

Thoughts on the Lunar Sabbath By Eugene Prewitt

Troy Miller's comments in blue and red

In the last decade several persons have approached me with data that they understood to promote lunar Sabbath calculation. They believed that the weekly cycle gets a fresh start each month so that the Sabbath always falls on the 8th, 15th, 22nd, and 29th of a given lunar month.

Practically, this means that while there are generally seven days from Sabbath to Sabbath, there are eight or nine days between the 29th Sabbath and the next 8th Sabbath. The last of these days, the eighth and/or ninth day, as lunar Sabbath proponents understand, is a new moon day. As such it is not counted as one of the six working days.

I have concluded that the data in support of this idea is faulty. Various parts of it are either speculative, strained, inference-based, or uninspired. Whether approached Biblically or from the Testimonies, the idea has not stood up to scrutiny.

Speculative, strained, inference-based, or uninspired? We shall see. I have never received a valid argument against the Creation Calendar yet, and without reading ahead, I will assure the reader you will not find any here either.

The Assertions

First, let me summarize the nature of the strongest evidence that I have seen so far as given in support of the lunar Sabbath idea.

1. It is suggested that Sabbath falls on the 15th of three Biblical months in a row (the three months beginning with the Exodus from Egypt). As moon cycles are only 29.5 days long, the Sabbath could not fall on the 15th three months in a row unless the Sabbath was lunar based.

That is correct.

2. It is asserted that no Sabbath in scripture can be shown to occur on any day other than an 8th, 15th, 22nd, or 29th of a lunar cycle. As only about 15% of Gregorian-style Sabbaths fall on those days, this is taken as corroborative evidence for lunar Sabbaths.

Also correct.

3. The lunar calendar was essential to the determination of the date October 22, 1844. As this calendar has been affirmed by Ellen White when she validated that date, it must be a valid calendar. It is asserted that if the calendar is right for calculating feast-day dates, it must be right for calculating Sabbath dates as Sabbaths are among the feasts.

Begging your pardon, but THIS statement about EGW is speculative. And I can prove that this date was indeed, in error. See attached #26.

4. It is asserted that ancient authorities trace the seven-day week to Babylonian sources and that the Jews anciently kept the Sabbath on a lunar basis. This Jewish habit was changed by the Roman power and is the reason that Jews currently honor Saturday as found on the Gregorian calendar.

This is also historically an accurate statement.

5. Circumstantial evidence, it is asserted, points to Lunar Sabbaths in the time of Joshua, Solomon, and Hezekiah, and Paul.

Not circumstantial. Try Mathematical. If you can count to seven, then you should be able to count to eight.

6. The New Moons do not count as "working days" and so there are still six working days in each weekly cycle in the new moon calendar.

This is Scripturally correct.

7. Astronomical observations prove that Jesus was crucified on a Roman Wednesday. The following Thursday was 15th of the month Sabbath. This proves the Lunar Sabbath argument.

In more ways than one. I'm going to assume that he addresses these issues in the body of his study so will not elaborate on these points at this time.

While other thoughts have appeared here and there in lunar documentation, these are the ones that appear repeatedly in the documents I have read. What appears in not one of the documents is a "thus saith the Lord" teaching that new moons regulate or interrupt the weekly cycle.

I wish I had not just read that. On second thought, Bro. Prewitt is going to wish I had not read that. Here is a thus saith אַזאַד ...

Thus saith the Sovereign אלהים; 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.

Likewise the people of the land shall worship at the door of this gate before אלהים in the sabbaths and in the new moons. **Ezekiel 46:1, 3**

If the gate is closed on the six work days but open on new moon and Sabbath, then new moon and the Sabbath cannot fall on one of the six work days. Of course, he agrees with this regarding the Sabbath, but he will try to tell you that I am straining the text or inferring that the new moon cannot fall on one of the six work days, or perhaps that Ezekiel was not inspired.

Looks like this:

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

New moon days are in **blue**, work days in black, Sabbaths in **red**. If this is not what Ezekiel was saying, please show me evidence to the contrary. The gate was closed on all six work days, open on new moon and Sabbath. That is three categories of day, each differing from the other.

There are three other texts that also prove that the new moon days are distinctly different from the Sabbath and work days. **Isaiah 66:23, Amos 8:5, and II Kings 4:23.**

The Evidence

The most intriguing argument, to me, in the six listed above, was item number two. The word "Sabbath" appears in more than 100 passages of scripture. It seems, at first thought, that if not one of those can be shown to fall on the 2nd, 3rd, 4th, 5th, 6th, 7th, 9th, 10th, 11th, 12th, 13th, 14th, etc., day of the month, that that would be fairly significant evidence in favor of the lunar Sabbath theory.

Here are the facts:

There are many passages that refer to the Sabbath in a precept in such a way as to provide no precise and certain information regarding the correlation of days with months. See Ex 20:8-11; De 5:12-15; Ex 31:14-16; Ex 35:2-3; Le 24:8; Nu 28:9-10; [Neh 9:14]; [1 Chr 9:32]; Ps 92:1; Amos 8:5; Jer 17:21-27; Is 56:2, 6; Is 58:13; Matthew 24:20; John 7:22-23; Colossians 2:16

There are 20 Stories in scripture that refer to the Sabbath, but without dating it in terms of a day of the month. See Nu 15:32; 2Ki 11:5-9, 2Chr 23:4-8; 2Ki 16:18; Neh 10:31; Neh 13:15-22; Matthew 12:1-12, Mark 2:23-3:4, Luke 6:1-9; Mark 1:21; Mark 6:2; Luke 4:16; Luke 4:31; Luke 13:10-16; Luke 14:1-5; Acts 1:12; Acts 13:14-44; Acts 15:21; Acts 16:13; Acts 17:2; Acts 18:4; John 5:9-18¹; John 9:14-16².

Then these passages can be used neither for nor against the lunar Sabbath. The argument is that in every passage where the Sabbath CAN be date identified, they fall on the 8th, 15th, 22nd or 29th day of the month. If the only Sabbath's that ARE date identifiable line up with this model, then that is compelling evidence that the Sabbaths in the other verses do as well.

There are only two stories in all of scripture that mention Sabbath in a context that can be dated in relation to a day of the lunar month. These are the giving of the Manna and the Death and Resurrection of Jesus. (Ex 16:23-29 and Mt 28:1; Mr. 15 42; 16:1; Lu 23:54-56; Jo 19:31.)

Actually, there are 17 or 18, but who's counting.

So how many Sabbath stories in scripture are datable? Two. **[He's speculating here, hoping is more like it.]** This fact neutralizes the first two of the six pro-lunar arguments. (In the appendix I address other passages that are asserted to be dateable correlations between the lunar calendar and days of the week.)

I look forward to reading them. I'm sure they will be interesting.

The third point, regarding the Lunar Calendar being used to establish October 22, is accurate as far as that goes. In other words, it is obviously true in scripture the feast days were calculated based on the Jewish lunar calendar.

But the extrapolation that says "if dates of the year must be calculated on an annual calendar, therefore days of the week must also be so calculated" is unwarranted. No prophet says anything of the kind. History does not back it up.

¹ During the Passover trip. The specific day is not specified.

² Some Lunar Sabbath proponents list John 9 as an example of a 22nd of the month Sabbath. This is based on the Feast of Tabernacles of John 7. The argument goes that the morning after the feast Jesus went into the temple and found this blind man. John 8:1 is, very likely, the 22nd of the 7th month. Granted. But to say that John 9:14 is the same day is a great stretch. While Jesus went into the temple in 8:2, he was wandering in 9:1, fifty-nine verses later. There is no way to say where day divisions are in the narrative. By chapter 11:55 you are already nearing Passover. Most day-break verses just don't often show up in the gospels. **

No lunar calendar observer I know calculates the dates on the annual calendar. I have no idea where he got this quote. We don't calculate weekly Sabbaths. The month was not calculated, it was observed. The week days are counted no different than any other day of the month. I don't know any lunar Sabbatarian who calculates his Sabbaths. If you can count to one (new moon day, the first day of the month), then you can count to 8, the first Sabbath which is the 7th day of the first work week. Counting and calculating are two different things.

**** From the previous page: regarding footnote 2.** Bro. Prewitt does not know much about feast keeping and calls our understanding a stretch. You be the judge. The carpenter from Nazareth spoke during the last great day of the feast of Tabernacles, which is a 7 day feast.

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

On the first day *shall be* an holy convocation: ye shall do no servile work *therein*. Seven days ye shall offer an offering made by fire unto אָלֵלְאֵל : on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto אָלֵלְאֵל : it is a solemn assembly; *and* ye shall do no servile work *therein*. **Leviticus 23:34-36**

The first day is the 15th day of the seventh month. Simple addition (and Scripture, see **II Chronicles 7:8-10**—after the 8th day of the feast comes the 23rd day of the month) proves that the 21st day of the seventh month is the LAST day of the seven day feast (not the 22nd as Prewitt assumes). After an argument with the religious authorities, everyone went home. Jesus went to the Mount of Olives (John 7:53, 8:1). Early the next day (which would be the 22nd day of the seventh month, the last day of Tabernacles being the 21st) everyone returned to the Temple. There he had another lengthy debate with the scribes and Pharisees. After nearly being stoned at the end of the debate (8:59), he left the temple and passed by a blind man....read John 9:14. This occurred on the 22nd day of the month, a weekly Sabbath.

Bro. Prewitt says we can't tell when the divisions of the day are. And in many cases this is true, but not here. John 9:1 begins with the word And, which is actually in the Greek. That AND means that the events preceding and following verse one are linked together in time and space. Here is the Strong's definition:

G2532 και kai *kahee*

Apparently a primary particle, having a *copulative* and sometimes also a *cumulative* force; *and, also, even, so, then, too, etc.*; often used in connection (or composition) with other particles or small words: - and, also, both, but, even, for, if, indeed, likewise, moreover, or, so, that, then, therefore, when, yea, yet.

“Copulate” means to join together. This word is copulative of the end of chapter 8 and the beginning of chapter 9. This means there is no division of a day there. The day he first spoke was the last day of Tabernacles, the 21st of the seventh month. The following day everyone returned (why?) because the 22nd of the seventh month was the weekly Sabbath. A day NOT related to Tabernacles, but the day following Tabernacles. Please read **Leviticus 23:36** if you don't believe me. The FIRST day of Tabernacles (the 15th) is a Sabbath, and the 22nd day is also a Sabbath. Both days are days for a sacred convocation or solemn assembly and both are non work days. Looks like this....

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

As I've been saying, if the 15th or the 22nd of a month is a Sabbath, so are the 8th and 29th.

Muslims today use a lunar calendar but keep a weekly day as honored. The argument is purely speculative.

And their mixture of their ancient calendar with the pagan/papal one is just as false as apostate Protestantism's marriage to the pagan/papal calendar.

The fourth point, strictly speaking, is not a Biblical one. But the history is faulty. The fact is that from the time of the book of Acts that there were Jews in “every city” that read the Torah on Sabbath.

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

There were not Jews in every city. In Philippi, where Paul kept Passover with this gentile converts, there was not then and STILL is not a synagogue. The verse above does not say that there were Jews in every city, it says that in every city where there were Israelites, the Torah was read every Sabbath.

Bro. Eugene forgets that Israel was dispersed AND that they forgot their identity. The Jews are not Israelites; they are Edomites [Esau's descendants] who have never HAD the true Sabbath. Listen and you can hear it from their own lips...

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

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

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

“No one can deny that the Jews are a most unique and unusual people. That uniqueness exists because of their Edomite heritage. You cannot be English Jews. We are a race, and only as a race can we perpetuate. Our mentality is of Edomitish character, and differs from that of an Englishman. Enough subterfuges! Let us assert openly that we are International Jews.” **Manifesto of the “World Jewish Federation,” January 1, 1935, through their spokesman, Gerald Soman.** [Emphasis my own.]

From the above, we can clearly see that the Jews fully understand their Edomite heritage as the third edition of the **Jewish Encyclopedia** for 1925 records: “Chazars [Khazars]: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians.” (855).

Hasdai ibn Shaprut, who was foreign minister to Abd-al-Rahman, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 960 AD) speaks of the tradition according to which the Chazars once dwelt near the Seir Mountains. The ‘Seir Mountains’ are none other than the original land of Esau-Edom - ‘Thus dwelt Esau in mount Seir: Esau is Edom’ (Genesis 36:8). Seir was a mountain range south of the Dead Sea and was also known as the ‘land of Edom’ (Genesis 36:21). The Seir Mountains were the home of the Edomites for nearly a millennium (The Edomites arrived in Edom or Seir at the end of the 14th and beginning of the 13th century B.C. Encyclopedia Judaica, Vol. 6, p. 372). Thus we have it from Jewish sources that the Khazars originally ‘dwelt near the Seir Mountains’ so are racially of Edomite stock, not Israelite. But how and when did Edomites get to Khazaria? There is evidence that in the 6th century BC, some of the Edomites fled their homeland of Seir and migrated north, ‘After the fall of Jerusalem, in 586 BC, the Edomites began to press northward (Ezekiel 36:5). *The New Westminster Dictionary of the Bible*, ed. by Henry S. Gehman, The Westminster Press, Philadelphia, 1970, p. 418.” (**The Jewish Encyclopedia, Vol. IV, (1905), p. 3).**

“Edom is modern Jewry.” —**The Jewish Encyclopedia, 1925 edition, Vol. 5, p. 41**

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

There is no way that one million Jews scattered all over the world could, simultaneously, be convinced to change their method of Sabbath keeping without abundant historical evidence being left behind to prove it.

I beg to differ. Read **Lamentations 2:6**. When the Creator causes you to forget something, you will have forgotten indeed. First of all, the Hebrews in the first century were still keeping the same lunar Sabbath of the Old Testament and there is also historical evidence to prove it. All the date identifiable Sabbaths in the NT also fall on the 8th, 15th, 22nd and 29th days of the month.

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

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

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

“... the custom of celebrating the Sabbath every 7th day, irrespective of the relationship of the day to the moon’s phases, led to a complete separation from the ancient view of the Sabbath...” **Encyclopedia Biblica**, (1899 edit.), p. 4179.

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

Actually it was the 4th century, perhaps we have more information now than Webster did. In the 4th century (321 A.D.) Constantine adopted the pagan planetary seven day week moving satyrday from the first day of the week to the seventh making room for Sunday to occupy the coveted position as the first day of the week. Prior to this, Rome had an 8 day market week. Also in the 4th century (about 341 A.D.), Hillel II completely altered the Hebrew calendar. Any Hebrews still in the area from that point on had a faulty calendar.

But more than this, the gospel was carried to every part of the known world during the first century.

Colossians 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Lunar weeks predict that when the apostles traveled to India, Ethiopia, and the British Isles, that these places began keeping lunar Sabbaths. None of these were under the influence of Rome by the 3rd century. This is why they kept the Seventh-day Sabbath so many centuries after Rome had stopped.

The lunar calendar Sabbath was the only Sabbath spread by Israelites in the 1st century. It was not until the 4th century when Rome adopted the pagan planetary week and Hillel II altered the Hebrew calendar that anyone anywhere called satyrday the Sabbath. By this time, all the apostles had died off and considering that the Levitical priesthood had been destroyed and Israel scattered to the four corners of the earth, there was no reason NOT to go along with the calendar changes made by these men of authority.

And there is no way that Christians around the world, faithful Sabbath keepers, could be convinced to change their day of worship without it showing up in history. The change of the Sabbath to Sunday shows up abundantly in history and gives evidence, by this very appearance, that the other change never occurred.

I just showed you how the Sabbath was changed. The paganized Babylonian rabbis moved into power once the Palestinian rabbis were scattered. Judaism is nothing more than a bastard religion, a mixture of the faith of Abraham with the religion of Babylon which is why so many Babylonian beliefs are STILL practiced by Jews today. That is why there are eggs on the Jew's table at Passover, they observe the sabbath from sundown friday to sundown satyrday, and their months are from the first visible crescent (along with many other pagan/Babylonian traditions). These are traditions that are not found in Torah because they are the (pagan) traditions of men picked up in Babylon.

Bro. Prewitt is speculating that the change was not from a lunar Sabbath to a pagan Sabbath because he is blinded by the pagan tradition handed down to him. He would do well to look at ALL the evidence rather than try to rebut something he knows little about.

"A long time of NOT thinking a thing wrong gives it the superficial appearance of being right." **Thomas Paine**

The fifth point is circumstantial. We do not want to ever turn an observation into a command. But even the observations are faulty as can be seen in the appendix where these stories are examined. If we were to admit circumstantial evidence we would have to observe that the first day of the month was not treated as holy in the following passages:

Genesis 8:13	Noah removed the covering of the ark, a great feat.
Numbers 1:18	The men of Israel were counted on the first day of the month.
Ezra 7:9	Ezra was traveling on two new moons.

Only the seventh new moon is a non-work, non-commerce day (Feast of Trumpets—see **Leviticus 23:23-25**). There is an assembly or convocation on all the other new moon days, but the entire day is not "holy" like the weekly Sabbath or the seventh new moon. Neither work, nor travel is prohibited on other new moon days. The foundation of the earth was laid on new moon day (the first day of the first month of the first year of earth's history—**Genesis 1:1-2**). The foundation of Solomon's temple was relaid on new moon day (**Haggai 1:1, 2, 8, 12**), and the desert tabernacle was erected on new moon day, **Exodus 40:2**.

What is circumstantial to Prewitt is simply fact to us. The first day of each months is a worship (convocation) day, but the entire day is not "holy" as the weekly Sabbath or seventh new moon are. Feast of Trumpets is an annual Sabbath.

The sixth point is based on a verse in Ezekiel:

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 reasoning goes like this: If the gate is shut on the six working days and open on the new moon, then the new moon can not be one of the six working days. And since it is not one of the six working days, it must not be part of the week.

The fault lies in the fact that the verse is a perfectly natural way to write even if the new moons did occur on random days of the week. The inference that lunar Sabbath proponents make is unwarranted. It would be similar in character to reading "God loves a cheerful giver" and concluding that God doesn't love other grudging givers.

The Bible is brief and well written. We can not impose on it a demand that enough details be given to prevent us from making false inferences.

Rather, we should demand a "Thus Saith the Lord" for our articles of belief.

Bro. Prewitt must have missed the first 5 words of the text he quoted above. It seems to me that the Almighty SAID that the gate would be SHUT on all SIX work days. If new moon fell on a work day, then it would not be a work (gate shut) day it would be a new moon (gate open) day. If this were the case, there would only be FIVE work (gate shut) days in that week. I distinctly remember the Almighty saying that the gate would be shut ALL SIX work days. Looks like this...

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

Bro. Prewitt's argument here is uninspired to say the least. There has never been a new moon day anywhere in Scripture that fell during the week. One proof is that all the weekly Sabbaths that are date identifiable fall on the 8th, 15th, 22nd and 29th days of the month. See illustration above. **Ezekiel 46** proves that there are three categories of day in Scripture. There are (1) new moon days, (2) work days and (3) Sabbaths. Nature proves that there are three phases of the moon. There is (1) the dark phase, (2) the illuminated phases, the (3) 4 quarter phases which announce the Sabbaths. There are 2 dark days and 28 days showing an illuminated moon in each whole (30 day) month. There are 4 seven day weeks each month for a total of 28 days. If the illuminated days announce the days work week, then the quarter phases will announce all 4 Sabbaths, that leaves the 1-2 dark days after the last Sabbath each month as new moon days.

Fits like a hand in glove. There is always harmony in the truth. Nature and Scripture agree and the math works supporting the lunar calendar. In fact, all nature screams the majesty of אָזְאָא .

The seventh argument misses several easy-to-miss facts. First, what the astronomers call Thursday evening is what we call the beginning of the preparation day. **[No, that is what the Babylonians called the beginning their day. In Scripture the day does not begin at night.]** Second, the timing of the new moon was not as exact of a science for the Jews in AD 31 as it is for the US Navy today. This is why, when Newton made his famous arguments for an AD 34 crucifixion, he based parts of his reasoning on discrepancies of several days, but never on discrepancies of less than two days.

Bro. Prewitt does err, not knowing the Scripture nor the power of אָזְאָא . A Psalmist wrote:

It shall be established for ever as the moon, and as a faithful witness in heaven.
Psalm 89:37

If the moon was a faithful witness before the first century, what happened to make it an inexact science in the first century? Israel did not calculate the moon's phases as the US Naval Observatory does today, which required science not available to ancient Israel, but Israel did not calculate anything, the observed it with their eyes. If no moon appeared either day or night, then it was a new moon. The Hebrew for new moon is *chodesh* which literally means rebuilding (of the moon).

These two ideas together indicate that a Wednesday-evening full-moon (according to the Navy) could readily harmonize with a Thursday-evening full-moon. And this is what we would call the beginning of preparation day, the same Jewish day that Jesus was crucified on. When Ellen White confirms (DA 686) that it was a full moon that Thursday evening **[this is speculative and inference based.]**, it harmonizes sensibly with the ambiguities of the case.

Um, nature does not lie, Bro. Prewitt. There was no full moon on a wednesday or thursday evening for the crucifixion. First of all, wednesday and thursday did not exist in 1st century Rome. Second, Rome had an EIGHT day week in the first century, not seven. Third, if one were to extrapolate the current calendar model back into the first century, Passover would have occurred on a tuesday. Fourth, Ellen White does not say that the full moon rose thursday evening, nor does she say it on p. 686.

DA p. 685 says: The Passover moon, broad and full, shone from a cloudless sky.

The full moon rises on the 14th announcing the Sabbath on the 15th. Passover is not a Sabbath. And the Creation Calendar, the lunar months, and nature all prove that the full moon rises the evening of the 14th. This event took place at least one night before that. The moon looks full to the naked eye for 2-3 days around the full moon period. I would not take EGW to task over this statement because late at night when they were in the garden that moon would have been 98-99% full and directly overhead. This moon would have looked broad and full to anyone in observance, but it rose before the sun had set. The observed full moon normally rises at or shortly after sunset. This is a natural observation that is supported by the calendar evidence in Scripture. It is also the way the "Jews" continue to practice it.

Before I forget, here is a copy of a first century calendar with its eight day week. Rome lettered its days A-B-C-D-E-F-G-H. The run down in a column.



Summary and Settling the Issue

This should be interesting. Bro. Prewitt hasn't settled anything yet, much less answered for the claims of the Creation Calendar and Lunar Sabbath.

Not one of the seven primary lines of evidence for lunar Sabbaths holds up under investigation. That could settle the issue for me. No evidence for a life-changing idea is evidence enough that it is false.

Problem. Scripture substantiates all 7 of these primary lines. I assumed that he was going to address each of the 7 with proof that we are in error, but he did not. You would think that if he is going to proclaim the points of our faith, then demand that these are false doctrines that he would provide his readers evidence that either we are wrong or he is right. Apparently he wants to simply take his word for it. Since he would not prove his position, I shall prove mine. You are never supposed to enter a "battle" with an unarmed man, but he started it. If he is ignorant enough to think that he can come to a debate of this nature without evidence, he deserves whatever treatment he gets. Even worse, he presupposes upon YOUR ignorance that you will accept his word as fact.

Before you think me unkind, I am not shooting at him. I am shooting at his false doctrine that he is holding before you as the truth. If he gets any shrapnel wounds it is because of his close proximity to my intended target: false doctrine. Any wounds received will have to heal naturally. Perhaps he would fare better if he put some distance between himself and the false doctrine, for this is the root of his problem. He is so close to the false doctrine that he can see no other.

Here we are, his first seven points again:

1. It is suggested that Sabbath falls on the 15th of three Biblical months in a row (the three months beginning with the Exodus from Egypt). As moon cycles are only 29.5 days long, the Sabbath could not fall on the 15th three months in a row unless the Sabbath was lunar based.

The months at the time of the Exodus were all 30 days long. There was no 29.5 day lunar cycle at that time. **Exodus 12, 16** and **19** reveal that the Sabbaths fell on the 15th of the month for three consecutive months.

Exodus 12 reveals that Israel was released from bondage on Abib 15, the 15th ay of the first month. It is not called a Sabbath in **Exodus 12**, but later Scripture does reveal the nature of this day. **Leviticus 23:4-8** shows us that Passover (Abib 14) is preparation day for Abib 15, the Sabbath of Unleavened Bread. Some say that Abib 21 is also a Sabbath, but his is not the case. The evidence is that the 15th of the first month is the weekly Sabbath; Scripture is not saying that the 21st is an annual Sabbath at all. Consider the following.

The first day of the feast and the "seventh day" [of the week in context] are one and the same. The 21st is the 6th day of the week and of course the 7th day of a seven day feast, but....

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

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

The Sabbath commandment in **Exodus 20** is linked to Creation week. But the 4th commandment listed in **Deuteronomy 5** is linked to the deliverance of Israel. That date was the 15th of Abib.

I submit to you that this “seventh day” is Abib 15, and it is not only an annual Sabbath, but a weekly Sabbath as well. There are no back to back Sabbaths in Scripture. The 15th is without question a Sabbath, meaning that the 22nd of the first month is also a Sabbath. If the 21st is an annual Sabbath, there would be two Sabbaths back to back, and there would be no preparation day for the second Sabbath of the two. Common sense, right?

Exodus 16 is the first place where the word “Sabbath” is used in Scripture. In the first verse, the Almighty is speaking to Moses and Aaron on the 15th day of the 2nd month and gives them what turns out to be a simple math equation. From day 15 add 6 days of manna = 21. Next day (22nd) is the Sabbath.

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

Israel was to collect one portion of manna from the 16th to the 20th and a double portion on the 21st because the morrow was the Sabbath. If the 22nd is a Sabbath, so is the 15th (as well as the 8th and the 29th).

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

If the 18th is the third day, then the 16th is the first day, meaning that they were “resting” in Rephidim on the Sabbath, the 15th, which is the 7th day Sabbath.

Looks like this:

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

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

2. It is asserted that no Sabbath in scripture can be shown to occur on any day other than an 8th, 15th, 22nd, or 29th of a lunar cycle. As only about 15% of Gregorian-style Sabbaths fall on those days, this is taken as corroborative evidence for lunar Sabbaths.

He did not really say anything here, but make a true statement that we believe the Sabbaths are on the 8th, 15th, 22nd and 29th days of the month and that satyrdays fall on these dates only 15% of the time (his estimate).

3. The lunar calendar was essential to the determination of the date October 22, 1844. As this calendar has been affirmed by Ellen White when she validated that date, it must be a valid calendar. It is asserted that if the calendar is right for calculating feast-day dates, it must be right for calculating Sabbath dates as Sabbaths are among the feasts.

See attached. Their calendar understanding was fledgling. Better than Bro. Prewitt's understanding, but still primitive. Had the right idea, but the wrong date.

4. It is asserted that ancient authorities trace the seven-day week to Babylonian sources and that the Jews anciently kept the Sabbath on a lunar basis. This Jewish habit was changed by the Roman power and is the reason that Jews currently honor Saturday as found on the Gregorian calendar.

Already addressed.

5. Circumstantial evidence, it is asserted, points to Lunar Sabbaths in the time of Joshua, Solomon, and Hezekiah, and Paul.

Already addressed. Prewitt calls the evidence from Scripture circumstantial. I wonder what he considers concrete proof?

6. The New Moons do not count as “working days” and so there are still six working days in each weekly cycle in the new moon calendar.

Already addressed.

7. Astronomical observations prove that Jesus was crucified on a Roman Wednesday. The following Thursday was 15th of the month Sabbath. This proves the Lunar Sabbath argument.

Actually it was a tuesday—IF you extrapolate our current pagan/papal calendar (circa 1582) back into the first century. New moon nearest the spring equinox was the first new moon of the year.

The issue is made by some SDA's that the New Year begins with the new moon AFTER the vernal equinox, a statement made in the appendix of ***Spirit of Prophecy, Vol. 4, 1884 edition, p. 497*** and ***Great Controversy, 1888 edition, p. 681***. I respect Mrs. White for the things she was shown, but she did not write the appendices found in these two books. In fact they are no longer included on the newer editions of the Great Controversy, but the damage done by this falsehood continues. Here are three quotes (3 witnesses) from EGW that shows when SHE felt Passover would occur. Notice that she offers NO evidence that Passover can take place as late in the pagan months of april or early may. Notice that she does not say that the month of Abib began in late march or early april, she said Passover would be in late march or early april, which means that the month would have begun two weeks earlier, which means that the first new moon could very well be before the vernal equinox.

“...The time of the Passover corresponded to the close of March or the beginning of April, and the whole land was bright with flowers, and glad with the song of birds. All along the way were spots memorable in the history of Israel, and fathers and mothers recounted to their children the wonders that God had wrought for His people in ages past. They beguiled their journey with song and music, and when at last the towers of Jerusalem came into view, every voice joined in the triumphant strain.” ***Desire of Ages, p. 75***

“The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful.” ***Patriarchs and Prophets, p. 537***

At least she is consistent. Here is another quote from 1896: "The feast was held near the close of March or the beginning of April. This was springtime in Palestine, and the whole land was bright with flowers, and glad with the song of birds." ***Story of Jesus, p. 31.***

What can possibly be misunderstood by these very clear statements? Nature proves that the new moon NEAREST the Spring Equinox announces the new year, not the new moon after, and Sister White agrees. The ONLY way for Passover to be in late in the pagan months of march to early april is if you start the new lunar-solar year at the new moon nearest the spring equinox. Nature is the first gospel. All nature screams the majesty of אלהים.

Here is the lunar calendar month from 31 A.D., the date SDA's accept as the year of the crucifixion.

March 31						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4 LQ	5	6	7	8	9	10
11 NM	12	13	14	15	16	17
18	19 FQ	20	21	22	23	24
25	26	27 FM	28	29	30	31

March 31 means march of the year 0031. As you can see, the full moon rose on what we now call tuesday. All this proves is that the extrapolated Catholic calendar does not line up with the day that the New Testament calls the Sabbath. Passover was a Tuesday, and the day AFTER Passover as recorded in John 19:31 was the weekly Sabbath. Unless Wednesday is the Sabbath, Prewitt and all those who adhere to the pagan seven day planetary week and the papal Gregorian calendar have a problem. Actually they have a HUGE problem. IF the current calendar went back into time 7-6-5-4-3-2-1 as satyrday Sabbatarians believe it does...

Passover would have been on the pagan su-day in 29 and 32 A.D.

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

On the pagan tu-day in 31 and 34 A.D.

On the pagan we-day in 27 A.D.

And on the pagan th-day in 30 and 33 A.D.

What this proves is that there were no fri-sat-sun weekend Passovers on ANY of the dates between 27 and 34 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 the 1883 yearbook, SDA's ADMITTED that the crucifixion weekend is the ONLY argument that can be made against Saturday being the Sabbath. Here it is in their own words:

*“Those who disbelieve in the seventh-day Sabbath bring against it numerous objections, all of which are readily answered with the exception of one, **-THE CROSS**. This is the great, the unanswerable objection to the Bible Sabbath.”* (Capitalization in original)

For a reproduction of the ACTUAL page from the yearbook, see last page.

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our [SDA] expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many ears by our [SDA] people, is not a proof that our [SDA] ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest... The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith.” **Review and Herald, 12-20-1892**

But there are some facts that settle the matter more substantially. Let us consider them.

1. The facts relating to the Mark of the Beast and the Seal of God demand that the issue be one easy to settle on the basis of scripture. Simple minded persons must be able to stake their life on the fact that they are right.

And simple minded persons the world over have flocked to the simple truth that showed their willingness to brave opposition to be faithful.

But the Lunar Sabbath theory is not one that can be traced to a command or a simple statement. It is complex, and this is a sign itself that there is something fishy about it.

Another uninspired statement from our esteemed Bro. Prewitt. The Creation Calendar truth is so simple that even a child can understand it because children are not saddled with years of false doctrine and living by pagan traditions and feel no need to dig in their heels to defend something that cannot be defended with Scripture...

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**, translated from the SAME Hebrew word found in **Genesis 1:14** (owth), meaning signal or beacon. This means that ONE of the two great lights will regulate the Sabbath. Which one though?

Psalms 104:19 says that the moon will regulate the **seasons** (translated from the Hebrew word Mo'edim--appointed times, set feasts). **Leviticus 23:1-3** shows the weekly Sabbath to be the first of the **feasts** (translated from the Hebrew word 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 in the heavens and watching for repeatable patterns. When my youngest son was 4 he could tell what day was the Sabbath by merely glancing at the moon. In fact, his comment at 4 years of age was deeper than that. When his mother pointed out a particular moon he said, "Yes, I saw it earlier. It will be the Sabbath in a couple of days." And he was EXACTLY right!

My son's comment showed that he not only understood that the Sabbath was by the moon, but HOW the signs (lights) in the heavens and lunar calendar work as well.

Satyrday is a day found ONLY on a pagan/papal calendar. The SAME calendar on which sunday is found. If sunday is wrong day, how can satyrday be right? Jeroboam was cursed for leading Israel into observance of the pagan calendar.

Isaiah 13:21 *But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.*



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

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

Leviticus 17:7 *And they shall no more offer their sacrifices unto devils, [Strong's H#8163] after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.*

Same Hebrew word, H 8163, Satyrs, the universal symbol for Satan himself.

Jeroboam and his sons are later cursed for causing Israel to sin, **II Chronicles 11:15**...*And he [Jeroboam] ordained him priests for the high places, and for the devils, [Strong's H#8163] and for the calves which he had made.*

Same Hebrew word, H 8163, Satyrs. Jeroboam brought back what the Father had removed from Israel in **Leviticus 17**. It is everywhere written of him that he caused "My people Israel to sin."

Amos 5:26 *But you have borne the tabernacle of your moloch [king] and Chiun your images, the star of your god which you made for yourselves.*

Chiun is the Hebrew word for Saturn. Here Amos remembers the day when Israel worshiped a star-god that they had made for themselves.

In **Acts 7:43**, Stephen, later still reminding Israel of their idolatry, quotes Amos but is translated as Remphan, which is Greek for Saturn.

Satyrday worship was pagan in origin, Jeroboam and his sons led Israel into this abominable practice. Amos and Stephen both reminded Israel of her apostasy.

Stephen paid for his impudence with his life. Satyr and Saturn are the same deity.

Do you want to REALLY know about the Mark of the Beast? Ever heard of a dual counterfeit? Only the enemies of אֱלֹהִים would accept an obvious counterfeit, but for the more elect, the Adversary has a not-so-obvious counterfeit.

How long halt ye between two opinions? if the LORD be Almighty, follow Him: but if Ba'al, then follow him. And the people answered him not a word. 1 Kings 18:21.

Ba'al is the obvious fraud, but what about "the LORD"? Every time you read LORD or GOD in all capital letters, the underlying Hebrew is אֱלֹהִים, the Creator's Name. Ba'al means "Lord" in Hebrew. In Hebrew there is no deception, His Name is אֱלֹהִים, (which is how the Hebrew reads) but in English there is no right answer from which to choose, Lord or Ba'al, which means Lord. Friends, what we have here is a dual counterfeit; one is obvious, the other not-so-obvious.

Which day do YOU keep holy?

- Sunday, the current first day of the pagan Roman/papal calendar
- Saturday, the current seventh day of the pagan Roman/papal calendar.

I say "current" because these days were not always the first and seventh days of the week, respectively.

As a side note, I find it interesting that we pronounce the "n" in Woden's day (Wednesday), but we don't for "Saturn's day" (Saturday). Have you ever heard of a Satyr? The cloven footed half-man, half-goat—the universal symbol of Satan himself?

Sunday is the obvious fraud. Only the enemies of אֱלֹהִים would observe Sunday, in honor of the pagan sun-god. But every Satyrday, of every week, of every year, Sabbatarians everywhere, in spite of themselves, worship on **Satyrday** — a day named after Satan himself.

Very cleverly, the Adversary receives his worship every week, all year long, by sincere folks who believe they are following the Almighty. Friends, what we have here is a dual counterfeit; one is obvious, the other not-so-obvious. Even if Saturday really is named after Saturn, don't think we are going to get off the hook so easily. Saturn worship is the oldest form of Satanism and is clearly and historically linked to Satyr, the horned goat. Please feel free to connect the dots... Satan (or Pan) is called the "Horned God"

Pan a lusty satyr, half-man, half-goat, was given to every form of licentiousness and debauchery.

Kronos, the father of the gods.....for a certain wicked deed, was called **Titan**, and cast down to hell.

Kronos is none other **than Satan himself**. **Titan**, or **Teitan**, as it is sometimes spelled, is the Chaldee form of the Hebrew word **Sheitan**, the common name of the Adversary.

In the region where the **Chaldee Mysteries** were originally concocted,--that **Adversary who was ultimately the real father of all the pagan gods**,--and who (to make the title of **Kronos (Saturn)**, "the Horned One," appropriate to *him* also) was symbolized by the Kerastes, the **Horned serpent**.

Horned goat, horned serpent, father of the gods, Satan (Adversary)...hmm. Kronos (Satan) claims to be in charge of TIME! Kronos is where we get our work Chronology, the study of time. Kronos, said another way, is also Father Time.

*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim:
I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. **Isaiah 14:13-14***

The word *congregation* here is the Hebrew word Mo'edim, which means "appointed times". A mountain in Scripture is a controlling power or authoritarian presence. What Satan is proclaiming here is that he will sit on the mount of the appointed times. He is saying that he will control the calendar, and the appointed times. And indeed he does control his OWN calendar.

Now, the name **Saturn** in Chaldee is pronounced **Satur**; but, as every Chaldee scholar knows, consists only of four letters, thus — S T U R. This name contains exactly the Apocalyptic number 666...

ס	S = 060
ת	T = 400
ו	U = 006
ר	R = 200
	666

The information in the red font on this page was gleaned from Alexander Hislop's *The Two Babylons*

Truth is a two edged sword. If we are going to condemn "Sunday" observance as worshipping on the "venerable day of the Sun," Saturday Sabbath keepers need to look in the mirror. Is worshipping on a day named after Satan any better? Saturday bears the name of our enemy. Something Sister White was shown even if she did not understand the implication...

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each sabbath institution bears the name of its author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. ... God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right. **Testimonies to the Church, Vol. 6, p. 352-353**

Fact: A counterfeit has to look a great deal like the original. Sunday cannot rightly be called a Sabbath (spurious or otherwise) as it is not the seventh day of anything. Sunday does not "look" like a Sabbath nor do I believe the above author was referring to Sunday as a spurious Sabbath. Sunday is the obvious fraud. Saturday, however, looks a lot like the 7th day, **half** of a very clever dual counterfeit.

2. The week began before the moon was created. This settles the fact that the week was not based on the lunar cycle.

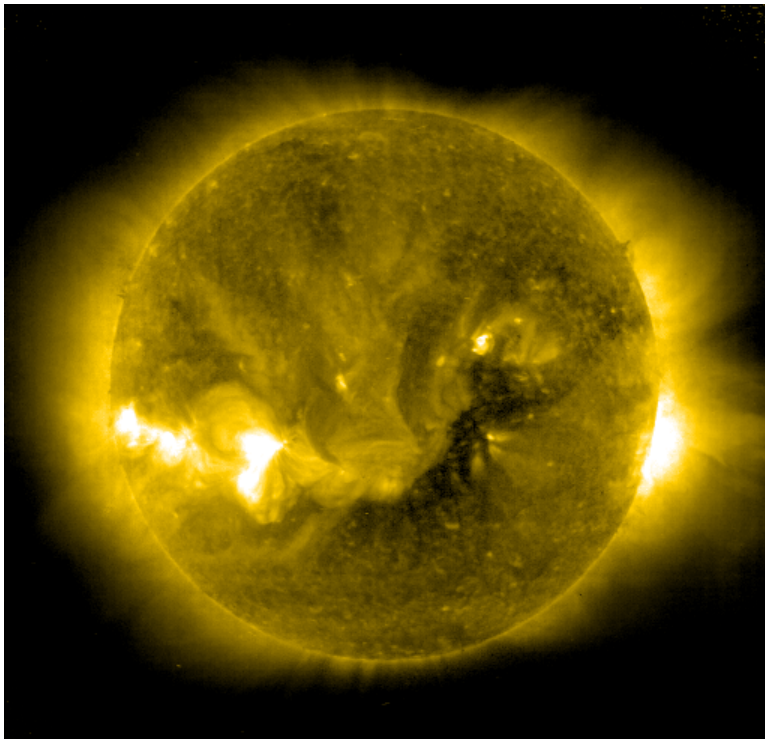
*In the beginning, Elohim created the heavens and the earth,
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.
And Elohim said, Let there be light... And there was light.
And Elohim saw the light, that it was good: and Elohim divided the light from the darkness.
And Elohim called the light Day, and the darkness He called Night. And the evening and the morning were the first day. **Genesis 1:1-5***

What did the Creator make on the first day? Light you say? Friend, did you miss the Creation event that occurred prior to the creation of light? It says, "*In the beginning, Elohim CREATED heaven and earth.*" This was a **time consuming event** that took place. Without time, there is no motion (and vice versa). Obviously, there were many things created prior to "day one" when light was created. What was the first thing created (as far as humans are concerned)? *The heavens and the earth!* However, it does not say, "and the evening and the morning were the ____ day," after this first creation event. Why?

Because the sun had not been lit yet.

When we read about the “first day” of Creation, Elohim said, “*Let there be light, and there was light... And the evening and the morning were the first day.*” What light regulates the day? Is there any light in the universe that does not have a source? It would be ridiculous to say that the Most High was the light source during day one because He is a Being of light. On day one of earth's Creation Week He didn't create the light that emanates from Himself. The light referred to in **Genesis 1:3-5** separated light from darkness, created Day and Night, with 24 hour cycles as a result. The light from אֵלֹהִים does not do this. The book of Revelation says that where אֵלֹהִים is—there is no night. There is only one luminary in the cosmos, as seen from earth, that can regulate an evening and morning; that can divide light from darkness, and cause night and day to come upon the earth.

The SUN!



the sun!

Isn't it interesting that after Elohim created light, then and ONLY then was there an evening and a morning that made the first day. “Houston, we have a problem...”

How can we have a “day” as seen from earth before the sun was “created” on day four? Interestingly, there is an evening and morning for the second day of creation and an evening and a morning for the third day of creation all **BEFORE** the sun was made on day four. Days are regulated by

How is this possible? The evidence from Scripture reveals that the sun was ignited on DAY ONE!

Friends, אֵלֹהִים created the **heaven** and the earth on this un-numbered creation event that took place before the “first day”. Earth was without form and void. Evidently the other heavenly bodies must not have been in much better shape.

On this un-numbered creation event Yah put into place all the material He would need, then He advanced upon this material for six days before He rested.

Evidently, after this un-numbered creation event, the sun was just a big ball of gas, then on day one...

And the evening and the morning were the first day.

I know what you are thinking... "I've never HEARD of such a thing. Scripture doesn't say that, does it?"

Yes, it does. The underlying Hebrew supports this understanding. Yom, Hebrew for day literally means "heat" (as in from the sun).

The star in our solar system is our major source of light. Is it not also rightly said that this star is the only light source that could possibly separate day from night on this earth? So as strange as it sounds, it appears that the other heavenly bodies were created at the same moment that this blob of earth was initially created. This is made evident by the phrase: *In the beginning, Elohim made the heaven and the earth.* So אלהים lit the sun on the first day of creation therefore creating light (and Day and Night as a result). The proof for such an odd statement is found in the language used in the *fourth* day creation account:

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:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

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

And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

*And the evening and the morning were the fourth day. **Genesis 1:14-19***

This word "made" (Strong's H# 6213) is used several times in **Genesis 1**. This is the Hebrew word *asah*, (ah-saw). The Hebrew word *bara* means something was created from scratch, *asah* means advanced upon or appointed, made, like making a bed in the morning; the bed was "made" not created from scratch. For example: *He appointed (asah) the moon for seasons...* **Psalms 104:19**. Here David very nearly quotes **Genesis 1:14**, only he's very specific about the role of the moon. Seasons here in **Psalms 104:19** is the same Hebrew word found in **Genesis 1:14**; *mo'edim*, appointed times or set feasts.

Here's the scenario: The Most High created the earth and other celestial bodies at a certain point in time. He doesn't call it a day because the time piece that regulates the day was not yet ordained as such. Then on day one, אֶלֶף lights the sun creating light and, of course, day and night as a result. Since the earth and sun were created during the initial event, it is plausible that the planets, moons, etc., were created at the same time as well. We are not wresting Scripture when we make this statement because the underlying Hebrew could have been (and we are suggesting—should have been) translated in this way.

So on day four, אֶלֶף advanced upon the luminaries that He had created earlier [when He created the heavens and the earth and then illuminated on day one], and ordained them, appointed them as time keepers. The moon rules the week/Sabbath (signs) and the month (seasons). The sun rules the day. The moon is listed as having a roll in the Creation Calendar as well as the sun, so the Creation calendar is NOT solar only.

3. The phrase "seven weeks" should be 49 days, or 51-52 days, depending on whether weeks are consecutive or lunar. Leviticus 23 and Daniel 9 both establish that seven weeks are 49 days.

That is correct. The weeks in Scripture are seven days long. Lunar Sabbath keepers observe 7 day weeks. Prewitt is also correct regarding the 52-52 days in the seven week count IF (he says) the weeks are lunar. This is an amazing admission. The weeks are lunar, which this rebuttal to Bro. Prewitt's *Thoughts on the Lunar Sabbath* shows.

Leviticus 23 and **Daniel 9** do not speak of new moon days, which are included in the literal calendar of Scripture. **Leviticus 23** mentions weeks regarding the Feast of Weeks with its "seven Sabbath's complete" count. The new moon days would not be counted (because they are not week days) as this is a literal calendar count. **Daniel 9** is a timed prophecy, but is it a year for a day or a day for a day (literal) count? If prophetic, then one would just count the days of the week in question. If literal, then the new moon days would be included.

4. The timing of the 1260 year prophecy (538-1798) is entirely too late for changing the nature of the week. When the papacy was established as a civil ruler of the Roman empire it began a historically documented assault on Sabbath keeping. That assault eventually changed the way churches from India to Ethiopia to Ireland related to the Sabbath.

Again, Bro. Prewitt does err, not knowing the Scriptures nor the power of the Most High. Gabriel's words to Daniel in **Daniel 12** prove that all the prophecies in Daniel are for the TIME of the END, not the middle ages, not 2000 years ago, not from 538 to 1798.

Daniel 12:4 *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

*And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. **Daniel 12:8-9***

Daniel 12:13 *But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*

It is agreed that Rome altered the way people kept the Sabbath. But that is not something to brag about. It should cause us shame that we did not examine the evidence and restore the true Sabbath ages ago.

Patrick Madrid, Catholic conservative made the startling comment on EWTN, Global Catholic Radio Network on Jan 5, 2006 when answering a question about the Catholic Church changing the day of worship from saturday to sunday:

“...There was a distinct break between the Old Testament requirements . . . dealing with the Sabbath worship... They wanted to show that Christianity was distinct from Judaism... The other thing that we should remember, too, is that our calendar that we follow, including Seventh-day Adventists, is not only a calendar that was devised by the Catholic Church, but also it is a calendar that's based upon the solar year, not the lunar year and the Jewish calendar that was observed in the time of Christ follows a lunar calendar . . . So the great irony is that even the Seventh-day Adventists themselves are not worshipping on exactly the same Sabbath day as the Jews of the time of Christ.”

And all the world wonders (wanders) after the beast.

5. Acts 20 does not harmonize with a Lunar Sabbath model. See Appendix A where this is discussed in detail. The short of it is that the “first day” of the week in Acts 20 follows the feast of unleavened bread; then “after” that, five days until arriving in Troas; then seven days in Troas. Even if the last of the five is the first of the seven days, even if the last of the seven days is the first day of the week, this still places the first day of the week on the third day of the month at the earliest.

Not true. I will rebut this in detail in the appendix.

Ellen White on Lunar Sabbaths

Ellen White makes a number of inspired statements that relate to the issue at hand. **[Indeed she does.]** While the Bible truths discussed in this short article are sufficient to show the murky nature of the lunar-Sabbath teaching, it would be a mistake to think that Ellen White's writings should not have a bearing.

First of all Sister Ellen was never shown or given specific instructions regarding the lunar Sabbath, but she was shown something. I will let you decide how inspired these statements are regarding this subject though...

When the heart is brought into harmony with the word, a new life will spring up within you, a new light will shine upon every line of the word, and it will become the voice of God to your soul. In this way you will take **celestial observations**, and know whither you are going, and be able to make the most of your privileges to-day. **Review & Herald, 11-24-1891 (Christian Education, p. 80)**

The searching of the Scriptures would reveal the harmony existing between the various parts of the Bible, and the bearing of one passage upon another. We do not perceive the meaning of the word of God without much study; but the reward of the study of the Bible is exceedingly precious to him who fears God and earnestly searches for truth as for hidden treasure. At the present day there are a large number in our churches who are not sufficiently interested in Bible study to seek to understand the mysteries of the truth. They do not go below the surface. Those who are living in these last days, who acknowledge the binding claims of the law of God, have no ordinary responsibility. They are not to be satisfied with the surface truths. That which lies plainly revealed, which costs us no effort, will not be esteemed as highly as the treasure that costs us diligent, prayerful research and investigation. **Celestial truth** is represented as treasure hid in a field, "which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," that he may work every part of it to discover the golden ore or precious gems. The earth itself cannot reveal treasures of as great value as can the Bible. No toil can so repay the diligent worker, as can the search for truth. **Review & Herald 11-15-1892**

There is truth and light in the Heavens that Celestial observation will make plain. It is this that we seek like hidden treasure, and we have been richly rewarded. The calendar of the Father was written in the heavens where man cannot mess with it. It has been a celestial calendar since Creation, **Genesis 1:14-16**. If you are not looking to the cosmos in order to know when to worship the Father, you are not worshipping Him at His appointed times. We have all worshipped Him in vain. It's time to wake up, study to show ourselves approved, workmen that need not be ashamed, rightly dividing the Word of truth.

There are two quotes more from Ellen White I would like to share regarding the Sabbath knowledge she WAS given...

Time to Begin the Sabbath - I saw that it is even so: "From even unto even, shall ye celebrate your Sabbath." Said the angel: "Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is." I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: "Ye shall understand, but not yet, not yet." Said the angel: "If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject." I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "even," and it was inferred that even was at six. I saw that the servants of God must draw together, press together. **Testimonies for the Church, Vol. 1, p. 116.**

Our early pioneers were struggling with the Sabbath issue. The angel who was teaching EGW told her to carefully read Scripture. When Ellen inquired about changing their understanding of the Sabbath AGAIN at such a late date, she was told that they would understand, but not yet, not yet. So it is possible that early SDA's never fully understood the Sabbath; that understanding would come later. Evidence for what I just shared is found in the following quote:

It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. The commandment reads as when spoken by the voice of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled; it is the same as when written with His own finger on the tables of stone: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." They are amazed as they behold the care taken of the ten commandments. They see them placed close by **Jehovah**, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by **Jehovah**. They humble themselves before God and mourn over their past transgressions. **Early Writings, p. 255**

First of all, I find it VERY interesting that Sister Ellen used her understanding of the Hebrew Name for the Father, calling Him Jehovah. Also, this is the remnant being spoken of so this is an END TIME event being portrayed, and SDA's claim to be the remnant people. Notice that the remnant is startled and taken aback when they see the tables of stone and the importance of the 4th commandment, that it has never been changed, they have been trampling on the TRUE Sabbath, and that THEY have observed a calendar day handed down by heathens and papists, causing them to mourn over their past Sabbath transgressions. The ONLY Sabbath known to Ellen White was satyrday.

Here is an indictment against SDA's everywhere who will not seek light and truth...

"I saw that G-d had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time G-d's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." **Early Writings, p. 33**

Mrs. White said that these things were going to happen at the commencement of the time of trouble, meaning the end of time. Please note that the ones who accept this message and proclaim it to others are filled with the Spirit of the Most High. Let me ask you a question. Why would a nominal Adventist be enraged with a message that proclaimed the "Sabbath more fully"? I thought Adventists already HAD the Sabbath message, what is there to be angry about? The answer to that is also underlined above. They are enraged at this Sabbath message because they cannot refute it. The only reason they would need to refute a Sabbath message is if it is discovered that they are worshipping on the wrong day and took exception to this fact being pointed out to them wishing to take our lives. The last great struggle will not be satyrday vs. sunday, it will be the True Sabbath vs. saturday.

"In the time of the end every divine institution is to be restored." **Prophets and Kings, p. 678**

How did God intend to protect the members of His church from cunning and crafty falsehoods? He does so by the spiritual gifts given to the church.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ... 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

So the gift of prophecy was given, among other reasons, to preserve the church from being carried about with various false ideas.

God, in several statements of the Testimonies, uses the word "Friday" when telling us to prepare for the "Sabbath." Ellen White writes, "Friday is the day of preparation." (CG 528-529). "Friday is to be the special preparation day." (CCh 263). And, in fact, "employers should give their workers the hours from Friday noon until the beginning of the Sabbath."

This is the calendar Sister White understood. And considering all the other reforms she shouldered, why must she also have been shown the true calendar? Was not her plate already full enough and did not the church ignore her and attempt to cast her away by banishing her to Australia in order to be rid of her biting commentary upon the condition of the church?

Was every prophet shown ALL truth? No. So it is silly to assume that Sister Ellen was the exception. Was Sister White a prophet(ess), or did she assume this position? No. In fact, she claimed she was not a prophetess.

"During the discourse, I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make and explanation. Others have called me a prophetess, but I have never assumed the title. I have not felt that it was my duty thus to designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause..." **Letter 55, 1905 (Addressed to the elders of Battle Creek church.) Selected Messages, Book 1, pp. 35-36.**

"To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger sent to bear a message from the Lord to his people, and to take up work in any line that he points out.

"When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess." **Review and Herald, 7-26-1906.**

Neither did she claim to be infallible so why does anyone lean on HER word (arm of flesh) as the concluding factor? Sister Ellen DOES say where we can find that infallibility though...

"In regard to infallibility, I have never claimed it; G-d alone is infallible. His word is true, and in Him is no variableness, or shadow of turning." **Letter 10, 1895, Selected Messages, Book 1, p. 37.**

"We **[SDA's]** have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed." **Review and Herald, 7-26-1892**

We have twice as many things to UNlearn as we have yet to learn. What I have presented is the Word of the Most High. I do not present Sister White as the authority here, not that she is silent on the subject. There is ample support for the Creation Calendar in her work though, and this has been presented here as supportive evidence, nothing more. The Word reveals that the Father's calendar is written in the heavens, not written by the pagan/papal hand of unrighteous men.

And so far is this from being a modern innovation that "The Lord told [the Israelites that were cooking manna] that this work must be done on Friday, the preparation day." (CCh 263). They were "obliged to gather every Friday a double portion of manna in preparation for the Sabbath." (PP 297). On a lunar calendar Friday would only rarely be the day to prepare for the Sabbath.

In this statement, Sister White is superimposing the only calendar she knew onto the events in Scripture. She is quite correct that they were to gather a double portion on preparation day, but Friday did not exist anywhere on planet earth at the time of the exodus, being added to the pagan planetary week in the Middle Ages.

And in like manner, Ellen White identifies the day of Christ's burial as "Friday." (Ctr 295.) This makes the Sabbath of Christ's day in the grave a Saturday and mutes the testimony of that Sabbath also being the 15th of the lunar month.

Again, she is extrapolating the only calendar she knew back to the crucifixion. Nature proves her statement to be inaccurate as nature proves when the full moon in the year 31 A.D. took place—a tuesday evening, not friday. The moon is a faithful witness; mortal men and their traditions, teachings and understandings of Scriptural events are not.

The *Great Controversy* also testifies that in every age there were keepers of the true Sabbath. (GC 61). Even those that were early regarding Sunday as a day of “recreation” were at the same time “still sacredly” observing “the Sabbath.” (GC 52). And “amid the gloom of the dark ages” Sabbath keepers “for many centuries” enjoyed freedom to keep their faith in Abysinnia. (GC 577).

And if someone, somewhere were not observing the ordinances established at Creation (Sabbath or otherwise), Israel is in trouble.

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

*If those ordinances depart from before Me, saith אֱלֹהִים, then the seed of Israel also shall cease from being a nation before Me for ever. **Jeremiah 31:35-36***

So if someone, somewhere is not observing the ordinances of the MOON and STARS, Israel will cease being a nation before the Almighty FOREVER. I wouldn't want that to happen, so I guess as long as I'm alive, the nation of True Israel is safe. There is a reason for my diligence. The Father is only returning for Israelites. You can read every prophecy from beginning to end, the Father is returning for Israelites and those who have joined themselves to Israel. If Israel ceases to be a nation before the Almighty Yah, then He will not return at all. So it is my duty to make sure that SOMEONE, SOMEWHERE continues to observe the ordinances of the moon after I'm gone.

And inspiration clearly identifies the origin of the “week.” “Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and he then blessed this day, and set it apart as a day of rest for man.” (CE 190)

These statements by Ellen White are found in their full paragraphs of context in Appendix B.

New moon was also established at Creation, while not mentioned it is later revealed in Scripture that it is not a week day. All Lunar Sabbatarians believe that the weeks consist of six work days and a Sabbath, the issue at hand is that the weeks at Creation were not uninterrupted as is assumed by those who defend the Gregorian calendar as the calendar of Scripture.

Conclusion

The week was being counted before the creation of the time-keeping pieces of the sun and the moon. **[This is an speculative, uninspired statement.]** The Sabbath, like marriage, comes to us from the Garden of Eden. It has always had faithful observers. When light shown on the Law of God after 1844 the Sabbath truth was revealed to God's prophet, Ellen White, and to God's movement, the Adventists.

And from the PEN of Ellen White, who by her own admission was NOT a prophetess, neither she nor SDA's were shown everything about the Sabbath. There was something held back. But she WAS shown that at the end there would be a Sabbath conflagration that would enrage Adventists, a truth they could not refute.

The confusion that the lunar Sabbath ideas have created is not sensible. The arguments regarding "three months in a row" and "all Sabbaths in scripture on the 15th, 22nd, etc." are only so much misunderstandings and speculations.

Ladies and gentlemen of the jury, please re-read pp 14-16. What is your verdict?

The gifts given to preserve the church from such winds have been despised.

And what of the preservation of the truth? Is that not more important that the church? EGW was very clear that the Most High left the church long before the 1888 debacle.

A "thus Saith the Lord" for lunar-Sabbath keeping has not been demanded. And it can not be produced.

Another uninspired statement. This is Prewitt's tradition speaking, not based upon honest examination of the evidence. If he wishes to play this game, we shall.

Proof questions:

1. Where is there in Scripture a "Thus saith the LORD" that satyrday is the Sabbath?
2. Where is there in Scripture a "Thus saith the LORD" that the Sabbath is every seventh day in succession?

Answer these two simple questions and this issue goes away. Simple as that. But there is a LOT more...

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

4. Read **Exodus 31:13**, **Ezekiel 20:12** and **20:20** and understand that the Sabbath is not only a sign [Hebrew word *owth*] but also an appointed time [Hebrew word *mo'edim*] as discovered in **Genesis 1:14**, **Psalms 104:19**, and **Leviticus 23:1-3**.

Genesis 1:14 clearly says that either the sun or moon will regulate these calendar events, signs (*owth*), seasons (*mo'edim*), days and years. Can you go outside, look at the sun and tell whether it is either a saturday or the Sabbath? If not, you are relying on the wrong light. Try the other one.

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

Day one and day 30 are NOT weekdays, they are days of the new moon, but have something in common with the Sabbaths--both are worship days, both are welcomed by an open gate to the temple. There is not always a 30th day now. There used to be 12 thirty day months, making a 360 lunar-solar year.

The calendar model below shows the uniqueness of new moon, presenting new moon as the third category of day. The days of the work week are in black. The new moon days are in **blue**, the Sabbaths (the seventh day of the week) are in **red**...

	1st	2nd	3rd	4th	5th	6th	7th	
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)

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

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

And it was in the second month, on the first day of the month, that **אזאז** said to Joshua, Rise up, behold I have given Jericho into thy hand with all the people thereof; and all your fighting men shall go round the city, once each day, thus shall ye do for six days.

And on the seventh day they went round the city seven times, and the priests blew upon trumpets. Jasher 88:14, 17

8. You cannot count backward by 7 to any of the years accepted by scholars for the crucifixion [30, 31 or 33 A.D.] and find a fri, satyrday (Sabbath), sun. crucifixion weekend. There are three reasons for this.

1. In the first century, Israel was still observing the natural calendar established at Creation.

2. Nature [the cycle of the moon] does not lie.

3. Rome was not using the current calendar in the first century either. They had an 8 day market calendar called the Roman Republican Calendar.

Since Israel was not using the Julian or Gregorian calendar in the first century (Hint: the current calendar, the Gregorian calendar, was not invented until 1582) and Rome was using an 8 day weekly calendar, why do you assume that the crucifixion was on a f-day followed by a satyrday in the grave and a s-day resurrection? Rome did not officially adopt the pagan seven day planetary week, which is still in use today, until 321 A.D. The pagan freya's day (Friday) was not added to the calendar until the Middle Ages, several hundred years after the crucifixion.

One organization has offered a substantive reward for a Biblical refutation of the lunar Sabbath doctrine. Appended to that offer was a quote of Luther, "By the mercy of God, I conjure you, ... to prove from the writings of the prophets and apostles that I have erred. As soon as I am convinced of this, I will retract every error..."

And Prewitt has not collected the money yet either. In order to prove a lunar Sabbath from Scripture, Prewitt thinks we have to stand on our head and squint one eye to understand Scripture the way we do. I now demand an answer from Prewitt; I demand he provide proof from Scripture that satyrday (a day that has only been the seventh day of the week since 321 A.D.) is the Sabbath. We use the concept in **Isaiah 28:9-10** to collect evidence into one cohesive point. All the evidence (as given) points to a lunar Sabbath.

This is a noble position, and a rare one. May it be the sincere position of those who have been erroneously carried away with the pseudo-history of the lunar-Sabbath proponents.

Amen.

Eugene Prewitt
January 9, 2010

What pseudo history did we get carried away with? It was authentic scholarly work, if that was not enough, here is some more. Will Philo, Josephus, Clement, the Essenes and others suffice?

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

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

If normative Judaism had practiced "Saturday Sabbaths" while Philo rebelliously observed "lunar weeks and Sabbaths," would this detail have affected their decision to select him to lead a delegation to Rome?

Absolutely. Sabbath observance is one of the most distinguishing marks of the Hebrew faith. As author Dayan Grunfeld put it, the Sabbath "epitomizes the whole of Judaism." For Philo to have gone against the grain with regard to Sabbath observance would have signaled a break with the faith, practice and law of Israel. We can thus discern that if Philo observed lunar weeks and Sabbath by the phases of the moon each week, so did the rest of his fellow Israelites, including the New Testament Jesus because there is no known controversy between man from Galilee and the religious leaders concerning the weekly Sabbath. He kept the same weekly Sabbath day as they did.

While Philo did a decent job of explaining how the weeks are connected to the moon, we feel that a major blow to saturday sabbatarian theology involves that which Philo left out of his writings.

Not once did Philo mention another week other than the lunar cycle in determining the Sabbath day. In fact, the word "saturday" or "saturn's day" is never mentioned in Philo's entire book, not even once. This is significant, as elsewhere in Philo's writings, he devotes much space to discussing the cycle of the moon and the number seven. In fact, the day of the new moon is listed separate from the weeks as one of the major feasts, and he never counted the new moon when counting the 28 days of the 4 weeks or 4 Sabbaths each month (originally moonmonth as month is derived from *moon*).

The primary reasons Philo never mentions saturday are because 1.) Israel did not observe the pagan planetary week 2000 years ago, and 2.), if they had observed the planetary week during Philo's lifetime, saturday would have been the first day of the week, not the seventh.

In order to have a lunar Sabbath, you must have a lunar "week". Did Philo link the Sabbath or the "week" with the phases of the moon? The answer is yes, in fact the lunar week and lunar Sabbath are the only week or Sabbath mentioned in Philo's writings. Notice that the number seven, the weeks, the Sabbath and the moon are all linked together in Philo's writings.

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

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

Notice that Philo says the moon is perfect in its shape or appearance at seven day intervals. Above, he tells us that the moon perfects its own configurations on each seventh day. It was understood, that at the end each period of six work days there would be a weekly Sabbath. The Greek speaking Jews referred to the Sabbath as the seventh day or the sacred seventh day, while in the language of the Hebrews it was termed Shabbat, or the Sabbath. Continuing on with Philo:

The Decalogue XXX (159),

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

Let's look carefully at what Philo is saying. To the seventh day of the week He [the Father above] has assigned the greatest festivals, in other words the greatest (longest) festivals have been assigned to the seventh day of the week. Philo, keeping the same luni-solar calendar established in Scripture, calls the first day of each of these seven day feasts the "seventh day of the week". Scripture says that both of the seven day feasts (Unleavened Bread and Tabernacles) begin on the 15th day of their respective months. See **Leviticus 23:5-6** and **23:34**. Friend, the seventh day of the week is the Sabbath, is it not? It is the seventh day of the week EVERY year. If the 15th is the weekly Sabbath, so are the 8th, 22nd and 29th days of the month.

Notice Philo did not say they would receive two holydays of festivals, but one, the 15th. Satyrday Sabbath keepers insist that there will be a satyrday Sabbath that interrupts these seven day feasts, and indeed, if the Gregorian calendar were the calendar of Scripture that would be true. But Scripture says nothing of a [satyrday] Sabbath in the middle of these 7 day feasts. To prove the seventh day of the week is the same as the 15th, elsewhere Philo states, “*And this feast is begun on the fifteenth day of the month, in the middle of the month, on the day on which the moon is full of light, in consequence on the providence of Elohim taking care that there shall be no darkness on that day.*” **Philo's Special Laws II, The Fifth Festival, Section XXVIII (155)**

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

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

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

The half-moon (1st quarter moon) announces the first Sabbath of the month. It is the 7th day of the week, naturally, but this is the 8th day of the month. New moon day is not counted against the week. The full moon rising at the end of the 14th day of the month announces the 15th as the 2nd Sabbath of the month. If the new moon was counted as week days, the quarter phases would not come at the end of the week, disconnecting the perfection of the lunar cycle from the Sabbath. What Yah has joined together, let not man put asunder.

Philo gives a 2nd witness in **On Mating with the Preliminary Studies, XIX (102)**...

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

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

The Essenes were also around during Philo's time, and observed the same lunar Sabbath as Philo. Please read this quote found among the fragments in the Qumran caves along with the Dead Sea Scrolls. Seventy-six fragments of an astronomical text written in a cryptic alphabet record the phases of the moon divided into 1/14^{ths} of the full size of the moon. J. T. Milik has reconstructed a 14 line section based on fragment 7 ii, 2-14. It is entitled *Phases of the moon (4Q317)*, part of which is found below...

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

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

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

If the Essenes did NOT observe the same luni-solar calendar that ancient Israel observed, why does the first day of the week follow the eighth day of the month? The day BEFORE the first day of the week is the Sabbath!

Scripture, Philo and the Essenes call the 8th day of the month the Sabbath. The Essenes call the 9th day of the month first day of the week. So does Philo.

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

Here are a few more historical accounts of Israel's lunar Sabbath...

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

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

Guess what day the ninth day of Av was when Titus destroyed the temple? (The day after the weekly Sabbath, naturally.) If I've done the math right, the ninth day of the month follows the 8th day of the month. Correct? If the 8th day of the month is the Sabbath, so are the 15th, 22nd and 29th days of the month.

The historian Josephus records Sabbaths that can be pinpointed and they are on the 8th, 15th, 22nd, and 29th and the New moon was not counted as one of the six workdays. Josephus records an interesting type of strategy by General Pompey and the Romans. The Roman's saw that the Hebrews did not fight on the Sabbath unless attacked. So, the Romans simply moved their engines and battering rams up to the walls on the Sabbath day, which otherwise they could not do, and on the next day, they battered the city. See page 369-370. *Antiquities of the Jews* Book 14, Chapter 4, section 3.

"...For although the city [Jerusalem] was taken on the third month, on the day of the fast..." (c) *Antiquities of the Jews* Book 14, Chapter 4, section 3, p. 370

Footnote c: *Antiquities of the Jews* Book 14, Chapter 4:3, page 370: "That is on the twenty-third of Sivan, the annual fast for the defection and idolatry of Jeroboam, 'who made my people Israel to sin,' or possibly some other fast might fall into that month, before and in the days of Josephus."

How many fasts do YOU know of in the third month? I did not even know of this one. I find this fascinating because Jeroboam is the one who introduced satyrday worship to Israel. If memory serves me, the 23rd day of the month follows the 22nd day of the month. Correct? If the 22nd day of the month is the Sabbath, so are the 8th, 15th, and 29th days of the month.

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

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

This clearly indicates that at this time the weekly Sabbath was still dictated by the moon's course.

Further, in vol. 6, chapter 16 of ***The Stromata***, Clement plainly writes that “in periods of seven days the moon undergoes its changes. In the first week she becomes half moon; in the second [week], full moon; and in the third [week], in her wane, again half moon; and in the fourth [week] she disappears.”

This is about as plain as it can get. Obviously, in Clement's day, the week (as kept by the Israelites) was still tied to the moon's phases and, by extension, the weekly Sabbath was also still tied to the moon! History also records, however, that by this time (150-215 A.D.) some of the Christians had indeed gotten away from a week and Sabbath that was dependent upon the lunar reckoning. The curse of Jeroboam!!

Even the Quran (Koran) is in agreement:

Sura 10.5. *It is He who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.*

Here is another translation of the same passage: “YHVH is the One who made the sun luminescent and the moon a light, and He designed its phases to provide you with a timing device. YHVH did not create all this in vain.”

May you be blessed as you contemplate the writings of the Essenes, Philo and Josephus [as well as the Talmud and Clement of Alexandria]. Because of their birth locations (Philo in Egypt and Josephus in Israel), these men never met. Yet all these writings agree that Israel observed the Creation Calendar, not a Sabbath on a recurring 7 day cycle, and they certainly did NOT call Saturday the Sabbath.

Are the writings given here considered pseudo history or should Saturday be considered a pseudo Sabbath?

Appendix A

Comments on Passages used as Evidence of Lunar Sabbaths in History

Some studies indicate that Exodus 12 is an example of a weekly Sabbath on the 15th. The argument runs, “The first day of the feast of unleavened bread was on the 15th which was a Sabbath (See Leviticus 23: 4-16). This makes the Sabbaths for the first month (Abib) to have fallen on the 8th, 15th, 22nd, and the 29th.”

But look at the passage quoted, Lev 23:4-16. Specifically note verses 7-8. Not only does it make the first day a Sabbath, but it also makes the seventh day of the feast a Sabbath.

In the first day ye shall have an holy convocation: ye shall do no servile work therein.⁸ But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

What verse seven and eight prove is that not all ceremonial holy convocations that involve rest from work can correlate with weekly Sabbaths. And so the fact that there are also holy convocation seven days apart in the seventh month (the 15th and the 22nd) loses its significance in view of the fact that holy convocations are only six days apart in the first month.

This is answered on pages 14-15. The FIRST day of the FEAST is the SEVENTH day of the week, so why must one assume that the SEVENTH DAY means “of the feast”? How do you know it is not seventh day of the week? The evidence in Scripture proves that this is what it meant in the context of the verse.

Some studies indicate that Exodus 19 is an example of a month where Sabbaths correlate well with the lunar calendar. The argument runs like this: “Israel left Egypt the night of Abib 15. Three months later, on the very same day, the 15th, they rested before the mount. (See Deuteronomy 16:1; Numbers 33:3; Exodus 19:1-2.)”

Bro. Prewitt does err, not knowing the Scriptures. It does not say they left Egypt on the 15th, they left Ramses on the 15th. Please read **Numbers 33:3**. They did not leave the LAND of EGYPT until the 16th. **Numbers 33:6** shows when they crossed the border of Egypt and entered the Wilderness, it was the day after they left Ramses.

But when we read the passage we find that the 15th, and 16th were days of cleaning up and getting ready for a meeting with the Holy God on the 17th. If one of these three dates must be chosen for a Sabbath from the narrative, better the 17th.

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. 10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

But really, there is not enough data to make a Sabbath of any day. The argument, as worded above, might lead the reader to think that the Bible associates the 15th with “rest”, but the passage rather associates it with “camping.” As a preparation day, the 15th and 16th do not seem like Sabbaths. And the phrase “same day” should not be assumed to mean “same day of the month” when it might very well mean, “same day as the events just discussed in the narrative.” At least one study refers to Leviticus 23:15-16 as evidence of Lunar Sabbaths. This is the argument: “Leviticus 23:15-16 tells us that Pentecost always takes place on the first day of the week on the 9th of the third month. . .”

Again, Prewitt does err. They did not arrive at Sinai until the 16th day of the third month. (See reference, Jubilees 1:1, “*And it happened in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the 16th of this month that the Lord spoke to Moses saying, “Ascend to me here on the mountain, and I will give to thee two stone tablets of the law of the commandments as I have written them, thou shall make them known.”* Please see supporting Scriptural evidence presented on pp. 15-16.

Against three days is defined as today, tomorrow and the next day. The 16th is the first day, so the 18th would be the third day, which means that the 15th is the SEVENTH day.

If this was true, namely that the 9th of the month was always a “first day” of the week, it would be a very strong argument indeed for Lunar Sabbath keeping.

The ninth day of the LUNAR months ARE the first days of that week. Please see the VERY historical evidence presented on pp. 42-43.

But you may read Leviticus 23:15-16, its context, and even the whole Bible, and you will find no such idea as is asserted in this argument. There is no passage that says that the Pentecost fell on the 9th day of the third month. Here is the passage:

Agreed, none of us keep Pentecost on the 9th day of the third month. Bro. Prewitt seems to have missed the boat entirely here. He is trying to identify the ninth day of the lunar month yet thinks we keep Pentecost on the 9th day of the third month and seems to think WE believe it is the first day of the Gregorian week. Only the Catholic version of the count to Pentecost ends on a pagan Sunday.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Now consider these two verses carefully. Seven Sabbaths plus one day is “fifty days” inclusive. That is seven complete weeks (first day through Sabbath) plus an additional first day. That is exactly 50 days with a continuous cycle of sevens. But interject into that mix two new moons and you suddenly have 52 days. ***In truth, Leviticus 23:15-16 is significant evidence against the Lunar Sabbath idea.***

Bro. Prewitt does err, not knowing the Scriptures... **Leviticus 23:15-16** does NOT say to count 49 days (seven Sabbaths) plus one day. It says to number seven Sabbath's complete from wavesheaf (Abib 16). This is a Hebrew idiom for complete weeks. New moon days are not week days, so we are ONLY to count the Sabbaths in the first part of this count, the text does NOT say to number days at this point, that will come later. When you get to the seventh Sabbath you will have already gone through 51-54 days, depending on how many new moon days are on the two months covered during the counting of the seven complete weeks. But again, it does not say to number the days, only the Sabbaths.

Then from the morrow AFTER the seventh Sabbath it says to number 50 days.

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 ⁵⁷⁰⁴ the morrow ^{4480, 4283} after the seventh ⁷⁶³⁷ sabbath ⁷⁶⁷⁶ shall ye number ⁵⁶⁰⁸ fifty ²⁵⁷² days; ³¹¹⁷ and ye shall offer ⁷¹²⁶ a new ²³¹⁹ meat offering ⁴⁵⁰³ unto the LORD. ³⁰⁶⁸

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

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***

Care to guess where this count lands? The 29th day of the fourth month. Please see the attached full study on this subject.

One study finds evidence of Lunar Sabbaths in the fact that the manna stopped falling on the 16th of the first month. But the passage, Joshua 5:10-12, says nothing about whether the 15th had been a Sabbath. (Indeed, if the 15th was a Sabbath, then the last day of manna falling was the 14th rather than the 15th.)

Yes, but they were still EATING the manna that fell on the 14th on the Sabbath (the 15th) along with the storage of old corn found in the area surrounding Jericho. This is a non-argument. Based on his presentation of the evidence, I cannot use it as evidence FOR the lunar Sabbath, neither can he use it as evidence AGAINST.

The same study finds evidence of the 8th being a Sabbath is Exodus 40:2, 17. The argument runs like this: “Aaron and his sons were sanctified for seven days beginning on New Moon Day (See Exodus 40: 2, 17). On the eighth day (which was also the 8th of the month), there was an assembly of the congregation. During the preceding seven days, they were not to leave the tabernacle.”

So the evidence of a Sabbath is found in the “assembly of the congregation” on the 8th day. What does Exodus 40:2, 17 show? It shows that the first day of the week was the day that the temple was constructed. The remainder of the chapter shows the immense volume of physical work that Moses did in raising up the temple.

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

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

The priests were sanctified for a week. If we have to assign a seventh-day Sabbath to the story, the best place would be the seventh-day of their temple stay. But even this would be a stretch.

The truth is that the story (Lev 8-9) doesn't have any information about when the Seventh-day Sabbath occurred.

The desert tabernacle was constructed on new moon day, which are NOT week days. Evidence has been shown repeatedly in this rebuttal. The new moon days are in **blue**, the Sabbaths (the seventh day of the week) are in **red**... In **green** are the dates of sanctification...

1st	2nd	3rd	4th	5th	6th	7th		
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)

A Sabbath that interrupting this sanctification process would have caused the Levites to disobey the command. As it is recorded, the assembly of the congregation falls on the 8th day of the month, which is elsewhere identified as the weekly Sabbath along with the 15th, 22nd and 29th.

The 22nd of the seventh month was always to be a holy convocation, the last day of the Feast of Tabernacles. So when Solomon kept it that way in 2 Chronicles 7:8-10, it doesn't throw any additional light on the question of whether that holy convocation also coincided with the seventh-day Sabbath.

The Feast of Tabernacles is a SEVEN day feast that begins on the 15th, which means that the LAST day of the seven is the 21st, not the 22nd. Must we assume that Prewitt cannot add on top of his inability to READ what is written in the Word? Count 'em...

9	10	11	12	13	14	<u>15</u>
<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>

If Solomon kept it that way it PROVES that the 22nd was a weekly Sabbath because the 15th is a weekly (and an annual Sabbath—called an high day in the NT) because the 22nd is not connected to the Feast of Tabernacles at all other than being the day AFTER the last day of the feast.

Leviticus 23:34-41. No less than three times it says that the feast of Tabernacles is a seven day feast. Please read verses **34, 39** and **41**. This feast starts on the 15th, ends on the 21st. The eighth day is just that, the 8th day, an addition to the original seven day feast. It falls on the 22nd of the seventh month and it happens to be the Sabbath (every year). In fact, the “eighth day” is a Hebrew idiom for the weekly Sabbath, it means 8th day of the month and in no way diminishes from the fact that the Sabbath is the seventh day OF THE WEEK. It is also a simple fact that it is the 8th day OF THE MONTH.

Some find evidence in Esther 9 for a Sabbath on the 15th of the 12th month. But the passage indicates that both the 14th and 15th were kept as special days, and so the passage provides no information about whether the 14th, or the 15th, or neither of those days, was a seventh-day Sabbath.

In which case, neither Prewitt nor lunar Sabbath keepers can use this as evidence either for or against.

The story of Hezekiah describes sixteen days of cleaning the courtyard and temple. On the eighth day they started on the temple itself. They finished on the 16th. But there is no evidence here regarding the location of a seventh-day Sabbath. Indeed, it is quite apparent that if some day was kept holy, it was not the 8th.

This is referring to the events found in **II Chronicles 29**. It would be nice if he is going to use what he thinks we believe against he, Prewitt should try to READ the verses in question. Read **II Chronicles 29:17**. They began to sanctify the temple on the first day of the month, just as they did in **Exodus 40** (discussed above). This verse also says that they came OUT on the porch on the 8th day that they sanctified the house in 8 days. 1-2-3-4-5-6-7-8. The verse does not say what they then did until the 16th, but they DID come out on the 8th day of the month. Something to remember, the work of the priests would have been a sin for the common man as they WORKED the work assigned to them by the Father on the Sabbath days.

If Prewitt wants to back off his statement here, I will not use it as evidence either. It's OK, we have plenty of evidence left remaining.

The healing of the blind man on Sabbath in John 9 is believed to be evidence for a Sabbath on the 22nd of the seventh month. The argument runs like this: "Christ attended the Feast of Tabernacles. (John 7:10.) On the last day of the Feast, the 21st of the seventh month, Christ stood and spoke. (John 7:37.) Christ spent that night on the Mount of Olives. (John 8:1.) The next morning, the 22nd of the seventh month, Christ returned to the temple. (John 8:2.) At the temple, Christ healed a blind man. (John 9:6.) The healing of the blind man caused great anger for it was the seventh-day Sabbath. (John 9:14.) This places the weekly seventh-day Sabbaths on the 8th, 15th, 22nd, and 29th of the month yet again."

John 8:1 is, very likely, the 21st of the 7th month. Granted. But that it is the same day as John 9:14 is a great stretch. While Jesus went into the temple in 8:2, he was wandering in 9:1, fifty-nine verses later. By chapter 11:55 you are already all the way to Passover. There is no sensible way to know how much time elapsed between 8:2 and 9:1. Even if John 9:6 did say that the man was healed in the temple it would be no evidence that it was the same day, for:

John 18:20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

The fact is that we have no way of knowing the date of John 9, even if we do know the date of John 8:1-2. And John 9:6...says nothing about the blind man being in the temple.

[Discussed earlier on pages 5-6.](#)

Paul's Journey in Acts 20 is alleged to provide evidence for the lunar-calculation of the Sabbath. The reasoning goes like this: "The seventh day of their stay at Troas was the second day of the month which Paul refers to as the first day of the week." And so if the first day of the week is the second day of the lunar month, then the month matches lunar-calendar expectations.

The problem is that the math doesn't work out right. If you count the days inclusively (as Jews always did) then they were in Philippi for the 21st. A plain reading of the passage makes it appear that they traveled on the 22nd (which would be an argument against the Lunar Sabbath reckoning).

[It does not say anything about traveling on the Sabbath or leaving on the 21st. Only that they left after the days of Unleavened bread and if Prewitt bothered to read the passage it says that they arrived FIVE in Troas days after the end of Unleavened Bread. The times listed MUST be linked. End of the feast \(Abib 21\), arrived in 5 days \(Abib 26\). It is not rocket science.](#)

But let us assume that they rested on the 22nd and began traveling on the 23rd and only traveled four days. Those days would be the 23rd, 24th, 25th, 26th. Now they are in Troas for a week. Let us start that week on the 26th (as Jews would). That week is the 26th, 27th, 28th, 29th, 1st, 2nd, 3rd. And Paul leaves the next morning, the day of the 3rd, the first day of the week.

This passage says nothing about starting the week there, it says that the beginning of their seven day sojourn started there. There is a HUGE difference. And for the record, the first lunar month is always 30 days long, not 29. The reason he can't make the math work is because he does not know much about the lunar calendar, yet professes to be expert enough to disprove it.

He that answereth a matter before he heareth it, it is folly and shame unto him.

Proverbs 18:13

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 1 Corinthians 8:2

A first day on the third does not fit at all with a lunar Sabbath reckoning. And as this is one of only three stories in scripture that allow us to decently correlate a day of the week with a day of the month, this is significant indeed.

Bro. Prewitt does err, not knowing the New Testament, the feasts, history of the lunar Sabbaths, nor how to add.

Also, the Creation Calendar totally disproves that the first day of the week that Paul preached on was a Sunday. Observe closely:

We know that Passover is on the 6th day of the Israelite week (14th day of the month), followed by the 15th (the weekly Sabbath and first day of Unleavened Bread). Here is a Gregorian calendar model with Abib 14 and Abib 15 in the appropriate places...

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

Please read Acts 20:5-7 and put these dates on the calendar. Paul left probably on the evening of the 21st (said he left after the days of Unleavened Bread) but he could have left after the Sabbath (the 22nd). All that is necessary is for him to arrive in Troas 5 days after the last day of UB. The number of travel days are not mentioned, and not necessary to know, only that he arrived at Troas in 5 days (arriving on the 26th of Abib). And at Troas they abode 7 days (26-27-28-29-30-1-2) and he preached until midnight on the last night of his stay (the first day of the week), departing on the morrow (the second day of the week).

Is the 2nd of the month (above) the first day of the week? No, it is the 3rd day of the week. Even if the first month has 29 days as Prewitt presented, it is still not the first day of the week. So, since that little exercise disproved the counterfeit calendar model, some try to manipulate the calendar so Paul CAN leave on the first day of the week. Here is what THAT calendar model looks like...

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

They say that Passover (Abib 14) must have taken place on a wednesday, forcing the weekly Sabbath to take place on the 17th. Now when Paul leaves on the evening of the 21st, arriving in Troas in 5 days (Abib 26), and abodes there 7 days, (26-27-28-29-30-1-2) ready to depart on the morrow, the night he preached was actually the first day of the week (at least on this calendar). Do you spot the problem? It is highlighted in red (Abib 10). Abib 10 floats around on the Roman calendar.

If the 17th is the Sabbath of any month, so is the 10th. 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. Abib 14 floats on our calendar. The fact is that the 10th, 14th and 16th of Abib (which also floats around on the Roman calendar) are, without exception, commanded work days. The barley could be harvested on the 16th after the Wave Sheaf had been offered, **Leviticus 23:9-14**.

If there is a continuous 7 day cycle, every few years either the 10th, 14th, and 16th will fall on a saturday. Isn't it interesting how the Father maneuvered His commanded work days in such a fashion that they would totally disrupt and destroy all the calendars of apostate man? So, would you like to see how Abib 15 CAN be the Sabbath and Paul CAN preach on the first day of the week? No problem...

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

I put the new moon days in a different place this time (for your counting convenience), but they are still outside the count of the work week. Here the new moon days are a third category of day, not counting against the week (JUST like **Ezekiel 46:1** says), and Passover (Abib 14) can be the preparation day for the Sabbath of Abib 15, the first day of Unleavened Bread, and Paul can preach on the first day of the week, ready to depart on the morrow. Unleavened Bread is over on the 21st "day" of the first month. Paul arrived at Troas in 5 days (arriving on the 26th of Abib). And at Troas they abode 7 days (26-27-28-29-30-1-2) and on the first day of the week he preached until midnight on the last night of his stay, departing on the morrow (the 3rd).

There is always harmony in the truth.

Appendix B -- Ellen White's Comments

I will not comment on these passages by EGW. She revealed early on in her ministry that they were not shown the whole truth about the Sabbath. She WAS shown that each Sabbath institution bears the Name of its author, Satyrday being owned and regulated by satyr, the universal symbol of Satan himself. She WAS shown that the remnant would weep and wail because they discover that they were desecrating the True Sabbath of Yah. She WAS shown that there would be a Sabbath issue at the end of time that would enrage the churches and Adventists, that a Sabbath more fully message would be delivered by folks empowered by the Set-Apart Spirit of the Most High which the Adventists would NOT be able to refute.

Ladies and gentlemen of the jury, has Bro. Prewitt successfully refuted the Lunar Sabbath, the Sabbath more fully message that was withheld from Sister White early on?

Ellen White on Friday

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. {CG 528.2}

In many families [on Sabbath] boots and shoes are blacked and brushed, and stitches are taken, all because these little odds and ends were not done on Friday. They did not "remember the Sabbath day to keep it holy." . . . {CG 528.3}

On Friday the clothing of the children is to be looked after. During the week they should be all laid out by their own hands under the direction of the mother, so that they can dress quietly, without any confusion or rushing about and hasty speeches. {CG 528.4}

There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. {CG 528.5}

When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the

Sabbath and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The Fourth Commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words. Every deviation from right brings us into bondage and condemnation. {CG 529.3}

But still the disciples seemed unbelieving. Their hopes had died with Christ. And when the news of His resurrection was brought to them, it was so different from what they had anticipated that they could not believe it. . . . From eyewitnesses some of the disciples had obtained quite a full account of the events of Friday. Others beheld the scenes of the crucifixion with their own eyes. In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their home in Emmaus, a village about eight miles from Jerusalem. . . . {CTr 295.3}

When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service. {CCh 262.5}

While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: "Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." "And the people went about, and gathered it [the manna], and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it." Exodus 16:23; Numbers 11:8. There was something to be done in preparing the heaven-sent bread for the children of Israel. The Lord told them that this work must be done on Friday, the preparation day. {CCh 263.1}

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. {CCh 263.2}

We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss even in temporal things. {CCh 263.3}

A scene passed before me. I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes, and a number were waiting to receive these packages. I asked the meaning of this, and the workers told me that some among their patrons were troubled because, on account of the closing of the restaurant, they could not on the Sabbath obtain food of the same kind as that which they used during the week. Realizing the value of the wholesome foods obtained at the restaurant, they protested against being denied them on the seventh day and pleaded with those in charge of the restaurant to keep it open every day in the week, pointing out what they would suffer if this were not done. "What you see today," said the workers, "is our answer to this demand for the health foods upon the Sabbath. These people take on Friday food that lasts over the Sabbath, and in this way we avoid condemnation for refusing to open the restaurant on the Sabbath." {CH 489.4}

In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse ye to keep My commandments and My laws?" PP 297

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God--men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come. {GC 61.1}

Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God himself measured off the first

week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and he then blessed this day, and set it apart as a day of rest for man. {CE 190.1}

In the law given from Sinai, God recognized the week, and the facts upon which it is based. After giving the command, "Remember the Sabbath day to keep it holy," and specifying what shall be done on the six days, and what shall not be done on the seventh, he states the reason for thus observing the week, by pointing back to his own example: "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." [Exodus 20:8-11.] This reason appears beautiful and forcible when we understand the days of creation to be literal. The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in commemoration of the Creator's rest. {CE 190.2}

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified, [Genesis 2:2, 3.] and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that his law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed. {GC88 52.1}

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom. {GC88 52.2}

In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. [SEE APPENDIX, NOTE 1.] The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition, and thirst for power,

perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment. {GC88 53.1}

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle, the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom. {GC88 577.3}

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment. [SEE APPENDIX, NOTE 12.] {GC88 578.1}

[The Appendices were not written by EGW.](#)

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The Word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.

Appendix C – The Days of the Lunar Month

Following is a list of Bible passages that are dated according to their placement in a lunar month. They are organized, as lunar Sabbath proponents might organize them, according to their position in a lunar week. Day “zero” corresponds to the “New Moon” and Day Seven to the Lunar Sabbath.

An examination of these passages reveals that the first day of the month was often quite a day of activity, as was the day after Passover. On a lunar calendar these fall on the New Moon and on the lunar Sabbath.

New moon is not day zero, it is the first day of the month, but it is not numbered against the week. If it makes more sense to Prewitt to call it day zero since it is not a week day, I can abide by that, at least for the time being. But please note that Scripture calls them the FIRST day not day zero.

Day 0

Genesis 8:5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Genesis 8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Exodus 40:17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

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

Numbers 29:1 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

Deuteronomy 1:3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

2 Chronicles 29:17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

Ezekiel 26:1 And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

Ezekiel 29:17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,

Ezekiel 31:1 And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

Ezekiel 32:1 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

Ezekiel 45:18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

Haggai 1:1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

If Prewitt is concerned that there is work being done on new moon day, that is fine. Work was done on this day, but it was also a worship day or day of sacred convocation (**Isaiah 66:23**). That said, I beg him to find where Israel worked on the seventh new moon, the one new moon that IS considered a Sabbath (an annual one, but a Sabbath nonetheless).

Day 1

Leviticus 23:32 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.

1 Samuel 20:27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

Jeremiah 52:6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

2 Chronicles 29:17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

Only the underlined statement is about the first day of the week.

Day 2

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 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Ezekiel 20:1 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

Ezekiel 24:1 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

Ezekiel 40:1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

Haggai 2:20 And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

Day 3

Jeremiah 52:4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

The tenth day of the month is day 2 of the week, not day 3. Just see above section.

Day 4

Jeremiah 52:12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem,

This is also about the second day of the week, not the 4th. See below.

Jeremiah 52:31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evilmerodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

This is about the 3rd day of the week, not the 4th. See below.

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

Ezekiel 1:1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

Ezekiel 1:2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

Ezekiel 8:1 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

Ezekiel 29:1 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

Ezekiel 33:21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

Day 5

Esther 3:12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

Esther 3:13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

Esther 8:12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

Esther 9:1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

Esther 9:17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

Day 6

Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exodus 12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Leviticus 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

Numbers 9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

Numbers 9:5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

Numbers 9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

Numbers 28:16 And in the fourteenth day of the first month is the passover of the LORD.

Joshua 5:10 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.

2 Chronicles 30:15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

2 Chronicles 35:1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

Ezra 6:19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

Esther 9:15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

Esther 9:17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

Esther 9:19 Therefore the Jews of the villages, that dwelt in the unwallied towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

Esther 9:21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

Ezekiel 30:20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

Ezekiel 45:20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

Ezekiel 45:21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

Haggai 2:1 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

Day 7

Exodus 16:1 And they took their journey from Elim, and all the congregation of the children of Israel **came unto the wilderness of Sin**, which is between Elim and Sinai, **on the fifteenth day of the second month** after their departing out of the land of Egypt.

Leviticus 23:6 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.

Leviticus 23:34 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.

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

Numbers 28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

Numbers 29:12 And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

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

1 Kings 12:32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

1 Kings 12:33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

2 Chronicles 29:17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

Esther 9:18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

Esther 9:21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

Ezekiel 32:17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,

Ezekiel 45:25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

I'm not sure what this accomplished, but he did it, even if it was not an exhaustive list. Please note that none of the days 0-6 were called a weekly Sabbath. An exhaustive search will reveal the same thing. None of the days other than the 8th, 15th, 22nd or 29th days of the month are EVER called the weekly Sabbath. Day of Atonement, the 10th day of the seventh month is the only common work day that is called a Sabbath, but it is an annual Sabbath appointment, not a weekly one.

Appendix D

Other thoughts found while searching that do not fit logically into the flow of this article:

1. Some media supporting the lunar calculation of the Sabbath quotes from an interesting document titled "The International Jewish Encyclopedia." This document is repudiated by Jewish scholars and is plainly infected with the rank infidelity that afflicts much critical scholarship. Scholars that do not believe in the miracles of the Bible are forced to account for the week on some basis and this document is an example of one such effort to grasp at straws.

I don't doubt for a moment that some of the items in this Jewish Encyclopedia would raise my eyebrows. I do not trust everything in this body of work just because I find that their account of the weekly Sabbath was originally lunar.

2. Some media supporting the lunar calculation of the Sabbath also promotes the obligatory keeping of the feast days by Christians today. I have written several articles on this topic that I did not care to reproduce in this document. Write me (canvassing@canvassing.org) to request them.

The feast days are just as binding today as they were when Moses wrote them down. Sister White even says as much. Please write me and request this information. admin@creationcalendar.com.

3. Some media supporting the lunar calculation of the Sabbath also promotes a most forced reading of Daniel 8 that makes the "hosts" in this passage to be the actual heavenly bodies that are used to keep track of lunar time. Nevertheless, that part of Daniel 8 mentioning the "host" is written in symbols. When it is explained in Daniel 8:24, the hosts are the saints. And this makes the passage parallel with Daniel 7 and 11-12. There are other significant problems with the forced reading given to Daniel 8.

I have not a clue what he is talking about. There is no one that I am aware of in the lunar Sabbath movement who believes such as this.

How I determine what is truth...

1. If I find a single text that says "thus saith YHVH", (**Deuteronomy 8:3b**, **Matthew 4:10**, **Luke 4:8**), it is truth; I must admit it and obey His command, whether there are 2-3 witnesses or not.
2. If I find 2-3 witnesses, texts saying the same thing, (**Genesis 41:32**, **Deuteronomy 19:15**, **II Corinthians 13:1**) then it is truth that I must admit and comply with.
3. If I find a chain of texts where there is an unfolding of truth, one expounding upon the other, (**Isaiah 28:9-10**), this reveals truth that I am responsible for.
4. If something agrees with the Torah and the prophets, neither adding nor diminishing aught, (**Isaiah 8:20**, **Deuteronomy 4:2**), it is the straight truth. The standard listed in Isaiah and Deuteronomy was given to trump test 2 IF the 2-3 witnesses are false witnesses (speaking not according to the Torah and the prophets).
5. A doctrine or accepted belief that lacks any of the above means that it is NOT true. If there is no "thus saith YHVH, no 2-3 witnesses, no chain of intertextual evidence and thus no support found in the Torah and the prophets, then it is false. It is my privilege to admit it and tell others that it has no foundation in truth.

6. Any historical evidence that agrees with Scripture (e.g. the Torah and the prophets) is acceptable as supportive evidence to the truth. Any historical record that disagrees with Scripture is a lie of the highest order of magnitude.

7. If someone makes a statement, it does not matter if a thousand scholars come later saying that he did NOT say such or did not MEAN such and such; the spoken word of the person in question takes precedence over all others.

"1. Every word must have its proper bearing on the subject presented in the Bible;

2. All Scripture is necessary, and may be understood by diligent application and study;

3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering;

4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error;

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." **Review and Herald, 11-25-1884**, EGW gives William Miller credit for this quote.

Bro. Prewitt did not attempt to utilize any of these points to any effect. He made a half-hearted effort thinking his knowledge superior to mine and superior to yours and assumed that his mere words would have their intended effect. Quite frankly, I find this offensive. He did not offer to prove that satyrday was the Sabbath or that it was every seventh day in an unbroken chain of seven day weeks. You would THINK this would have been his first order of business. Alas, his words are ultimately as sounding brass.

Respectfully,

Troy Miller

www.creationcalendar.com

7th MONTH.		JULY, 1883.												31 DAYS.		
MOON'S PHASES.				BOSTON.			NEW YORK.			WASH'TON.			CHICAGO.			
New Moon.....	D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.		
First Quarter.....	4	10 19 morn.	10 7 morn.	9 55 morn.	9 55 morn.	2 41 morn.	1 59 morn.	9 13 morn.								
Full Moon.....	12	3 5 morn.	2 53 morn.	2 41 morn.	2 41 morn.	10 23 eve.	9 41 eve.	10 23 eve.								
Third Quarter.....	19	10 47 eve.	10 35 eve.	7 5 eve.	7 5 eve.											
	26	7 29 eve.	7 17 eve.													

Day of Year.	Day of Month.	Day of Week.	Sun at Noon Mark.	CALENDAR FOR Boston; New England, New York State, Mich- igan, Wisconsin, Iowa, & Oregon.				CALENDAR FOR New York City; Phila- delphia, Connecticut, New Jersey, Pennsyl- va'ia, Ohio, Ind., & Ill.				CALENDAR FOR California, Mis- souri, Kentucky Virginia, Mary- land, & Washt'n.			
				SUN	SUN	MOON	H. W.	SUN	SUN	MOON	H. W.	SUN	SUN	MOON	H. W.
				rises	sets.	rises.	Bost'n	rises	sets.	rises.	N. Y.	rises	sets.	rises.	
182	1	S	12 3 32	4 26 7 40	1 53	9 2	4 32 7 35	1 57	5 47	4 38 7 29	2 1				
183	2	Mo	12 3 44	4 26 7 40	2 44	10 0	4 32 7 35	2 49	6 46	4 38 7 29	2 53				
184	3	Tu	12 3 55	4 27 7 40	3 42	10 56	4 33 7 34	3 46	7 59	4 39 7 29	3 51				
185	4	W	12 4 6	4 28 7 40	sets.	11 45	4 33 7 34	sets.	8 26	4 39 7 28	sets.				
186	5	Th	12 4 17	4 29 7 39	8 10	morn	4 34 7 34	8 7	9 16	4 40 7 28	8 3				
187	6	Fr	12 4 27	4 29 7 39	8 49	0 29	4 35 7 34	8 46	0 58	4 41 7 28	8 44				
188	7	Sa	12 4 37	4 30 7 39	9 21	1 14	4 35 7 33	9 19	10 37	4 41 7 28	9 18				
189	8	S	12 4 47	4 30 7 38	9 52	1 55	4 36 7 33	9 51	11 18	4 42 7 27	9 50				
190	9	Mo	12 4 56	4 31 7 38	10 19	2 36	4 37 7 33	10 19	morn	4 42 7 27	10 19				
191	10	Tu	12 5 5	4 32 7 38	10 47	3 16	4 37 7 32	10 48	0 1	4 43 7 27	10 49				
192	11	W	12 5 13	4 33 7 37	11 15	3 58	4 38 7 32	11 17	0 44	4 44 7 26	11 19				
193	12	Th	12 5 21	4 33 7 37	11 45	4 44	4 39 7 31	11 48	1 31	4 44 7 26	11 51				
194	13	Fr	12 5 28	4 34 7 36	morn	5 34	4 39 7 31	morn	2 20	4 45 7 26	morn				
195	14	Sa	12 5 35	4 35 7 36	0 17	6 27	4 40 7 30	0 21	3 13	4 46 7 25	0 24				
196	15	S	12 5 41	4 36 7 35	0 55	7 24	4 41 7 30	0 59	4 9	4 46 7 24	1 3				
197	16	Mo	12 5 47	4 37 7 34	1 37	8 20	4 42 7 29	1 41	5 3	4 47 7 24	1 46				
198	17	Tu	12 5 52	4 37 7 34	2 25	9 16	4 43 7 29	2 29	6 2	4 48 7 23	2 34				
199	18	W	12 5 57	4 38 7 33	3 19	10 8	4 44 7 28	3 23	6 54	4 49 7 23	3 28				
200	19	Th	12 6 2	4 39 7 32	rises.	10 58	4 44 7 27	rises.	7 41	4 50 7 22	rises.				
201	20	Fr	12 6 5	4 40 7 31	7 35	11 44	4 45 7 26	7 33	8 26	4 51 7 21	7 30				
202	21	Sa	12 6 8	4 41 7 30	8 12	ev. 27	4 46 7 26	8 10	9 14	4 52 7 21	8 8				
203	22	S	12 6 11	4 42 7 30	8 49	1 13	4 47 7 25	8 46	9 59	4 52 7 20	8 45				
204	23	Mo	12 6 13	4 43 7 29	9 20	1 57	4 48 7 24	9 20	10 39	4 53 7 19	9 20				
205	24	Tu	12 6 14	4 44 7 28	9 52	2 44	4 48 7 23	9 54	11 26	4 54 7 18	9 55				
206	25	W	12 6 15	4 45 7 27	10 29	3 31	4 49 7 23	10 31	ev. 17	4 55 7 18	10 33				
207	26	Th	12 6 16	4 46 7 26	11 8	4 26	4 50 7 22	11 11	1 13	4 56 7 17	11 14				
208	27	Fr	12 6 15	4 47 7 25	11 51	5 28	4 51 7 21	11 54	2 14	4 57 7 16	11 58				
209	28	Sa	12 6 15	4 48 7 24	morn	6 36	4 52 7 20	morn	3 22	4 58 7 15	morn				
210	29	S	12 6 13	4 49 7 23	0 39	7 43	4 53 7 19	0 43	4 28	4 58 7 14	0 48				
211	30	Mo	12 6 11	4 50 7 22	1 33	8 49	4 54 7 18	1 37	5 34	4 59 7 13	1 42				
212	31	Tu	12 6 9	4 51 7 21	2 31	9 37	4 55 7 17	2 35	6 33	4 50 7 12	2 40				

—Those who disbelieve in the seventh-day Sabbath bring against it numerous objections, all of which are readily answered with the exception of one,—THE CROSS. This is the great, the unanswerable objection to the Bible Sabbath.

—The beginning of the gospel dispensation was marked by the outpouring of the

Holy Spirit upon the disciples, one of the most wonderful manifestations of its kind since creation. The dispensation will close with another like manifestation, doubtless as remarkable as the first. This is called in the Bible "the great refreshing," "the latter rain," "the loud voice," "the blessing poured out;" and many similar expressions are applied to it.