

The information read by Jon at 119 Ministries for this video was written by EliYah (who is a personal friend of mine) and is found at [www.EliYah.com](http://www.EliYah.com). The objections to the Luni-solar Calendar raised by Jon need to be carefully and systematically addressed. I'm not sure what to think about Jon reading someone else's study, nor do I know if this was approved by "EliYah". I doubt EliYah will mind as I don't think his work is copyrighted, but I'm just a bit surprised that Jon, who did not do the research himself, feels qualified to rebut the Creation Calendar. Had he taken the time to study this out for himself, looking at both sides of the issue and all of the evidence, he might have come to a different conclusion. It is possible that Jon did not read every line of EliYah's study (on video) due to some difference in theology or on the occasions that EliYah writes in the first person. In spite of this possibility, EliYah's entire study is below. I will respond in green. 4-2-2013

## Beware of the "Lunar Sabbath"

<http://www.eliyah.com/>

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If you are new to the understanding of keeping Yahweh's Sabbath, you probably have never heard of "Lunar Sabbaths." But it is pretty likely that you will eventually find someone who practices and teaches it. Just as the traditional Christian Sabbath departs from keeping the Sabbath on the day that Yahweh made holy, so does the Lunar Sabbath. **[This is an allegation that Jon has yet to prove, but hopes to. It is untenable that he put this statement here before he has proven anything of the sort.]** This study is written to help equip the body of Messiah with a scriptural basis of keeping the Sabbath on the 7th day of every week, and to establish why any deviance from that is unscriptural.

### Bias & ulterior motives

As I did when studying out the validity of the traditional "Sunday Sabbath," when studying out this subject I tried to be as objective as possible, not caring one way or another if I have to change anything I believe. At this stage in my life I am a business owner, so I would not be affected in the least if the Lunar Sabbath doctrine were true. I would have no problem at all with resting on any day of any week if I needed to change it. I do not have a denominational hierarchy of men to answer to, and I'm not part of any man-made organization. I like to be free to study and learn the truth, and apply it to my life without hindrance.

I hosted a discussion on this topic in a private forum for almost 4 years in which there were over 5500 contributions by people promoting and disagreeing with the Lunar Sabbath doctrine. I'm not going into this topic as a novice and I've had plenty of time to mull over, pray, and meditate on this subject. To date, I have not seen anything that would prove the Lunar Sabbath doctrine to be scriptural. Rather, quite to the contrary.

It will soon be apparent that neither EliYah nor Jon looked very hard.

Just about everyone I know who has accepted the Creation Calendar did so by faith before they could prove it from Scripture. And nearly everyone I know who has rejected the Creation Calendar took just the opposite path, setting out to disprove the Lunar Sabbath, but never offering a single text to support their satyrday Sabbath. As you will see below, Jon took the latter path while ignoring the obvious evidence that satyrday is nothing more than a pagan/papal tradition. You will also see in EliYah's refutation some of the SAME arguments presented by other nay-sayers in the Hall of Shame who took a similar path to disprove the lunar Sabbath.

As EliYah mentioned, he has no hindrance to keep him from accepting the Creation Calendar (if he found it to be true) because he is self-employed. I had (and lost) a \$30+ per hour job in the local hospital after I accepted the Creation Calendar and asked for my Sabbaths off. In spite of his confession to the contrary, you will soon learn that EliYah and Jon are biased against the Creation Calendar. It is apparently settled in his mind that satyrday is the Sabbath. If this sounds harsh, let's permit Jon's refutation of the Creation Calendar settle this point.

If the Lunar Sabbath is of men it will come to nothing; if it is of Yah, it cannot be stopped.

## What constitutes proof?

I have found that there are different levels of what constitutes "proof" in the mind of people. Some require just a little bit of evidence to support a doctrine or belief, and others require a lot of evidence to support a doctrine or belief. We need to be careful that we are relying on real evidence to support our belief rather than an interpretation of evidence. In my mind, the evidence used to "prove" the Lunar Sabbath doctrine rely on a person to already be predisposed to believing in the Lunar Sabbath in order to interpret the evidence in such a way that supports their doctrine.

Yes, I accepted the Creation Calendar by faith but I was certainly not predisposed to it, being a 4<sup>th</sup> generation satyrday Sabbath keeper. Financially it would have been a lot easier for my family to continue keeping satyrday, but the truth is not up for a vote. It is not a beauty contest. None of us are predisposed to the truth; it is contrary to our carnal nature. I did, however, accept it by faith and then set out to prove it in Scripture. Is there anything unsound in that?

What constitutes truth is not open to debate, only our motives. The truth is still the truth regardless of how few accept it. Error is still error no matter how many accept it.

I've found that in order to really believe in the Lunar Sabbath doctrine, one would need to rely on a certain level of (highly interpretive) evidence rather than real "proof." Yet, strung throughout some Lunar Sabbatarian literature are very strong terms such as "conclusive proof." When examining this "conclusive proof," it becomes clear that the evidence offered is far from proof, let alone conclusive. We need to beware of someone's broad-brushed use of terms like this and be a good judge of whether or not what they offer is really "proof." It's easy to be swayed by such strong terminology, so we should be willing to make our own judgments about whether or not their evidence really is "proof."

Conclusive proof is a catch phrase used most notably by Arnold Bowen, an early Lunar Sabbath advocate. Perhaps Bro. Arnold uses this phrase like a club which puts some people off. Perhaps Bro. Arnold is crying aloud, sparing not. The phrase “conclusive proof” is a subjective term meaning that Bro. Arnold has all the evidence he needs to accept and understand the Creation Calendar. Everyone else has to work out their own salvation with fear and trembling, rightly dividing the Word of Truth. That said, I agree with Arnold. He has presented “conclusive proof.” Here is how I determine what truth is, and what constitutes “conclusive proof”...

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

These methods were employed by Bro. Arnold and others, the nay-sayers have to ignore these because an honest application of these 6 “proofs” renders satyrday Sabbath defenseless. The “proof” is right here. If Jon can answer these questions, he will have his “conclusive proof” that satyrday is the Sabbath...

- A. Where in Scripture does it say that satyrday is the Sabbath?
- B. Where in Scripture does it say that the Sabbath is every seventh day in an unbroken cycle of seven day weeks?

If Jon can answer these two questions from Scripture, this issue will go away. But he can’t and hasn’t here (as you will see) so Jon has no conclusive proof for his Sabbath. He has to rely upon the writings of men because he has no support in Scripture for his conclusions.

So at the heart of where we stand regarding this doctrine is determining “what truly constitutes a scriptural fact,” and what is merely a surmising, or a theory which requires one believe a series of “possibilities” rather than real facts.

I will stand upon the 6 different ways of determining truth listed above. I will let you, ladies and gentlemen of the jury, consider the matter and determine who has Scriptural evidence and who relies upon the writings of men.

## What is the Lunar Sabbath?

The Lunar Sabbath ignores the current weekly 7 day cycle in use today and uses the moon to determine when a new week begins and ends. **[This is a true statement.]** So rather than observing the Sabbath on the 7th day of a recurring, uninterrupted 7 day week **[and where are the instructions to observe the Sabbath or week in this manner found in Scripture? Before Jon has even offered proof for his version of the week, he is demanding that everyone observe the week in the same manner as he.]** Lunar Sabbatarians restart a weekly 7 day cycle near the beginning of each lunar month. A lunar month follows the phases of the moon rather than the 30-31 day calendar in use today.

Jon observes the new moon, and follows the lunar months for the annual feasts (as opposed to the Gregorian months), as revealed in Torah, but observes the weekly Sabbath according to the pagan/papal seven day planetary week, which is not commanded in Torah. And this makes sense? Is this consistent with Yah's other instructions—part His way, part man's way?

Yahweh's annual feast days are indeed determined by certain days of certain lunar months. Starting from the crescent phase of the moon, Yahweh's Passover is on the 14th day of the first month of each year. But Lunar Sabbath keepers believe that the regular Sabbath falls on certain days of every month. They choose to keep the regular Sabbath on the 8th, 15th, 22nd, and 29th day of every lunar month. **[It is not our choice. The only weekly Sabbaths that can be date identified in Scripture fall on these days.]** A few do it on the 7th, 14th, 21st and 28th days of each lunar month but for the sake of simplicity we will address those who keep it on the 8th, 15th, 22nd and 29th days. Here is an illustration to help clarify:

<u>Lunar Month</u>										
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

I have to give EliYah credit for presenting a layout of the Creation Calendar in an accurate fashion. But again my friend presents his position as the standard without the benefit of Scriptural evidence. Scripture does not say that the months begin with the first crescent. The Babylonian rabbis adopted this tradition while in Babylon; it was not practiced this way in ancient Israel, but it was a custom some of them adopted after their Babylonian exile.



“The **Babylonian calendar** was a lunisolar calendar with years consisting of 12 lunar months, each beginning when a new crescent moon was first sighted low on the western horizon at sunset, plus an intercalary month inserted as needed by decree. The calendar is based on a Sumerian (Ur III) predecessor preserved in the **Umma calendar** of Shulgi (ca. 21st century BC).” [http://en.wikipedia.org/wiki/Babylonian\\_calendar](http://en.wikipedia.org/wiki/Babylonian_calendar)

“The beginning of the month in the Babylonian calendar was determined by the direct observation by priests of the young crescent moon at sunset after the astronomical New Moon.” <http://www.friesian.com/calendar.htm>

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

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

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

Some might be tempted to say, SEE! But they would be wrong. These websites accurately record the events as history reveals them. It was the Babylonian rabbis who adopted the Babylonian calendar, including the days beginning at sunset (the days in Scripture begin at dawn, see [attached](#)), the months beginning with the first visible crescent, and the pagan names of the days and months. The days and months in Scripture are by ordinal numbers. The Israelites certainly apostatized and fell into the same or similar calendar corruption as the Jews, but there the similarities cease.

Because the Lunar Sabbath ignores the current weekly cycle in use today, their Sabbath may fall on any day of our modern week. It depends completely and solely on the moon phases. One major problem that Lunar Sabbath keepers face is the fact that there are extra days in the month which prevent them from being able to keep the Sabbath every seven days.

I agree that this is true, but I simply must again ask, where does Scripture say that the Sabbath is every seven days in an unbroken cycle? You can look high, you can look low, but Scripture describes the Sabbath as the seventh day **of the week**, period, never does it say every seven days. The issue at hand here is what week was Scripture in reference to when regarding the week? The pagan seven day planetary week or the one established at Creation?

The moon moves through one complete cycle (new moon, first quarter, full moon, last quarter, conjunction) in approximately 29.5 days (See graphic to the right). Since we cannot split a day in half, this means that some lunar months will last 29 days, but other lunar months will last 30 days.

I don't know if the graphic to the right will work for the reader. If not, there is an identical one on the home page of this website that my arm is pointing at.

So what do Lunar Sabbath keepers do on the 1st and 30th days of each month?



One moon cycle is approximately 29.5 days in length

The answer to this question is elementary. We call them new moon days, and put them in the calendar just as EliYah arranged them above on page 4. They are days not counted in the work week.

This is where some may differ. While everyone calls them “New moon days,” some keep them as an extension of the Sabbath day on the 29th. **[We are all learning. Not everyone is at the same place in their experience. When they get around to studying this out, they will learn that only the seventh new moon is on par with the weekly Sabbath.]** This presents a problem though because there are scriptures which show men building (Exodus 40) and traveling (Ezra 7:9) on the new moon day. **[Agreed]** Also, it is not commanded anywhere that we must rest on any new moon day except the new moon day of the 7th month. **[A conditional agreement here. In the future we will worship on new moon days, Isaiah 66:23, so I'm going to assume that new moon days were days of set-apart convocation (worship days), but not necessarily rest days.]** The new moon on the 7th month is the Feast of Trumpets. This new moon would be what scripture alludes to in Amos 8:5 when some couldn't sell their grains on the new moon day. **[Agreed.]**

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

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

Others only refrain from commerce or employment on those days but are free to do all other manner of work such as mowing the lawn, gardening, digging ditches, building houses, traveling, and doing housework. What this would essentially mean is they don't truly get a day of rest every seven days. They would have to wait for up to nine days to get a day of rest. For instance, if they kept the Sabbath on the 29th day of the month, they would be permitted to do various kinds of work on the 30th day of that month and the 1st, 2nd, 3rd, 4th, 5th, 6th, and 7th days of the following month. This means a person could potentially work 8 days rather than the 6 that Yahweh commanded, and rest on the 9th day instead of the 7th day that Yahweh commanded. With either method, Yahweh's command to work six days and rest on the seventh is ignored at the end of every month.

Whether they refrain from commerce is irrelevant. The point is that nearly all Lunar Calendar observers recognize new moon as a third category of day, just as revealed in Scripture, Jon does not. Jon's position is that because we don't see it his way, we must be in error.

The other point is--Where does it say that we are to rest EVERY seven days (every seventh day in succession) in Scripture? Scripture says only that we are to rest on the seventh day of the week. This is exactly what Lunar Sabbatarians do. We still recognize six common work days and then rest on the seventh day of the week.

Doing yard work, cleaning out the garage or washing the windows is necessary work; it is not nearly as emotionally draining or demanding as a regular 9 to 5 job that pays the bills and supports the family. There is no boss to answer to, no clock to punch, no level of production demanded. Whether Jon recognizes new moon as a third category of day or not is irrelevant. The simple fact is that in Scripture the new moon days are not numbered in the work week. It is not that difficult to read **Ezekiel 46:1** where it says that the gate will be shut the six working days but open on Sabbath and new moon and do the math. New moon days cannot and will never fall on any of the six work days.

## "Moedim" scriptures proving Lunar Sabbaths?

The Lunar Sabbath doctrine is primarily founded upon three key scriptures. These three scriptures are foundational to the Lunar Sabbath believer, and they will be prominently quoted on their web sites and study papers when trying to prove their doctrine. One Lunar Sabbatarian says they are the "strongest points" for this doctrine, and most others seem to agree.

Since they are considered to be the strongest points, we should look to see if they are effective in establishing any facts. The first scripture is found in the book of Genesis:

**Genesis 1:14** Then Elohim said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

A Lunar Sabbath believer will quickly point out that the moon, being one of the lights in the firmament of heaven, was created for "seasons." **[Not without due cause. See Psalm 104:19]** The word translated "seasons" in this scripture is the Hebrew word "[Moedim](#)," which most everyone will agree means "Appointed times."

Here is the Strong's Lexicon entry:

4150 mow`ed mo-ade' or moled {mo-ade'}; or (feminine) mowedah (2Chronicles 8:13) {mo-aw-daw'}; from [3259](#); properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synagogue, (set) time (appointed).

Now we will look at the second key scripture, the introduction to Yahweh's appointed times in Leviticus 23:

Leviticus 23:1-3 And Yahweh spoke to Moses, saying, <sup>2</sup> “Speak to the children of Israel, and say to them: ‘The feasts <4150> of Yahweh, which you shall proclaim *to be* holy convocations, these *are* My feasts <4150>.’ <sup>3</sup> ‘ Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; *it is* the Sabbath of Yahweh in all your dwellings.

The word translated “feasts” in verse 2 is again the Hebrew word “Moedim.” Notice that the weekly Sabbath is chiefly listed among the “moedim.” This is a very important scripture to the Lunar Sabbath believer. For them, it proves that the moon must be involved in setting the time of the weekly Sabbath. **[Not without due cause. See Psalm 104:19]** Since the Sabbath is listed as one of the “moedim” along with the other festivals such as Passover and the Feast of Weeks later on in this chapter, and Genesis 1:14 says the moon is for the “moedim,” the logic of Lunar Sabbatharians is that the moon must also be used to determine the regular weekly Sabbath.

Let's now move onto the third and final scripture which Lunar Sabbath believers use as the “strongest points” for their belief:

Psalm 104:19 He appointed the moon for seasons; The sun knows its going down.

**Psalm 104:19** is not the strongest point; it is part of a progression of points. Please see **Isaiah 28:9-10**, which is at the heart of the 3<sup>rd</sup> test for truth listed on page 3 of this study. **Genesis 1:14** says that either the sun or moon or both will regulate signs, seasons, days and years. **Psalm 104:19** is VERY specific which luminary in the heavens will regulate the Father's appointed times. In **Leviticus 23:1-3**, YHVH twice calls the weekly Sabbath a mo'edim.

Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

Again, we have the Hebrew word “Moedim” in this verse, translated “seasons.” For them, this scripture puts to rest any argument that the moon is not used to determine the weekly Sabbath, which is among the “moedim”

On the surface, this might sound like pretty sound logic:

- 1) The moon is for “moedim.”
- 2) The regular Sabbath is called a “moedim” in scripture.
- 3) Therefore, the moon must somehow be used determine the regular Sabbath.

I could not have said it better myself.

However, the above logic is not based on all the facts. It is important that we base our beliefs on the full counsel of Yahweh, and not on what “sounds plausible” from just looking at a few scriptures and assuming we have the truth.

I agree. I now await the evidence that we have somehow misused or misapplied **Isaiah 28:9-10**.

This logic does NOT center around the understanding that the moon is for “moedim.” This logic centers around the belief that the moon must be used in setting ALL “moedim.” It is very important to understand the difference.

I have made this statement in the past, as have other Lunar Sabbatarians. I doubt any still believe this to be the case. I have no doubt that Jon is about to offer “conclusive proof” that not all mo’edim are regulated by the moon.

When I made the statement in the past that if the moon is for mo’edim that must mean ALL mo’edim, I meant in the context of the Father’s appointed times, not for every instance were mo’edim is used in Scripture. I have no doubt that other Lunar Calendar observers meant the same thing. Now our words (which have been taken out of context of the Father’s calendar appointed times) are being used against us.

I stand corrected. If I have to say it, I shall. When I made this statement in the past, I meant that all of the Father’s calendar “appointed times” were regulated by the moon, which is entirely validated in Scripture.

If there are examples in scripture where the moon is not used to determine a “moedim,” then their entire argument will fall to the ground. Why? Because if we have examples in scripture where the moon is not involved in setting some “moedim,” it proves that the moon doesn’t necessarily need to be involved in the weekly Sabbath either.

So let’s take a look:

**Judges 20:38 Now the appointed signal <4150> between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise up from the city,**

In the above scripture, the word “moed” is translated “appointed signal.” “Moed” is the singular form of “Moedim.” It comes from the same Strong’s lexicon word number. Obviously, since the appointed signal was making a cloud of smoke rise up from the city, we would have to conclude that the moon had no involvement in this “moedim.” Obviously we can’t use the moon to light a fire.

Agreed.

Here the word is translated “appointed time.”

Numbers 28:2-4 “Command the children of Israel, and say to them, ‘My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time. <4150>’<sup>3</sup> “And you shall say to them, ‘This *is* the offering made by fire which you shall offer to Yahweh: two male lambs in their first year without blemish, day by day, as a regular burnt offering.’<sup>4</sup> ‘The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,

This is describing a daily sacrifice in the temple or tabernacle. There were two lambs were offered daily, one in the morning and the other in the evening. Yahweh says, “**you shall be careful to offer to Me at their appointed time <4150>.**” The “appointed time” or “moed” here is morning and evening. The moon is not involved in determining the morning or evening, yet these are called “moedim.” This clearly demonstrates that some of Yahweh’s “moedim” do not involve the moon at all.

Agreed. The daily sacrifice was a twice daily event, it was not a “date” on the calendar, it happened every day. The mo’edim (appointed times) regulated by the moon are based on the monthly cycle. The sacrifices mentioned here are on a daily cycle (based on the hour of the day, not the day of the month).

It is true that Yahweh did appoint the moon for “moedim,” but obviously not ALL of Yahweh’s “moedim” as Lunar Sabbath keepers indicate. Therefore, their assertion that ALL of Yahweh’s “moedim” must involve the moon (and thus the Sabbath must also involve the moon) is simply not true.

Au contraire, it is an incontrovertible fact that the only Sabbaths that can be date identified in Scripture are on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or 29<sup>th</sup> days of the month. It is not just a mere coincidence that the quarter phase moon just HAPPENS to announce each of these dates.

To prove this point even further, consider the context of Psalm 104:19:

Psalm 104:18-19 The high hills *are* for the wild goats; The cliffs are a refuge for the rock badgers.<sup>19</sup> He appointed the moon for seasons; The sun knows its going down.

If we choose to follow the belief of Lunar Sabbath keepers, it becomes evident that they are adding to Yahweh’s inspired word when they say Yahweh “appointed the moon for ALL ‘moedim and ALL ‘moedim’ must involve use the moon.””

We added nothing; the nay-sayers have added to our words. We meant the calendar appointed times. The Sabbath is a date on the calendar. Israel had a luni-solar calendar and lunar months. None of us meant that the moon regulates every mo’edin in Scripture—we knew better even as we said it. The moon has little bearing on when a woman gives birth or when the birds migrate, both called “mo’edim” (appointed times) in Scripture. The horse is dead, stop beating it.



To prove this notion wrong, we need only check the context of Psalm 104:19. Take a moment and notice closely the previous verse, which uses a similar kind of sentence structure. It says, “the high hills are for the wild goats.” For a Lunar Sabbath keeper to be consistent in his belief, consider the problem here:

IF: Yahweh “appointed the moon for ALL ‘moedim and ALL ‘moedim’ must involve use the moon.”

THEN (by the same logic): Yahweh has also made “the high hills for ALL wild goats and ALL wild goats must use high hills”

Oh brother. A poem of David’s is being scrutinized several thousand years after it was written. I got a B in high school English for writing what I thought some famous poem by Emerson meant. I still don’t understand how you can get a B for saying what you think something means, but the standard raised by Jon (EliYah actually) is even more ridiculous, forcing poetry to stand as a literal statement to the world.

Relax. You get a B for this particular argument on this issue. I’d give you an A, but it is neither original nor very imaginative. (Probably why I got a B in high school.) >grin<

Of course, this is ridiculous but it demonstrates the fallacy of being so dogmatic that ALL ‘moedim’ involve use the moon.

Point well made. We concede the point. But you have yet to prove that the Sabbath is NOT by the moon. The Sabbath is a mo’edim by EliYah’s own admission. **Genesis 1:14** is not about goats romping about on the hillsides, it is a calendar statement. YHVH said that the sun and/or moon would regulate the signs, seasons (appointed times), days and years. He said that the moon was specifically for the appointed times (**Psalm 104:19**) and that the Sabbath was the first appointed time (**Leviticus 12:1-3**). That’s His story and He’s sticking to it. So am I.

That is Yah’s standard, and He will hold YOU to it. Will you accuse Him of being dogmatic?

Jon, either the sun or moon regulates the Sabbath. If not the moon, then it must be the sun. 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**, **Psalm 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 satyrday or the Sabbath? If not, you are relying on the wrong light. Try the other one. The moon is a faithful witness, **Psalm 89:37**, and if its ordinances are forgotten, Israel will cease to be a nation before YHVH forever, **Jeremiah 31:35-36**. Jon, you will someday be grateful for our diligence because if not for Lunar Sabbatharians, YHVH would not be returning to set up His Kingdom on earth because He is only returning for Israelites (and those of the nations who have joined themselves to Israel by worshipping the Mighty One of Israel and keeping His law). If you doubt my words, read the prophecies for yourself.

What we're looking at here in Psalm 104 is Hebrew poetry, not dogmatic, legalistic statements. Otherwise, you could even go on to verse 20 and find that ALL the beasts of the forest need to wake up and creep about at least once every night.

Oh. So you DID understand it as poetry, not literal. Then why were you holding this over our heads like a club?

I agree too. The sun rises in the east, sets in the west, the animals creep at night (the nocturnal ones of course, but let's not quibble) and the moon announces the Sabbath, for thus saith YHVH.

In summary, the assertion that all of Yahweh's "moedim" must use the moon is simply not true. **[Will you call YHVH a liar then? Why don't you read Genesis 1:14, Psalm 104:19 and Leviticus 23:1-3 again?]** The meaning of the word "Moedim" in Hebrew is broader than Lunar Sabbath keepers make it out to be, and when you examine their very rigid interpretation of Psalm 104:19 more closely, it defies the basics of common sense.

We know about the broad use of the word. What defies common sense is to keep the annual Sabbaths based on the moon (just as Scripture says) but the weekly Sabbath based upon the pagan/papal week. When you come up with a good explanation for that, please e-mail me. [admin@CreationCalendar.com](mailto:admin@CreationCalendar.com).

We do need to be careful about things like this. Anyone can pull a scripture out of context here or there and it might appear to fit their theology. But in order to fully understand the meanings of Hebrew words, we need to consistently examine the meaning and context of various scriptures. When we do this, the true meanings come to light.

What have we pulled out of context? We applied **Isaiah 28:9-10** and followed the context to its logical end. We never stepped out of Scripture, never forced the text to say something it didn't say, and never added a jot or tittle to it. It is as plain as the ink upon the page.

So for me, all of this begs the question, "If these scriptures are the 'strongest points for the Sabbath by the moon,' and the interpretation given is obviously quite groundless, what does that say about their weaker points?"

In the absence of any scriptures telling us that the moon must be involved in the weekly Sabbath, there is no real scriptural basis for Lunar Sabbath keeping.

Absence of ANY Scripture? Come now, let us reason together. The evidence is there, you just don't LIKE the end result of following the evidence to its singular end. You are a better student of Scripture than this. We are a fourth of the way through your study and you have yet to offer a single text that proves satyrday is the Sabbath or that the Sabbath is every seventh day in an unbroken cycle (all the way back to creation). If we are wrong and you are right, shouldn't that have been your FIRST order of business? JUST as I pointed out early on, the nay-sayers try only to disprove the Creation Calendar, rejecting our understanding of Scripture without offering to support their conclusion with Scripture.

*For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Matthew 7:2*

## Pinpointed Sabbaths proving Lunar Sabbaths?

The second of the “strongest points for Sabbaths by the moon” are the places in scripture that speak of Yahweh’s Sabbath occurring on days of the month that Lunar Sabbatarians consider to be the Sabbath. I don’t see why it would even be a strong point to begin with. Since there is a one in seven chance of it happening with the weeks being independent of the moon cycle, it can happen almost twice a year on average. The fact that one of them would be mentioned in scripture proves absolutely nothing.

If he moderated 4 years of calendar debated on his website, EliYah knows better. The evidence is that the Sabbath’s fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month for three months in a row! This is not possible with the calendar model embraced by satyrday Sabbatarians. If it only happened periodically, EliYah would have a claim. If he could show a weekly Sabbath that fell on a day OTHER than these four calendar dates, he would also have a claim. But he has nothing, and offers nothing. Just as the nay-sayers who have gone before him, EliYah attempts only to gainsay YHWH’s Creation Calendar because that is all they can do.

For a Lunar Sabbath doctrine to be established, one would need to prove that the Sabbath was on particular day of the lunar month for two or more months in a row. This would be impossible with the recurring weekly cycle. But, in spite of valiant efforts by Lunar Sabbatarians, they have yet to prove such a thing. If anyone thinks that they have, feel free to [contact me](#).

**Month one of the year of the exodus:** Israel was delivered from Ramses, the capital of Egypt, on the Sabbath of Abib 15, the morrow after the Passover, (**Exodus 12, Numbers 33:3**). They did not know it was the weekly Sabbath at that time, but it was certainly revealed as a weekly Sabbath later. The first part of **Exodus 12:16** it says this regarding the Feast of Unleavened Bread, which we all know is from Abib 15 to Abib 21...

*And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you.*

Abib 21 is not a high Sabbath. The first day of the feast and the “seventh day” [of the week in context] are one and the same. The 21st is the 6th day of the week and of course the 7th day of a seven day feast, but when this “seventh day” is mentioned in **Exodus 13:6** it 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 the first day of Unleavened Bread—but the seventh day of the week. This chag cannot refer to the last day of the feast (proof in a moment).

Looks like this...

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

Now, see **Deuteronomy 5:12-15** and **Leviticus 23:6-8**. I find it very interesting, and impossible to dismiss the fact that Israel's deliverance day is mentioned in **Deuteronomy 5** along with the Sabbath commandment. I submit to you that this "seventh day" of the Feast of Unleavened Bread (Abib 15) is also the Sabbath of the 4th commandment. Israel's deliverance day (Abib 15) is not only an annual Sabbath, but a weekly Sabbath as well. There are no back to back Sabbaths in Scripture. If so, there would be no preparation day for the second Sabbath of the two.

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

The days of gathering manna are numbered above. Looks like this:

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

If the 22<sup>nd</sup> is the Sabbath, so is the 15<sup>th</sup>.

**Month three of the year of the exodus:** **Exodus 19:1** proves that the children of Israel arrived at Sinai on the 16<sup>th</sup> day of the third month. Please read the context. Moses indicates that the children of Israel rested at Rephidim the 15<sup>th</sup> of the third month. The root word for *Rephidim* means "rest" and this passage says that they arrived at the Wilderness of Sinai the "same day" of the month on which they left the land of Egypt (2 months earlier). If you'll remember, Israel got as far as Succoth the 15<sup>th</sup> which is still within the borders of Egypt, and actually left Egypt the on the 16<sup>th</sup>, the following day, **Numbers 33:3-6**.

Jubilees 1:1 is a second witness. *And it happened in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the 16<sup>th</sup> day of this month, and the Lord spoke to Moses saying, "Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known."*

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

If the 18<sup>th</sup> is the third day, then the 16<sup>th</sup> is the first day, meaning that they were "resting" in Rephidim on the Sabbath, the 15<sup>th</sup>, which is the weekly Sabbath.

The days of the week are numbered above. 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. Not to be ignored is the fact that any time the 15<sup>th</sup> or the 22<sup>nd</sup> is the Sabbath of any given month, so are the 8<sup>th</sup> and the 29<sup>th</sup>. 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)

Jon is about to share some of this same information with you...

In my own examination of their claims, there are only one or two places in scripture that one might be able to prove Yahweh's Sabbath fell on a particular day of the month. The first one appears when you examine Exodus 16:1 which places the completion of Israel's journey to the Wilderness of Sin on the 15th day of the 2nd month:

Exodus 16:1 And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.

On the following day (16th day of the month), Yahweh began to send His manna from heaven and told them to gather twice as much on the sixth day which would be the 21st day of the month:

Exodus 16:22-23 And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. <sup>23</sup> Then he said to them, "This *is what* Yahweh has said: 'Tomorrow *is* a Sabbath rest, a holy Sabbath to Yahweh. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' "

Assuming that there weren't any days in Exodus 16 that scripture doesn't mention anything about, this would place the seventh day Sabbath on the 22nd day of the month. Of course, the fact that we can find a scripture where the Sabbath happens to fall on the 22nd day of the month does not prove that we should accept the Lunar Sabbath doctrine. As I previously mentioned, this can take place about twice a year on average.

And here EliYah (and Jon?) commits himself as a false teacher and an accuser of the brethren. He **assumes** the Gregorian calendar is Scriptural. In 2009, only august has the 15<sup>th</sup> and 22<sup>nd</sup> on the "seventh day". In 2010, this only occurs in may. In 2011, january and october has the 15<sup>th</sup> and 22<sup>nd</sup> fall on a satyrday. We are not referring to the pagan months; we are referring to the 15<sup>th</sup> and 22<sup>nd</sup> of Yah's LUNAR months, which proves my friend is comparing apples and oranges.

The point is, the Sabbaths fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month, **every lunar** month. This is not possible with the Gregorian calendar, which EliYah admits. And if we were holding up the Gregorian calendar for examination, he would have a case against us.

In reality, these passages do more damage to the Lunar Sabbath doctrine than help. [**My friend EliYah does err, not knowing the Scriptures. Jon just repeats his error.**] Yahweh gave Manna for six days but withheld Manna on the Sabbath:

Exodus 16:24-30 So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. <sup>25</sup> Then Moses said, "Eat that today, for today *is* a Sabbath to Yahweh; today you will not find it in the field." <sup>26</sup> "Six days you shall gather it, but on the seventh day, *which is* the Sabbath, there will be none." <sup>27</sup> Now it happened *that some* of the people went out on the seventh day to gather, but they found none. <sup>28</sup> And Yahweh said to Moses, "How long do you refuse to keep My commandments and My laws?" <sup>29</sup> "See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." <sup>30</sup> So the people rested on the seventh day.

Notice that it says, "How long do you refuse to keep My commandments and My laws? "See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for two days." Yahweh was trying to teach them which day the Sabbath was by giving them bread for two days. They were sent Manna for the 6th and 7th days of the week so they would not need to gather any on the Sabbath.

With the Lunar Sabbath, such a principle falls into trouble at the end of the month. Did Yahweh give triple or quadruple the amount of Manna so that Israel could keep the 29th, 30th and 1st day of the following month? Or, did He rain the double portion of Manna on the 28th day of the month and allow them to collect Manna again on the 30th day and 1st day of the following month (new moon days)? Either way would conflict with the principle that Yahweh was teaching in Exodus 16. Either Yahweh would have to send a quadruple portion on the 28th day to cover the 28th, 29th, 30th and 1st day (they might be up to their knees in Manna!), or He sends Manna for the 7-8 days following the 29th day of the Lunar month (which conflicts with the principle "Six days you shall gather it.")

Scripture is silent about what YHVH did for Israel on new moon days. For me to speculate is not wise. This hasn't stopped the nay-sayers from commenting on the issue though. Satyrday Sabbatarians have attempted to use the story of the manna as "proof" that the Lunar Sabbath is a false teaching for some time. They say the narrative in **Exodus 16** offers no instruction for Israel to pick up manna on new moon days (or not) during their 40 years in the wilderness. These same folks admit that the new moons were observed, but because there is no mention of them in regard to the falling of the manna, they say that this proves that the 7 day weeks are not interrupted by the new moon days and therefore, manna **MUST** have fallen on the new moon days. In the same breath, these same well meaning folks insist that the days of the week go 7-6-5-4-3-2-1 uninterrupted all the way back to Creation, and with no evidence other than our present Gregorian calendar and their tradition they say that Satyrday **IS** that 7<sup>th</sup> day.



Let me propose that this is not the case—for several reasons. (1) When Israel was walking in the Torah, they always observed the same lunar-solar calendar established in **Genesis 1**. (2) With this calendar, the days of new moon are described as a third category of day in **Ezekiel 46:1**, **II Kings 4:23**, **Isaiah 66:23** and **Amos 8:5**. Since new moon is a third category of day (neither a work day nor Sabbath) elsewhere in Scripture, then it was a third category of day during Israel's wilderness sojourn. (3) By insisting that Israel gathered manna on new moon days during their wilderness sojourn, they are adding to Torah, in violation of **Deuteronomy 4:2**. Scripture does not say whether Israel gathered or ate manna on new moon days, so they can only speculate. Where Scripture is silent, silence (on our part) is golden. (4) Satyrday is only the seventh day of the week by virtue of Emperor Constantine. In 321 A.D., Constantine venerated the day of the sun which moved satyrday from its coveted position as the first day of the week to the seventh day of the week. Before Constantine venerated the day of the sun, the pagan week officially adopted by Rome at that time looked like this: satyrday, sun's day, moon's day, mars' day, mercury's day, jupiter's day, venus' day.

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

This means that the observance of continuous weeks (promoted by Jon and all other satyrday Sabbatarians) was “established” much later in Israel's history and was a completely different way of reckoning time. With the “new” calendar, the Sabbaths and new moon could coincide, something that NEVER occurred when Israel was observing the original **Genesis 1** calendar.

The land Sabbaths were important enough to the Father to cause Israel to go into captivity for 70 years in Babylon for NOT observing them. These land Sabbaths were also in 7 year sequences (like the days of weeks). Israel could sow and reap for the 6 years, but on the land Sabbath, they were to abstain from sowing. The Father caused a triple portion of produce to be harvested on the 6<sup>th</sup> year to provide food for Israel during the 6<sup>th</sup> year, the 7<sup>th</sup> year (land Sabbath) and the first year of the subsequent 7 year sequence, since there was no sowing/reaping during the 7<sup>th</sup> year land Sabbath. Also, there was neither sowing during the year of Jubilee. So the 48<sup>th</sup> year of the Jubilee cycle had to provide produce for FOUR years (the 48<sup>th</sup>, the 49<sup>th</sup>—the last land Sabbath, the 50<sup>th</sup> year of Jubilee and the first year of the subsequent Jubilee cycle).

**My point:** Just because there is nothing said about eating manna on new moon days during the 40 year wilderness sojourn does not prove anything, and it certainly does not disprove the Creation Calendar. Actually, the Jubilee cycle proves just the opposite. The day(s) of new moon interrupt(s) the weeks, just as the 50<sup>th</sup> year interrupts the seven 7 year counts. The Jubilee cannot double as the first year of the following Jubilee cycle because you can sow and reap on the first year of each land Sabbath, **Leviticus 25:3**. Israel apparently fasted on new moon, and in similar fashion, no one could sow during the 50<sup>th</sup> year of Jubilee, **Leviticus 25:11**. New moon days are a third category of day; the year of Jubilee is a third category of year. It is neither one of the six year of sowing/reaping, nor is it a 7<sup>th</sup> year land Sabbath.

The second place in scripture where it might be demonstrated that there was a Sabbath on one of the Lunar Sabbath days is during the week that Yahushua died on the tree. **[That's funny, I've already shown you two others besides the one we agreed upon. But I agree, the day after the crucifixion was the weekly Sabbath, the first day of Unleavened Bread and an high Sabbath, which it is EVERY year.]** The day after His death was clearly some kind **[some kind?]** of Sabbath: **[How many kinds are there after Passover?]**

John 19:30-31 So when Yahushua had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. <sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

We know that Yahushua was killed on the day of Passover, which would be the 14th day of the 1st month. If we believe the above Sabbath to be a weekly Sabbath, that would indeed place the 15th day of the 1st month on a Sabbath. However:

Matthew 12:40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

If Yahushua was speaking here of His time in the grave, and we take the expression "three days and three nights" literally rather than understanding it as an idiomatic expression, it would mean Yahushua died on the 4th day of the week. **[It was only a matter of time. I knew this was coming. Scripture destroys this line of reasoning in 4 different ways. Watch below...]**

We know that the women visited the tomb on the 1st day of the week and Yahushua had just risen. Tracing back three days and three nights in the tomb, we come to the 4th day of the week, commonly called "Wednesday." This would mean the Sabbath mentioned in John 19:31 was a feast day Sabbath (15th day of the feast month, Feast of Unleavened Bread) rather than a weekly Sabbath. This would clearly contradict the Lunar Sabbath doctrine. **[If this were true, yes it would.]**

But even if the "three days and three nights" was an idiomatic expression **[actually, it is]** and Yahushua died on the 6th day of the week as claimed by most of Christianity, the presence of Yahweh's Sabbath on the 15th day of the month in scripture does not prove it was always on the 15th day of the month. **[No, this one witness does not, but combined with all the others, Jon has no leg to stand on.]** Still, Lunar Sabbath keepers regard these "pinpointed Sabbaths" and the dogmatic "Sabbath is a Moed" we discussed earlier to be, as one person puts it, the two "strongest points for Sabbath by the moon."

All I can say is that such a threshold for establishing the truth of a doctrine is way too low, especially for something as important as keeping the fourth commandment! The basis upon which we make statements as if they are "fact" is very important. If someone is making a factual statement, they better have proof to support it. **[I'm still waiting for Jon's Scriptural proof that satyrday is the Sabbath and that it is every 7<sup>th</sup> day in unending succession.]** Even in their two "strongest points," there really isn't much strength to them at all.

It is only low because you didn't aim very high. First of all, where does it say that he would be three days and three nights in the grave? This event is also recorded in Luke 11 and it is this second witness that undoes your interpretation of Matthew 12.

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

Notice Luke does not mention the three days and three nights. He's not withholding information; it had nothing to do with Yahushua's sign to the evil generation of his day so he did not include it. Yahushua DID say it, but it had nothing to do with his death, burial and resurrection as you are interpreting the passage in Matthew.

**Nail 1:** If you compare **Matthew 12** to **Luke 11:29-32**, the sign of Jonah is about the message Jonah gave the Ninevites, not the interesting journey Jonah endured getting to Nineveh. Evidence: What was the only sign Jonah gave the Ninevites? It was "repent or die." The Ninevites had no knowledge of Jonah's interesting ride to the shore. In case you have never considered this or examined the evidence, Nineveh is about 600 miles from the shore where Jonah was vomited out on the beach. There is no evidence in his book of his retelling of this tale in Nineveh, so the Ninevites had no knowledge of it. How could it be a sign for the Ninevites when they knew nothing of it? What was the **ONLY** sign Jesus gave to the scribes and Pharisees? The same one Jonah gave Nineveh. **Repent or die.** There is always perfect harmony in the truth.

**Nail 2:** I suggest harmonizing "in the heart of the earth" with the "grave", if you can. Your forcible use of your own understanding will be your undoing here. Again, where does this passage say Yahushua would be in the grave for 3 days and 3 nights? *Heart of the earth* means the land of Israel. Please understand that Scripture is its own dictionary and the **FIRST** time this phrase is used is found in **Genesis 48:16**. Matthew was writing his gospel to Israelites so he wrote in terms that they would readily recognize. "In the heart of..." is very much a Hebrew idiom or expression. This phrase is found several times throughout the Old Testament, which was the only Scripture extant at the time Matthew wrote his book. Let's examine some of them.

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

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

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

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

He is saying that he will be in the middle of Israel for three days and three nights. What exactly is meant by this is open to debate (and the answer has nothing to do with the Lunar Sabbath), but what cannot be successfully argued is that this phrase means *grave* when it literally means something on the surface of the earth, not 6 feet under (so to speak). How can we know? Do any of the above passages in any way indicate a location beneath the surface of the earth or sea? Is a ship that is *in the heart of the ocean* on the surface or has it sunk to the bottom? Was the heavenly voice heard from underneath the fire or out of the middle of it?

All one has to do is read Luke’s account to get the proper bearing of the text in Matthew. They support each other, but Luke’s account destroys Jon’s understanding of Matthew 12.

**Nail 3:** Jon said that the crucifixion had to occur on a wednesday in order to fit his timeline. He said it and I have been waiting for him to say it. In order to have Yahushua in the tomb for three full days and be resurrected right before dawn on sunday some say that Passover must have been on a wednesday. Even then the resurrection is forced to take place minutes after sundown on the Sabbath (from sunset on the 14th to sunset on the 17th) when Scripture said it took place shortly before dawn on the first day of the week. (Matt. 28:1) This segment of their calendar looks like this:

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

Interestingly enough, if you count backward by 7 using today’s calendar, Passover fell on what we now call wednesday, assuming it was in April. But this actually proves the Lunar Calendar. Look at the calendar model above. Assume for a moment that the remark about the sign of Jonah WAS Prophetic, the prophecy was for 3 Days and 3 Nights (in that order). Order is everything in a prophecy. It’s one way to determine if it was a false prophecy or a false fulfillment. If he was buried at even (at sunset) on the 14th, then he was in the tomb for 3 nights and 3 days. Which is not what he said is it? And in order for Yahushua to be the wavesheaf, he would have had to have been resurrected early on the morrow after the Sabbath. Yet by forcing a 3 day/3 night prophecy onto this passage (and applying it to a calendar) he would have been raised at sunset on the 17th, the seventh day, not at dawn the first day: 14th n, 15th d/n, 16th d/n, 17th d -- that’s 3 nights and 3 days (in that order). Wavesheaf is Abib 16, not Abib 17.

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

**Nail 4:** Every year, on the 10th day of Abib, Israel was commanded to go into the field and select the Passover lamb and set it aside. Folks who did not have livestock went to the temple and purchased a lamb or goat. There are no instructions to postpone the purchase or to make the purchase a day early if the 10th just happened to fall on the Sabbath. Isn’t that odd? You cannot say that this was Sacred Work or a Sacred Purchase because these were common men, not the priests. There is no such thing as a Sacred purchase. Commerce is commerce.

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

Now, let’s put the Abib 14 back where it belongs as preparation day for the Sabbath (see below) and then add the false prophecy of 3 days and 3 nights IN THE TOMB. Now Jesus would have been raised at sunset on the 17th, the second day of the week, not the first day at dawn. There is NOTHING about the statement in Matthew 12 that is prophetic or that found fulfillment at the crucifixion.

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

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

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

*And YHVH said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,  
And be ready against the third day: for the third day YHVH will come down in the sight of all the people upon mount Sinai. **Exodus 19:10-11***



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

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

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

A few things:

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

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

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

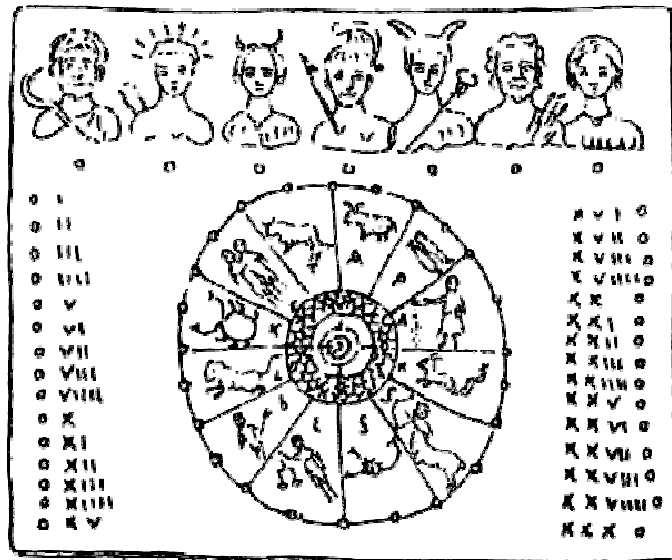
Josephus is explaining to the nations how the barley could be harvested on the 16th, and says exactly what **Leviticus 23** says about the feast of Passover, Unleavened Bread and wavesheaf.

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



3. The Gregorian calendar did not come into use until 1582, so it is Scripturally irrelevant. The mother of the Gregorian calendar (the Julian) WAS around during the NT era, however, this calendar was not used by Israel. If it were, then can someone explain why Rome forced Hillel II to “fix” (alter) the Hebrew calendar in the FOURTH century A.D.? Rome could not seem to grasp the Hebrew calendar system and did not want Easter to ever fall on Passover, so the bishop of Rome forced Hillel II to change the Hebrew calendar.

4. As previously mentioned, the pagan seven day planetary week was not adopted by Rome until the 4<sup>th</sup> century. Here is what it looked in a pencil tracing of a first century clay calendar tablet:



5. In the first century, Rome officially still used the Roman Republican Calendar. It had an 8 day market week. The days were lettered, A-B-C-D-E-F-G-H. Here is what it looked like:



There were at times a 13th month, called an intercalary month (27 days long). January, april, sextember (the month that later became august), september, november and december were 29 day months. There was no wednesday in first century Rome. Wednesday (woden's day) and the days of the other Norse gods, tiu's day, thor's day, and freya's day were not added to the pagan planetary week until the Middle ages. And officially, there was no seven day week in first century Rome. There were, of course, pockets of the Roman Empire where the pagan seven day planetary week was in use before it was officially adopted in 321 A.D.

## Scriptures which declare the real Sabbath

A real problem with the Lunar Sabbath doctrine is a lack of a clear explanation anywhere in scripture. It would be different if there were two scriptures that seemed to contradict one another and we were trying to figure out why that seemed to be. But there is nothing in the weekly Sabbath pattern that contradicts the scriptures.

Jon, is **Isaiah 28:9-10** in your Scriptures? One text building upon another is not THAT difficult. The calendar of YHVH is written in the heavens, regulated by the sun and/or moon. The moon regulates the appointed times of YHVH, the first of which is the weekly Sabbath. **Genesis 1:14** => **Psalm 104:19** => **Leviticus 23:1-3**. What don't you understand about that?

I don't believe anyone reading the Sabbath commandment in Leviticus 23, or Exodus 20 alongside the creation account is going to come up with a "Lunar Sabbath" doctrine. There is no commandment anywhere in the scriptures which says:

*"On the day following the new moon of each month, six days shall work be done, but the seventh day is the Sabbath of Yahweh your Elohim. You shall do this for four weeks. Then, depending on whether the new month has started, you shall not engage in commerce or paid work for 1 or 2 days. Then you shall reset your week into the 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest' pattern."*

I will chalk this up to EliYah being facetious. And, it's true, no one reading **Leviticus 23** or **Exodus 20** would come up with this, but if you read **Ezekiel 46:1**, **Exodus 20:8-11**, **Genesis 1:14-16**, **Psalm 104:19**, **Leviticus 23:1-3**, **Isaiah 66:23** and **II Kings 4:23**, it says exactly that.

Obviously, Yahweh never said any such thing, but this is the commandment that most Lunar Sabbath keepers follow. This is nothing more than a commandment of men because it is not found in the scriptures anywhere.

I think it is not too difficult to see that Jon is not being factual with either his evidence or his commentary.

Let's remember that Yahweh said:

**Deuteronomy 12:32** "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

The lack of such a command is, in my mind, quite damaging to the Lunar Sabbath doctrine. It basically means we need to assume that Yahweh thought people knew these things already, and always would, so He didn't need to explain it.

Not at all the case. The lunar calendar and Sabbath was recorded all through Scripture. Both the OT and the NT exclusively record the lunar-solar calendar. This is a case of the pot calling the kettle black. I have a chain reference that precisely spells out the lunar based Sabbaths, as well as other calendar references that destroy the idea that the Sabbath is anything OTHER than lunar. Has Jon offered a single text that says that saturday is the Sabbath or that the Sabbath is every seven days in an unbroken cycle?

But...

If Yahweh was expecting man to work six days and keep the Sabbath on the seventh day on an unintermittible recurring pattern, it would be easy to see that all He needed to do was command us to do our work for six days and rest on the seventh -- no further explanation needed. And that's exactly what He did:

Exodus 20:9-10 "Six days you shall labor and do all your work, <sup>10</sup> but the seventh day *is* the Sabbath of Yahweh your Elohim."

Exodus 23:12a "Six days you shall do your work, and on the seventh day you shall rest."

Exodus 31:15 "Work shall be done for six days, but the seventh *is* the Sabbath of rest, holy to Yahweh."

Exodus 31:17 "It *is* a sign between Me and the children of Israel forever; for *in* six days Yahweh made the heavens and the earth, and on the seventh day He rested and was refreshed."

Exodus 34:21 "Six days you shall work, but on the seventh day you shall rest;"

Exodus 35:2 "Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to Yahweh"

Deuteronomy 5:13-14 Six days you shall labor and do all your work, <sup>14</sup> but the seventh day *is* the Sabbath of Yahweh your Elohim.

That's strange; I did not read anything that said seven day weeks run in an unbroken cycle. It seems to me that if Yah expected "man to work six days and keep the Sabbath on the seventh day on an unintermittible recurring pattern, it would be easy to see that all He needed to do was command us to do our work for six days and rest on the seventh [in an unbroken cycle]-- no further explanation needed." But He didn't. Scripture specifically and explicitly says that the new moon days are not counted as week days. They have to go SOMEWHERE in the month, and wherever they go, they are NOT week days. The Father could not say that the weeks are unbroken (and never did) because of the position of the new moon in His monthly cycle.

If we start without any fanciful ideas, and just take the scriptures for what they say, not adding anything to it, we could only arrive at understanding that Yahweh's Sabbath falls on an uninterrupted seven day (weekly) rotation. There really isn't room for any other possible interpretations. Six days you labor, and you rest on the seventh.

The problem with this thinking is that it assumes that the week runs separately of the month, when in fact it runs concurrent with the month. The year consists of months (a month does not begin in one year and end in another), the months consist of weeks (a week does not begin in one month and end in another), and a week consists of days (a day does not begin in one week and end in another). Jon wishes to present a week that runs separate of the monthly cycle and has no evidence other than the tradition of men to support this conclusion.

Jon, true love cannot tolerate false doctrine. I cry aloud, sparing not. I refuse to leave you with a false doctrine to tickle your itching ears.

To further illustrate that a recurring pattern was intended, let's go back to the beginning of creation and find the Sabbath that Yahweh Himself established.

As we know, Genesis 1 details six days that Yahweh used to create the heavens and the earth. Each of those days consisted of an "evening and morning." Yahweh said that each of the "evenings and mornings" were specific days of a week.

When the seventh day came in Genesis 2, Yahweh said that He rested from his work, then blessed and sanctified that day:

Genesis 2:1-3 Thus the heavens and the earth, and all the host of them, were finished. <sup>2</sup> And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup> Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made.

I'm glad you brought this up. Yes, let's go back to **Genesis 1**.

If there is a new moon introducing the second month after creation and there was a new moon introducing this very month, what do you suppose introduced the FIRST month of earth's history? New moon! **Genesis 1:1-2** and **Ezekiel 46:1** proves that new moon day (the first day of every month, even the FIRST month of earth's history) is a third category of day, not counted as a week day.

When you ask most folks what was created on the first day of Creation, they say light. But have you read **Genesis 1:1-2** lately? This was a Creation event (all heaven and earth) yet it took place during an UNnumbered segment of time. Verse 2 does not end with "and there was evening, and there was morning, day one." Why? Because this segment of time was NOT part of the creation week. It was a segment of time outside the work week before the work week as the work days are later numbered off in **Genesis 1** as the Creation week unfolds. The segment of time in **Genesis 1:1-2** was, in fact, the first new moon day, as new moon precedes the first work day.

In **Ezekiel 46:1** the temple gate is shut during each and every one of the SIX working days, but it is opened each and every Sabbath and new moon. **Amos 8:5**, **Isaiah 66:23** and **II Kings 4:23** also prove that the days of set-apart convocation (Sabbaths and new moon days) belong in a separate category, apart from the six common work days. **Amos**: The unscrupulous venders are seeking to cheat the Israelites, but it is Sabbath and new moon. Israel won't come out to buy their wares until a work day. **Isaiah**: We will worship YHVH at the appointed times, not on work days. **II Kings**: The boy collapses in the field, his mother races out, scoops him up and runs inside. There the boy dies in her lap. So she runs upstairs, places the boy on Elisha's bed, then runs to her husband asking permission to take a donkey and a servant with her to go see the prophet. To which he inquires, It is neither New Moon, nor Sabbath, why do you want to go see him today? Where was the man? In his field. What was he doing? Working.

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

Yah's Creation week began the first month of earth's history, and began with a new moon day, described in **Genesis 1:1-2**. THAT unnamed, unnumbered segment of time was dark, and it is not part of the SIX day work week. In this Creation model, the Sabbath was indeed the seventh day of the week (it always has been), but it was the EIGHTH day of the first month. It has always been THAT too, as well as the 15th, 22nd and 29th days of the lunar cycle.

Later, when giving the Ten Commandments, Yahweh said:

Exodus 20:8-11 Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is the Sabbath of Yahweh your Elohim. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. <sup>11</sup> For *in* six days Yahweh made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it.

Now, please pay close attention to what Yahweh has said. He blessed and sanctified one day. Twice He called it "the Sabbath day" and twice He called it "the seventh day."

Meditate on this a moment:

The fact that Yahweh blessed and sanctified one specific day... clearly demonstrates that a cyclic pattern is to follow. If that cyclic (recurring) pattern is ever interrupted by extra days, the one specific day (the 7th day) disappears!



The seventh day of WHAT, Jon? The Creator's week or the pagan seven day planetary week? You do understand the difference, yes?

If Yahweh wanted to sanctify and bless the 8th, 15th, 22nd and 29th days of the month, He would need to say that He blessed and sanctified specific days of the month. In other words, the blessing and sanctifying would have been in the context multiple days of a lunar month, not one specific day of a 7 day week. Thus, the fact that there is one day called the Sabbath demonstrates that you can't interrupt the week.

Interestingly enough, when one acknowledges the new moon as a third category of day not a day of the week (and because I got off my butt and went outside and looked), I discovered that the first quarter moon is seen directly overhead at sunset the evening of the 7th, announcing the 8th day as the Sabbath. I then discovered that the full moon later rose in the east at or after sunset the evening of the 14th announcing the 15th as the Sabbath. I saw that I was onto something so I looked at sunset the evening of the 21st and saw nothing. Hmm. What happened? The moon is moving at right angles to the earth approximately every 7.3 days (in relation to the sun), and 90 degrees from the full moon at sunset is DAWN. So, I went outside the MORNING of the 22nd and lo and behold, there was the third quarter moon directly overhead, announcing the 22nd day as the third weekly Sabbath. Using this idea, I later went out the morning of the 29th day of the lunar month and discovered that at Dawn, I could see the last sliver in the east, announcing the 29th as the Sabbath. If I saw the sliver that morning, there followed two days of new moon celebration (two dark days). If the crescent was not seen, it was still the Sabbath of course, but there followed only ONE day of new moon (one dark day).

Now if I read **Psalm 104:19** correctly, the Father made the moon to regulate the seasons (mo'edim). **Leviticus 23:1-3** calls the weekly Sabbath the FIRST feast (mo'edim). There are three phases of the moon and three categories of day. Coincidence? There is the dark phase, and the illuminated phases, the 4 quarter phases which announce the Sabbaths. There are new moon days, work days and Sabbaths. There are 2 dark days and 28 days showing an illuminated moon in each whole (30 day) month in the lunar cycle. There are 2 days of new moon celebration and 4 seven day weeks each month for a total of 28 days week days and 30 days total in a lunar month. Is THIS a coincidence? If the illuminated days of the lunar cycle (28 days) announce the days of the four work weeks (28 days), then the quarter phases will announce all 4 Sabbaths, that leaves the 2 dark days after the last Sabbath each month as new moon days (1 day if it is a deficient or 29 day month).

Isn't it amazing how all nature sings the wonder and majesty of Yah?

To further illustrate this, let's go back to the beginning and look at things from Adam's perspective.

Yahweh had just created the heavens and the earth in six days. The Sabbath was sanctified and just passed. All was beautiful and perfect.

Now what?



Now what? Well, for starters Jon forgot to include the unnumbered segment of time in **Genesis 1:1-2** as part of Creation. When you build a premise based upon a false foundation, you will arrive at a false conclusion. Include ALL the data Jon, and stop making assumptions.

The following day is obviously going to be a day for fulfilling Yahweh's command to work in the garden. If we were Adam, what would we do if six "evenings and mornings" go by? Obviously, we keep holy the seventh day, the one specific day that Yahweh commanded be kept holy.

Then what? We have additional evenings and mornings coming so what do we do? The obvious choice is that we work six more and rest on the seventh day. The recurring seven day week cycle is born from the moment Yahweh rested on the seventh day and told man to do the same. It is very obvious and not difficult to understand at all.

What, and ignore the third category of day recorded in **Genesis 1:1-2**? Everything was established that first "week" of the first month of creation. The second month began with a new moon, this month began with a new moon, therefore is it not wise to conclude that the FIRST month of earth's history also began with a new moon day? Since THAT new moon day was not included in the work week, none of the other new moon days have either.

Now suppose Yahweh instituted the Lunar Sabbath at creation. After 3 weeks of following a recurring 7 day week with observing the one specific day that Yahweh called the Sabbath, six more "evenings and mornings" go by and what do we do? We rest again on one specific day, the seventh day. [**That is correct.**]

Then what? This is where even Lunar Sabbatarians differ from one another. Some say, if we were Adam we would rest on the eighth day, and then rest the ninth day also if the moon isn't in new yet. But for what reason? This doesn't fit any pattern that Yahweh set forth in creation. We would no longer be keeping "the Sabbath" on that one specific day, the seventh day. To allow that pattern to be interrupted is to walk away from keeping the Sabbath on the one specific day that Yahweh made holy, the seventh day!

Jon does err, not knowing the Scripture, nor the power of the Most High Yah. I agree, Lunar observers disagree about new moon, but that does not mean the Lunar Calendar is in error, only that some Lunar Calendar observers are in error.

No one said Adam would rest on the two days after the last Sabbath of the first month. New moon days are neither "rest" days nor Sabbaths (except the 7<sup>th</sup> one, Feast of Trumpets). There was work done on new moon day, but there is no evidence that there was any commerce. Mowing my lawn, cleaning out the gutters or garage, doing laundry or having a BBQ or picnic with the family can all be done without buying or selling, and typically not done on a Sabbath. Below is the "non-commerce" type work that was done on new moon day in Scripture:

The foundation of the earth was laid on new moon day (**Genesis 1:1**). This was a segment of time BEFORE the first work day of the first month of the first year of earth's history. It is not named new moon day, but there is no other possible name or category for this "day".

The desert tabernacle was erected on new moon (**Exodus 40**).

The foundation of Yah's temple was laid on new moon day (**I Esdras 5:57**).

The relaying of the foundation of Solomon's temple was begun on new moon day (**Haggai 1:1, 2, 8, 12**).

Was this paid labor or a labor of love? The Levites got no pay for erecting the desert tabernacle, and history tells us nothing about the labor for the laying of the foundation of the temples in Israel. Six days shalt thou labor and do all thy work is *what* work? Is this referring to a woman darning her family's socks or a man repairing a broken hoe? Or does it mean that candle makers only make candles on the 6 work days; the farmers only work in the fields for the six working days and the tent makers only make tents on the six working days? There is a worship service that takes place on new moon day, but the entire day is not called "holy". For the Sabbath, the whole DAY is called "holy". We must read the context. If doing chores around the house counts as work that is prohibited on the Sabbath (and I believe it is), why would this form of non-commerce "work" be prohibited on a new moon day? Can anyone find this prohibition in Scripture, if so speak up. Only the seventh new moon is called a Sabbath and treated like one.

The point is, Jon has to remove **Ezekiel 46:1** (as well as **Amos 8:5**, **Isaiah 66:23** and **II Kings 4:23**) from Scripture, which proves that the new moon days are not week days or he has to remove the several texts just listed proving that there was some form of non-commerce labor performed on new moon days, because everything in his argument above is rendered null and void by these texts I've just listed. Jon wants his cake and to eat it too, but he's boxed in, surrounded by Scripture that supports what we are saying, while disproving his arguments.

Other Lunar Sabbatarians would say that Adam would have only needed to refrain from commerce and/or working for money on the eighth and ninth days. [**Eighth and ninth days? Of what, the week, the month?**] But in Adam's day, there wasn't anyone around to buy or sell to, and there certainly wasn't anyone to pay Adam for any work. In fact, with this understanding Adam could have resumed his tending of the garden of Eden on the day after the Sabbath and would continued his work in the garden for a total of 7 or 8 days, then rested on the ninth day. The fact that he could continue working in the garden for 7 or 8 days violates the pattern that Yahweh set forth in Genesis. The seventh day passes by and is ignored with this understanding of Sabbath keeping.

Here Jon is forcing his interpretation of the lunar calendar on his readers. This is not what Scripture says, and is not what lunar Sabbatarians believe. Again, in order to prove his point, Jon will have to remove **Ezekiel 46:1** (as well as **Amos 8:5**, **Isaiah 66:23** and **II Kings 4:23**) from Scripture, which proves that the new moon days are not week days or he has to remove the several texts just listed proving that there was some form of non-commerce labor performed on new moon days, because everything in his argument above is rendered null and void by these texts I've just listed. Scripture supports what we are saying, and disproves his arguments.

The truth is, Yahweh didn't rest two days and He didn't rest for three days. He didn't say to do a half-rest for one day or two days following the 4th Sabbath of the month. This is a commandment of men. **[The truth is that Genesis 1:1-2 is the first new moon day of earth's history, and YHVH did not "rest" on it. The truth is that there are several examples of non-commerce labor being done on new moon day. The truth is that all manner of work is only prohibited on the seventh new moon (Feast of Trumpets). So the truth is that when the Father says six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of YHVH thy Elohim, the new moon day is not mentioned. Yet for some reason, Jon is making doctrinal demands about something the Father is nearly silent on.]** Yahweh made one specific day holy and one day only. He did no work for six days and rested on the seventh day. **[This is another untruth in a long line of untruths. The seventh new moon is as holy as the weekly Sabbath, and so is Day of Atonement and neither of these fall on a weekly Sabbath using the Creation Calendar, and rarely fall the Gregorian Sabbath.]** It is His pattern that we are supposed to be following when it comes to keeping the holy Sabbath, as He said here:

Exodus 20:11 For *in* six days Yahweh made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it.

It appears that YHVH either BROKE the pattern Jon is forcing upon us or YHVH never established any such pattern. Feast of Trumpets is treated as a weekly Sabbath, so is Day of Atonement. The other annual Sabbaths actually coincide with a weekly Sabbath.

It says "**Yahweh blessed the seventh day and hallowed it.**" Notice it does not say "Elohim blessed the seventh day, and sometimes the eighth and ninth days are blessed and sanctified too, depending on whether or not the new moon has shown up yet."

I agree, only the seventh day Sabbath is called holy, with the exception of the annual feast days. However, the worship called for on new moon day is on par with that of the Sabbath.

*And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the YHVH. Isaiah 66:23*

Only the seventh new moon is ever called a Sabbath (**Leviticus 23:24**).

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

My point is that based on the evidence, only the 7<sup>th</sup> new moon is a Sabbath. The others are days where a worship service (holy convocation) is expected, but the entire new moon day is NEVER called a Sabbath or holy, nor is it included in the regular work week. It is a 3<sup>rd</sup> category of day. Jon is flailing away trying to force his lack of understanding of what Scripture says about the new moon days upon you. New moon days are not the 8<sup>th</sup> and/or 9<sup>th</sup> days of the week. They are not Sabbaths (save the seventh one); they are not numbered in the work week, meaning they are not regular work/commerce days. Do the math; there are 3 categories of day.

There is only one day out of the week that Yahweh sanctified, and that is the seventh day of the week. [**Agreed.**] There is no such thing as an eight day week or a nine day week. [**That is correct, and Lunar Sabbath keepers don't observe 8-9 day weeks. This is an accusation made by a friend who refuses to understand or accurately describe the calendar presented in Scripture.**] If there were, the pattern established at creation is thrown into confusion. A Sabbath could last not one day, but one, two or possibly three days--thereby causing the one day sanctification pattern to disappear. [**The new moon days are NOT Sabbaths. Only the 7<sup>th</sup> one is the annual Sabbath of Trumpets. My friend is barking up the wrong tree, again.**] If one chooses to work for 7 or 8 days rather than rest on the extra days, it causes the seventh day sanctification pattern to disappear.

Jon is the one thrown into confusion here. The pattern established at Creation is as follows:

<b>New Moon Days Genesis 1:1-2</b>	<b>First Week Day Genesis 1:3-5</b>	<b>Second Week Day Genesis 1:6-8</b>	<b>Third Week Day Genesis 1:9-13</b>	<b>Fourth Week Day Genesis 1:14-19</b>	<b>Fifth Week Day Genesis 1:20-23</b>	<b>Sixth Week Day Genesis 1:24-31</b>	<b>Seventh Week Day Genesis 2:1-3</b>
<b>1</b>	2	3	4	5	6	7	<b>8</b>
	9	10	11	12	13	14	<b>15</b>
	16	17	18	19	20	21	<b>22</b>
	23	24	25	26	27	28	<b>29</b>
<b>(30)</b>							
<b>1</b>	2	3	4	5	6	7	<b>8...</b>

The Father commanded us to rest on the seventh day OF THE WEEK. He never commanded us to rest EVERY SEVENTH DAY. The ONLY reason Jon and every other satyrday Sabbath keeper believes that we are commanded to rest EVERY SEVENTH DAY is because the calendar of heaven has been set aside and they have embraced the calendar of Rome with it's repeating (without interruption) seven day weeks.

There is not a shred of evidence in Scripture that supports the seventh day of a pagan week as the Sabbath of the Most High. And originally, satyrday was the first day of the pagan week, not the seventh. This was officially changed by Constantine. There is not a shred of evidence in Scripture that supports the seventh day of the Gregorian week as the Sabbath of the Most High. If there were, Jon, and every other nay-sayer would have presented this evidence BEFORE they tried to disprove the lunar calendar.

In acknowledgement of this contradiction, some Lunar Sabbath observers have started referring to the leftover days at the end of the month as "non-days." In other words, those days at the end of the month aren't really days at all. They're just nothing.

Of course, this is all they really can say.

They aren't "nothing;" they are new moon days. They are days that count as days of the month; they are just not days of the week. Not because WE say so, because Scripture says so. Jon, what don't you understand about **Ezekiel 46:1**?

*Thus saith the Sovereign YHVH; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.*

Doesn't this text say that the new moon day (gate open) cannot fall on one of the six work days (gate closed)? Can a gate be open when it is shut or shut when it is open? Doesn't this verse demand that the gate will be shut ALL SIX working days? Does this not preclude new moon from EVER falling on one of the six working days? If not, why not? It appears to be a pretty black and white, cut and dried to truth seekers.

But we know from Genesis 1 that a day consists of an evening and a morning. The days at the end of Yahweh's months are days with an evening and a morning, no matter how hard you try to ignore it. Two or three "evenings and mornings" go on by, so they are indeed "days." We can't just hide our heads in the sand and pretend they don't exist so that we can continue to believe what we want to believe.

We don't hide our heads in the sand and we don't pretend these days do not exist. New Moon days are vitally important to the Creation Calendar.

The truth is, the concept of a week extending to 8 or 9 days is foreign to scripture. In fact, it is a direct contradiction of scripture. In Hebrew, the number seven and the word translated "week" are both rooted in the same Hebrew root verb which simply means "seven."

No one is extending the week to 8 or 9 days, Jon. You are. The only weeks in Scripture are 7 days in length. And 7-day weeks are what Lunar Sabbath keepers observe.

The Strong's Lexicon defines "week" (#7620) as:

7620 shabuwa' shaw-boo'-ah or shabuan {shaw-boo'-ah}; also (feminine) shbu.ah {sheb-oo-aw'}; properly, passive participle of [7650](#) as a denominative of [7651](#); literal, sevened, i.e. a week (specifically, of years):--seven, week.

And the Theological Wordbook of the Old Testament states:

Shabua - period of seven, a week, the Feast of Weeks. This term occurs twenty times in the OT, always indicating a period of seven. Indeed, the word obviously comes to us from sheba (q.v.) and could literally be translated always as "seven-period."

Notice that this reference says "Shabua" is derived from "Sheba." The word translated "Seven" all throughout the scriptures is "sheba."

As it should be.

7651 sheba' sheh'-bah or (masculine) shibrah {shib-aw'}; from [7650](#); a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number:--(+ by) seven(-fold),-s, (-teen, -teenth), -th, times). Compare [7658](#).

“Shabua” is just another form of the same word. “Sheba” is translated “seven” over 350 times in the scriptures.

Clearly the word “week” cannot be separated from the number seven. The entire reason a “week” is called a “shabua” is because it always contains seven days. This being the case, a week cannot be 8 or 9 days.

I feel like I’m repeating myself (because I am), but once again, there are no 8 or 9 day weeks in Scripture and Lunar Sabbath keepers do not observe 8 or 9 day weeks. I have to repeat myself because Jon continues to make the SAME erroneous statement over and over again. Repeating a lie multiple times will never make it true.

As we read in the Theological Wordbook of the Old Testament, the very word translated “week” literally means “seven-period.” It would be a contradiction to say in Hebrew “an eight day week” because you would to say “an eight day seven-period.” Just like a “dozen” always means twelve in our language, a “week” always means seven in Hebrew.

Thus, an 8 or 9 day week is totally foreign to the scriptures. To create one is to add to Yahweh’s word. Of course, their solution is to not count those days, and call them “non-days” because that’s all they can really say. Their pat answer is “those days aren’t included in the count.” How convenient!

That is because Scripture excludes them from the weekly count. And no, it is not convenient. We have had to change everything in our lives to align ourselves with the Father’s calendar. It is not convenient at all, but some of us prefer to obey YHVH rather than men.

But scripture says that the opposite. Scripture says that an “Evening and morning” are one day. And one of the days they refer to as being a “non-day” is called a “day” in this verse:

Haggai 1:1-2 In the second year of King Darius, in the sixth month, on the first day <3117, “yom”> of the month, the word of Yahweh came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, <sup>2</sup> “Thus speaks Yahweh of hosts, saying: ‘This people says, “The time has not come, the time that Yahweh’s house should be built.”’

With such logic, there are 1-2 days in a month where you aren’t even living within the context of a week. [**That’s right. That’s because Ezekiel 46:1, et al, says so. And your point is....?**] On the 30th day of the month and the 1st day of the month, the week ceases to exist! The days are coming and going, but you need to pretend like they aren’t there.



Oh brother! He sets the table with a false presentation of what the Lunar Calendar is all about, and then shows you a verse that contradicts his false presentation. All this does is show that Jon is manipulating the Lunar Calendar concept in order to prove it false. He can't seem to answer for his faith without falsely presenting ours.

No one who understands the Creation Calendar believes that the New Moon days are not days of the year or month; they are simply not days of the week, by Royal proclamation (**Ezekiel 46:1**) and by example (**Genesis 1:1-2**), two verses that prove that the 1<sup>st</sup> day of the month is not included in the week. Can you find 2 verses that include the 1<sup>st</sup> day of the month in the week? Can you find 2 verses that say saturday is the Sabbath? Can you find 2 verses that say the Sabbath is every 7<sup>th</sup> day in an unbroken cycle? Can you find 2 verses that say you will find the Sabbath of the Most High embedded in a pagan/papal/Roman/solar-only/man-made calendar?

I've done my homework, Jon. Now do yours.

The truth is, if a week is interrupted by extra days, we are no longer keeping the Sabbath on "the seventh day." [**How so?**] If we change the pattern that Yahweh set forth in creation, we are departing from Yahweh's example and keeping the Sabbath on some other day. The Sabbath would no longer be on "the seventh day."

The pattern set forth at Creation included a segment of time BEFORE the first week of the first month of the first year of earth's history that was not INCLUDED in the first week of earth's history. See calendar model on p. 32. If every other creation event was a time-consuming event, can you explain why **Genesis 1:1-2** was not also a time consuming event, Jon?

Make no mistake Jon, we keep the seventh day of every week as the Sabbath. These are just not the pagan planetary weeks that you observe.

Lunar Sabbath keepers wait on the day after the new moon to restart the week every month. But if weeks are determined by moon phases, this would mean that Yahweh would have needed to create the earth, create the moon, put it in orbit and maybe even wait for a day after the new moon before starting the first week!

But the moon wasn't even made and given its place in the heavens until the 4th day:

Genesis 1:16-19 Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made the stars also.* <sup>17</sup> Elohim set them in the firmament of the heavens to give light on the earth, <sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that *it was* good. <sup>19</sup> So the evening and the morning were the fourth day.

So there was no sun to even give light on the earth, and no moon to reflect that light on the earth (thereby creating the moon phases) until the 4th day of the week. If we were to believe that each week is determined by the moon phases, this would be yet another direct contradiction.

Moses used two different words in the creation account. One means created from scratch (H#1254, Bara), the other doesn't. Created from scratch (bara) is found in **Genesis 1:1**, an example of the other word is found in verse 16.

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

*And God set them in the firmament of the heaven to give light upon the earth,*

*And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.*

*And the evening and the morning were the fourth day. **Genesis 1:16-19***

This word “made” (Strong’s H# 6213) is used several times during the creation week. This is the Hebrew word *asah*, (ah-saw). The Hebrew word *asah* means advanced upon or appointed, made, like making a bed in the morning. 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.

If I “made” you a general in my army, does that mean you did not exist until I pinned the stars on your lapel? No, it means I advanced upon or appointed you as a general in my army. You existed prior to your appointment.

Here’s the scenario: YHWH created heaven and earth 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, and the sun (which regulates the day) had not been lit. Then on the first day of the week, YHWH lights the sun creating light and, of course, day and night as a result. If the heaven and earth were created during the initial event, then the planets, sun, moon, stars, etc., were created at the same time as well since all these objects all DWELL in the heavens. 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.

The Hebrew word for day (yom) literally means heat (as in from the sun). So the sun regulates the day (and of course the night by default). The first day of creation is called a day (yom) meaning that the light that was created came from the sun. The sun is the ONLY light seen from earth that regulates the day (yom). Jon, can you or anyone reading this offer anything in Scripture that contradicts this statement?

On day four, YHWH “made” (meaning advanced upon, not created from scratch) 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. Jon, you know that what I’m saying about bara and asah is true, but will you admit the consequences of the meaning of these words? What this means is that new moon was the segment of time when the sun was not lit, listed in **Genesis 1:1-2**. It also means that the sun was lit on day one and has been regulating days ever since. It also proves that the sun, moon and stars were not created from scratch on the 4<sup>th</sup> day of creation. Honesty permits only ONE answer. And this one honest answer is not what you have been sharing with your readers.

If Yahweh wanted to set a pattern of Lunar Sabbath keeping for us, and the pattern is to be found in His creation of the world, why would He not create the world in one lunar month, not resting every seventh day but resting on certain days of the month so that we have an accurate pattern of Sabbath keeping to go by?

You are putting YHVH in a box. He does not have to answer to you or me.

*For My thoughts are not your thoughts, neither are your ways My ways, saith YHVH.  
For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. **Isaiah 55:8-9***

*Trust in YHVH with all thine heart; and lean not unto thine own understanding.  
In all thy ways acknowledge Him, and He shall direct thy paths. **Proverbs 3:5-6***

Jon, you are not trusting in YHVH, you are leaning on your own understanding, and it shows pretty bad buddy. I love you, but I have to shoot straight with you. True love cannot tolerate false doctrine.

Of course, Yahweh could have created the heavens and the earth in an instant, but instead He set in motion the concept of a “week” so that we would follow His example in working six days and resting on the seventh. The Lunar Sabbath violates this pattern at the end of every month by doing physical labor six days and resting on the 7th, 8th and possibly 9th days -OR- doing physical labor 7 to 8 days and resting on the 9th day.

Excuse me, but YHVH DID create heaven and earth in an instant.

*In the beginning Elohim created the heaven and the earth.  
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. **Genesis 1:1-2***

Do you suppose that when YHVH created heaven and earth that they took their sweet time coming into being? Quite frankly, I believe in the Big Bang theory. I believe Yah spoke and **BANG**, it came to pass. The week that followed was just the Father setting things in order on the earth He created in **Genesis 1:1**.

Jon, I can't answer what I've underlined in EliYah's paragraph above. Not because I don't have an answer, but because you aren't listening. New Moon days are not rest days (except the 7<sup>th</sup> one), nor are they part of the work week. A worship service was expected on new moon, and yes, certain labor can be done on new moon day, but there is no evidence that new moon days were commerce days, and none that includes the new moon day in the seven day work week (6 work days + one rest day). Though far from a perfect illustration, if you can wrap your mind around the concept of a Protestant mid-week service (a.k.a. prayer meeting), then you understand the concept of new moon day. New moon is a hybrid day, a third category of day, a day which certain labor can be done, yet requires a set-apart convocation.

Leviticus 23:3 ‘Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; *it is* the Sabbath of Yahweh in all your dwellings.

The most logical and clear choice here is to do just what Yahweh said. Work six days and rest on the seventh. This is the pattern given for us in the scriptures.

And that is the pattern we follow. You just described the six working days and the weekly Sabbath. You did not mention nor did you leave any room for the new moon day in your description. That is because new moon is not included in the week found in **Leviticus 23:3**, nor **Genesis 1:3-31**, nor **Exodus 20:8-11**.

Yahweh never specified certain days of the month for His regular Sabbath, [**Oh yes He did!**] but a specific day of the month is given for each of His feast day Sabbaths. Does this not speak volumes?

**Exodus 12, 16 and 19** reveal Sabbaths fell on the 15<sup>th</sup> of the month for 3 consecutive months. The Sabbaths in chapters **12** and **16** were indeed specified by the Most High Yah. The Sabbaths in chapter **19** just copy the pattern established at Creation and repeated in **Exodus 12** and **16**.

**Exodus 12** reveals that Israel was released from bondage on Abib 15, the 15<sup>th</sup> day of the first month. It is not called a Sabbath in **Exodus 12**, but later Scripture reveals the nature of this day. **Leviticus 23:4-8** proves 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 this is not the case. Scripture is not saying that the 21<sup>st</sup> is an annual Sabbath. Consider the following.

The first day of the feast and the “seventh day” [of the week in context] are one and the same.

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

The 21<sup>st</sup> is the 6th day of the week and of course the 7th day of a seven day feast, but 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 which is the 7<sup>th</sup> day of the week. This Chag can only be the 15<sup>th</sup> day of Abib. See also **Deuteronomy 5:12-15** and **Leviticus 23:6-8**.

The Sabbath commandment in **Exodus 20** is linked to Creation week. The 4th commandment listed in **Deuteronomy 5** is linked to the deliverance of Israel...

*Keep the sabbath day to sanctify it, as YHVH thy Elohim hath commanded thee.*

*Six days thou shalt labour, and do all thy work:*

*But the seventh day is the sabbath of YHVH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.*

And remember that thou wast a servant in the land of Egypt, and that YHVH thy Elohim brought thee out thence through a mighty hand and by a stretched out arm: therefore YHVH thy Elohim commanded thee to keep the sabbath day. Deuteronomy 5:12-15

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 15<sup>th</sup> is without question a Sabbath, meaning that the 22<sup>nd</sup> of the first month is also a Sabbath. If the 21<sup>st</sup> 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? Israel did not know that Abib 15 was the Sabbath when they left Egypt, but they were instructed later that it was.

**Exodus 16** is the first place where the word “Sabbath” is used in Scripture. In the first verse, YHVH 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)							
1	2	3	4	5	6	7	8

Israel was to collect one portion of manna from the 16<sup>th</sup> to the 20<sup>th</sup> and a double portion on the 21<sup>st</sup> because the morrow was the Sabbath. Here YHVH spells out (specified) that the Sabbath would fall on the 22<sup>nd</sup> day of the second month. If the 22nd is a Sabbath, so is the 15<sup>th</sup> (as well as the 8<sup>th</sup> and the 29<sup>th</sup>). The first day of the month is new moon day, not a Sabbath.

**Exodus 19:1** also proves that the children of Israel arrived at Sinai on the 16<sup>th</sup> day of the third month. Please read the context. Moses indicates that the children of Israel rested at Rephidim the 15<sup>th</sup> 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 15<sup>th</sup>, and actually left Egypt the on the 16<sup>th</sup>. **Numbers 33:3-6**. So Israel arrived at Sinai on the 16<sup>th</sup> and Moses was immediately summoned up the mount. YHVH told Moses to go back down the mountain and to tell the people to consecrate themselves for on the third day of the week (the 18<sup>th</sup>) He would come down on the mount in a cloud, **Exodus 19:10-11**.

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

Looks like this:

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

Amazing isn't it? There is always harmony in the truth. There are several other Sabbaths that were "specified" to fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> days of the month, but three witnesses should be more than sufficient.

Leviticus 23:4 'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; it *is* the Sabbath of Yahweh in all your dwellings. <sup>4</sup> These *are* the feasts of Yahweh, holy convocations which you shall proclaim at their appointed times. <sup>5</sup> 'On the fourteenth *day* of the first month at twilight *is* Yahweh's Passover. <sup>6</sup> 'And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to Yahweh; seven days you must eat unleavened bread. <sup>7</sup> 'On the first day you shall have a holy convocation; you shall do no customary work on it.

Notice also that Yahweh needed to inform us that the first day of the feast of Unleavened Bread, being the 15th day of the first month, is a day that "no customary work" is to be done. If indeed the 15th day of each month is already a regular Sabbath, why would He even need to inform us that it's a day of rest to begin with?

True. But then the weekly Sabbath had been the weekly Sabbath since Creation, but YHVH still felt it prudent to spell it out again in **Exodus 20**. Still trying to cram YHVH in to that box of yours aren't you?

The regular Sabbath is a memorial of the seven days of creation. The holy days scattered throughout the year are observed on certain days of the year as a memorial to other acts of Yahweh such as the anniversary of when the children of Israel went out of Egypt, etc.

But the Sabbath is given for us to remember the creation of the world and rest as Yahweh did. We need to do what He did and do all our work on six days, but rest on one specific day, the seventh day. The day that Yahweh made holy and commanded that we "Remember" is one specific day, the seventh day, and we are to "keep it holy."

We concur.

## Count to Pentecost

One pretty obvious problem with the Lunar Sabbath is how it contradicts how the Feast of Weeks is commanded to be observed. [**Actually, our count to Pentecost only contradicts the Catholic count to Pentecost.**] We are told to count 7 Sabbaths from the Sabbath that occurs during the Feast of Unleavened Bread. This would consist of 49 days. Then it says that we would arrive at 50 days if we count to the day after the seventh Sabbath:



Leviticus 23:15-16 And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.  
<sup>16</sup> ‘Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to Yahweh.

That’s not what it says in Hebrew, but I’ll humor you for a bit. For a Hebrew student, I’m just a wee bit shocked to think that you seem to put so much stock in such a poor translation into English, Jon. It appears that you very nearly quoted the NIV (Not Inspired Version) above.

Let’s now look and see if this fits as a possibility for a Lunar Sabbath keeper. The small numbers will indicate the counting of 50 days from the day after the Sabbath during the Feast of Unleavened Bread:

### Abib (First Month)

1	2	3	4	5	6	7	8	
	9	10	11	12	13	14	<u>15</u>	<-- 1st day of feast
	16 <sub>1</sub>	17 <sub>2</sub>	18 <sub>3</sub>	19 <sub>4</sub>	20 <sub>5</sub>	21 <sub>6</sub>	<u>22</u> <sub>7</sub>	
	23 <sub>8</sub>	24 <sub>9</sub>	25 <sub>10</sub>	26 <sub>11</sub>	27 <sub>12</sub>	28 <sub>13</sub>	<u>29</u> <sub>14</sub>	<u>30</u> <sub>15</sub>
<u>1</u> <sub>16</sub>	2 <sub>17</sub>	3 <sub>18</sub>	4 <sub>19</sub>	5 <sub>20</sub>	6 <sub>21</sub>	7 <sub>22</sub>	<u>8</u> <sub>23</sub>	
	9 <sub>24</sub>	10 <sub>25</sub>	11 <sub>26</sub>	12 <sub>27</sub>	13 <sub>28</sub>	14 <sub>29</sub>	<u>15</u> <sub>30</sub>	
	16 <sub>31</sub>	17 <sub>32</sub>	18 <sub>33</sub>	19 <sub>34</sub>	20 <sub>35</sub>	21 <sub>36</sub>	<u>22</u> <sub>37</sub>	
	23 <sub>38</sub>	24 <sub>39</sub>	25 <sub>40</sub>	26 <sub>41</sub>	27 <sub>42</sub>	28 <sub>43</sub>	<u>29</u> <sub>44</sub>	
<u>1</u> <sub>45</sub>	2 <sub>46</sub>	3 <sub>47</sub>	4 <sub>48</sub>	5 <sub>49</sub>	<u>6</u> <sub>50</sub>	7	8	

As you can see in the above calendar, the Feast of Weeks does not fit at all into the Lunar Sabbath model. In scripture, Yahweh said that when we count 50 days, we will count “to the day after the seventh Sabbath.” In the above Lunar Sabbath calendar, it is impossible for the 50th day to be “the day after the seventh Sabbath.” In fact, Pentecost/Shavuot can never be “the day after the seventh Sabbath” if we keep Lunar Sabbaths. Thus, Lunar Sabbath keeping contradicts the scriptures.

As you can see above, Jon has very nicely given us the Catholic count to Feast of Weeks (a.k.a. Pentecost). Here is the count given by the Most High...

**The Evidence to Consider:** There are two parts or two counts that must be made before Pentecost can be “fully come.” In addition to the 7 Sabbaths complete, we need to add 50 days, not just add one day for a total of 50 days. **Leviticus 23:15-16** in the KJV is not as clear as it could be. We would be in trouble if the King James English of this passage were the only evidence for what we are presenting. Providentially, there is plenty of evidence...

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

↙

**Leviticus 23:16** Even unto<sup>5704</sup> the morrow<sup>4480, 4283</sup> after the seventh<sup>7637</sup> sabbath<sup>7676</sup> shall ye number<sup>5608</sup> fifty<sup>2572</sup> days;<sup>3117</sup> and ye shall offer<sup>7126</sup> a new<sup>2319</sup> meat offering<sup>4503</sup> unto the LORD.<sup>3068</sup>

Look at what Strong’s says about H-5704 “whether of space (even unto) or time (during, while, until)”. **Leviticus 23:16** is about time, not space, so we’ve been 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) YHVH.*

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

*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***

**Exhibit A:** **Leviticus 23** is the passage in question. Remember, a Sabbath complete (one week) is a different yardstick in time than a day. There is a 7 week count and a 50 day count. You, like most (and like me until 2003) probably see “seven Sabbaths complete” (seven weeks) and immediately think 49 days. But there are not 49 days in this segment of time. These are Scriptural weeks--six work days ending with a Sabbath. New moon days are a third category of day, they do not count against the week. There are at least three new moon days in this seven week count for a total of 52 days, so adding one more day to 52 days does not equal 50.

The most salient point here is that a “Sabbath complete” is one yardstick to measure time, a “day” is an entirely different yardstick. I am five feet, nine inches tall. Two separate units of measure are used. You don’t measure the five feet from my heels then turn around and measure the nine inches from my heels too. You add the nine inches after the 12th inch of the fifth foot. Pentecost also has two separate units of measure. Seven weeks are counted or completed and then the 50 days are counted. If I am 5’9”, this count is 7 feet, 50 inches (so to speak). There is no command in **Leviticus 23** to begin the 50 day count at wavesheaf, it says to number 50 days from the morrow AFTER the seventh Sabbath complete.

*And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:*

*Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHVH. **Leviticus 23:15-16.** KJV*

1. These are weeks as reckoned on YHVH's calendar, not the Gregorian (Roman Catholic) calendar. Yah's weeks do not count new moon days. See the Creator's Calendar study.
2. If you will read the context of the passage, the 50 days are numbered from the morrow after the seventh Sabbath, not from Wave Sheaf. Consider the following calendar...

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

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

The 29<sup>th</sup> day of the 4<sup>th</sup> month is Feast of Weeks, here's another witness. **Exhibit B: Exodus 19:1** places our starting point in the 3<sup>rd</sup> month. Israel arrived at Sinai on the 16<sup>th</sup> (which is the 1<sup>st</sup> day of the week) and Moses was immediately summoned up the mount. YHVH told Moses to go back down the mountain and to tell the people to consecrate themselves for on the third day of the week (the 18<sup>th</sup>) He would come down on the mount in a cloud, **Exodus 19:10-11**.

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

Notice that in **Leviticus 23** we are told to count “seven Sabbaths complete” and here we are told to count 40 days and 40 nights. By counting 40 days and nights, we must count even the new moon days, because they ARE a day. However, when counting “Sabbaths complete” we only count the 6 working days + 1 Sabbath day, not the days of the rebuilding of the moon.

Now, from the 19<sup>th</sup> of the third month, count 40 days. You again end up on the 29<sup>th</sup> of the fourth month. Evidence that this particular day is a feast day—see **Exodus 32:1-6**. Aaron knew it was a feast day for it was his job as high priest to proclaim the feasts of YHVH; he just celebrated it the wrong way and YHVH was wroth. On this same day (the day Aaron said was a feast unto YHVH) Moses came down the mountain with the tables of the covenant, **Exodus 32:7-20**.

Not to be lost is the fact that the Law was indeed delivered at Feast of Weeks, in written form, not orally on the 6<sup>th</sup> day of the 3<sup>rd</sup> month, as Israel did not arrive at Sinai until the 16<sup>th</sup> day of the third month. At the end of the 40 days and 40 nights, Moses received the tablets of stone, **Deuteronomy 9:11**. Granted, Moses broke them in a fit of rage, but the Law was indeed sent down the mount to the people at “Pentecost.” Remember, YHVH came upon the Mount on the 18<sup>th</sup> day of the third month, well after the day presently observed as Feast of Weeks (the 6<sup>th</sup> of Sivan) which is in early June on the Roman calendar. This cannot be overlooked and should not be lightly regarded or ignored.

We have two witnesses placing Feast of Weeks on the 29<sup>th</sup> day of the fourth month on YHVH’s calendar which is near the end of July on the Roman calendar. [Note: At Creation, every month was 30 days in length. If the third month is ever a 29 day month, 50 days from the morrow after the seventh Sabbath would be on the 30<sup>th</sup> day of the fourth month. This will never happen in the new earth when “time” is returned to the way it was created in the beginning.]

Can a “summer” Pentecost be proven by either the historical record or in the natural world?

**Exhibit C:** Historical record—see **Nehemiah 12:44**. There are only three times in the year when Israel was to bring a tithe of first fruits. Unleavened Bread, Feast of Weeks and the Feast of Harvest or Tabernacles. Which feast time is the wheat in Nehemiah in reference to?

**Nehemiah 13:5** and **13:12** tells us that new wine and oil was also offered at this time, which is, by default, the tithe of Feast of Weeks (the REAL count to Pentecost, not the Catholic calendar count) because the new wine and oil are summer harvests. **Nehemiah 13:15** even records that the sheaves (of wheat) were being brought in from the fields along with wine and grapes.

**Exhibit D:** In **Joel 2:15-19** and **2:24**, he speaks of a time when wheat is still on the threshing floor while new wine and new oil are in the vats. See also **Haggai 1:10-11**, **Numbers 18:11-12**. Early June (the 6<sup>th</sup> of Sivan) is still the spring of the year. The grapes and olives are summer crops, not spring. This is an issue that feast keepers (and folks like Jon who are against the Creation Calendar) must resolve.

**Exhibit E:** The Natural world—it takes wheat more than 50 days to reach maturity. Now there are some who say that the wheat spoken of for the Feast of Weeks is sown in the fall along with the barely and matures a few weeks after the barley is harvested. And yes, this would permit a wheat harvest on or about the 6<sup>th</sup> day of the third month. The problem with this theology is that there are too many witnesses placing the wheat harvest late in the fourth month. This is the type of “contradiction” that sets Bereans searching for answers. The answers are found in both Scripture and the natural world.

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

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

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

This phrase “hidden in the dark” does not mean that the wheat grass was dark green (not ready to harvest) and somehow survived the hail. Scripture does not permit this understanding. At the time of the barley harvest, winter wheat would already be sending up stalks. Said another way, it would be very much above ground. If in doubt, notice that “every herb of the field” was also smitten, **Exodus 9:22-25**. Strong’s concordance (H# 6212) says that this word *herb* means “to glisten (or be green); grass (or any tender shoot): grass, herb.” If the winter wheat had not yet sent up a stalk, it was certainly in grass form, and therefore would have been destroyed by the hail. The Torah says that the wheat was not destroyed. So what wheat was used for Feast of Weeks? Regardless of what type is traditionally held, this wheat is indisputably **Spring wheat**.

But don’t take my word for it. **Judges 15:1-5** says that Samson not only destroyed the wheat, but the vineyards and olives as well. Feast keepers say that this took place at Feast of Weeks. There are no grapes or olives in early June (the third month on YHVH’s calendar).

**Acts 2:1, 13** says that the disciples were accused of being drunk with new wine after Pentecost had “fully come.” These men knew that there was new wine available otherwise there would be no basis for this claim. Peter doesn’t correct their agricultural assessment, but simply says that they were not drunk as supposed. There was no new wine in early June since the grapes are over a month from being ready to harvest, but there is new wine at the REAL Pentecost.

In fact, Fenton agrees with Philo, an Israelite man who lived 2000 years ago. “The solemn assembly on the occasion of the festival of the sheaf having such great privileges, is the prelude to another festival of still greater importance; for from this day the fiftieth day is reckoned, making up the sacred number of seven sevens, with the addition of a unit as a seal to the whole...” *The works of Philo, The Special Laws, II, The Seventh Festival, XXX (176), page 584.*

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

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

Great, greater and greatest. Wavesheaf is the great feast spoken of. From this passage it is clear that at the end of the seven weeks there was a greater feast but the greatest was yet to come, the one assigned to the number 50. Remember that 50 day count? So, does Philo see Pentecost being 50 days from wave sheaf, or 50 days from the end of the “greater feast” at the end of the seven week count?

Please examine this evidence for yourselves. Philo and the Fenton translation agree with nature, **Leviticus 23** and the Sinai account in **Exodus 32**.

## Historical Data

Historical information can be helpful if we are trying to discern the truth of something that doesn’t seem very clear to us from scripture. Although I believe the scriptures are speak clearly about the seventh day Sabbath always occurring every seventh day, referencing historical works may be helpful for some who are not yet convinced.

If Scripture is clear that the Sabbath is every seventh day, why did Jon not share this passage with us? I agree that historical references can be helpful. The issue will be choosing historical references agree with Scripture and nature.

Lunar Sabbath keepers love to quote from a few Encyclopedic references which say that the week was originally tied to the lunar cycle. If we rely on such Encyclopedias to tell us about historical data, we might indeed wonder if the moon had something to do with setting the weeks. But the truth is, most of those references are very old and are relying theories that have their basis in the idea that the bible was not authored and inspired by Yahweh.



The authors of *The Jewish Encyclopedia* do not believe that Scripture was inspired by YHWH? Come now, let us reason together.

“The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle.”  
*Universal Jewish Encyclopedia*, p. 410.

“... each lunar month was divided into four parts, corresponding to the four phases of the moon. The first week of each month began with the new moon, so that, as the lunar month was one or two days more than four periods of seven days, these *additional days* were not reckoned at all.”  
*Universal Jewish Encyclopedia*, Vol. 10, p. 482. Article “Week.”

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

Rather, such articles are usually written by people who have the same historical data we do, but they generally don’t even believe in the scriptures, and view Yahweh to be just another one of those “tribal war gods.” Because they don’t believe in the scriptures, they make statements like the Sabbath was originally tied to the moon. This is due to an assumption that the children of Israel picked up Sabbath keeping from being in Babylon, or some other pagan culture that may have used the moon in setting monthly observances.

Regardless of these author’s religious beliefs, if what they wrote agrees with Scripture, then it is the truth. YHWH gave a true prophetic vision to the Babylonian king, Nebuchadnezzar. Was Nebuchadnezzar a righteous man at the time? Balaam’s donkey spoke the truth. Does it matter whose mouth the truth comes out of? Even a fool is counted wise if he should praise Yah.

I have amply shown the jury (you, the reading audience) that the foundation for the lunar Sabbath is all over Scripture, both old and new testaments. I get the impression that if Satan himself were to author a book on the lunar Sabbath, Jon would shout it from the mountain tops that this is conclusive proof that the lunar Sabbath is false, forgetting (or ignoring) the fact that the lunar Sabbath is revealed in Scripture, meaning it is true regardless of who cares to write a commentary about it. The trueness or falseness of any document on Scriptural history is based on whether it agrees with Scripture, not who wrote it.

When researching this topic historically, we don’t need to go any further in history than the time period that Yahushua the Messiah was born into. We do know that He kept the Sabbath day and we know that He kept it on the same day as the rest of the Jews in His day. For example:

Luke 4:16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

It is interesting Jon should “go here”. This may sound off topic, but I assure you, I will tie in to the Calendar issue soon enough.

The Israelites and rabbis who stayed behind in Babylon eventually adopted satyrday as the Sabbath, which was later adopted by the Jews. All [bracketed statement my own.]

In the article ***Shawui Calendar: Ancient Shawui Observance***, we find confirmation of a radical change in YHVH's calendar. "The [lunar]...calendar was used by all the original disciples of Yahushua... 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 Yahushua) were displaced from Jerusalem. This began a three hundred year controversy concerning the true calendar and correct Sabbath."

"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 [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 4<sup>th</sup> century A.D. that Babylon fixed the calendar..." *Encyclopedia Britannica: Vol. 4, article "Calendar"*.

"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.

**Thus the condemnation in Amos 5:26 was set in stone.** In **Amos 5:26**, the prophet is recorded as reminding Israel of their apostasy. Israel started worshipping Chiun, a star-god of their own making. In **Acts 7:43**, Stephen quotes Amos and is translated into Greek as saying "Remphan, the star-god..." Chiun and Remphan are the respective Hebrew and Greek words for Saturn. The Sabbath of Scripture is based upon the lunar cycle. So the Jews did indeed come to worship Saturn on his day, but at a much later date and not by Divine command. And WHAT was the apostasy Amos and Stephen reminded their religions leaders of? (More info on pp. 78-79).

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

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

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

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

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

Same Hebrew word, H 8163, Satyrs.

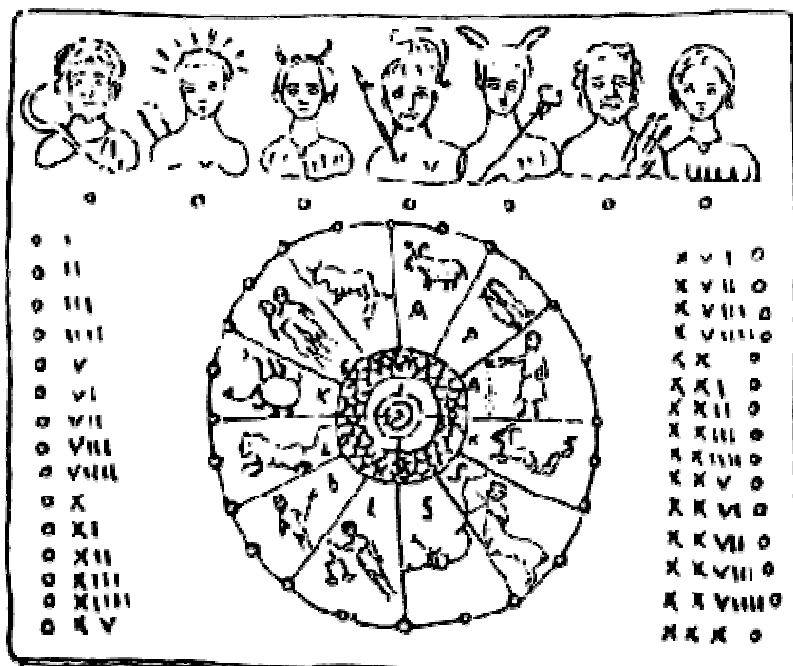
Jeroboam and his sons were later cursed for leading Israel BACK into idolatry. **II Chronicles 11:15** says... *And he [Jeroboam] ordained 5975 him priests 3548 for the high places, 1116 and for the devils, 8163 and for the calves 5695 which 834 he had made. 6213*

Same Hebrew word, H8163, Satyrs.

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

Some people are touchy about their idolatry. I hope you the jury are not and that you are willing to examine why the Father calls satyrday worship idolatry. PLEASE examine this. It is not Sabbath rebellion as Jon and others wish you to believe; it is Sabbath reform.

The Sabbath observed in the NT era was NOT found on the Roman Republican Calendar because Rome's first century week was 8 days long, not seven. See calendar on page 23, above.



The NT Sabbath was based on a 7 day week, so why does Jon trust the Roman calendar, since satyrday was made the 7th day of the official Roman calendar in 321 A.D. by Constantine. Prior to that, satyrday was the first day of the pagan planetary week. This is a pencil sketch of a clay calendar tablet from the first century. It has Roman numerals on it, but it was not a Roman calendar; it was the pagan planetary week as observed in the first century Roman Empire...

In order, these days are saturn's day, sun's day, moon's day, mars' day, mercury's day, jupiter's day, and venus' day.

The first century disciples also did the same:

Acts 17:2 Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,

I bed to differ. The disciples and apostles worshipped on the same Sabbath that was created in Genesis, not the spurious Sabbath introduced by Jeroboam, and later adopted by the rabbis who remained behind in Babylon and later still by the Jews.

So, for me the question is whether or not there are any first century eyewitnesses that may enlighten us as to whether the Jews of that time kept the Sabbath by the moon, or by a recurring seven day week.

Can we find a clear answer to this question? Absolutely.

Of course the Babylonian rabbis did, I want to know if the Judean Israelites did. I've already shared the evidence that they did not. Unless Jon is prepared to make a distinction between the True Israelites of Yah and the Jews and their Babylonian rabbinical predecessors, then his historical perspective is going to be skewed.

To find a clear answer to this question, we will examine the Talmud, the Dead Sea Scrolls, Josephus and various Roman Historians and writers of that period.

## 1. The Talmud

First of all, please understand that I do not believe in following the Talmud or looking at it as being authoritative for doctrine

I'm not going to be using it for the purposes of telling me how or when to keep the Sabbath, except that I know the Messiah was in agreement with the weekly Sabbath of 1st century Judaism. Therefore, we will only use the Talmud to help us understand what views of 1st and 2nd century Judaism actually were.

I disagree most vehemently. If you are referring to the man from Galilee, he did not keep the same Sabbath as anyone who observed Judaism, in fact, he painted these "pretend" Israelites into a corner and identified them for who they are...

John 8:28-44

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

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

30 As he spake these words, many believed on him.  
31 Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples indeed;*  
32 *And ye shall know the truth, and the truth shall make you free.*  
33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?  
34 Jesus answered them, *Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*  
35 *And the servant abideth not in the house forever: but the son abideth ever.*  
36 *If the Son therefore shall make you free, ye shall be free indeed.*  
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

These "Jews" say that they have NEVER been in bondage. Surely they must have forgotten the Israelite's sojourns in Egypt, Babylon and Assyria.

Actually, they spoke the truth. Only Jacob's descendants went into captivity. Also note that the man from Galilee ADMITS that they are descendants of Abraham (verse 37).

38 *I speak that which I have seen with my Father: and ye do that which ye have seen with your father.*  
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham.*  
40 *but now ye seek to kill me, a man that hath told you the truth, which I have heard of YHVH: this did not Abraham.*  
41 *Ye do the deeds of your father.* Then said they to him, *We be not born of fornication; we have one Father, even YHVH.*  
42 Jesus said unto them, *If YHVH were your Father, ye would love me: for I proceeded forth and came from YHVH; neither came I of myself, but he sent me.*  
43 *Why do ye not understand my speech? even because ye cannot hear my word.*  
44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

These men were descendants of Abraham, but were never in bondage, and Yahushua agrees. Revelation 2:9 says, *I know the blasphemy of them which say they are Jews* [Judahites or Judeans is the Greek], *and are not, but are the synagogue of Satan.* (See also Revelation 3:9)

The Talmud is a pretty good source because although it was compiled about 130 years after the destruction of the temple and Jerusalem, parts of it act as a historical reference for things that were going on when the temple was still standing.

A pretty good source of vanity, deceit and corruption, but I digress.

The Talmud is composed of three parts. There is the Mishnah, which is the central focal point of the whole Talmud. There is the Gemara, which is a commentary on the Mishnah. Then there is Rashi's commentary on both.

The Mishnah simply records the beliefs of 1st century Judaism. It speaks often about the views of two Jewish scholars called Shammai and Hillel. They were leaders of two (often opposing) schools of thought, called "houses." Hillel and Shammai lived from c. 50 BCE to 50 CE so they were alive during Yahushua's ministry on the earth.

The Talmud records some 300+ differences of opinion between both houses. In Judaism, the views of the house of Hillel ([Beth Hillel](#)) usually prevailed over the views of the house of Shammai ([Beth Shammai](#)).

As you will see, the Talmud is pretty clear that the Lunar Sabbath was not observed by Beth Hillel, Beth Shammai, or any Jewish man living in the first century.

In our first example, we will examine a difference of opinion between Hillel and Shammai on what blessing needed to be recited if the "new moon falls on a Sabbath."

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

I digress no longer. The Talmud deeply ingrains disobedience in the people who adhere to it, violating nearly all the commandments, which the Talmud actually permits them to do...

*Rabbi Ismael, Rabbi Chambar, et al:*

"The teachings of the Talmud stand above all other laws. They are more important than the laws of Moses."

*Trach Mechilla:*

"Jehovah Himself studies the Talmud standing; He has such respect for that book."

*Rabbi Menachem commentary on fifth book:*

"The decisions of the Talmud are words of the living God. Jehovah Himself asks the opinions of the earthly rabbis when there are difficult affairs in heaven."

"It is more wicked to question the words of the rabbis than those of the Torah." *Michna Sanhedryn 11:3*

Now, don't get me wrong. If the Talmud at some point agrees with Torah or the testimony of the prophets on a certain topic, I would not hesitate to quote it as a reference. But with the references below, you can see just how corrupt the Talmud is...



“When you go to war do not go as the first, but as the last, so that you may return as the first. Five things has Kanaan recommended to his sons: ‘Love each other, love the robbery, hate your masters and never tell the truth.’” *Pesachim F.*, p. 113B

“How to interpret the word ‘robbery.’ A goy [non-Jew] is forbidden to steal, rob or take woman slaves, even from a goy or a Jew. But a Jew is NOT forbidden to do all this to a goy.” *Tosefta, Abda Zara, VIII*

“The Jews are human beings, but the nations of the world are not human being nothing but beasts.” *Baba Mecia*, p. 114.

“When a goy kills a goy or a Jew he is responsible; but if a Jew kills a goy he is NOT responsible.” *Tosefta, Aboda Zara*, p. 8.

“A Jew is permitted to rape, cheat and perjure himself but he must take care that he is not found out, so that Israel may not suffer.” *Schulchan Aruch, Jore Dia*.

“A Gentile girl who is three years old can be violated.” *Aboda Zara*, 37a.

“A Jew may violate, but not marry a non-Jewish girl.” *Gad, Shas*, 2:2

EliYah (and Jon) wished to discredit the historical sources (because of their religious beliefs) that lunar Sabbatarians use that support the lunar calendar (and which are in agreement with Scripture), yet they feel it is OK to quote from a source as vile as the Talmud. Have I missed something here?

Of course, if they were keeping the Lunar Sabbath, the New Moon can never fall on a Sabbath because the Lunar Sabbath is never on the first day of the month. This difference of opinion wouldn't have been recorded if they kept the Lunar Sabbath.

That is because the authors of the Talmud did not observe the Lunar Sabbath. They observed the pagan calendar of Babylon, which was originally a lunar-solar calendar, but after the cosmic conflagration that changed the earth's relationship with the sun and moon (and all nations scrambled to replace the calendar of Eden [except Israel of course]) Babylon as well as the rabbis and Israelites who remained behind adopted their version of the pagan calendar.

In 70 A.D., the legitimate Israelites were scattered to the four corners of the earth and lost their identity, so when history of the last 2000 years records the deeds of “the Jews”, it is referring to the descendants of the Babylonian Rabbis and those who have adopted their half pagan religion. That is why there are eggs on the Jew's table at Passover, and why they observe the sabbath from sundown friday to sundown satyrday, and their months from the first visible crescent (along with many other pagan/Babylonian traditions). These are traditions that they cannot find in Torah because they are the (pagan) traditions of men the rabbis picked up in Babylon.

So the word of the Babylonian rabbis, the authors of the Talmud (a.k.a. the Babylonian Talmud) mentioned on p. 50 above, should in no way be accepted over other historical manuscripts, if for no other reason than the Israelites in Palestine resisted their half pagan calendar until 70 A.D. when Israel/Jerusalem once again fell. Again, if ANY manuscript agrees with Scripture, it can be used as a second witness; the Talmud does not fall into this category. It only shows record of the pagan calendar influence that the Babylonian rabbis later had on the “Jews”.

Next, we will see that the Mishnah records what the first century temple priests did with the non-meat portions of the Passover Lamb:

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

This is proof that the Babylonian rabbis changed their calendar (actually, they adopted the pagan Babylonian calendar). The 14th day of Abib is always the preparation day for first day of Unleavened Bread. **Matt. 27:62, Mark 15:42, Luke 23:54--24:1, John 19:14, 31, 42—John 20:1.** Abib 14 floats on our calendar. The fact is that the 10th, 14th and 16th of Abib (that all float 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 satyrday. Evidence: Abib 10 fell on a satyrday in 2003. The 14th fell on satyrday in 2004 and 2008. The 16th fell on a satyrday in 2002, 2006 and 2009. There is no legislation provided to do these tasks a day early or late, these work dates are fixed. And YHVH never has Israel do common work on a rest day. He is not the Author of confusion.

Isn't it interesting how the Father maneuvered His commanded work days in such a fashion that they would totally disrupt and destroy all the calendars of apostate man?

I find it interesting that EliYah says he's going to call on the first century Israelite historian, Josephus, to support his pagan/papal satyrday Sabbath.

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

In the previous quote (from **The Antiquities of the Jews, Book 3, Chapter 10, section 5**) Josephus writes about Abib 16, and his words hammer the counterfeit calendar and its proponents. Please understand that Josephus is writing to a non-Israelite audience.

Josephus is explaining to the Gentile nations how the barley could be harvested on the 16<sup>th</sup>, and says exactly what **Leviticus 23** says about the feast of Passover, Unleavened Bread and wavesheaf. Please note that in the first century, Josephus does NOT add “*unless Abib 16 falls on the weekly Sabbath.*” That is because it never does. Read **Leviticus 23:5-11** for yourself.

The 14<sup>th</sup> is Passover, the 15<sup>th</sup> is the first day of and the Sabbath of Unleavened Bread, and the morrow AFTER the Sabbath is wavesheaf. The 14<sup>th</sup> and 16<sup>th</sup> will NEVER fall on the weekly Sabbath unless you keep a pagan calendar.

With the Lunar Sabbath, there is no such thing as the sixteenth day of the month falling on the Sabbath. [**That is correct.**] These are not men who are trying to figure out how to fit a weekly Sabbath into Babylonian life, it is a reference to the acts of first century priests who certainly did not keep the Lunar Sabbath. These are the practices observed during the temple era when Yahushua and His disciples lived.

To my knowledge, Josephus was a first century priest who happened to reside in Israel, Jerusalem to be exact. According to historians, it was the priests in Palestine who zealously guarded the calendar of Israel, thwarting the Babylonian rabbis from implementing their calendar changes. So Josephus played a part in defending the Creation Calendar from the encroaching half pagan calendar of “Judaism”, and he never writes that satyrday is the Sabbath.

The Mishnah also recorded the following rule regarding the meal offerings:

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

Obviously, this is a record of what went on while the temple was still standing because after that time, there would be no place to take it. With a Lunar Sabbath, there is never a time when the first day of the feast of Tabernacles falls on any day other than the Sabbath (15th day of the seventh month).

Sorry, but when something does not line up with Scripture, it is false, there is no light in it, **Isaiah 8:20**. And just as obvious is the fact that the writer of this quote is applying the feasts to a calendar other than the one in Scripture.

**Genesis 1:14** says that the sun and/or moon regulate the signs, seasons (*clearly calendar mo'edim in context*), days and years. **Psalm 104:19** flat out says that the moon regulates the mo'edim. **Leviticus 23:1-3** lists the weekly Sabbath as the FIRST mo'edim.

**Genesis 1:1-2** and **Ezekiel 46:1** clearly reveals that the new moon days are not numbered in the work week, falling on neither the 6 work days nor the weekly Sabbath. This fact is supported by **Amos 8:5**, **Isaiah 66:23** and **II Kings 4:23**. So a calendar month will look something like this...

New Moon Day	First Week Day	Second Week Day	Third Week Day	Fourth Week Day	Fifth Week Day	Sixth Week Day	Seventh Week Day
1	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
(30)							
1	2	3	4	5	6	7	8

**Leviticus 23:34-36** flat out states that the first day of Tabernacles is the 15<sup>th</sup> day of the seventh month and adds an additional “Sabbath” on the 8<sup>th</sup> day. The days of Tabernacles are on the following seven days of the seventh month: 15-16-17-18-19-20-21. The eighth day would be on the 22<sup>nd</sup> day of the seventh month. So does the Sabbaths involved with Tabernacles only sometimes fall on the Sabbath or *ALWAYS* fall on the Sabbath? Jon, first try to prove that the Gregorian calendar (or one like it) is the calendar of Scripture. Then try to deny that the texts above prove that YHVH’s calendar (and Sabbath) is regulated by the luminaries in the heavens. Lastly, try to explain why the author of Talmud that you quoted above speaks against the calendar information given in the law and the testimony of the prophets.

Obviously, the recorded practices of first century Judaism while the temple still stood indicate that they did not keep a Lunar Sabbath. They kept the Sabbath on a recurring, seven day week just as it is given in Genesis chapter 1, independent of the moon cycle. Therefore, since Yahushua kept the Sabbath along with the rest of the Jews of that period, He did not participate in a Lunar Sabbath, a doctrine that doesn’t appear to exist in Judaism at that time.

Excuse me Jon, but (respectfully) you have yet to prove that Israel, when not in apostasy, “kept the Sabbath on a recurring, seven day week.” And the week in Genesis is not a model for this week as there was indeed a new moon day (**Genesis 1:1-2**) that was not counted in the first week of earth’s history, and subsequently, not a single new moon day since has ever fallen during the work week of Yah’s calendar.

Jon, please refrain from applying Scriptural tenets to the modern pagan/papal calendar. It shows a distinct lack of effort on your part to get to the truth. It is as if you believe that the Gregorian calendar goes all the way back to Creation. Come now, let us reason together.

I should also mention that if you ever read the Talmud in depth, you will come away with one clear impression: They debated about almost everything. Something as major as a change in when the Sabbath is observed ought to have been at least debated somewhere. After all, they debated every little fine point of the law! The lack of such a debate speaks volumes.

There was no debate. The Talmud does not comment on the calendar debate between the Palestinian and Babylonian rabbis. Your analogy here is comparable to two wolves and a lamb discussing what is for dinner. The only discussion you would have is between the lamb and either of the wolves. There would be no discussion or debate between the two wolves about what is for dinner, and since all the Babylonian rabbis were keeping the same half pagan calendar with it's false Sabbath, what was there to discuss or debate? That is kind of like Carl Marx debating communism with Stalin, Castro and Mao Zedong. In your line of thinking, Jon, since there is no record of any debate over communism between these men then they must not have been communists.

Indeed, the lack of evidence here is speaking loud and clear. All it is saying is that the Babylonian Jews were not keeping the Creation Calendar. It does NOT prove that the Israelites in Palestine weren't keeping it though.

## 2. The Dead Sea Scrolls and Josephus

The Dead Sea Scrolls are considered by scholars to be authored by the Essenes, a sect in first century Judaism. In the Dead Sea Scrolls, there are a number of extra-biblical scrolls which appear to shed light on what this sect believed and practiced. Understanding what they believed can be helpful in determining whether or not the Lunar Sabbath was being observed by mainstream Judaism of that time.

It is generally undisputed (even by Lunar Sabbatarians) that the authors of these scrolls did not keep a Lunar Sabbath. Rather, the Calendrical scroll shows that they observed a recurring seven day weekly cycle, independent of the moon phases. I know of no one who disputes this. The *Calendrical Scroll* and the *Songs of the Sabbath Sacrifice* confirms this.

Of course, Lunar Sabbatarians generally will teach that this Jewish sect was wrong about the Sabbath.

I was convicted of the truth of the Creation Calendar, and it never mattered to me who did or did not keep in days of old. I am responsible for what I am shown, not what someone in another era was shown. The Essenes never entered my mind until an article was sent to me. In it, there is a manuscript from the Dead Sea Scrolls that reveals that they understood the Lunar Sabbath.

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  $1/14^{\text{th}}$  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 8<sup>th</sup> day of the month is the Sabbath and at the same time very clearly describes the visible light upon the face of the moon as it waxes, linking the moon with the numbered days of the month *including* the Sabbath.

Here is another translation of the same parchment (4Q317) done by another set of scholars...

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

The Dead Sea Scrolls are said to be the work of the Essenes. It is thought that their worn manuscripts were so sacred to the Essenes that they could not bring themselves to destroy them, so they placed the old parchments in clay pots and stored them in the Qumran caves to decay naturally. If the Essenes did NOT observe the same luni-solar calendar that ancient Israel observed, why does the first day of the week follow the eighth day of the month? The day BEFORE the first day of the week is the Sabbath!

Scripture calls the 8<sup>th</sup> day of the month the Sabbath and Philo calls the 8<sup>th</sup> day of the month the Sabbath. Josephus calls the 15<sup>th</sup> the Sabbath and proves that the 16<sup>th</sup> is the first day of the week (information below). If the 15<sup>th</sup> is the Sabbath in any given month, so is the eighth. (See calendar on page 57 above). If the 16<sup>th</sup> is the first day of the week, what is the day after the 8<sup>th</sup> day of the month? The Essenes call it the 9<sup>th</sup> 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 other calendars than the lunar-solar because they saved every parchment that had the Name YHVH on it. Even if the doctrine was bad, they would not destroy the document because of their great respect for the Name of Yah. So I accept the Essene documents that agree with Scripture, disregard the others.

Jon, I admit that the Essenes kept documents that recorded calendars other than the Creation Calendar. I’m guessing that you knew nothing of the Lunar Calendar information that was also found in the Dead Sea Scrolls. So what you HOPED was proof that the Essenes did not keep the Creation Calendar is little more than speculation. It can also be said that they observed the Creation Calendar and just kept the corrupt calendars around because the apparently did not destroy any of their parchments (for reasons known only to them).



But in the book of Josephus, he speaks much about the Essenes. Josephus was a first century Jewish historian who wrote much about life in Judea during the first century. He goes into great detail as to how practices of the Essenes were different than others. He mentions everything from how the Essenes don't carry anything with them when they travel, to how they regard oil to be defilement. In *Wars of the Jews* 2:119-161, Josephus speaks of them in no less than 2000 words, describing over 100 characteristics of their way of life.

So did Josephus mention that they kept the Sabbath on a day that was different than the rest of Judaism?

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

In this, Josephus even goes so far as to say that the Essenes are “stricter than any other of the Jews in resting from their labors on the seventh day.” Does it sound like there was any disagreement as to when the Sabbath was? Wouldn't it seem strange that Josephus would mention that the Essenes were stricter in *their* resting from labors on the Sabbath but not bother to mention that the Essenes held the Sabbath on a totally different day than the other Jews of that period?

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

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

Josephus is explaining to Gentiles how the barley could be harvested on the 16<sup>th</sup>, and says exactly what **Leviticus 23** says about the feast of Passover, Unleavened Bread and wavesheaf. Please note, Jon, that if wavesheaf (Abib 16) ever fell on the Sabbath, Josephus would have made this exception. Instead, he says that after the priests waved the sheaf, Israel reap their harvest. That is because Abib 16 never falls on the Sabbath, and harvesting barley is work.

Another interesting development in Josephus' writings follows. Pay attention to the green font...

3. Which thing when the Romans understood, on those days which we call Sabbaths they threw nothing at the Jews, nor came to any pitched battle with them; but raised up their earthen banks, and brought their engines into such forwardness, that they might do execution the next day. And any one may hence learn how very great piety we exercise towards God, and the observance of his laws, since the priests were not at all hindered from their sacred ministrations by their fear during this siege, but did still twice a-day, in the morning and about the ninth hour, offer their sacrifices on the altar; nor did they omit those sacrifices, if any melancholy accident happened by the stones that were thrown among them; for although the city was taken on the third month, on the day of the fast, (6) upon the hundred and seventy-ninth olympiad, when Caius Antonius and Marcus Tullius Cicero were consuls, and the enemy then fell upon them, and cut the throats of those that were in the temple; yet could not those that offered the sacrifices be compelled to run away, neither by the fear they were in of their own lives, nor by the number that were already slain, as thinking it better to suffer whatever came upon them, at their very altars, than to omit any thing that their laws required of them. And that this is not a mere brag, or an encomium to manifest a degree of our piety that was false, but is the real truth, I appeal to those that have written of the acts of Pompey; and, among them, to Strabo and Nicolaus [of Damascus]; and besides these two, Titus Livius, the writer of the Roman History, who will bear witness to this thing. (7) *Antiquities of the Jews* Book 14, Chapter 4, section 3. pp. 369-370.

Footnote 6: *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."

First Josephus mentions the Sabbath, then the fall of Jerusalem on the 23<sup>rd</sup> day of the month. If memory serves me, the 23<sup>rd</sup> day of the month follows the 22<sup>nd</sup> day of the month. Correct? If the 22<sup>nd</sup> day of the month is the Sabbath, so are the 8<sup>th</sup>, 15<sup>th</sup>, and 29<sup>th</sup> days of the month.

The fact is, if the Essenes were keeping a different day than the rest of Judaism, Josephus wouldn't have been able to say that they were even resting on the seventh day to begin with. He would have to say they were typically resting on some other day.

Agreed.

There is no record in the Dead Sea Scrolls of the Essenes disagreeing with other groups as to when the Sabbath was. In fact, there is no historical record of any Jewish sects disagreeing with each other on when the Sabbath was.

I would argue that this should read Israelite tribes or "religious sects", not "Jewish sects". To that end, I agree, they were all keeping the Creation Calendar Sabbath, and they were not in disagreement.

In another interesting note, Josephus speaks of one of the large towers that were built in Jerusalem:

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

Every seventh day of what? The answer is, THE WEEK. This passage does not state or even imply that it was every seventh day in succession.

So his report is that a trumpet was blown at the beginning of every seventh day, to mark when the people should stop working, and begin working. As an interesting side note, archaeological finds concur with Josephus' comments about the place of trumpeting:

“When we excavated the beautifully paved Herodian street adjacent to the southern wall and near the southwestern corner of the Enclosure Wall, we found a particularly large ashlar block. On the inside was a niche where a man might stand, especially if the ashlar were joined to another which would enlarge the niche.

On the outside was a carefully and elegantly incised Hebrew inscription: LBYT HTKY ‘H LHH [RYZ]; “To the place of Trumpeting to (declare).” If the restoration of the word “declare” is correct, the rest of the missing part of the inscription probably went on to tell us more about the declaring of the beginning and the end of the Sabbath.

The stone had been toppled during the Roman destruction of the Temple onto the street below where it had lain for nearly two thousand years until we uncovered it.

It must have originally come from the pinnacle of the southwestern corner of the Temple Mount. From a spot on top of the Temple chambers a priest would blow a trumpet on Sabbath Eve, to announce the arrival of the Sabbath and the cessation of all labour, and to announce, on the following evening, the departure of the Sabbath and the resumption of all labor.

The entire city was visible from this spot on the southwest corner of the Temple Mount; the clarion call of the trumpet would reach the farthest markets of the city. Such a scene is recounted by Josephus in his work, The Jewish War. (IV, 582).” Editor, H. S. 2004; 2004. *BAR* 06:04 (July/Aug 1980). Biblical Archaeology Society

Josephus also records that Agatharchides, a 2nd century BCE Greek Historian, wrote something quite interesting about Ptolemy's defeat of Jerusalem:

Against Apion 1:208 “When Agatharchides had premised this story, and had jested upon Stratonice for her superstition, he gives a like example of what was reported concerning us, and writes thus:--

<sup>209</sup> “There are a people called Jews, and dwell in a city the strongest of all other cities, which the inhabitants call Jerusalem, and are accustomed to rest on every seventh day; on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till the evening.

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

Ptolemy was the General of Alexander the Great, who took over Jerusalem in 332 BCE. We see that the Jews would not defend themselves or take up arms on the Sabbath, which was “every seventh day.”

Again, every seventh day of WHAT? The answer is the seventh day of the week. In the 2<sup>nd</sup> century B.C., Rome was also following a lunar-solar calendar, although differently than Israel. <http://www.polysyllabic.com/?q=calhistory/earlier/roman> goes on to say that the Roman Republican calendar had an 8 day week (A-H), and that the seven day week was not adopted in Rome until the Imperial period [circa 321 A.D.]. So the record given by Josephus above is about the Roman Republic time-frame when Rome also was observing their version of the Lunar Solar calendar, but had 8 day weeks. Rome did not understand the Hebrew calendar in the 4<sup>th</sup> century A.D. (as they had Hillel II alter the Hebrew calendar in 341 A.D. so they could figure out how to keep Easter from falling on Passover), so what makes anyone think that they understood it in the 2<sup>nd</sup> century B.C.?

The Hebrew Sabbath is the 7<sup>th</sup> day of the week. There is no implication anywhere in Scripture (not even **Genesis 1**) that it is every 7<sup>th</sup> day in succession. The only reason anyone thinks this is because saturday of the modern calendar is every 7<sup>th</sup> day in succession.

If I were to describe the Sabbath keeping practices of Lunar Sabbatarians, I certainly wouldn't describe their Sabbath keeping as something they did “every seventh day.” [**Why not? I observe the Sabbath every seventh day of every week, just as we are commanded.**] Rather, I would mention that they only keep a Sabbath on certain days of the month. Therefore, it's quite evident that Josephus was describing the practice laid out for us “in the beginning” when Elohim created the first week and that is to rest every seventh day, without moon interruptions.

The problem with this conclusion is that the new moon DID interrupt the month, right from the very beginning. The first new moon period is described in **Genesis 1:1-2**, which was not included in the first week, and every new moon period has followed course since Creation.

### 3. Roman Historians and Writers

There seems to be a trend among Lunar Sabbath keepers to refer to people like me who keep a recurring weekly Sabbath as “Satyr-day keepers” -- as if we are following the a pagan Roman week rather than the week that they believe to be in the scriptures.

That is because you are. Would you rather we lied to you? Prior to 321 A.D., the seven day pagan planetary week was in this order: saturn's day, sun's day, moon's day, mars' day, mercury's day, jupiter's day, venus' day. And just to show you how man-made this calendar is, when Constantine adopted it early in the 4<sup>th</sup> century CE, he moved saturn's day from the first day to the seventh day of the pagan planetary week, then adopted it as the official Roman calendar.

If you are not worshipping on a pagan or man-made calendar; what would you call it? If Israel and Rome had the same calendar in the first century, why did Rome compel Hillel II to alter the Hebrew calendar in the 4<sup>th</sup> century upon pain of death?

The truth is that Jews didn't want the holy Sabbath to be associated with "Saturn," an idol that had nothing to do with Judaism. The name "Saturday/Day of Saturn" originated with the pagans, not with the Jews. The Jews repeatedly and unequivocally refer to the seventh day of the week as "the Sabbath."

"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.



Truth be told, the "Jews" purposely adopted Saturn as the symbol of their sabbath. Truth be told, the star of David IS the occult symbol for Saturn, which predates King David by hundreds of years. Truth be told, Jon, you don't know the truth about the day you call Sabbath. The links below should help.

[www.henrymakow.com/the-star-of-david.html](http://www.henrymakow.com/the-star-of-david.html)

[www.moresureword.com/starof.htm](http://www.moresureword.com/starof.htm)

[www.jesus-is-savior.com/False%20Religions/Wicca%20&%20Witchcraft/star\\_of\\_david.htm](http://www.jesus-is-savior.com/False%20Religions/Wicca%20&%20Witchcraft/star_of_david.htm)

However, when it comes to determining whether or not the Jews of the first century kept the Sabbath using the Lunar Sabbath or, as I believe, a recurring weekly Sabbath, examining the records of Roman historians and other writers can be helpful. By the admission of Lunar Sabbath keepers, and clear historical record, the Romans did not follow the moon phases when determining the weeks, or even the months for that matter.

Well, this is partly true. Rome stopped using the moon to regulate their months in 46 B.C. The problem with using Roman historians as references is that their calendar statements are apples and oranges when compared with the Hebrew calendar. If Rome and Israel had the same calendar, a comparison could be made. But their calendars were very different, one established at Creation, the other by decree of a Roman Emperor.

For this reason, we can look into the writings of Roman historians and other writers to see if the Romans associated the Jewish Sabbath with their "Saturday/Day of Saturn." If they did associate the Sabbath with their Day of Saturn in the first century or before, this would be undeniable evidence that the Jewish week and the Roman week were both kept on the same recurring weekly cycle.

As we will see in this section, there is no doubt that Roman historians and other writers explicitly and repeatedly consider the timing of Jewish Sabbath keeping to be linked with the seventh day of the Roman week, which was a repeating seven day cycle, independent of the moon phases.

Which would be fine if Rome had a seven day week at the time the Roman historians were writing, but as you are about to find out, all of them (every single one) that Jon will read below were written during the Roman Republic period, hundreds of years before Rome had an official seven day calendar week. So they were comparing Israel's lunar calendar and seven day week with some other lunar calendar, because these two things were NOT part of the official calendar in Rome at the time the statements below were written.

Here, Jon makes the same critical mistake made by other nay-sayers. He assumes that the calendar he uses now and is comfortable with is the one that goes all the way back to Creation. How convenient. At this point he is unwilling to consider that the Roman calendar is man-made and has been changed several times over the years, one change (in 321 A.D.) when they actually adopted the pagan planetary week with its repeating seven day weeks he now embraces.

#### 70 - 84 CE (AD)

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

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

As Jon attempted to point out, Israel did not have a day for Saturn on their calendar (the modern Jews do though), so whatever day this was, Frontinus was getting it from a different (yet similar calendar). More on this in a bit.

The original Latin version of this book has “Saturnis” for Saturn, confirming that the Romans associated the Sabbath day with their “day of Saturn” which is on the seventh day of the week.

Since this book was written a mere 14 years after Vespasian's (Titus') destruction of Jerusalem, this is obviously very strong historical evidence directly from a first century eyewitness, tying in the Sabbath with the recurring seven day cycle of the Romans.

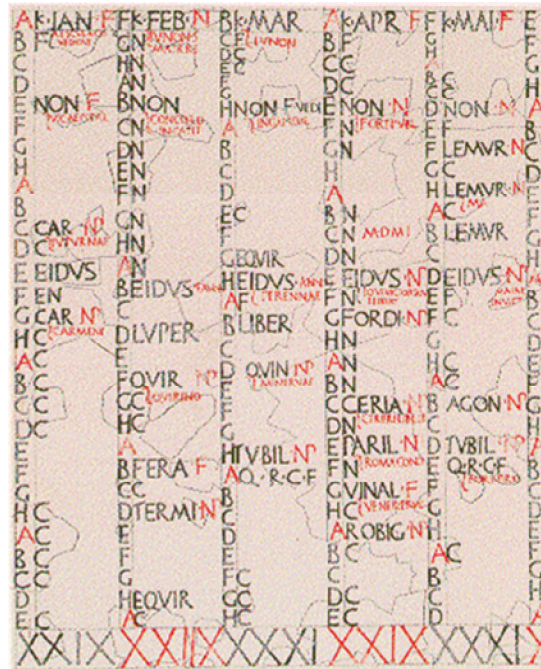
These are foolish statements since Rome did not adopt a seven day week until 321 A.D. during the Imperial era. As I've said, whatever calendar Frontinus was comparing with, it was NOT the Roman calendar. Rome had an 8 day market week during Frontinus' lifetime.

“The Roman calendar also had a recurring cycle of 8-days, similar to our week, called the *nundinae* = nine-days (once again, we have that habit of inclusive counting). This “week” was not religious in significance, but originally indicated days upon which a market would be held in Rome. Extant Roman calendars indicate this interval by giving each consecutive day a letter A through H. Note that this was simply a mnemonic marker. They did not call them “day A,” etc.



The 7-day week and its names were not introduced into Roman civil life until the imperial period.” This is a quote from <http://www.polysyllabic.com/?q=calhistory/earlier/roman>

Looked like this:



You can see the entire year of this calendar at the bottom of p. 23 above.

Here is another helpful link: [http://en.wikipedia.org/wiki/Roman\\_calendar](http://en.wikipedia.org/wiki/Roman_calendar). Please note that even their 8 day weeks were not inclusive, a week could begin in one month and end in another. This practice continued after they adopted the seven day planetary week.

Here is a most helpful link: <http://www.crystalinks.com/romecalendar.html>, along with this one... <http://www.webexhibits.org/calendars/year-text-Fasti.html>.

### 63 BCE - 229 CE

Cassius Dio, a Roman Historian who lived from ca. 155 to 229 CE, using the historical annals of the Roman empire, wrote about 3 battles which the Roman empire had with the Jews.

The first battle was during a time when the Hyrcanus II and Aristobulus II, two brothers who were the offspring of the Maccabees, were engaged in a dispute over who would rule. The Romans, through the actions of Pompey, came in and settled the dispute, siding with Hyrcanus. While speaking of Pompey's battle, the Sabbath is mentioned.

The setting is 63 BCE:

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

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

As it was, they made an excavation of what are called the days of Saturn, and by doing no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously. Thus the defenders were captured on the day of Saturn, without making any defense, and all the wealth was plundered.

The kingdom was given to Hyrcanus, and Aristobulus was carried away.” Cassius Dio *Roman History* [37.16.1-4](#)

So the Romans took advantage of the fact that the Jews would not work on the Sabbath. When was the Sabbath? Again, the weekly Sabbath coincides with the Roman “days of Saturn.”

As proof that the Hebrew calendar during Dio Cassius’ life was NOT like the Roman calendar, I offer you the following evidence:

“The effect of the bissextile day on the nundinal cycle is not discussed in the sources. According to Dio Cassius, a leap day was inserted in 41 BC to ensure that the first market day of 40 BC did not fall on 1 January, which implies that the old 8-day cycle was not immediately affected by the Julian reform” Quote taken from [http://en.wikipedia.org/wiki/Julian\\_calendar](http://en.wikipedia.org/wiki/Julian_calendar). The footnoted reference for this comment is: • [^ Dio Cassius 48.33.4, 60.24.7](#); C. J. Bennett, “The Imperial Nundinal Cycle”, *Zeitschrift für Papyrologie und Epigraphik* 147 (2004) 175-179.

How many leap days, market days, January’s and 8 day weeks were the Hebrew calendar? **None!** There certainly was not a satyrday in the Hebrew calendar, and here’s the kicker, there wasn’t one in the Roman calendar during Cassius’ life either. There wasn’t a satyrday on the official Roman calendar until 321 A.D.

So the question remains, to WHAT calendar was Dio Cassius comparing his statements regarding the Sabbaths of Israel? Answers forthcoming...

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

“The Jews, indeed, had done much injury to the Romans, but they suffered far more themselves. The first of them to be captured were those who were fighting for the precinct of their god, and then the rest on the day even then called the day of Saturn.

And so excessive were they in their devotion to religion that the first set of prisoners, those who had been captured along with the temple, obtained leave from Sosius, when the day of Saturn came round again, and went up into the temple and there performed all the customary rites, together with the rest of the people.

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

Note that Cassius Dio reports the Jews as keeping “customary rites” at the temple on “the day even then called Day of Saturn.” This indicates that the Sabbath wasn’t only called the “Day of Saturn” during his lifetime, but it was called the “Day of Saturn” back in 36 BCE, well before Yahushua was born in Bethlehem.

But since there was not a satyrday on the Israelite calendar, and satyrday was the first day of the pagan planetary week, how does this evidence support your case, Jon?

Next, he records that the 70 CE Jerusalem destruction was on the Sabbath, which he once again calls the “day of Saturn.”

Indeed, Rome well knew the vulnerability of apostate Israel on their Sabbaths. They were 3 for 3 when attacking on the Hebrew Sabbath. F. H. Colson, *The Week*, 1926, p. 42, maintains that the planetary week is not “a pagan interpretation of the Jewish week” since the order of the planets is not the real one, but an astrological invention developed by the belief that each individual hour of the day was under the control of a planet. This explanation is given by Dio Cassius (ca. A.D. 220) in his *Historia* 37, 18-19. Distributing the 168 hours of the week to each of the planets according to their scientific order, the first hour of Saturday stands under the protection of *Saturn*, who assumes the control over the day. The first hour of the second day falls to the *Sun*, the first hour of the third day to the *Moon* and so forth. In other words, the planet which controlled the first hour became the protector of the day, dedicated to it.

Many will contend there is “historical proof” the modern week is the same week observed by the ancient Israelites. But other than Jewish tradition, the best historical evidence available on the subject shows that the modern Roman week came into existence in the third century, and was based on a more ancient Egyptian calendar, which was in turn based on the worship of the sun, the moon and the planets (five of which were known anciently).

A reference to the sabbath being on “Saturday” by the Roman historian Dio Cassius in the 2<sup>nd</sup> century is taken as “proof” that the modern week day Saturday is the Sabbath of Scripture. But the Roman week, from which the modern week is derived, would not exist for another century after the time of Dio Cassius! So the only “Saturday” he could have possibly meant was the Egyptian week day. And since there is no possible way to tell when the long defunct Egyptian week day “Saturday” was observed, in relation to the Roman week day “Saturday” that existed a century later, or even IF the sabbath observed in the second century was the TRUE sabbath, we therefore have only Jewish and Catholic religious traditions to rely on to tell us when they think the “sabbaths” should be kept.

When we quote Dio Cassius as saying that the Jews honored Saturn’s day, it would be well for us to use his definition of Saturn’s day so that we can understand what he meant by the term. Dio Cassius’s understanding of the planetary week is explained in R.L. Odam’s book, *Sunday Sacredness in Roman Paganism*, (1944) in the chapter called ‘Planetary Week in the Third Century’ on pp. 118-120. There are charts and quotations from Dio Cassius showing that Saturn’s day was the 1<sup>st</sup> day of the planetary week. The planetary week began on the 1<sup>st</sup> day of the lunar month, and Saturn’s day was the 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, and 22<sup>nd</sup> of the month (the 29<sup>th</sup> day of the month is inferred). **Please note** that satyrday was the FIRST day of the pagan planetary week.

Their month looked something like this (because lunar months begin with the new moon, and included either 29 or 30 days. The moon taking 29.5 days to get back to the same place again):

Saturn's	Sun's	Moon's	Mar's	Mercury's	Jupiter's	Venus'
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)					

The Hebrews also used a lunar month - however, the planetary week was not included in their month. Note that the dates of Saturn's day on the planetary week above on the lunar calendar, line up with the dates of the new moon and Sabbaths on the Hebrew's lunar month.

						1#	# = New Moon Day
2	3	4	5	6	7	8*	* = Sabbath day
9	10	11	12	13	14	15*	
16	17	18	19	20	21	22*	
23	24	25	26	27	28	29*	
						(30)	

This is the explanation for Saturn's day in Dio Cassius' writings when he said that the Jews honored Saturn's day....

The Jews honored the New Moon and the Sabbath on the dates of Saturn's day in a lunar month. Dio Cassius honored the above shown planetary week before Constantine unhinged the week from the month in AD 321, and caused Sunday to be the first day of the week, and Saturday to be the seventh day of the week. However, the Jews did not call the Sabbath 'Saturn's day.'

When Constantine switched the calendar so that Sunday was the first day of the week, and Saturday became the seventh day of the week, he also unhinged his variation of the planetary week from the month, so that it looks much like our calendar does today. We look at the planetary week on our calendar of today, and assume that since historians say the Jews honored Saturn's day, that they were on the same calendar, and calculated time the same way we do.

However, we are mistaken when we do that. Today's planetary week calendar is designed by the one warned of in **Daniel 7:25** who would think to change times and laws. Until our Heavenly Father gives us eyes to see, and helps us understand what the historians were talking about, we read the quotes of history and think they confirm us in our traditional understanding of the Sabbath on Saturn's day. We think it means that Saturday on our Gregorian Calendar is the Saturn's day referred to in history.

The information regarding Dio Cassius on pp. 67-68 is courtesy a study on this subject by my friends, Tom and Elisheba Nelson.

The Jews did not honor Sabbath on the present seventh day Saturn's day until after they were forbidden by law to meet in Palestine to set the lunar calendar for the year with the Abib, or green ears of barley, or to honor the Sabbath on the Lunar Calendar. The Hillel II calendar, which calculated the beginning of the months and years ahead for about 2000 years or so, and put the Sabbath on the seventh day of Constantine's week, was sanctified by the Sanhedrin during the 4th Century. Here's a startling reminder. There were few if any Israelites in Palestine after 70 A.D. A million Israelites were killed in Jerusalem by the armies of Rome, and the rest were scattered to the four corners of the earth (so says Scripture). So who were the "Jews" in Palestine after 70 A.D? See pp. 50-51.

70 - 229 CE

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

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

In consequence of this success both generals received the title of imperator, but neither got that of Judaicus, although all the other honours that were fitting on the occasion of so magnificent a victory, including triumphal arches, were voted to them. Cassius Dio *Roman History* [65.7.2](#)

So his report is that the Jews kept the Sabbath on the "day of Saturn" from 63 BCE up until his day, no later than 229 CE. His report also agrees with Frontinus' account of the 70 CE battle.

But based on the evidence above, does not prove that Israel observed a pagan planetary week or a Roman calendar. What it does prove is that these Roman historians had to compare the Hebrew calendar with a seven day week that they were somewhat familiar with for they certainly did not understand the Hebrew calendar. If they had, Rome would not have later insisted that Hillel II make changes to the Hebrew calendar in 341 A.D.

c. 100 CE

The Historian Cornelius Tacitus (ca. 56CE – ca. 117CE), after suggesting that Jews kept the Sabbath out of laziness, also associated the Sabbath with the Roman idol, Saturn:

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

Again, the fact that a pagan associated Sabbath keeping with Saturn demonstrates that the Roman week's day of Saturn (Satur-day) was concurrent with what Yahweh calls the Sabbath day. Tacitus is an eyewitness from the first century who has no "axe to grind" in regards to when the Sabbath should be observed. He wrote this a mere 30 years after the destruction of the temple in Jerusalem.

Rome did not understand the Hebrew calendar in the first and second centuries. Israel certainly did not have a "satyrday" on their calendar, neither did Rome until 321 A.D., so for these Roman historians to insist that the Hebrew Sabbath fall on a satyrday, they simply had to be looking at another calendar for comparison.

Jon and I do not believe that Israel thought to honor saturn. What Jon DOES do however is permit pagan Roman authors to educate him about the Israelites calendar, and feels enabled because these pagan authors wrote that the Hebrew Sabbath fall on satyrday. To prove my point, pagan Romans did worship saturn, but did not have a satyrday on their official calendar until 321 A.D. Jon might have researched this out before wasting your time like this, but he didn't. Do you trust him to do your thinking and research for you like he trusts the Roman historians to tell him what Israel's calendar looked like?

#### 28 BCE to 1 BCE

Tibullus, a Latin Poet who lived from 54 BCE - 19 BCE, references the Sabbath in one of his Elegies. The Poet is quoted by J. Hugh Michael in his paper entitled "*The Jewish Sabbath in the Latin Classical Writers.*" In this Journal article, he says:

"Tibullus, again, gives us a glimpse of the influence of the Sabbath on the Romans. The Poet, sick in a foreign land, complains of his loneliness; neither mother nor sister has he there to nurse him; nor is Delia with him--she who had inquired of all the gods before permitting him to leave the city. Says Tibullus:

All promised a return; yet did nothing stay her from looking back in tears and terror on my journey. Yea, even I her comforter, after I had given my parting charge, sought still in my disquiet for reasons to linger and delay. Either birds or words of evil omen were my pretexts, or there was the holy day of Saturn to detain me. (Book I, Eleg. iii 13-18 in Postgate's translation in the Loeb Classics.)

The day of which the poet speaks is of course the Saturday, or, as Postgate puts it, "the Jewish Sabbath, on which no work was to be undertaken," and the implication is clear that unwillingness to set off on a journey on the Sabbath day was no unusual thing among the inhabitants of Rome, for Tibullus is enumerating the common reasons for the postponement of journeys of which he was only too ready to avail himself." The Jewish Sabbath in the Latin Classical Writers. J. Hugh Michael Victoria College, Toronto, Canada. *The American Journal of Semitic Languages and Literatures*, Vol. 40, No. 2. (Jan., 1924), pp. 117-124.



Please note that the original author (Tibullus) did not connect the “holy day of Saturn” with the Hebrew Sabbath; Postgate added this idea. The Hebrew Sabbath did not wear off on or affect Rome in the slightest, if it had, then the disciples would have had much greater success and less resistance when sharing the good news. Tibullus would never have considered not leaving on a journey because it was the Hebrew Sabbath. The land of Israel was the armpit of the Roman Empire due to the constant struggle with the Israelite zealots, and the procurators/prefects sent there considered their assignment more punishment than reward. Israel was a by-word in Roman circles. The worst of the worst soldiers and centurions were sent there because their brutality was tolerated and put to good use to quell the many Israelite uprisings.

Sources: [www.thorncrownjournal.com/timeofchrist/romans.html](http://www.thorncrownjournal.com/timeofchrist/romans.html), and [en.wikipedia.org/wiki/First\\_Jewish%E2%80%93Roman\\_War](http://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War) and also [www.simpletoremember.com/articles/a/the\\_bar\\_kochba\\_revolt/](http://www.simpletoremember.com/articles/a/the_bar_kochba_revolt/)

It is interesting that Roman’s would have any concern at all about traveling on the Sabbath. J. Hugh Michael references another writing by the Poet Ovid, who lived from 43 BCE to 17 CE:

Still more impressive is the witness of Ovid. In the *Ars Amatoria* he instructs the young Roman who is desirous of finding an object for his affections how he should set about his search. The quest need not take him far a field: there is no lack of suitable damsels in Rome. The poet even specifies the parts of Rome where the quest of the amorous youth is most likely to be crowned with success: he should not neglect “(Adonis lamented of Venus, or the seventh day observed as holy by the Syrian Jew.”

The first part of this direction can only mean that the youth should visit the Temple of Venus when her grief for Adonis was commemorated on the anniversary of his death.

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

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

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

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

The work that J. Hugh Michael references, *Ars Amatoria*, was written in approximately 1 BCE. Thus, it is evident that even the Romans were associating the seventh day of their Roman week with the Sabbath. But was Sabbath keeping really this tied into their culture?

First of all, the “sabbath” in this poem is not associated with satyrday anywhere in the quote. It says seventh day as observed by the Syrian Jew, not by the Egyptians, Romans, etc. Second, Rome did not have a seven day week in 1 B.C. to associate with the Hebrew Sabbath. They had an 8 day market calendar (A-H). Third, Israelites did not worship with strangers, Greeks or gentiles, much less Roman maidens. These people, gentiles, would not have been permitted anywhere near the temple, and Jon knows this, yet he felt impressed to use this as evidence.

Fourth, Roman maidens would have been scarce in foreign territory. Only Roman soldiers were required in these far away lands, and they were forbidden to marry or BE married as long as they were in the military (25 years), so there were no Roman wives or young daughters cavorting about these conquered lands. Last, the point Jon uses to make his point is added by the commentator, J. Hugh Michael, not by Ovid or the amorous young Roman.

YHVH warned us not to add or diminish aught from the Torah. Perhaps He should have also added that we should not add or diminish aught from the historical references we use when we are trying to prove a point.

### 119 CE

The Sabbath does appear to be closely entwined to the weekly cycle of the first century Romans. This is evidenced by the writings of Suetonius. Suetonius (ca. 69CE - 130CE) was a Roman historian who wrote "Lives of twelve Caesars" in 119 CE. While describing the life of Tiberius Caesar (14 - 37 CE), he wrote:

"The grammarian Diogenes, who used to lecture every Sabbath at Rhodes, would not admit Tiberius when he came to hear him on a different day, but sent a message by a common slave of his, putting him off to the seventh day. When this man waited before the Emperor's door at Rome to pay his respects, Tiberius took no further revenge than to bid him return seven years later." Suetonius *The Life of Tiberius* [32.2](#) [**A year for a day. How interesting.**]

Rhodes was a major schooling center for Roman families. It's interesting that the seventh day is referred to as the "Sabbath" (*Latin: sabbatis*) in Roman literature, especially when it is written by a pagan historian who was even the Roman Emperor's secretary for a time ([Wikipedia entry on Suetonius](#)).

That is because the seventh day of the Hebrew calendar WAS the Sabbath. Why is this so interesting? Please note, it was the seventh day Sabbath of the grammarian, Diogenes, it does not say it was the seventh day of the Roman calendar, nor that this day was satyrdays. Satyrdays was the first day of the week in 119 A.D., not the seventh, so if this were referring to satyrdays, it would only serve to prove that Israel was NOT using the Roman calendar, or if so, they were in apostasy (again).

Let me say for the record, there WERE pockets of citizens in the Roman Empire who observed the pagan seven-day planetary week in this era, but satyrdays was the first day of this calendar week, not the seventh. History has been re-written by the victors for as long as there have been victors, but the record of these "victors" shows satyrdays being the first day of the seven-day planetary week UNTIL 321 A.D just as it had been for the 800 years BEFORE Rome conquered the earth. Nice try Jon, but you were not there, you did not write history and you cannot re-write it to suit your doctrines. It is what it is.

It appears that J. Hugh Michael's references to the Roman poets, as well as this reference from Suetonius, is a strong indication that the seventh day Sabbath had become more tied into Roman society than most people realize. Possibly this is one of the reasons Josephus said:

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

I’m thinking the “not” in the last line is a typo. Perhaps not.

Sure, the Sabbath was known (and perhaps observed) by all these people groups because the “barbarian” tribes were the 10 lost tribes of Israel that had fled across the Caucasus Mountains about 700 B.C. The Sabbath would resonate within them even if they had forgotten who they were (which they had). Even if the faith of Abraham was recognized throughout the then known world, if you read the links on page 72 above, Israelites were not well tolerated by Rome, even if their religious practices were looked upon with awe by the masses, which does not equate to Rome adopting Hebrew practices, rites, religious observations, etc.

In consideration of these things, it appears to me that the Romans picked up the recurring seven day week from the Jews, not the other way around. For 5 centuries or longer the Romans had kept an 8 day week with the days being named by the letters of the alphabet A through H. They did not keep a seven day week until they came into more contact with Sabbath keeping Jews in the early centuries BCE.

The fact that they named the days of the week after various planetary idols doesn’t prove that they originated the recurring 7 day week. The naming of the days after planetary idols appears to have originated with either the Babylonians or the Hindu civilization, not the Romans.

Wow, not only is this wishful thinking, Jon is again attempting to re-write history to fit is doctrines. As the Roman Empire spread, they encountered the already in use pagan seven day planetary week. If they had gotten it from Israel, the days would not be named after the pagan gods. In fact, these pagan names were retained by Rome because it was the pagan seven-day planetary week that Rome eventually adopted.

### **The History of the Seven-day Week**

“There are many different opinions as to how the history of the seven-day week came about, but the most common explanation is that the seven-day week seems to have originated when Babylonian astrologers assigned their planet gods to the days of the week around 700 BCE. The Romans later replaced these names with their own planet-gods.” Quoted from:  
[www.timeanddate.com/calendar/days/](http://www.timeanddate.com/calendar/days/)

The ancient Etruscans developed an eight-day market week known as the nundinal cycle around the 8th or 7th century BC. This was passed on to the Romans no later than the 6th century BC. As Rome expanded, it encountered the seven-day week and for a time attempted to include both. The popularity of the seven-day rhythm won and the eight-day week disappeared.

The cycle of seven days, named after the sun, the moon, and the five planets visible to the naked eye, was already customary in the time of Justin Martyr, who wrote of the Christians meeting on the Day of the Sun (Sunday). Resource: [^ Apology, chapter LXVII](#)

Emperor Constantine eventually established the seven-day week in the Roman calendar in AD 321. Resource: [^ Zerubavel, Eviatar \(1989\). \*The Seven Day Circle: The History and Meaning of the Week\*. University of Chicago Press.](#)

“The Roman context of the spread of Christianity meant that Rome contributed a lot to the structure and calendar of the new faith.” Resource: [^ www.bbc.co.uk/religion/0/20394641](#)

And it is this same ROMAN calendar that has been lovingly embraced by Jon who should know better. When I first introduced the lunar calendar to “EliYah”, he asked intelligent questions (because he is an intelligent man). I don’t know when this practice stopped, but I see an articulate, well-intended rebuttal here. The initial intelligent thought I saw from this gentleman has been sadly overrun and replaced by the traditions of men, now being re-read by Jon.

So if you are a Lunar Sabbath keeper, the obvious question for you is, “If the Jews in the first century kept the Lunar Sabbath, and only later adopted what you call the ‘Roman week,’ why do the first century Romans keep saying the Jewish Sabbath is on their “day of Saturn (Saturday)?” The obvious answer to the obvious question is that the first century Jews, including Yahushua the Messiah and His disciples, kept the same recurring seven day week as the Romans. It is historical fact that the same week and day sequence exists to this day and has not changed. Yahweh has preserved His holy Sabbath!

I was initially worried about these historical quotes because many people reading them were startled, puzzled and concerned that EliYah had found the evidence that proved the lunar Sabbath to be incorrect. Well, that coupled with the fact that I personally know and respect EliYah. Let me say again for the record, EliYah is generally a man of great moral and Scriptural intelligence, and while I am greatly disappointed at his effort to undo what YHVH has wrought, I still count EliYah as one of the good guys. As you readers can clearly see, his better judgment has been clouded by his tradition whether he is willing to admit it or not. I cannot speak for Jon.

## Conclusion

Historically, Lunar Sabbath keepers believe that the Lunar Sabbath was observed by 1st century Judaism, but was lost some time after the destruction of the temple in Jerusalem. But even if one rejects all the evidence to the contrary, it would seem quite impossible for every Sabbath keeper scattered all throughout the world to simultaneously drop a supposed “Lunar Sabbath,” all without a trace of evidence of such a dramatic change. The clear historical record is that the Jews of the first century kept the Sabbath just as we do, on a recurring seven day week.

“Judaism” (the half pagan religion of the Babylonian rabbis) had been introduced in the land of Israel in the first century, but was not readily accepted. The Babylonian rabbis were trying to exert their influence over Palestine, but had not been successful.

This alone is evidence that Jon does not know very much about the lunar calendar and the identity of the Israelites as he STILL attributes the half-pagan religion of Judaism to first century Israelites.

Scripturally, you can look from Genesis to Revelation, but you will not find a single commandment to keep the “Lunar Sabbath.” Just as Yahweh has ensured that His inspired word was not lost in antiquity, He also protected His holy Sabbath. Adam kept it, Noah kept it, Abraham, Isaac, and Jacob kept it. Joshua kept it, the righteous judges and kings kept it. The prophets of Yahweh kept it, the returning exiles who were very meticulous about the Sabbath kept it, and we know that Yahushua and His disciples kept it, proving that Yahweh preserved His Sabbath up until the 1st century CE. The same is true today. Yahweh has preserved His word, His Name, and His Sabbath for us today. \*Let’s forsake any teachings that would draw anyone away from the example He set in Genesis chapter 1 and 2.

The Sabbath commandment is a command to keep a Sabbath that just happens to be lunar based on Scriptural, historical and natural evidence. And indeed, it was kept by the faithful patriarchs throughout history. In fact, the teachings in **Genesis 1** and **2** are the most compelling, not only does it prove the lunar calendar; it destroys the pagan/papal calendar embraced by Jon.

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## Questions and Answers about the Lunar Sabbath

### 1) Please explain Ezekiel 46:1 - how can the gate be opened and closed at the same time?

This is grounded in the premise that there must always be six consecutive working days without interruption. But whether you keep the Lunar Sabbath or weekly recurring Sabbath, the six working days will be interrupted by the feasts like the last day of Unleavened Bread, which falls on the 21st day of the 1st month and the Day of Atonement, which falls on the 10th day of the 7th month.

The 21<sup>st</sup> day of Unleavened Bread is not a “Sabbath” as here implied by Jon. The evidence for this is above on pp 13-14, but here it is again...

The first part of **Exodus 12:16** it says this regarding the Feast of Unleavened Bread, which we all know is from Abib 15 to Abib 21...

*And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you.*

Abib 21 is not a high Sabbath. The first day of the feast and the “seventh day” [of the week in context] are one and the same. The 21st is the 6th day of the week and of course the 7th day of a seven day feast, but when this “seventh day” is mentioned in **Exodus 13:6** it 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 the first day of Unleavened Bread—but the seventh day of the week. This chag cannot refer to the last day of the feast (proof in a moment).

Looks like this...

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>

Now, see **Deuteronomy 5:12-15** and **Leviticus 23:6-8**. I find it very interesting, and impossible to dismiss the fact that Israel's deliverance day is mentioned in **Deuteronomy 5** along with the Sabbath commandment. I submit to you that this "seventh day" of the Feast of Unleavened Bread (Abib 15) is also the Sabbath of the 4th commandment. Israel's deliverance day (Abib 15) is not only an annual Sabbath, but a weekly Sabbath as well. There are no back to back Sabbaths in Scripture. If so, there would be no preparation day for the second Sabbath of the two.

**Day of Atonement:** The 10<sup>th</sup> day of the 7<sup>th</sup> month while called a Sabbath in **Leviticus 23:32** is very much like a work day, but rather than working in the field, one was working out their salvation with fear and trembling. Metaphorically looking in the mirror of your soul all day searching for secret sin sounds like work to me, hard spiritual work.

The point was that the gates would be open when people gathered for worship. The Sabbath and New Moon are the regular exceptions to the gate being closed, but there are other exceptions regardless of whether or not you believe in a recurring weekly Sabbath. Thus, Ezek. 46 proves nothing either way.

Oh, I disagree most vigorously. The most salient point here is that even if Jon is correct, and the feast days listed above DO interrupt the six work days, these days were commanded by YHVH to occur on those dates. Jon, please find the command that says the new moon can interrupt the six work days. According to **Ezekiel 46**, the six work days demand a shut gate; the new moon demands an open gate. Unless otherwise commanded by YHVH (and He never did), the new moon will never occur on one of the six work days.

The equation in **Ezekiel 46** is in a unique position to respond to Jon's hasty proclamation. Here is a verse that COULD have made a provision for the new moon days to occur during the work week, but wonder of wonders, it denies any such possibility. The gate is shut all SIX work days, and open on the new moon and Sabbaths. What don't you understand about this Jon? The Sabbath gate is open, and the Sabbath NEVER occurs on one of the six work days. If you've ever read **Ezekiel 46:1**, you know that the same thing applies to the new moon.

2) How does the prophecy in Lam. 2:6 apply to the Sabbath and Feasts of the Yahudim?

They were forgotten in "Tsion" because they were carried away into captivity, the very thing that Lamentations is mourning about.

Agreed.

3) Why couldn't they wait for the Sabbath and New Moons to be over in Amos 8:5 if we are free to buy and sell on the new moons?



Amos would have been referring to the new moon of the 7th new moon is the Feast of Trumpets and so Amos would be referring to that.

I might agree with this except the seventh new moon is not in the summer, it is in the autumn. If you read **Amos 8:5** in context (meaning start reading in verse 1) you will discover the season Amos was writing in, and it is not the first day of the seventh month. It is apparent that normal commerce ceased on all new moon days, not just the seventh new moon.

4) Explain the offerings for daily, Sabbaths, new moons; Num. 28:4-15; why are there no provisions for new moon offerings that fall on the Sabbath or Sabbath offerings that fall on a new moon?

There didn't need to be. One would just perform whatever offerings were required for the kind of day it was.

If this were true, I could agree, but it is not true. I find it amazing that Jon feels he can add ideas/concepts to other passages, but declines to do so here because he assumes that the verse supports his conclusion. It does not. New moon, feast days and Sabbaths are the three distinct types of appointments with YHVH that are mentioned in Scripture. This is a list of festivals. New moons, work days and Sabbaths are the three different categories of day mentioned in Scripture. This is a list of calendar days. If the new moon fall on the Sabbath (or vice versa), there would HAVE to be special provisions.

5) Psalm 81:3 - please explain. In comparison with Genesis and they are for signs. Moedim. Is the full moon on the festival day and if it is how do you get to the full moon in 15 days starting with the crescent moon?

You don't. You get a full moon the evening of the 14<sup>th</sup> starting from the dark phase of the moon. The crescent moon is a pagan practice picked up by the Jews who adopted it from the Babylonian rabbis. Yeah, those guys; the one's who invented Judaism and wrote the Talmud.

The full moon will occur during the 15th day of the month if we understand the crescent to be the new moon.

Go to <http://www.eliyah.com/moon.html> and for Ava, Missouri look at the moon phase for the night of 1/19/07 which gives us a new moon for 1/20/07. Now do the same for 2/2/07. That night the moon is at 100% illumination. I have noticed this a number of times during my own keeping of the feasts.

Without hesitation, EliYah presents (and Jon repeats) the Jewish version (read: Babylonian version) of feast keeping. When I started keeping the feasts, I kept the "Jewish" version of the feasts because that was all we knew. It was the study of the new moon that ultimately led us to understand that our mentors were teaching us the feasts based on Jewish tradition, not what Scripture says about the calendar of Yah.

The Jewish (Babylonian) version of the feasts observed by EliYah (and me at one point) is very consistent; it is just consistently incorrect, not following the instructions in Scripture. I say this not condemning EliYah or Jon, just hoping to encourage them to keep studying. They are on the right path, just not to the end of it yet.

Now go and look at the Astronomical new moon for 3/18/07. Notice that it's at 9:44pm so that puts the conjunction keeper's new moon day on 3/19/07. Now look up the data for 4/1/07 to see what the moon will look like on the night which begins 4/2/07, the conjunction keeper's 15th day of the month (and Feast of Unleavened Bread actually). Notice it's at 96% illumination, not quite a full moon yet.

The astronomical new moon and quarter phases of the moon are irrelevant. Ancient Israel did not know the moment the moon was new or the moment the moon entered the full phase. Israel's original calendar was one of observation, not calculation. It was only after millennia of observation that they figured out an accurate method of calculation.

6) Please explain Amos 5:25-27 - who is Sikkuth and Kiyyun and what exactly is this astral mighty one (star g\*d) and does it correlate to satyr-day?

Kiyyun was a Babylonian idol. Didn't they keep a Lunar week?

Originally Babylon observed a lunar calendar very similar to Israel's, but in about 600 B.C. they adopted the pagan seven day planetary week. Kiyyun (as spelled here) is Chaldean name for Saturn and was the FIRST day of the seven day week. It was not moved to the seventh day column until 321 A.D. by Constantine when he venerated the day of the sun by moving it from the second day of the week to the first in honor of Mithra (or Sol), their sun god.

**Sunday** is the obvious fraud. Only the enemies of YHVH 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 YHVH. Friends, what we have here is a dual counterfeit; one is obvious, the other not-so-obvious. Even if Saturday really is named after Saturn, don't think we are going to get off the hook so easily. Saturn worship is the oldest form of Satanism and is clearly and historically linked to Satyr, the horned goat. The Adversary does not care how you spell his many different names, or under which one you worship, as long as you do not worship YHVH. Please feel free to connect the dots. **Satan (or Pan) is also called the "Horned God"**

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

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

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

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

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

*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim:*

*I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. **Isaiah 14:13-14***

The word *congregation* here is the Hebrew word Mo’edim, which means “appointed times”. A mountain in Scripture is a controlling power or authoritarian presence or government. What Satan is proclaiming here is that he will sit on the mount of the appointed times. He is saying that he will control the calendar, and the appointed times. And indeed he does, but only in the hearts and minds of his followers.

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

ס	S = 060
ת	T = 400
ו	U = 006
ר	R = 200
<hr/>	
666	

The information in the **bold green font** on pages 78-79 was gleaned from Alexander Hislop’s classic, *The Two Babylons*.

Truth is a two edged sword. If we are going to condemn “sunday” observance as worshipping on the “venerable day of the sun,” satyrday Sabbath keepers need to look in the mirror. Is worshipping on a day named after Satan any better? Satyrday bears the name of our enemy.

**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. Sunday is the obvious fraud. Satyrday, however, looks a lot like the 7th day of the week, just the wrong week, so satyrday observance is the other **half** of a very clever dual counterfeit.

When we who observe the Creator's Calendar worship on the Gregorian saturday (or any other pagan-named day of the week) it is because that particular day falls on the seventh day of the Creator's Calendar week—a cycle established at Creation, by the Creator. When Saturday Sabbatarians worship on the seventh day (of every week on their solar calendar) it is because the calendar they observe tells them that it is the seventh day of their weekly cycle—a cycle established in 321 A.D., by Rome.

7) When Yahweh commanded them to march around the walls of Jericho for seven days, wouldn't that have been violating the Sabbath?

No. [**WHAT?**] The thing to remember about ancient cities in the land of Israel is that they generally covered a relatively small piece of land. Ancient Davidic Jerusalem was only about 12 acres in size and had a population of about 2000. That increased to about 32 acres in size under Solomon's rule with a population of about 5000. Archaeological finds do indicate that Jericho was fairly small in size:

“Archaeological digs indicate the walls of ancient Jericho enclosed an area about 5 to 6 acres in size.” (John Garstang, “The Walls of Jericho. The Marston-Melchett Expedition of 1931,” *PEFQS* 1931, p. 186).

In light of this, a person walking around the walls of Jericho would need to walk about 700 yards max. The traditional “Sabbath day's journey” mentioned in Acts 1:12 is about 1000-1200 yards.

So doing a small job on the Sabbath would be OK? Normally, if I trim trees for a living, I could just trim a few bushes on the Sabbath, that should be acceptable. Normally if I paint the entire exterior of a house in one day, on the Sabbath, I should be able to paint just one room. It's just a small job, YHVH shouldn't mind. My wife normally washes 4-5 loads of laundry a day (big family), but on the Sabbath, she reduces this to just one load, which meets YHVH requirement to work six days and rest on the seventh (according to EliYah and Jon, not YHVH). Accordingly, a Sabbath keeping pilot who normally flies passenger planes up to 10,000 miles a day can ask to fly the smaller propeller driven planes (puddle jumpers) a few hundred miles between major cities on the Sabbath.

I am sorry, but I'm going to be indignant here, and EliYah brings this upon yourself. Jon, do you agree with EliYah here? If so, this is on you too. I have never heard such a load of crap in my life.

The “traditional Sabbath's day's journey” is Talmud, not Torah. It is the creation of the corrupt minds of the Babylonian rabbis. Torah says this about travel on the Sabbath:

*And YHVH said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that YHVH hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. **Exodus 16:28-30***

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 full attack mode, on a full tilt adrenaline rush, not knowing for sure when the signal would come. Which day was the Sabbath? Did YHVH 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 YHVH commanded Israel to do would be to break the Sabbath with a 7 day siege? You think about this. If you are interested in knowing how they took Jericho WITHOUT breaking the Sabbath, see calendar model below. It is so simple a child can figure it out. Let me know your response on this one, OK? Here's a clue...

*And it was in the second month, on the first day of the month, that YHWH 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*

So the battle commenced on new moon day (the first day of the month, a type of day that has never counted against the week), meaning Israel could march around for seven consecutive days WITHOUT breaking the Sabbath.

1 time 1 time 1 time 1 time 1 time 1 time 7 times

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

It's not rocket science. It is one of the simplest things in the world to figure out if you have all the information. I have given you this information PLUS in this rebuttal. If EliYah was REALLY interested in proving that satyrday was the Sabbath he would have provided the answers to the first two questions below.

### **Proof questions to ask when proving the Sabbath or disproving a false Sabbath:**

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

Answer these 2 simple questions and this issue goes away. Period. 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? Many have tried; all have failed.

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**, **Psalm 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 satyrday or the Sabbath? If not, you are relying on the wrong light. Try the other one.

5. The 14th day of Abib is always the preparation day for first day of Unleavened Bread. Abib 14 floats on our current version of the Roman calendar. Abib 10 is the day to purchase a lamb if you don't already own one. Abib 10 floats on the Roman calendar. The fact is that the 10th, 14th and 16th of Abib are, without exception, commanded work days. The barley could be harvested on the 16th only after the Wave Sheaf had been offered and accepted, **Leviticus 23:9-14**. If there is a continuous 7 day cycle, every few years either the 10th, 14th or 16th will fall on a satyrday. In fact, satyrday fell on Abib 10 in 2003. Satyrday fell on the 14th of Abib in 2004 and 2008. Satyrday fell on the 16<sup>th</sup> 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. YHVH 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?

6. The new moon days never fall during the common week; they are a 3<sup>rd</sup> category of day. **Ezekiel 46:1** says that the gate to the temple is shut on all 6 working days, but open on the Sabbath and new moon. This month (Abib, 2013), new moon was on a pagan w-day. 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 w-day is a work day, it must be shut." I'd reply, "But friend, it is new moon, it must be open." You have no correct answer because you are applying a pagan/papal/Roman/solar-only/man-made calendar to this Scriptural calendar event. **Isaiah 66:23**, **II Kings 4:18-23**, **Amos 8:5** are three more witnesses that the new moon cannot fall on one of the six work days.

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.

I have seen and used a few different calendar illustrations, but the model below more accurately shows the uniqueness, presenting new moon as the third category of day better. The days of the work week are in green. 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)

7. The battle of Jericho—evidence given above.

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 friday, satyrday (Sabbath), sunday crucifixion weekend. There are two 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. 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 friday followed by a satyrday in the grave and a sunday 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.

I have had this response from EliYah for several years now. I should never have hesitated to respond to this. The fact that a plea for a response to EliYah's work has just hit me full force, so it seemed prudent to expediently give an answer.

I count EliYah my friend. He did not attack lunar Sabbath keepers (which is the normal mode of operation used by those who rebut this issue); he stuck to the doctrinal issues, and for this he has my utmost respect. I have tried to treat him with the same respect, focusing on the errors of this rebuttal, not his character, which, I believe is without reproach.

I do not know Jon, so I do not know his motives or his agenda (if he has one). What I DO know is that he did not bother to study this out and give an answer for his faith. He copied someone else's work. Whether he did so with the blessing of my friend, EliYah, is not known to me, therefore I shall not judge Jon for this seeming indiscretion. However, the fact that he did not do his own research is bothersome.

Respectfully submitted,

Troy Miller  
[www.CreationCalendar.com](http://www.CreationCalendar.com)

In closing, let me finish what I have started...

*Babylonian Rabbis Divorce the Sabbath*

While the influence of Rome caused the early Christians to adopt a continuous seven-day week with the Sabbath on every seventh day, the Israelites came under a more subtle influence. Following the destruction of the Temple in 70 A.D., the Palestinian Israelites struggled hard to retain control of the sacred calendar. Notes the *Encyclopedia Britannica*:

The calendar was originally fixed by observation, and ultimately by calculation. Up to the fall of the Temple (A.D. 70), witnesses who saw the new moon came forward and were strictly examined and if their evidence was accepted the month *was fixed by the priests*. Eventually the authority passed to the SANHEDRIN and ultimately to the PATRIARCH. When necessary, a second “Adar” was inserted in order that the reaping of the corn should come at Passover. Gradually observation gave place to *calculation*. The right to determine the calendar was reserved to the PATRIARCHATE; the JEWS OF MESOPOTAMIA tried in vain to *establish their own calendar* but the prerogative of Palestine was zealously defended. [Mesopotamia is the land of Babylon—ed.]

Continues the encyclopedia –

So long as Palestine remained a religious centre, it was naturally to the homeland that the Diaspora looked for its calendar. Uniformity was essential, for if different parts had celebrated feasts on different days confusion would have ensued. IT WAS NOT UNTIL THE 4TH CENTURY A.D. THAT BABYLON FIXED THE CALENDAR...The Talmud speaks of *various* New Year’s Days. It may be regarded as certain that in Palestine the New Year [Rosh Hoshana] began in NISSAN (cf. Exod. xii. 2) and IN BABYLON in TISHRI (volume 4, article “Calendar”). [*Tishri is the seventh Babylonian month—ed.*]

What is not realized by many is that control of the calendar implied ultimate POLITICAL AUTHORITY in Israel. In other words, whoever controlled the calendar also controlled the destiny of the Hebrew people -- for good or for evil!

“In the period after 70 C.E.” writes Herschel Shanks, “THE RABBIS ABROGATED THIS AUTHORITY TO THEMSELVES. In the story that appears in the Talmudim, Rabbi Hananiah, an emigre Judean scholar, tried to assert the SUPREMACY OF BAYLONIAN JEWRY by asserting its right (that is, *his own right while in Babylonia*) to intercalate the calendar. His attempt was unsuccessful because it was SEVERAL CENTURIES TOO EARLY. This authority remained for some time with the rabbis in the land of Israel” (*Christianity and Rabbinic Judaism*, p. 197).

Notes Shanks –

All this BEGAN TO CHANGE IN THE THIRD CENTURY C.E. Ultimately the rabbis of Babylonia themselves cited, in retrospect, the return of one of their own, Rav (Abba), to Babylonia in 219 C.E., as the BEGINNING OF A NEW ERA in the relative status of the two great [Israelite] communities: “We have made ourselves [or, consider ourselves] in Babylonia like Eretz Israel -- from when Rav went down to Babylonia.” While this may seem to telescope a long drawn out process into one identifiable event, the fact is that the date designated in that statement indeed POINTS ACCURATELY TO THE EARLY THIRD CENTURY, when Babylonia’s star began to rise (*ibid.*, p. 262).

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

As we enter the third century, we find that the Jews of Babylonia have at their head an EXILARCH (resh galuta, "HEAD OF THE DIASPORA") with [false] claims to Davidic lineage...But the exilarchate did not rule the Babylonian Jewish communities single-handedly. Alongside the exilarch a new framework of leadership -- THE RABBIS OF BABYLON -- emerged.

Continues Shanks:

If the rabbis of Babylonia were PRUDENT in their relationship with the exilarch, they were EVEN MORE CAUTIOUS in defining and publicly stating their attitude toward the GOVERNMENT. As we have already noted, it is in Babylonia [not Palestine] that we encounter the well-formulated principle that "THE LAW OF THE GOVERNMENT IS LAW" (*ibid.*, pp. 263-264).

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

Those who want to think that Israel has never lost sight of the Sabbath do err, not knowing the Scriptures...

*And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: YHVH hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. **Lamentations 2:6***

Because of Israel's apostasy, YHVH took the memory of the Sabbath away from Israel, and every time they were in apostasy, they were worshipping Ba'al (a sun god) or saturn (the god of Saturday—which is a god that **Amos 5:26** says Israel made for themselves). The only time Israel worshipped YHVH correctly was when they were observing the Creation Calendar. The only time Israel EVER worshipped on satyrday was when they were in apostasy.

Nuff said.