Hebrew grammarians,” defines the word avur also as “corn, prop. produce, or offering of the land”4.

We can safely conclude from all of the information above that the argument that the Hebrew avur means “old corn” really isn’t an argument at all. [Nope, no argument at all.] Not only is there no evidence that the Israelites did any grain farming while wandering in the wilderness, but there is a plethora of linguistic evidence that proves avur refers the fruit or produce of the land of Canaan.

And Lunar Sabbatarians do not argue that this grain was new grain of the land of Canaan or old grain carried over the Jordan from their wilderness sojourn. I can’t figure out why Bro. Drissel thought to regale us with this Scriptural acumen. If this was the first of the three verses he thinks will debunk the Lunar Sabbath, this was Strike 1 as it has absolutely no bearing whatsoever on the Lunar Sabbath.
- “Morrow After the Passover” -

This may seem like a simple one, right? Those who are studied in the Torah, knowing that הוהי’s Passover is on the fourteenth day of the first month, Aviv (Leviticus 23:5), will easily recognize that the “morrow after the Passover” refers to the fifteenth day of Aviv. In addition, the plain and clear text of Numbers 33:3 that follows solidifies this fact.

“And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptian.” - Numbers 33:3 (ASV)

This verse clearly equates the phrase “morrow after the Passover” with “the fifteenth day of the first month.” [Agreed so far.] This simple textual truth, however, is extremely problematic, even devastating to the Lunar Sabbath doctrine. [How so?] Let me explain how.

Please do. If I’m pitching, this is about to be Strike 2. This is yet another argument that has been unsuccessfully brought against the Lunar Sabbath. I can’t wait to see how Bro. Drissel spins it.

First I will provide a very simplistic break down of the events that transpired in Joshua 5:10-12 above in a tabular format. Then I will explain the relevant events in more detail.

<table>
<thead>
<tr>
<th>Day of the Month</th>
<th>Event(s)</th>
<th>Manna Appeared?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aviv 14</td>
<td>הוהי’s Passover (Leviticus 23:5). The Israelites, under the direction of Joshua, camped in Gilgal and observed the Passover of הוהי in the evening, according to the commandment.</td>
<td>Yes</td>
</tr>
<tr>
<td>Aviv 15</td>
<td>The morrow after the Passover (Numbers 33:3). The Israelites ate of the produce of the land of Canaan on this day. In order for this to have been scripturally lawful the first fruits of the land had to have been first offered unto הוהי (Leviticus 23:10-15).</td>
<td>Yes</td>
</tr>
<tr>
<td>Aviv 16</td>
<td>Day after the Israelites had eaten of the produce of the land. The manna ceased on this day as a result.</td>
<td>No</td>
</tr>
</tbody>
</table>
So far so good. No argument.

The first point that needs to be addressed in more detail is the timing of the morning sacrifice, the Wave Sheaf offering, and the daily appearance of the manna. The morning offering is generally understood to have been made at the third hour of the day, or around 9:00am, coinciding with the customary hour of morning prayer. All other offerings throughout the day, including additional offerings that were required on the various holy days, were made after the initial morning sacrifice.

OK.

The manna, according to the following passage, would appear on the surface of the ground as soon as the dew lifted each morning.

“And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. (14) And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. (15) And when the children of Israel saw it, they said one to another, ‘What is it?’ For they knew not what it was. And Moses said unto them, ‘It is the bread which יי hath given you to eat.’” - Exodus 16:13-15 (ASV)

Dew, as a general rule, evaporates shortly after sunrise. Exceptions exist when one lives in a very humid climate, or that time of the year is very humid. Data produced by the US Naval Observatory shows that sunrise between March 1st and April 30th during any given year (a wide range in which Passover will most definitely occur) ranges between 5:00am and 6:00am\(^\text{5}\). Needless to say the Israelites would have had plenty of time to gather their omer of manna prior to the morning sacrifice each day, especially in that area of the world during early spring.

Indeed, but still no evidence against the Lunar Sabbath.

The second point that needs to be addressed in more detail is the events on the fifteenth of Aviv. We are told that the Israelites ate of the produce of the land of Canaan on this day. However, we also know that they were strictly prohibited from doing so in Leviticus 23:14 until they have offered the oblation of Elohim. [Excuse me Bro. Drissel, but this was old corn eaten on the morrow after Passover (Abib 15). You are talking out of both sides of your mouth and barking up the wrong tree.] If the Israelites, under the direction of Joshua, ate of the produce of the land of Canaan on the fifteenth of the first month it is only because the Wave Sheaf was offered on that day as well. [Why? Israel could not eat the NEW barley of the land until after Wave Sheaf. You’ve already admitted this corn was OLD corn, the barley stored up in Canaan from the previous barley harvest. The grain or old corn that was eaten on the 15\(^\text{th}\) was not prohibited in Leviticus 23:14 as this verse prohibits the eating of the new grain harvest, the new barley before Wave Sheaf. James 1:8.] The day likely started with their normal gathering of manna prior to the morning sacrifice. Then, after the priests completed the offering of the morning sacrifice a sheaf of the grain of the land of Canaan was reaped and waved before יי. This action made it permissible for the Israelites to start reaping and using the grain of the land for food. Apart from the Wave Sheaf offering being made it would have been unlawful for them to have partaken of the produce of the land as the scriptures so plainly say.

If Drissel went to such lengths to prove this is old corn only to present it as new corn forbidden in Leviticus 23:14, what other nonsense is he going to present as evidence against the Lunar Sabbath?
Abib 15 is the weekly Sabbath, so there would not have been any manna gathered on this day, but Israel would have eaten manna on this day, gathered the day before. Also, Wave Sheaf is Abib 16 the morrow after the Sabbath (Leviticus 23:6-11), not Abib 15 which is the first day of Unleavened Bread. Looks like this…

<table>
<thead>
<tr>
<th>New Moon Day</th>
<th>First Week</th>
<th>Second Week</th>
<th>Third Week</th>
<th>Fourth Week</th>
<th>Fifth Week</th>
<th>Sixth Week</th>
<th>Seventh Week</th>
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<td>4</td>
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</table>

It is Abib 16 that Josephus writes about, his conclusion hammering the counterfeit calendar and its proponents. Please understand that Josephus is writing to a non-Israelite audience. In The Antiquities of the Jews, Book 3, Chapter 10, section 5, he has this to say about the Passover season:

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

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

In the fourteenth day of the first month at even is YHVH's passover. [Abib 14]
And on the fifteenth day of the same month is the feast of unleavened bread unto YHVH: seven days ye must eat unleavened bread.
In the first day ye shall have an holy convocation: [Abib 15] ye shall do no servile work therein.
But ye shall offer an offering made by fire unto YHVH seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.
And YHVH spake unto Moses, saying,
Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
And he shall wave the sheaf before YHVH, to be accepted for you: on the morrow after the sabbath [Abib 16] the priest shall wave it. Leviticus 23:5-11
The 14th is Passover, the 15th is the first day of and the Sabbath of Unleavened Bread, and the morrow AFTER the Sabbath is wavesheaf. The day after the 15th is the 16th. The information is all there; only the tradition of men keeps it from being common knowledge.

The final point that needs to be addressed is the act of the manna ceasing on the “morrow after they had eaten of the produce of the land.” [Which the illustration on p. 7 says is Abib 16 so I’m really struggling to figure out Drissel’s angle here.] First, it is apparent that since the day that they ate from the produce of the land was the fifteenth of the first month, the “morrow after they had eaten of the produce of the land” is necessarily the sixteenth of the first month. [Correct. This is Drissel’s second about-face. First he says the corn spoken of in Joshua 5:11 is old corn, then he presents it as new corn, now he again defends it as old corn once again. Am I the only one left scratching my head?]

Second, the verb used to describe the action of the manna in verse 12 is the Hebrew שָׁבַת shavath, which means “to rest, to keep as a day of rest.” It is the verb from which the well-known word “Sabbath” derives its meaning. In the same way that we “cease” from our labors on the weekly Sabbath day, the manna “ceased” from appearing on the “morrow after they had eaten of the produce of the land.” This doesn’t mean that the manna appeared on the sixteenth never to appear again afterwards. We don’t work on the day we “cease” from our labors - the weekly Sabbath. We cease from the labors we perform on every other day on the Sabbath. Likewise the manna ceased from appearing on the sixteenth as it did every day prior to then (from its initial creation).

Correct. The manna did not appear on Abib 16. The OLD corn (barley) of the land was eaten on Abib 15. The Sheaf of NEW barley was waved the morning of Abib 16, enabling Israel to begin to harvest AND eat the new barley that had been planted by the inhabitants of Jericho and the surrounding area.

I still can’t figure out what the problem is or how this affects the Lunar Sabbath.

The timeline of the three days contained in those three simple verses couldn’t be clearer. Israel observed the Passover on the fourteenth according to the commandment; they offered the first fruits of the land of Canaan to יהוה on the fifteenth, allowing them to lawfully partake of its produce; the manna never appeared again after the morning of the fifteenth because they ate of the produce of the land that day.

Excuse me, but this is yet another about-face. Again, Drissel is presenting the corn eaten on Abib 15 as the new corn, when the first words in his objection toward the Lunar Sabbath was to prove that it was the OLD corn, the produce of the land of Canaan.

Here is Joshua 5:10-12 with a few annotations included:

- And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month [Abib 14] at even in the plains of Jericho.
- And they did eat of the old corn of the land on the morrow after the Passover [which would have been Abib 15], 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 [Israel ate the old corn on Abib 15, so this morrow is unquestionably Abib 16]; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

How is it possible to misunderstand anything about this passage? If this is not Strike 2, I don’t know what is. Not only did he swing and miss, he flailed away at the evidence making a fool of himself while missing the ball.
- What About the LXX? -

OK. I’ll bite. What about the LXX?

Some Lunar Sabbatarians will contend that the translation of Joshua 5:11 in the LXX proves that the Wave Sheaf offering didn’t have to take place on the fifteenth. [Bro. Drissel, it is not possible for Wave Sheaf to have taken place on Abib 15. Abib 16 is the morrow after the Sabbath; that is Wave Sheaf Day—just ask first century Hebrew Historian, Josephus. Any Lunar Sabbatarian or student of the Word worth his weight in feathers would contend with Drissel on this.] Here is the text of that verse in the LXX again, with Brenton’s English translation following it:

καὶ ἐφάγοσαν ἀπὸ τοῦ σήμου τῆς γῆς ἄζυμα καὶ νέα. - Joshua 5:11 (LXX)

“And they ate of the grain of the earth unleavened and new corn.” - Joshua 5:11 (Brenton)

That is not what the verse says.

Joshua 5:11 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. - Joshua 5:11

Please note that the second “corn” is in italics in the KJV (underlined here), it is text added by the translators. Israel ate the OLD corn of the land and unleavened bread (because it was the Feast of Unleavened Bread) and something parched the selfsame day (the morrow after the Passover). Joshua does not say what was parched. Drissel brought this to light earlier at the top of p. 6 proving that the Hebrew in Leviticus 23:14 and Joshua 5:11 was different. And it is…

Leviticus 23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. - Leviticus 23:14

In this verse, Israel is prohibited to eat bread (made from the new barley), parched corn (new barley scorched with fire) and green ears (the new barley) until the Wave Sheaf offering, which is EXACTLY what Adam Drissel said in his second paragraph on p. 6 above.

The argument [What argument?] is that the Wave Sheaf didn’t have to take place on the fifteenth because the LXX is missing the time element of “the morrow after the Passover” that is found in the Hebrew text. [It does not matter what the Septuagint says, nor do Lunar Sabbatarians argue this point. The original Scriptures were not written in Greek. In vain, Adam Drissel and nay-sayers like him attempt to use these verses as ammo against the Lunar Sabbath. The underlying Hebrew prohibits Wave Sheaf from occurring on Abib 15. If Lunar Sabbath keepers said it did, they too would be in error.] This argument, however, falls gravely short when all of the textual evidence is examined. We have three primary textual witnesses that can help us to understand what the true translation of this passage really is - the Hebrew (Masoretic Text), the LXX, and the Vulgate. Here are the verses in parallel for ease of comparison:
The only one of these three witnesses that does not contain some sort of time element in this verse is the LXX. The Hebrew, as we have already seen, has the phrase “morrow after the Passover,” or מִמָּֽחֳרַת הַפֶּסַח mimacharath hapesach. The Latin Vulgate has the phrase die altero which is literally translated “the next day.” [OK, that is two witnesses that say Israel ate the old corn on the morrow after the Passover. Again, what is the problem and what is the argument?] This phrase is not identical to the Hebrew text, obviously, but in this context it describes the exact same day - the next day after the Passover, which is the fifteenth of the first month. [Agreed, 100%.] The LXX text here is mysteriously silent. There is, however, evidence that many different Greek manuscripts, such as the Codex Vaticanus, contain the phrase τη επαυριον του πασχα te epaurion tou pascha, which is translated “on the next day of the passover.” In addition to this the ancient Syriac version of the Old Testament, found today in the Bibliothecae Syriacae, contains a similar phrase.  

I believe the evidence is clear. [What evidence? Drissel has waffled constantly on this, presenting two differing conclusions. Initially he proved that the grain eaten in Joshua 5:11 was the old corn (barley), later that this was the new corn (barley). He can’t have it both ways and since this is not a live debate, I could argue that you should dismiss everything that he has presented thus far as contradictory. Two witnesses who cannot agree would be cause for dismissal in an ancient Hebrew court. I wonder if there was ever a single witness that could not agree, presenting two different stories, in an ancient Hebrew court?] A time element is definitely part of the text of Joshua 5:11. From the best witnesses we have to this time element, we can conclude that the Israelites ate of the produce of the land on the day after the Passover, or the fifteenth of Aviv.

And that produce was the OLD corn which Bro. Adam Drissel went to great lengths to prove from the middle of p. 4 to the end of p. 6 above. In fact, Drissel never attempted to present any evidence against this position. He merely abandoned it saying that Israel ate the new produce of the land on Abib 15, the morrow after the Passover, which the 3 translations of the text he provided clearly do NOT say.

The Day After the Sabbath

So, what does all of the information above have to do with Lunar Sabbaths, right? [Right. I have been wondering about that.] Well, the key to understanding the significance of Joshua 5:10-12 as it relates to Lunar Sabbaths is found in another passage relating to the Wave Sheaf offering.

“‘And on the fifteenth day of the same month is the feast of unleavened bread unto יהוה: seven days ye shall eat unleavened bread. (7) In the first day ye shall have a holy convocation: ye shall do no servile work. (8) But ye shall offer an offering made by fire unto יהוה seven days: in the seventh day is a holy convocation; ye shall do no servile work.’ (9) And יהוה spake unto Moses, saying, (10) ‘Speak unto the children of Israel, and say unto them, “When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: (11) and he shall wave the sheaf before יהוה, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.”’“ - Leviticus 23:6-11 (ASV)
The important phrase in this passage is found in verse eleven - “the morrow after the Sabbath.” The most simplistic way of understanding this phrase is that it is speaking of the day after the weekly Sabbath. [That is correct. This is what Lunar Sabbath keepers believe.] The reason for this is because of the contextual use of the word “Sabbath.” The first and only occurrences of the word “Sabbath” prior to the passage above is found in Leviticus 23:3. [And this is incorrect. The first mention of the word Sabbath is Exodus 16:23, but I digress…]

“Six days shall work be done: but on the seventh day is a Sabbath of solemn rest, a holy convocation; ye shall do no manner of work: it is a Sabbath unto הוהי in all your dwellings.” - Leviticus 23:3 (ASV)

This verse unquestionably speaks of the weekly Sabbath. [Also correct.] On this day we are commanded to do “no manner of work” at all. That is what the Hebrew word שַׁבָּת shabbat refers to and is used for throughout the scriptures - a day of complete rest where no manner of work is done. If this definition is carried throughout the rest of the chapter the meaning of “Sabbath” in verses 6-11 is very clear.

Agreed. The Sabbath in Leviticus 23:11 is without question the weekly Sabbath, described as such in Leviticus 23:7—holy convocation, no work. Bro. Drissel, I hate to break it to you, but this proves the Lunar Sabbath. Abib 15 is the second weekly Sabbath of the month, every month. It certainly is not a reference to satyrday, which was not the seventh day of the week until A.D. 321.

In the first century, Rome observed a repeating 8 (EIGHT) day calendar week. They were identified as A-B-C-D-E-F-G-H. Seen above is an actual copy of a first century Roman calendar. At that time, the months of january, april, the equivalent of the 6th month (june), sextember (august), september, november and december each had 29 days instead of 30 or 31 days that they consist of now. Also, there was a 13th month (intercalary) added 7 times over a 19 year period.
To assume that Israel observed the pagan seven day planetary week in the first century when Rome themselves did not is sheer lunacy. Rome did not officially adopt the seven day planetary week until A.D. 321 when Emperor Constantine became a “Christian”. At that time, Saturn’s day was the 1st day of the seven day planetary week that Rome adopted, not the 7th. Below is a sketch of the pagan planetary week, circa 100 B.C.

Rome ruled the world in the first century B.C., thus the Roman numerals, but this is not a Roman calendar. This is a bona fide pagan seven day planetary week as it existed from 800-600 B.C., until A.D. 321 when Constantine venerated the day of the sun. You see, Constantine worshiped Mithra, the Persian version of the sun god. He did not want the day of the sun taking a back seat to Saturn, so when he venerated the day of the sun all he did was bump Saturn day from the coveted #1 position of the week all the way to the seventh day, which was vacated by all the other days moving up one position in the weekly cycle, permitting the sun’s day to hold the preeminent position. The sketch above came from this clay calendar tablet (at left).

You see, the dirty little secret is out. Satyrday was not the seventh day of the week anywhere on the planet until A.D. 321, and only then by virtue of Constantine, not the Creator Almighty, so it certainly was NOT the Sabbath of Israel at any time in earth’s history.

On this same day, the “morrow after the Sabbath,” we are also commanded to start our fifty-day count to the Feast of Weeks (Shavuot). [Correct.] Here is the testimony of that verse in our three most reliable witnesses:
And ye shall count unto you from the morrow after the sabbath seven sabbaths shall be complete: it is worth noting here that there is an argument and belief that the “morrow after the Sabbath” referred to in this verse, and in verse 11, is actually the day after the first day of the Feast of Unleavened Bread, or the sixteenth of Aviv. [Correct. That is what Scripture calls it, as well as Josephus, so why wouldn’t Lunar Sabbatarians argue the same point?] For the purposes of this study, however, proving whether that belief is scripturally accurate is irrelevant. Lunar Sabbatarians, as mentioned above, believe that the fifteenth of every lunar month is a Sabbath. So, to them, the “morrow after the Sabbath” and the sixteenth of Aviv are the exact same day.

And if this is not pure psychobabble, I don’t know what is. If Lunar Sabbatarians believe that the morrow after the Sabbath and the 16th of Abib are the exact same day and if this position is incorrect, how then is it Scripturally irrelevant? If we are wrong, then Drissel should have no problem proving us wrong. Drissel has not done that and apparently cannot do it or he would have offered that evidence right HERE! Strike 3.

Believe it or not that is where the simplistic and foundational flaw in the doctrine exists. Since Lunar Sabbatarians believe that the Wave Sheaf offering and the beginning of the count to Shavuot are both on the sixteenth of Aviv, proof that the Wave Sheaf was ever offered (and therefore the count to Shavuot begun) on any day other than the sixteenth of Aviv would cause the doctrine to irreparably crumble. That is exactly what has been proven above.

WHAT!? Drissel has not proven anything above other than his inability to prove anything. Where are the three verses that debunk the Lunar Sabbath? Where is his cohesive evidence that ostensibly proves satyrday is the weekly Sabbath while at the same time disproves the Lunar Sabbath? I have not seen that evidence. Ladies and gentlemen of the jury, have YOU seen this evidence presented?
Conclusion

Solid scriptural evidence has been provided and examined above that proves that the first Wave Sheaf offering ever made in the land of Canaan was made on the fifteenth of Aviv. [That “conclusion” was presented, but not with any Scriptural evidence. In fact, I easily used the Scriptural evidence initially provided by Drissel against his own conclusion.] Passover was kept in Gilgal, according to the commandment, on the fourteenth of Aviv in the evening. The following day, called “the morrow after the Passover,” also called “the fifteenth day of the first month [Aviv]” (Numbers 33:3), the Israelites lawfully partook of the produce of the land of Canaan. [And as Drissel and Scripture points out, this was the OLD corn, not the new barley, because …] To do so lawfully, the Wave Sheaf first had to have been offered the morning of the same day. Confirmation that the produce of the land of Canaan was eaten, not hypothetical “old corn” carried over the Jordan, is found in the fact that the manna ceased and never appeared again starting on the next day, the sixteenth of Aviv.

If manna did not cease until the 16th, that means it was given to Israel on the 15th, a point made by Drissel in his illustration on p. 7. If Israel ate of the new barley harvest on the 15th, why then were they provided with manna? Bro. Drissel stuck his foot in his mouth again, didn’t he? Saying things do not make them true. Saying things you think are true without first verifying them is foolishness. Joshua 5:11 says they ate the old corn of the land on the morrow after Passover. I agree, this was not barley carried over the Jordan by Israel, but it WAS old corn, the old barley that had been stored up by the Canaanites, which is exactly what the Hebrew says.

Since the Torah commands that the Wave Sheaf is to be offered and the count to Shavuot begun on the “morrow after the Sabbath,” the fifteenth day of the first month in that year must have been the “morrow after the Sabbath.” [How so? The contradictory evidence so far provided by Drissel cancels out any conclusion he comes to, both for or against the Lunar Sabbath.] Sheer logic requires that the “morrow after the Sabbath” cannot possibly be the same as the actual Sabbath itself. [Agreed.] Since the “morrow after the Sabbath” was the fifteenth of Aviv that year the actual Sabbath was the fourteenth (i.e. Passover was on a Sabbath in that year). Since the Sabbath was on the fourteenth it could not have possibly been on the fifteenth as well.

Abib 14 is Passover. It is a commanded work day, the preparation day for the first day of Unleavened Bread, called a Sabbath in Leviticus 23:6-11. The morrow after the Sabbath was NOT Abib 15, and in spite of his conclusions, the evidence given in the verses pointed out, the very ones used by Adam Drissel proves this to be true.

The scriptural fact that the first Passover the Israelites ever observed in Canaan was on a Sabbath, as shown in the three verses of Joshua 5:10-12, proves that Lunar Sabbaths were not observed by the ancient Israelites and were not commanded in the Torah.

Quite frankly, Bro. Drissel never offered any evidentiary proof that the morrow after the Sabbath in the verses he selected was the 15th of Abib. The proof all pointed to Abib 15 BEING the Sabbath, he merely said that the 15th was the morrow after the Sabbath contrary to the Scriptural evidence HE provided. Since his conclusions do not match the evidence he provided, one must question not only Bro. Drissel’s integrity, but his credibility. Just who is Adam Drissel? What game is he playing?
Where did he get his Scriptural training and who are his readers? I pity anyone who looks to this man for inspiration or leadership

HalleluYah!

Indeed, HalleluYah! Praise ye YHVH! I praise YHVH that I am a follower of Him and His truth, and I pray I never fall prey to men such as this.

Ladies and gentlemen of the jury, earlier I said that based on his bold proclamation that he could debunk the Lunar Sabbath in three verses (where many have tried and all have failed) that one of the following observations about Adam Drissel is true. Please cast your vote now.

1. Here is a man supremely confident in his traditions.

2. He is a man whose ignorance is surpassed only by his arrogance.

3. Adam Drissel’s middle name is Hyperbole.

Did Bro. Drissel debunk the Lunar Sabbath in three verses? Can you name those three verses? Did Drissel provide any solid evidence whatsoever against the Lunar Sabbath? No. Did Drissel offer any evidence that proved satyrday was the Sabbath of Scripture? No. So the sum of this entire exercise is a grand total of no evidence in support of the Sabbath of his tradition, and no evidence against the Lunar Sabbath. Or said another way, he just wasted his time and that of his readers promising something he could not deliver. And in fact when he actually set himself up to deliver the damning evidence he said he had, he brushed the opportunity aside, calling the attempt irrelevant.

Honestly, this has been the most baffling presentation against the Lunar Sabbath I have had the duty to rebut. Not only did he not debunk the Lunar Sabbath in three verses, the verses he did offer proved the Lunar Sabbath. I have not read the rules of debate, but I sense that this is a pretty good example of how NOT to present one. I’m not trying to rub salt in the wound, but he is not quite finished yet…

For more evidence from the practical application of the Lunar Sabbath doctrine see Appendix I.

Appendix I

Practical Evidence

The Timing of Shavuot

Leviticus 23:15-16 gives us the exact instructions on when we are to observe the Feast of Weeks (Shavuot).
“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall there be complete: (16) even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto יהוה.” - Leviticus 23:15-16 (ASV)

I’ve been waiting for this opportunity since I asked the question about what Hebrew word was translated as “from” near the middle of p. 15 above. And at this time I will complete this thought for the ladies and gentlemen of the jury.

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

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

Look at what Strong’s says about H-5704 “whether of space (even unto) or time (during, while, until)”. Leviticus 23:16 is about time, not space, so this word has been mistranslated all along. The Hebrew should have been translated: WHILE FROM the morrow (after the) seventh Sabbath (shall ye) number fifty days (and ye shall) offer a new meat offering (unto) YHVH.

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

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

Drisssel makes it a point to point out the “from” in Leviticus 23:15 (see evidence at the top of p. 15 above), but neglects or ignores the same Hebrew word “from” found in Leviticus 23:16. Should we confuse this effort with rightly dividing the Word? Come now, let us reason together.

There are three criteria in this verse that must each be fulfilled for us to know we are observing Shavuot on the proper day.

1. The count is required to start “from the morrow after the Sabbath” [Agreed.]
2. There is required to be seven complete Sabbaths as a part of the complete count [Yes, only a part.]
3. There is to be a total of fifty days in the count, ending on the morrow after the seventh Sabbath

Huh? Actually, I’m not really surprised. I saw this coming a mile away. Nay-sayers tend to go for the low hanging fruit. They don’t have any real evidence, so they present anything that SOUNDS like evidence. In this case, Bro. Drissel offers the Catholic count to Pentecost rather than the Scriptural count. So, let me ask Bro. Drissel where were we told to count “days” from the morrow after the Sabbath in Leviticus 23:15? If I read it correctly it says to number seven Sabbaths complete, not to count the intervening days. So the only number on the table at the END of this count will be SEVEN.
And here is where our brother’s problems begin in earnest. If we HAD been told to number days from the morrow after the Sabbath in verse 15, the seventh Sabbath would have been day number 51-53 depending on how many New Moon days there were dividing the months. More on this later.

Lunar Sabbatarians will never have a problem with Number 1. Since they believe that the fifteenth of each lunar month is a Sabbath, the sixteenth of the month, when they believe the Wave Sheaf is to be offered, is by definition the “morrow after the Sabbath.” [We believe this because Scripture and the historical record teach this.] Numbers 2 and 3, however, can be very problematic in a real life scenario. [No, no problem with #2. The seven Sabbaths complete is only a part of the total count.]

The following tables are calendars from the year 1930. By using a program such as Stellium one can easily see that there would have been a visible new moon on the evening of 31 March making 1 April new moon day. [Begin referring to the three calendar illustrations below…]

Actually, the New Moon would have fallen on 3-31-1903, not 4-1, but Drissel is calling the sighting of the first visible crescent as the announcement for New Moon, which is the Babylonian version of new Moon, not the one practiced by Israel (unless they were in apostasy). Click here for more evidence: http://www.creationcalendar.com/CalendarIssue/25-FirstVisibleCrescentMonth.pdf

One must ask what is the significance of the year 1930? Is this the only year Drissel could find that seemed to prove his point? I have no clue and do not wish to hazard a guess.

The New Moon days never fall during the common week; they are a third category of day. Ezekiel 46:1 says that the gate to the temple is shut on ALL SIX working days, but open on the Sabbath and new moon. Last month, New Moon was on a thursday, just as presented above. If the tabernacle were still here and I asked Bro Drissel, “Would the gate have been open or shut?”, how would he answer? If he said open because it is New Moon day, I would respond that thursday is a work day, the gate must be shut. If he agreed, “Of course thursday is a work day, it must be shut.” I’d reply, “But friend, it is New Moon, it must be open.” He has no correct answer because he is applying a pagan/papal calendar to this Scriptural calendar event. Amos 8:5, Isaiah 66:23 and II Kings 4:18-23 are 3 more witnesses that the New Moon cannot fall on one of the six work days. Amos: The unscrupulous venders are seeking to cheat the Israelites, but it is Sabbath and New Moon. Israel won’t come out to buy their wares until a work day. Isaiah: We will worship YHVH on the Sabbaths and New Moon days, not on work days. II Kings: The boy collapses in the field, his mother races out, scoops him up and runs inside. There the boy dies in her lap. So she runs upstairs, places the boy on Elisha’s bed, then runs to her husband asking permission to take a donkey and a servant with her to go see the prophet. To which he inquires, It is neither New Moon, nor Sabbath, why do you want to go see him today? Where was the man? In his field. What was he doing? Working. For more information, click on this short study: http://www.creationcalendar.com/CalendarIssue/03-QT-ThreeDistinctDays.pdf.

Put the new moon day back in its rightful place in the lunar cycle, and suddenly (IF one is going outside and LOOKING at the Creator’s clock--the lights in the heavens) the Sabbaths will be announced by quarter phase moons before the 8th, 15th, 22nd and 29th days of each lunar cycle. There is simply NO evidence in Scripture that the Sabbath is EVERY 7th day in succession. There is simply NO evidence in Scripture that satyrday is the Sabbath. Scripture says that the Sabbath is the seventh day of the week. Period. But whose week? Yah’s week or the pagan planetary week?

Below you will see that Drissel does not know much about the types of day in Scripture, less about the Calendar established at Creation, and even less about the count to Pentecost…
For the record, the first lunar month is always a 30 day month. Drissel offers us a 29 day Abib above.
As I said at the top of p. 19, if one counts the days from wavesheaf, the 7th Sabbath would be day 51-53 depending on the number of New Moon days. Drissel JUST proved my point below. Thank you.

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Tuesday, 1 April 1930 was new moon day. [No, it wasn’t, but for the sake of getting to the bottom of his argument, let’s agree that it was...] Since Lunar Sabbatarians do not count the new moon days as part of the six days of work between Sabbaths, the first Lunar Sabbath is on Tuesday, 8 April. [He just stated that Lunar Sabbatarians do not count New Moon as a week day then says New Moon fell on a tuesday and he still does not see the folly of the Gregorian calendar. New Moon will NEVER fall on a week day of the calendar that is established, practiced and presented in Scripture, yet he admits it fell on a tuesday in april of 1930. Drissel embraces this indictment of his calendar as supportive evidence.}
Go figure. It is certainly not evidence against the Lunar Sabbath as Drissel intended. What it proves is that the Calendar of Scripture does not find any means of expression on the pagan/papal Gregorian calendar, over which Drissel is superimposing what he thinks we believe.] There are then Lunar Sabbaths on the 15th, 22nd, and 29th of April. [That said, if New Moon HAD fallen on tuesday, 4-8-1930, indeed, the Sabbaths would have been on april 8, 15, 22, and 29 in the year 1930. This is not possible as the first visible crescent of the next month would have been seen the morning of what Drissel is identifying as the last Sabbath of the month (4-29-1930). We can’t have the first crescent of a new month announcing the last Sabbath of the old month. The math does not work that way, and nature denies such foolishness.] The count to Shavuot started on the sixteenth of the first lunar month, 16 April, after a Lunar Sabbath. This lunar month only had twenty-nine days because the next visible new moon was on 30 April. [Actually, it had 30 days as per the norm because the month started a day earlier than Drissel stated.] By this time there have been two complete Sabbaths of the required seven and fifteen days of the required fifty for the full count to Shavuot.

Wednesday, 30 April 1930 was the next new moon day. [Actually, it would have been Tuesday, 4-29, but for the sake of argument, let Drissel have the rope he seems to think he needs.] The Lunar Sabbaths of that month fell on the 7th, 14th, 21st, and 28th of May. [In reality, they were on the 6th, 13th, 20th and 27th days of may in 1930.] This lunar month, unlike the previous, would have had thirty days in it due to the illumination percentage of the new moon on the 29th day (only about 0.8% at sunset). [Actually, regardless of the number of days in each month or whether Drissel accurately identifies the number of days in each month, he is still going to promote the papal version of the count to Pentecost.] If a lunar month has thirty days instead of twenty-nine, Lunar Sabbatarians celebrate two new moon days in a row. [True.] These days fell on the 29th and 30th of May. By this time there have been six complete Sabbaths of the required seven and forty-five days of the required fifty for the full count to Shavuot.

Thursday, 29 May 1930 and Friday, 30 May 1930 were the next new moon days. The next Lunar Sabbath wouldn’t occur until 6 June. [5 june, but I digress…] However, herein lies two major problems. First, if you choose to stop at the proper count to fifty days (Wednesday, 4 June) you are three days short of being on the required “morrow after the seventh Sabbath.” [Where in Scripture were you told to number 50 days from wavesheaf? It says to number seven Sabbaths complete. In a moment I’m going to show Bro. Drissel how to number Sabbaths since he can’t seem to figure it out.] Second, if you choose to stop on the required “morrow after the seventh Sabbath” (Saturday, 9 June) you are actually on day fifty-three of the required fifty-day count.

That is because the New Moon days are not included in the work week or counted as work days, never FALLING on a work day. See the bottom of p. 20.

By the way, where are we told in Scripture that satyrday is the weekly Sabbath or the seventh day of the Creator’s weeks?

Even if the second lunar month above was only twenty-nine days the count is still off by at least two days. There is just no way for all three requirements for the proper timing of Shavuot to be accomplished when Lunar Sabbaths are used.

If you will read the context of Leviticus 23:15-16, the 50 days are numbered from the morrow after the seventh Sabbath, not from Wave Sheaf. Consider the following calendar with the New Moon days put in an easier position, yet still outside the ranks of the common work day.
And I will follow all three of the commands for the count to Pentecost given in Scripture revealed in the middle of p. 18 above:

1. The count is required to start “from the morrow after the Sabbath” [Abib 16]
2. There is required to be seven complete Sabbaths as a part of the complete count
3. There is to be a total of fifty days numbered from the morrow after the seventh Sabbath

Here is how you count seven Sabbaths Bro. Drissel...

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And above is how you count 50 days. The 9th day of the third month is the morrow after the seventh Sabbath. This is not the first day of the 50 because the command is to count 50 days FROM the morrow after the seventh Sabbath, not 50 days from the seventh Sabbath. It ends on the 29th day of the 4th month. And guess what? The wheat planted in Scriptural time was harvested in the summer, the same season as the grapes and olives and figs. For a short study on this issue, click here: http://www.creationcalendar.com/CalendarIssue/16-QT-WhatSeasonWheatHarvested.pdf.

For a complete study on the REAL count to Pentecost, click here: http://www.creationcalendar.com/CalendarIssue/17-FeastOfWeeks.pdf

The Sabbaths are in Red, the New Moon days are in Blue. As odd as it sounds, the New Moon days are never included in the seven day week. (Evidence in the Creator’s Calendar study.) The New Moon, though never called a Sabbath by name (except for the 7th new moon), was a segment of time celebrated in a similar manner as the Sabbath. They blew horns (Numbers 10:2-3 and 10; Psalm 81:3) there was no commerce (Exodus 20:8-11, Amos 8:5) and it was a day for a holy convocation (Leviticus 23:3, Ezekiel 46:1, 3). Of note, this is the exact calendar of the events as they occurred the weekend of the Crucifixion. Indeed, the Romans had a solar-only calendar 2,000 years ago, but there is no evidence that Israel was observing it. They hated the Romans!
Something Adam Drissel did not approach nor dare mention is that the calendar of YHVH was commanded to be in the lights in the heavens (see Genesis 1:14-17). He is apparently satisfied with the pagan/papal Gregorian calendar. Lunar Sabbath keepers are not.

**Creation Calendar Class 101.**

**Genesis 1:14** says that the two great lights would be for signs, seasons, days and years. Thus the calendar of Yah is in the heavens.

**Exodus 31:13,** Ezekiel 20:12, and 20:20 all say that the Sabbath is a sign, using the SAME Hebrew word found in Genesis 1:14 (owth), meaning signal or beacon.

**Psalm 104:19** says that the moon will regulate the seasons (Mo’edim--appointed times, set feasts). Leviticus 23:1-3 shows the weekly Sabbath to be the first feast (Mo’edim--appointed times, set feasts).

This alone is enough to prove that the Sabbath is by the moon, but it does not answer every possible question as to HOW or WHY that might take place. Yours is not to ask WHY. Either do (obey) or do not. The HOW will only be answered by going outside and looking at the clock and watching for patterns. If the New Moon is properly identified as the dark days, days of no visible moon, the quarter phases of the moon will announce the 8th, 15th, 22nd and 29th days of the month as the weekly Sabbaths. In fact, the ONLY weekly Sabbaths that can be date identified in Scripture fall on the 8th, 15th, 22nd and 29th days of the month. The Gregorian calendar can provide no answer for this. Click here for more evidence: http://www.creationcalendar.com/CalendarIssue/28-8-15-22-29_Proof.pdf

Respectfully submitted,

Troy Miller
www.CreationCalendar.com

**FOOTNOTES**


8. The only exception to this is when the scriptures discuss the Sabbatical Year in Leviticus 25. In that chapter the children of Israel are commanded to let the land have a “Sabbath” every seventh year. The meaning, though applied to a year instead of a day, is the same, though. The land was to have a complete rest and was not to be worked at all. [back to study]


10. Data based on Raleigh, NC, USA as the location (35° 49’ 12” N, 78° 39’ 36.01” W) [back to study]

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I have altered neither jot nor tittle of Bro. Drissel’s work. This rebuttal is not for sale, so I have no intention of trying to profit from Drissel’s work. I have given my readers the web address where this study is posted online and the navigational bar under the title banner is even still active. I don’t know what more I can do to identify the original author or to protect his work, therefore I trust I have violated no copyright laws.