

The *lunar* Sabbaths

8th, 15th, 22nd, 29th

The **B**ig Lie

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PREFACE

In my 19 years of ministry, I never came across a challenge of such magnitude. I was introduced to the lunar Sabbath doctrine when one precious family in my local church, which I minister to, got trapped into it last year. By the grace of God, truth triumphed at the end, and they are back to the fold.

Of late, I hear that many thousands of precious souls have left observing the seventh day Saturday Sabbath and are observing the lunar Sabbath and feast days. And several others are confused as to what is the real truth, after reading the erroneous materials on the internet.

One thing is certain that the lunar Sabbath doctrine is not truth and is not from God, because it does not convince people but it *confuses* them! When something is truth even a child can grasp it. But the lunar Sabbath doctrine defies simple reasoning and math as well.

As creation was an easier process for God than redemption, to get someone to the truth is easier than to get them *back* to the truth. But with God all things are possible.

It is my sincere hope and prayer that this book would be a tool in the hand of God that wins many precious souls *back* to the truth of the Sabbath.

I dedicate this book to all who are struggling to see the light.

Michael Pedrin

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We know that the biggest deception is yet in the future—when Satan impersonates Christ. Why does Satan do so? He does it in a desperate attempt to get one class of people who have *not* been a prey to his guiles. They are ready to receive the seal of the living God and be declared secured for eternity. He wants to have a last go at them.

In vivid details the pen of inspiration lays down this warning message. “As the crowning act in the great drama of deception, Satan himself will personate Christ.... he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion” {GC88 624.1}.

We are warned about great perplexity and confusion creeping in as a part of the enemy’s strategy to derail the precious faith of the saints.

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. ... Every wind of doctrine will be blowing” {Mar 200.3}.

God will purge His church and He has many ways to do it. One of it we are told is by the introduction of false doctrines. “When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness” TM 112 (1897).

The lunar Sabbath deception

Of late a strange doctrine seems to be trapping many precious souls into a great deception. Many times in the last century it has tried to pop up. But since a decade or so it has gained momentum and it seems to be spreading rapidly on the internet.

From the book of Revelation we know that the final issue will be the Seal of God versus the Mark of the Beast—the true Sabbath verses the false Sabbath.

Why does Satan impose the Sunday law? The only reason is to force the true Sabbath keepers to stop keeping God’s day holy. The rest of the world he doesn’t need to force—he has deceived them already, and they are not keeping the true day.

As the Sunday law is to *force* Sabbath keepers into disobedience of the true Sabbath, the lunar Sabbath doctrine is to *deceive* the Sabbath keepers into disobedience of the true Sabbath. The targets of both are *Seventh Day Adventists*.

It is claimed that many tens of thousands of Seventh Day Adventists have left the faith and have aligned themselves to this new theory. A website, which was, till late, staunchly defending the true Saturday Sabbath, has moved into the grand deception of the lunar Sabbath doctrine. They boast of over 90,000 members who are with them, in a period of less than a year. There are several other websites, and independent ministries, who are former Seventh Day Adventists that are promoting this spurious doctrine.

The Issues

What are the *issues* and *challenges* of the lunar Sabbath doctrine?

They agree that the seventh day of the week is the Sabbath. But they say that the seventh day of the week is not Saturday, nor is it Sunday. Neither is it seventh day Sabbath fixed on Monday, Tuesday, Wednesday, Thursday, or Friday!

They say the Gregorian calendar that we are using now to identify the weekly Sabbath is not in harmony with the Biblical calendar. The solar Gregorian calendar which we use, have the weeks that are *continuous*. They claim that the weeks during the Bible times were based on the luni-solar calendar, and the weeks don't run continuously for more than four weeks.

How is the luni-solar calendar different from the Gregorian solar calendar that we use today? The Gregorian calendar is not guided by the *phases* of the *moon*. The new moon can fall on any date of our months. The months in our calendar have 30 or 31 days, and in February—28 or 29 days.

In the luni-solar calendar the new moon begins a new month, and the months have 29 or 30 days. Why it is that one month has 29 days, and the next month 30 days? Because it about 29.5 days from one new moon to the next new moon. Since we cannot have a half-a-day they alternate between 29 and 30 days.

Now 12 lunar months (of 29.5 days each month) will be about 354 days; that is close to 11 days short of the a solar year that has about 365 days.

As the solar calendar adds one day (Feb. 29th) every 4th year, the luni-solar calendar adds 1 extra month (13th month) every 2 or 3 years. In a 19-year period they add 7 months extra.

In our calendar, the days of the week are *independent* of the months. Whether a month has 28 or 29 or 30 or 31 days it does not affect the weekly cycle. The weekly cycle is a *continuous* cycle. And the Sabbath comes every seventh day of the week regardless of the number of days in a month.

The lunar Sabbatarians say that the week is regulated by the new moon. Now the new moon is the beginning of a month, in the Bible. According to them, the week-count begins the next day of the new moon. So the first day of the week is the 2nd day of the month. Therefore the first Sabbath of the month will be on the 8th of the month.

The Sabbaths are therefore fixed for them. It is always on 8th, 15th, 22nd and 29th of every month. And the 1st of every month is the new moon.

Lunar months alternate 29 and 30 days most of the time. So 6 times of the year it has a 30-day month. What do they do with the extra day—the 30th day? (As 29th is their fixed Sabbath, and first is new moon). They call the extra day as, transition day, or repairing day or the translation day of the new moon.

Two or three categories of days?

We believe that there are just 2 kinds of days—6 work days and the seventh day Sabbath. At no time in our calendar the Sabbath can come on the week day. That's because they are 2 distinct days.

They believe there are 3 kinds of days—6 work days, the Sabbath day, and the new moon day. They quote a verse in Ezekiel, which says,

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

In our present calendar the new moon can fall on a Sabbath, (and it does once in a while). And—based on the above text of Ezekiel 46:1—the gates have to be opened on new moon days and Sabbath days. So it is no problem. The gates can be opened.

Again, based on our present calendar, the new moon can also fall on the 6 work days of the week (and most of the time it is so). But if the new moon falls on one of the 6 work days of the week,

what has to be done—keep the gates *opened* or *closed*? The text in Ezekiel says—keep it open 6 working days, and keep it closed on the new moon days. So do we keep it opened or closed?

They say it is solved only when we consider the new moon as a 3rd category of a day in the month. The 3 categories of the days are—the new moon, 6 work days of the week and the seventh day Sabbath. They are 3 distinct days—they don't overlap one another, they say.

According to the lunar Sabbatarians the new moon day, therefore, doesn't fall on a Sabbath, or on the 6 working days of the week. It is the 1st day of the month. The first day is a worship day like the Sabbath, but is not a Sabbath day, neither is it a work day of the week.

If that is the case—that the new moon day is a separate day, that does not fall on the 6 working—then there is a *serious problem*. Then Saturday *cannot* be the seventh day of the week, it cannot be the Sabbath!

According to the Bible the new moon is always the 1st day of the month. The new moon starts a new month. The word *month* comes from the word *moon*. And according the lunar Sabbatarians since the new moon is not a Sabbath, neither is it a work day of the week, the work days of the week and the Sabbaths of the month are fixed on particular dates of the month, just like the new moon.

The lunar Sabbatarians say the weekly Sabbath are always fixed on 8th, 15th, 22nd and 29th of each and every lunar month, without any exceptions. According to them, the Biblical calendar is like this. 1st is the new moon, 8th, 15th, 22nd and 29th are Sabbaths, (and if there is 30th, it is translation day of the new moon—it is an extra day of the new moon). And the remaining days are the work days of the week.

The two proofs: the manna and the crucifixion

The lunar Sabbatarians provide at least two “proofs”, to show that the Sabbaths always fall on one of the above dates mentioned.

The Old Testament proof they show is the manna, and the New Testament proof they show is the days of the week in the crucifixion account.

When did the children of Israel arrive at the wilderness of sin?

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

When did God promise to give manna?

Exodus 16:12 “I have heard the murmurings of the children of Israel: speak unto them, saying, at even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.”

Based on the above two verses they claim that the manna started to be given on 16th morning.

Did God give them manna on the Sabbath?

Exodus 16:26 “Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.”

If the commencement of the manna was on the 16th day of the month and that was the 1st day of manna giving, then the,

17th was the 2nd day of manna,

18th was the 3rd day of manna,

19th was the 4th day of manna,

20th was the 5th day of manna,

21st was the 6th day of manna,

22nd was the seventh day, no manna, because it was the Sabbath.

So if 22nd of that month was a Sabbath, next Sabbath would be 7 days later—the 29th. The previous Sabbath before 22nd would be 7 days earlier—the 15th, and the previous Sabbath before 15th would be 7 days before that, the 8th of the month. This is their solid Old Testament proof that the Sabbaths are fixed always on 8th, 15th, 22nd and 29th of each and every month.

Their New Testament proof is the Crucifixion of Jesus Christ. Jesus died on the Passover day. And the Passover day is always on the 14th day of the first Jewish month.

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

The next day after Jesus died was 15th day of the first month. And wasn't it the seventh day Sabbath? Luke calls the day Jesus died as the preparation day and the next day was the Sabbath, Luke wrote.

Luke 23:54 “And that day was the preparation, and the Sabbath drew on.”

If the 15th day of that month was a Sabbath, then 7 days before that was 8th. And 7 days after 15th was 22nd, and 7 days after 22nd was 29th. So even in the month Jesus died you have the 8th, 15th, 22nd and 29th as Sabbaths!

These two great “proofs” from the Old and New Testament make their point—that Sabbaths are always fixed on 8th, 15th, 22nd and 29th as almost indisputable! They have other narrations from scripture that they use to further prove that the Sabbaths are fixed on the above mentioned dates. But those other narrations are not as direct as the manna and crucifixion accounts. We will look at the other accounts later.

Another Issue

Another serious issue the lunar Sabbatarians have raised is the reckoning of a Biblical day. We believe a day is counted *from sunset to sunset*. But they say that a day is reckoned *from sunrise to sunrise*. They show many texts, but here are a few.

“And the people stood up all that day, and all that night, and all the next day, and they gathered the quails.” Numbers 11:32

In the above text we have “that day”, “that night”, and “the next day”. What they are saying is there are two days mentioned in the above verse—“that day” and “next day”, and one night in between called “that night”. If a new day begins at night (after sunset) then the night should be called “next night”. Since it is called “that night” it is a proof to them that the night belonged to the *previous* day and not the *next* day. So a day should be from sunrise to sunrise and not sunset to sunset, according to them.

Also, they quote the killing of the Passover lamb which was on the 14th day of the first month.

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

We know from the scriptures that the death angel would come at *night*. Now look at the wordings of the scripture carefully.

Exodus 12:12 “For I will pass through the land of Egypt this night.”

The lunar Sabbatarians say if at sunset a new day begins, and God was visiting His judgments on the Egyptians at midnight, the night should be referred to as the *next* night. By calling the night of 14th as *this* night, it indicates that the night belonged to 14th and not 15th! That is another proof for them that a new day is reckoned from sunrise to sunrise. They quote other similar texts as well.

12 hours Sabbath?

They also say that the Sabbath is only the daylight part, just 12 hours, and not 24 hours. They say, nowhere the scripture mentions Sabbath *night*, it only says, Sabbath *day*.

Just like we believe that the Sabbath ends at sunset, the lunar Sabbatarians too believe the same. But we say it's from sunset to sunset, but they say it is from sunrise to sunset. The sunset ending is clearly indicated in the ministry of Jesus while He was working miracles. When Jesus was healing the people on the Sabbath day, the leaders of Israel told the people not to come for healing on the Sabbath day.

“And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day” (Luke 13:14).

That is the reason we see people coming to Jesus after sunset.

“And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And he healed many that were sick of divers diseases, and cast out many devils” (Mark 1:32, 34).

So ending at sunset is not an issue for either group. The difference is when does the Sabbath *begin*—at sunset or sunrise?

Since for them, all the days begin at sunrise the Sabbath too begins at sunrise. They quote the story of the giving of the manna to prove that Sabbath started in the morning.

“And he said unto them, this is that which the LORD hath said, Tomorrow is the rest of the holy Sabbath unto the LORD” (Exodus 16:23)

They say, if Sabbath was to begin at sunset, Moses should have said, “*Tonight* is the rest of the holy Sabbath”. But Moses said, “*Tomorrow* is the rest...”

The main points

These are the main points in the lunar Sabbath challenge.

- a) The Sabbaths are fixed on 8th, 15th, 22nd and 29th of every month in the Bible.
- b) A day is reckoned from sunrise to sunrise and not sunset to sunset.
- c) The holy hours of the Sabbath are only the 12 hours of the daylight, and not the night hours.

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We Say a Biblical day begins at *sunset*. It's from sunset to sunset. The lunar Sabbatarians say a Biblical day begins from *sunrise*. They say it's from sunrise to sunrise.

Let us investigate

What was there first—darkness or light in the first chapter of the Genesis creation record?

Genesis 1:2 “And the earth was without form, and void; and darkness was upon the face of the deep.”

Darkness was there even before the light was introduced. Logically speaking, light that came later cannot be placed ahead of darkness, in regard to time. That is exactly what the word of God says about each creation day—darkness first, light next.

God then proceeds to make two distinct periods of time, previously only one existed—darkness.

Genesis 1:3, 4 “And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.”

God then names those two periods of time.

Genesis 1:5 “And God called the light Day, and the darkness he called Night.”

So “light” and “day” are synonyms and “darkness” and “night” are synonyms.

Genesis 1:5 “And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

There are only two segments in the 24-hour orbit of the earth—light and darkness. We now have different terminologies for the two segments of time in the above verse of Genesis 1:5—light, day, darkness, night, evening, morning. Light & day & morning are synonyms. Darkness & night & evening are synonyms.

Look at the order of the two periods of time.

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

There are only two periods of time—darkness/night/evening and light/day/morning. So, “evening and morning” means *night and day*, or *darkness and light*.

How do we know that “the evening and the morning” of Genesis chapter one embraces a 24-hour period and not a 12-hour period, as the lunar Sabbatarians believe?

This same phrase of “the evening and the morning” is used also in the book of Daniel, and it is clearly a 24-hour period there. This is the only other place apart from Genesis chapter one where the phrase “the evening and the morning” is used.

Daniel 8:26 “And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.”

How many days are “the evening and the morning” of Daniel?

Daniel 8:14 “And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The word “days” in Daniel 8:14, is the same word in the Hebrew original in Daniel 8:26 where it is translated as “the evening and the morning”. And the Hebrew word is “ereb boqer” which are the exact words used in the Genesis chapter one where it is translated as “the evening and the morning”.

The 2300 evenings and mornings are 2300 full 24-hour period. The lunar Sabbatarians also agree to this. If “the evening and the morning” is a 12-hour period only, the 2300 evenings and mornings would be just 1150 days (half of 2300 days), and would end in 694 AD instead of 1844 AD.

So if the lunar Sabbatarians agree to the 2300 evenings and mornings as 2300 twenty-four hour day, then it is inconsistent to interpret “the evening and the morning” of Genesis as just compassing 12 hours.

From the very first chapter of the Bible we see *when* a new day *begins*. It begins in “the evening”, at darkness.

The Unleavened Bread

Leviticus 23:6 “And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.”

So the feast of the unleavened bread starts on the 15th day and it continues for 7 days. If a reckoning of a 24 hour-day begins at sunrise, then it has to start on the 15th morning. But, as we saw in the Genesis creation record a 24-hour day begins at “evening”. Notice *when* the 15th day begins.

Exodus 12:18, 19 “In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses.”

Genesis gave us the rule of *how* to reckon a day, and from *when* to reckon it. Exodus confirms the same reckoning—it’s from “evening” to “evening”.

The Day of Atonement

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

Notice *when* does the tenth day begin according to God—on the 10th morning or the 9th evening?

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

Here we have—form the first 3 books in a row—Genesis, Exodus and Leviticus, all attesting to the “evening” as the beginning of a new day!

The Time of Nehemiah

Nehemiah 13:19 “And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.”

The Sabbath begins when it is dark, when the sun is set. “Began to be dark” is the time when the sun is beginning to set, just before the Sabbath. The gates were closed just before the Sabbath commenced.

The above phrase “began to be dark before the Sabbath” clearly indicates that the Sabbath began when it was dark. “Began to be dark” means the darkness was imminent—darkness followed. Not later, but immediately.

“Before the Sabbath” means—the Sabbath was imminent—the Sabbath followed. Not later, but immediately.

The Crucifixion

A person worthy of death was to be hanged on a tree. But God instructed His people to follow a procedure. They were not to remain hanging at night.

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

Joshua followed this rule when he hanged the king of Ai.

Joshua 8:29, “And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree.”

At the time of Jesus this rule was followed as well.

John 19:31, “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.”

The bodies hadn't to remain on the cross during *any* night. How much more when it is a Sabbath night!

If the Sabbath only began at sunrise, then *why* were they rushing to break the legs of the thieves and take them down from the cross nearly 15 hours before the Sabbath began?

There is no command in the Old Testament that the bodies should not remain on the cross on the Sabbath. The command was that the bodies should not remain on the cross at night. They did not say, in John 19:31, that the bodies should not remain on the cross at night, but they said, that “the bodies should not remain upon the cross on the Sabbath day”. This clearly implies that the Sabbath started that night, at sunset, and not at sunrise.

Luke 23:52, 54, “This man went unto Pilate, and begged the body of Jesus... And that day was the preparation, and the Sabbath drew on.”

Another version puts it this way.

Luke 23:54, “It was the day of Preparation, and the Sabbath was beginning.” (RSV)

“The Sabbath drew on” or “The Sabbath was beginning” does not make sense if the Sabbath was beginning nearly 15 hours *later*!

This again shows that the Sabbath began not at sunrise, but at sunset, the end of the 6th day.

The Resurrection

The apostle John gives us the period during which Mary Magdalene visited the sepulcher to anoint the body of Jesus.

John 20:1, “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.”

When it was “yet dark” means the sunrise has not yet taken place. John calls this time, the time before sunrise, as “the first day of the week”.

This proves that the first day of the week started even before the sun could rise! That means the first day of the week, according to John, did not start at sunrise, but sunset the previous night.

The 3rd day Resurrection

Mark 9:31, “For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.”

The lunar Sabbatarians agree that Jesus died on Friday, the 6th day of the week, at 3 pm. According to the above text of Mark 9:31, after Christ is killed, the 3rd day He would rise.

The day of His death was Friday (sixth day of the week), the next day of His death was Saturday (seventh day of the week), and the third day was Sunday (the first day of the week).

If sunrise is the beginning of a new day, according to the lunar Sabbatarians (and not sunset), then Jesus rose on the 2nd day, and not 3rd day! Here it is. John wrote:

John 20:1 “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.”

If the stone was removed from the sepulcher while it was “yet dark”, it means Jesus rose while it was “yet dark”!

Let’s count it from the lunar Sabbatarians’ viewpoint. On the sixth day of week Jesus died—1st day of His death; the seventh day of the week Jesus rested—2nd day from His death; the first day of the next week Jesus rose—before sunrise (still second day).

If sunrise begins a new day then Jesus rose on the 2nd day and not the 3rd day!

Sabbath—12 hours or 24 hours?

The lunar Sabbatarians believe that the holy hours of the Sabbath are just 12 hours and not 24 hours. The reason they do it is because if the Sabbath is 24 hours then the quails pose a very big problem. The lunar Sabbatarians believe that the 15th of any month in the Bible was a Sabbath. But God sent quails on the 15th!

Exodus 16:1, 13 “...on the fifteenth day of the second month after their departing out of the land of Egypt.... And it came to pass, that at even the quails came up, and covered the camp”

So how do they escape? Since quails came in the evening, after sunset, they came up with this theory that the holy hours of the Sabbath are only the daylight part and not the dark part! This is what they say.

“Have you ever heard of a Sabbath night mentioned in Scripture or were we only told to remember the seventh DAY?” www.creationcalendar.com “*When does scripture say a day begins?*”

That explanation is totally unacceptable and illogical. For example when a person is born in the night, it is still called *birthday* and not *birthnight*! Don’t people have birthday celebrations in the *night* as well—is that wrong? It doesn’t matter at what part of the 24 hours period an event occurred, it is still called—*Independence Day*, *Liberation Day*, *Anniversary Day*, *etc.* And those who work on night shifts, while on vacation, they say I am on *holidays*, and not *holinights*! Because it is called *Sabbath day*, to conclude there is no *Sabbath night* is absurd!

The day before the Sabbath is called the preparation *day*.

Mark 15:42 “And now when the even was come, because it was the preparation, that is, the day before the Sabbath”.

If the Sabbath hours are only from sunrise to sunset (12 hours), then *why* do we need a preparation *day*, just the preparation *night* would be all that was required!

The Muslims, who have one month fasting from sunrise to sunset (12 hours), manage just during the thirty nights to do all the preparation required for the 30 *daylights* of fasting!

Having a preparation *night*, instead of preparation *day*, would make sense if the Sabbath is just 12 hours!

Day means daylight part only?

The lunar Sabbatarians keep emphasizing that a “day” in the Bible is only the daylight part of it and not the night.

“The word day means light only”. www.creationcalendar.com, “*When Does Scripture Say a Day Begins?*”

They forget to realize that the word “day” has more than one meaning in scripture and also in the English and other languages too.

Yes “day” could mean—the daylight period when the sun shines, in contrast to the night, the dark part.

John 11:9, “Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world?”

But “day”, in scripture, could also mean 24 hours period—the dark part and the light part combined.

Exodus 12:15, 18 “Seven days shall ye eat unleavened bread.... In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.”

So here, seven days means seven days and seven nights. *Day*, in scriptures could also mean a bigger period of time.

2 Corinthians 6:2 “For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.”

Can anyone say that since salvation is called the “day” of salvation one cannot accept the gospel message in the night?

The lunar Sabbatarians keep saying, “Day means day”, and “night means night”—you can’t make day as night and night as day. Then what do they do with this text?

2 Peter 3:10 “But the day of the Lord will come as a thief in the night”.

Though the Lord comes as a thief in the *night*, it is called “the *day* of the lord”, and not “the *night* of the Lord”!

They said, as quoted earlier, “The word day means light only”. Then what about the words of Jesus in gospel of Mark?

Mark 14:30, “And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.”

The above statement was made during the night hours after the Lord’s Supper was over, while they were heading towards Gethsemane. And Christ called the night as day! They have nothing to say for this. Would they like to accuse Jesus of doing this?

The lunar Sabbatarians are twisting simple math. In the website, www.creationcalendar.com, “When Does Scripture Say a Day Begins?” this is what they say. “According to Leviticus 8:35, Aaron and his sons were to remain at the door of the Tabernacle, “day and night, seven days”. How many nights did they remain?

(A) - Six nights. Count ’em...

D – N – D – N – D – N – D – N – D – N – D – N – D – N – D

(D for Day, N for night)

First, please note that they are mistaken, and then let’s expose their mathematical tricks. The “day and night, seven days” ends on the *eighth day* and not on the seventh day. Just two verses later, in the very first verse of the next chapter, Moses writes about the day when Aaron and his sons came out of the Tabernacle.

Leviticus 9:1 “And it came to pass on the eighth day...”

So if it ended on the eighth day, the seventh night is included in the “day and night, seven days” period!

Let us see a parallel reckoning of time. For how long did it rain in Noah’s time?

Genesis 7:12 “And the rain was upon the earth forty days and forty nights.”

A little further down the Bible uses a little different method of counting.

Genesis 7:17 “And the flood was forty days upon the earth”.

When we compare the above two passages, it is no contradiction to us. Forty days equals to forty days and forty nights. But for the lunar Sabbatarians, who say, “The word day means light only”, this is a problem! Did it rain just during the light hours as per Genesis 7:17? Or did it rain during the light and dark hours as per Genesis 7:12? Or were there two floods—one for forty days only, and the other for forty days and forty nights?

From creation to resurrection we have clear proofs from the word of God, that a Biblical day is counted from “evening to evening” from sunset to sunset, and *not* from sunrise to sunrise!

Also, we have seen, the word “day” doesn’t always mean the “light part” when the sun shines. “Day” also means the dark and light part combined as well, apart from having other meanings too.

Only Twelve hours of worship?

The lunar Sabbatarians use the text of Psalm 113:3 to prove that Sabbath worship is just twelve hours—from sunrise to sunset.

“If the celebration of our Sabbath days and our new moons (Isaiah 66:23) begins in the evening when the sun is going down, why would Our Creator state that all nations shall praise His Name and worship Him from the “rising of the sun until the going down of the same (sun)”? From the rising of the sun unto the going down of the same YHVH’s name is to be praised (Psalm 113:3).

(A) If the Sabbath started in the evening, as many of our people believe, then this verse would make no sense whatsoever.” *www.creationcalendar.com*, “*When Does Scripture Say a Day Begins?*”

The above quoted verse or even the entire Psalm of 113 does not mention about Sabbath or Sabbath worship at all! If that text of Psalm 113:3 is the recommended time to worship God, what about Psalm 55, which comes before Psalm 113?

“Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.” Psalm 55:17

This looks more like Sabbath worship, for it starts at evening, then morning and then noon. But we don’t interpret scriptures based on assumptions. If Psalm 113:3 is the recommended time of worship for them, then what about Paul and Silas praising God at midnight?

“And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them” (Acts 16:25).

This text of Acts 16 looks more likely a congregation at worship than Psalm 113. In Acts 16 there was a gathering of people (prisoners) present too apart from Paul and Silas—preachers and singers! And, it was a *midnight* service and not *midday*!

Again, we don’t build our doctrines on assumptions! We build our doctrine on the plain command of Scripture which says, “From even unto even, shall ye celebrate your Sabbath” (Leviticus 23:32).

“The evening and the morning” of Genesis one

What do the lunar Sabbatarians have to say to these many clear-cut proofs that we have for a sunset reckoning? We will now look at their explanations to the texts we have quoted, and see *why* their interpretations are flawed, and not sound. This is what they say.

“The Genesis account defines the day as evening and morning, which are the two parts of “daylight”, and have nothing at all to do with the night.” *www.worldslastchance.com*, “*Three Months in a Row*”.

“Evening and morning is not synonymous with night and day, but rather evening and morning are two halves of the “daylight” hours”. *www.worldslastchance.com*, “*Three Months in a Row*”.

“The evening together with the morning make up the first daylight. This is a simple math equation: $.5 + .5 = 1$ whole daylight. Therefore the first daylight was made up of two parts, morning and evening. Morning begins at dawn and ends at noon; evening begins at noon and ends at sunset.” *www.worldslastchance.com*, “*When does a day begin?*”

If God meant by the phrase “the evening and the morning” are the “two halves of the “daylight” hours”, as they claim, there was an *easier way* of putting it. God should have said the other

way round— “the morning and the evening” was the first day, etc, and *not* “the evening and the morning”! Was God calculating *backwards*?

The lunar Sabbatarians say, “The evening together with the morning make up the first daylight”. But the Bible says, “And the evening and the morning were the first day” (Genesis 1:5).

The Bible doesn’t say “first daylight”, it just says “first *day*”! They are making people believe something that the Bible does not say!

The lunar Sabbatarians say, “The Genesis account defines the day as evening and morning, which are the two parts of "daylight", and have nothing at all to do with the night.”

Now look at a story where God sent quails in the evening and manna in the morning.

“At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.” Exodus 16:12

The quails came on the 15th evening (they agree to it). If evening and morning are the “two parts of the daylight”, did the quails come at the daylight of 15th? And if quails came during the daylight of 15th, then by their own rule the quails came on the Sabbath daylight! (For them 15th daylight of any month is a Sabbath). That would be the end of all issues regarding the lunar Sabbaths!

So you see how they have misinterpreted the Genesis reckoning of time—“the evening and the morning”.

The Unleavened Bread

Let us see how they twist the calculation of the feast of the unleavened bread

Leviticus 23:6 “And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.”

Exodus 12:18, 19 “In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses.”

From the above passage of scriptures we understand the feast was to be celebrated from fourteenth day evening to the twenty first day evening, a total of seven days. Now look at how they are twisting the simple statement of scriptures to fit in their ideas.

“Unleavened bread was eaten on the 14th day of the first month at even, with the rest of the Passover meal (Exodus 12:8) and was to be eaten until the 21st at even. This is parts of 8 days, yet Exodus 12:15 says to eat it for seven days. And so it is. The day part of the 14th is over when eaten on the 14th, so unleavened bread is only eaten on “DAYS” 15 through 21.” www.creationcalendar.com, “*When Does Scripture Say a Day Begins?*”

That seems to be a very smart way of getting out of trouble. But trouble is still there! It is not just *eating* unleavened bread that the passage mentions, but also about the *putting away* of leaven from the houses. And notice when the leaven has to be put out of the houses.

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses” (Exodus 12:15)

If “the first day” is the *daylight* of 15th, then they have to put away the unleavened bread on 15th morning. But we see they ate the unleavened bread the previous night, (14th night), which means the leaven was put away out of the houses not on the 15th morning, but the previous night! So a “day” doesn’t begin in the morning, but the previous night!

Another lunar Sabbatarian camp agrees that the feast of the unleavened bread (or the feast of the Passover as it is commonly called), which begins on the 15th day of the first month, began on the 14th night. Here is their statement.

“Because it was the Feast of Passover, a Holy Convocation, and also called a yearly Sabbath. This Feast of Passover was the only Holy convocation to be kept during the dark hours, which began at sunset on the 14th of Abib. This was not because a seventh-day Sabbath was to begin at sunset.” www.worldslastchance.com, “*When does a Day Begin & End?*”

They have not found a way of escape from this plain text of scripture which proves that a day begins at sunset. Therefore they are saying this is the “only holy convocation to be kept during the

dark hours which began at sunset on the 14th of Abib.” The very fact it is called a “Sabbath”, shows that it is related to the seventh day Sabbath rest. Then how can the seventh day Sabbath be only from sunrise to sunset, when a yearly Sabbath, based on the pattern of the seventh day Sabbath, begins its holy hours, called Sabbath, from sunset?

So again, the lunar Sabbatarians are *flawed* in their interpretation.

The Day of Atonement

One of the clearest passages of the Bible where the reckoning of a Biblical day is given is in the feast of the Day of Atonement.

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD....It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath” (Leviticus 23:27, 32)

Listen to what the lunar Sabbatarians have to say this most clear passage of scripture.

“Notice it says that this appointed time was to begin on the 9th at even, and end on the 10th at even. If the 10th day of the seventh month is Day of Atonement, why didn’t YHVH just say keep the 10th as a fast? The point is, the affliction of the soul begins on the 9th day at even (this is not the beginning of the day) and ends on the 10th day at even. This affliction time is spread over two days.” www.creationcalendar.com, “*When Does Scripture Say a Day Begins?*”

Does the scripture say the *affliction* spreads over *two* days?

Leviticus 23:29, “For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.”

There are no two days of afflictions during this *single* Day of Atonement. If the affliction lasted two days, then the word “day” should have been in plural, “days”, but Moses wrote “that same *day*”.

Apart from Leviticus 23, there are two other places in scripture that mentions the Day of Atonement and the affliction. And in none of those passages you will see that the affliction is for two days. It is only on the *single* Day of Atonement.

Leviticus 16:29 “And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.”

Numbers 29:7 “And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein”.

So the Day of Atonement is on the tenth day of the seventh month, and it is a *day* of affliction, and it is called a Sabbath, because no work was to be done on that day, just like the weekly Sabbath was a day of rest. And the scripture is absolutely clear as to *when* the Day of Atonement (called also the Sabbath) starts and finishes—“from even to evening”.

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD....It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath” (Leviticus 23:27, 32)

So we have seen how the lunar Sabbatarians have flawed in their interpretation of the Day of Atonement.

In the time of Nehemiah

The book of Nehemiah is specific as to the timing of the beginning of the Sabbath. It commences when it’s dark and not when it’s bright.

Nehemiah 13:19 “And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be

opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.”

What do the lunar Sabbatarians have to say about this clear text?

“Nehemiah was “guarding the edges of the Sabbath” so to speak. The Sabbath did not start until dawn” www.worldslastchance.com, “*When does a Day Begin and End?*”

If the Sabbath was to start twelve hours *later*, how can sunset be the “edges” of the Sabbath? What about the edges of the Sabbath the other side, that is, after the Sabbath? Would it extend twelve hours after the Sabbath is passed? The whole passage in Nehemiah 13:15-22, is *not* taking about guarding the *edges* of the Sabbath, but guarding the Sabbath itself!

When something is on the edge of something else it means it is *touching* the other thing. Let me illustrate. If a person is sitting at the *edge* of a bench it means he is in *contact* with the bench. If he is outside the bench then he is not at the edge of the bench but close to the bench. The same way if the dark part of that evening was the edge of the Sabbath, then it was a *part* of the Sabbath!

When were the gates shut? “... began to be dark before the Sabbath, I commanded that the gates should be shut” (Nehemiah 13:19). It was shut before the Sabbath, while it was beginning to be dark. When was the gate opened? “... and charged that they should not be opened till after the Sabbath” (Nehemiah 13:19). It was opened after the Sabbath.

All of us agree that the Sabbath ends at sunset. So the gate was opened after sunset. Why did Nehemiah close the Gates? “...that there should no burden be brought in on the Sabbath day.” (Nehemiah 13:19).

According to the lunar Sabbatarians the holy hours of the Sabbath are only twelve hours—from sunrise to sunset. Instead of closing the gates for just over twelve hours, Nehemiah closed the gates for close to twenty-four hours! That’s not allowing trade for two different days! But Nehemiah shut the gate so that “no burden be brought in on the Sabbath day”. He was only guarding the hours of the Sabbath day—which were twenty four hours—from sunset to sunset.

If the Sabbath began at sunrise and Nehemiah was to close the gate during the Sabbath hours from trade and commerce, then the text *should* have read, “...when the gates of Jerusalem *ended* to be dark before the Sabbath, I commanded that the gates should be shut...” (Nehemiah 13:19). But Nehemiah wrote when the gates of Jerusalem *began* to be dark before the Sabbath.

The reason the ancient cities had gates was to protect the city at night from strangers entering in. The gates of the cities were closed *every night*. This was a custom that was practiced by all. For example look at the city of Jericho. They too closed it when it was night, when it was dark.

“And it came to pass about the time of shutting of the gate, when it was dark, that the men went out” (Joshua 2:5).

But Nehemiah shut the gates of Jerusalem, before the *usual* time, because he wanted to protect the Sabbath hours from trade and commerce! Why? Because Sabbath starts at sunset and not sunrise!

So we see the lunar Sabbatarians are flawed in their explanation of the passage of Nehemiah too.

The Crucifixion and the High Sabbath

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away” (John 19:31).

The lunar Sabbatarians agree that a high Sabbath or a high day is when the yearly Sabbath and the weekly Sabbath coincide.

“A High Sabbath was the term used when a yearly appointed Feast Sabbath landed on a regular seventh-day Sabbath”, www.clearbibleanswers.com, “*Twelve Criteria of the True Crucifixion*”.

I couldn’t find their reason as to why the legs of the thieves were broken in a hurry, before sunset, but I found the passage where they give a reason as to why the embalming of Jesus’ body was not done, immediately after his death, that night.

“The only reason Christ’s body was not embalmed during the dark hours after His death was because it was the Feast of Passover, a Holy Convocation, and also called a yearly Sabbath. This Feast of Passover was the only Holy convocation to be kept during the dark hours, which began at sunset on the 14th of Abib. This was not because a seventh-day Sabbath was to begin at sunset.” *www.worldslastchance.com, “When does a Day Begin & End?”*

They stated, elsewhere, it is called a high Sabbath when the “Feast Sabbath landed on a regular seventh-day Sabbath”. And in the previous quote they are saying the feast Sabbath began on 14th night, and the weekly Sabbath began on 15th morning. They are being inconsistent! How can the yearly Sabbath be twenty four hours and the weekly Sabbath be just twelve hours?

John clearly indicates that the High Sabbath was beginning that night therefore they did not want the bodies to remain on the cross. Now a high Sabbath, according to their belief as well, is when *both* Sabbaths meet together. So that night both the Sabbaths started. Otherwise John should not have called it the “high day”, he should have only called it the yearly Sabbath day.

If the Sabbath only began at sunrise, then why were they rushing to break the legs of the thieves and take them down from the cross nearly fifteen hours before the Sabbath began?

This is the precise reason why they did not embalm the body of Jesus that very night, (because it was a High Sabbath), and that is also the precise reason why they broke the legs of the thieves, so that they won’t be hanging all night, as the High Sabbath (that is—both the Sabbaths) would commence that sundown.

So we see the lunar Sabbatarians are contradictory in their interpretation on the High Sabbath. Their explanations are *flawed*.

The Third day and the Resurrection

The Bible says in the gospel of John that Mary found the stone rolled away while she reached the tomb while it was “yet dark”.

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher” (John 20:1)

What do the lunar Sabbatarians have to say about this clear text?

“Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. -John 20:1 (NKJV)... This is one of the cases where there is some discrepancy in the Gospel Accounts”, *www.worldslastchance.com, “Doctrine and Practice.”*

When it was “yet dark” means the sunrise has not yet taken place. John calls this time, the time before sunrise, as “the first day of the week”, which clearly indicates that a new day *began* before sunrise.

The text of John poses a problem to them. So they prefer quoting Matthew who uses the phrase “as it began to dawn”, and Mark who writes, “at the rising of the sun”. So the first day of the week is “as it began to dawn” or “at the rising of the sun”, and that suits their idea of a day beginning at sunrise.

But since John calls the “yet dark” period as first day of the week it’s puzzling to them and they say there is “some discrepancy in the gospel accounts”! For us it is no discrepancy.

The “yet dark” period and “rising of the sun” both perfectly fit the first day of the week, for us, because the first day of the week started at sunset Saturday evening and ends sunset Sunday evening.

John wrote that when Mary came to the tomb it was “yet dark” and the other gospel writers wrote it was “as it began to dawn” or “at the rising of the sun”. That is no contradiction if we carefully see what each of them wrote.

John mentions only *one* person, Mary, coming to the tomb.

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.” John 20:1
Matthew mentions *two* people.

Matthew 28:1 “In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.”

Mark mentions *three* people.

Mark 16:1 “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.”

Luke mentions *more* than three people.

Luke 24:10 “It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.”

Now where there one, two, three, or more women there at the tomb? The answer is they all did not come there as the *same* time. They were not all staying in the same house. They would all come from different directions and meet at the tomb. Putting all the records together, we can conclude Mary Magdalene came first, while it was “yet dark”, Mary the mother of James joined Mary Magdalene when it “began to dawn”, Salome joined the two Mary’s at the “rising of the sun”.

Here is a confirmation, from the pen of inspiration, of the order of events as we have just seen it from the Bible itself.

“The Sabbath was past, and Mary Magdalene came early in the morning, when it was yet dark, unto the sepulcher. Other women were to meet her there, but Mary was the first at the sepulcher” (Christ Triumphant, p 284).

Mark also confirms that Jesus appeared to Mary first, for she was the first one to come at the tomb, as well.

Mark 16:9 “Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene”.

So you see, for the lunar Sabbatarians there are “some discrepancy in the Gospel Accounts”. But for us it is a perfect and harmonious Gospel account of the resurrection of our Lord that took place on the first day of the week, even while it was “yet dark” before sunrise. And that shows when a new day is reckoned, not at sunrise, but a sunset.

Taking about the timing of the resurrection, the pen of inspiration records, “The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come” (DA, p. 779).

In the above quote the pen of inspiration puts the night of the first day of the week before the day of the first day of the week.

At the brightest hour of the day, there was darkness at the cross. Now at the darkest hour of the night, there was brightness, at the tomb, when the angels of light and glory descended!

The night belonged to which day?

We have seen that the night comes first then comes the day, in the God’s reckoning of time. The Biblical time is important to us when it comes to the sacred hours, otherwise it doesn’t really matter to us as to which comes first—night or day.

God’s people were under different foreign rules from time to time—the Egyptians, the Assyrians, the Babylonians, the Medo-Perians, the Greeks, the Romans, etc. As they were living in different influences and cultures it was natural for them to communicate daily in the most natural way to them.

For example, though we all believe in the Bible time reckoning, how do we speak today in reference to time? When I ask you about the timing of your breakfast, lunch and supper, you will answer me in today’s manner of speaking.

For example, breakfast at 8 a.m., lunch at 1 p.m. and supper at 7 p.m. But this is incorrect as far as the Biblical reckoning of time goes. 8 a.m. is 8 hours after midnight (the Roman reckoning of a new day is at 12 midnight). 1 p.m. is 13 hours after new day began, and 7 p.m. is 19 hours after the new day began.

God's time of reckoning would be breakfast at the 2nd hour (after sunrise, if sunrise was at 6 a.m.), lunch at the seventh hour (after sunrise at 6 a.m.), and supper at 1st hour of the night (after sunset).

The lunar Sabbatarians think that the "hours" in the Bible are only the twelve hours of the day from sunrise. "...while the nights are not defined by hours, but by an altogether *different* system of *measurement* known as the four watches." www.worldslastchance.com, "Three months in a Row".

But the Bible talks about the *hours* of the *night* as well.

"And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night." (Acts 23:23)

Are we wrong in using the Roman reckoning of time in our daily speeches? No! The Bible uses it as well. When was Jesus crucified? Mark says it was the third hour.

"And it was the third hour, and they crucified him." (Mark 15:25)

That is Jewish method of calculating (3rd hour from sunrise—9 a.m. our time). But look at the Apostle John how he writes.

"And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away" (John 19:14-16)

Sixth hour Jewish time would be twelve noon for us. But we know that Jesus was crucified at the 3rd hour—9 a.m. our time.

John was using the Roman method of calculation here. At twelve midnight a new day begins in the Roman reckoning, and sixth hour would be 6 a.m.

It is not that John always used the Roman time reckoning, he mixed both. In chapter 4 we see John using the Jewish time reckoning.

"Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour" (John 4:6)

That is twelve noon.

When the Bible says "tonight" or "this night" as in Exodus 12, or "tomorrow" or "morrow" (as in the giving of the manna) in reference to the morning hours, or "yesternight" as in the case of Lot's story, it is the most natural way of saying it. We too, who honor the Biblical holy hours, speak the same way.

And don't forget the Israelites were used to speaking in the Egyptian reckoning of time when they came out of Egypt, as we are used to speaking in the Roman reckoning of time even today being under the Roman influence as far as the daily manner of speaking goes in reference to time.

Pliny, the great Roman author of the first century, gives us details of how different people and nations reckoned time.

"The Babylonians count the period between two sunrises, the Athenians that between two sunsets, the Umbrian's from midday to midday, the common people everywhere from dawn to dark, the Roman priests and the authorities who fixed the official day, and also the Egyptians and Hipparchus, the period from midnight to midnight." *Pliny, Natural History 2, 79, 188, cited in Jack Finegan (n. 11), p. 8.*

So to make a new doctrine taking passages that refer to the common way of speaking is unsound doctrine. Would anyone like to make a new doctrine that Jesus was crucified twice; because Mark says he was crucified at the third hour and John says he was still in Pilate's hall the sixth hour the same day?

Paul cautions us of such kinds of deceptions. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14)

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God” (2 Corinthians 4:2).

The truth is crystal clear for all who want to see it. The holy hours of the Sabbath are *twenty four hours*. The Biblical Sabbath day is *from sunset to sunset*.

“From even unto even, shall ye celebrate your Sabbath” (Leviticus 23:32)

www.ClearBibleAnswers.org

TWO OR THREE CATEGORIES OF DAYS?

If there are three categories of days—new moon days, six work days, and Sabbath days—then the possibility of Sabbaths being fixed on 8th, 15th, 22nd and 29th of every lunar month are right.

But if there are only two categories of days (six work days and seventh day Sabbath) then the lunar Sabbath theory falls apart!

The lunar Sabbatarians say that there are three distinct categories of days. They quote the Ezekiel 46:1

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

Their argument goes like this. “What happens if new moon falls on a Tuesday (on man’s calendar)? Is the gate open or shut? There is no right answer. The solution is that the new moon NEVER falls on a work day because it is NOT a work day. It is a third category of day. The gate is closed on all SIX work days. This passage in Ezekiel is the only one in Scripture that mentions all three types of days in the same passage, but the following passages very clearly imply that the work days are separate from the new moon days and Sabbaths.” *www.creationcalendar.com*, “*There are three distinct categories of days.*”

“Do the math—you will discover that there are 3 separate categories of days in YHVH’s calendar: new moon days, work days, and Sabbaths. Since Scripture indicates that these days cannot take place at the same time, do not overlap or share the same space, then we need to rework our understanding of the calendar.” *www.creationcalendar.com*, “*There are three distinct categories of days.*”

Their argument sounds logical. If the new moon falls on Tuesday (or any of the work days of the week) in our calendar, and if we open the gate because it is new moon, then we are violating the other part of it which says, the gate has to be closed on the six working days. The same is true the other way round. If we close it because Tuesday is a work day, then we are violating the other instruction to open it on new moon days.

If the new moon day is a third category of a day the problem is solved because then it will never overlap. Then the command in Ezekiel can always be obeyed.

Then all the dates of the months are fixed permanently to the day of the week. 1st is new moon, 8th, 15th, 22nd and 29th are Sabbaths, and the rest of the days in the month are work days.

Let’s investigate

Based on the three great accounts of the Bible on the categories of days—In Genesis and Exodus—the foundational books of the Bible, we find only two categories of days and not three.

The Genesis account of creation has six work days and the Sabbath day.

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Genesis 2:3

There are only 2 categories of days—six work days and the seventh day Sabbath.

In the Exodus account when God was feeding His people miraculously for forty years with manna from heaven, God recognized only two categories of days.

“Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none” (Exodus 16:26)

Again at the giving of the law, we see only two categories of days—the same two categories—six work days, and one rest day.

“Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work” (Exodus 20:9, 10).

Based on these three foundational accounts of scripture categories of days, there cannot be another category of day. Every other special day has to fall on either the six working days or on the seventh day Sabbath.

To the lunar Sabbatarians’ question on what has to be done when the new moon falls on a work day, should the gate of the temple be opened or shut, our answer is *open* the gate because it is a new moon day. If the new moon is a worship day, then it *supersedes* the work day.

Here is their question back to them. Let’s look at the Day of Atonement.

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you ... And ye shall do no work in that same day: ... It shall be unto you a Sabbath of rest” (Leviticus 23:27, 28, 32)

According to the lunar Sabbatarians the 8th is a Sabbath on any month; so 10th is the 2nd day of the work week. Do you *work* on the Day of Atonement, for it is the second day of the work week? And according to the 10 commandment law, “Six days shall thou labour and do all thy work”, or do you *rest* according to Leviticus 23:28?

To solve this do the lunar Sabbatarians want to have a forth category of days? And maybe they should have a fifth category of days, as well, because the final day of the feast on the unleavened bread, which falls on 21st of the 1st month (the sixth work day of the week according to the fixed lunar calendar), is also a day of rest. Do you rest or work, is our question to them. Whatever their answer will be to our question, the same will be is our answer to their question on Ezekiel 46:1, as to whether the gate should be opened or closed if the new moon falls on a week day!

If Ezekiel 46 is taken to prove there are three categories of days, based on the same method of calculation then Leviticus 23 has five categories of days! They need to re-invent the so-called “Biblical Calendar”. I won’t be surprised to see another group coming up with a totally different calendar soon calling it the “The *Real* Biblical Calendar!”

So you see how the lunar Sabbatarians have twisted the word of God to suit their own scheme of things.

Another text the lunar Sabbatarians keep using to “prove” that there are three categories of days is found in 2 Kings. When the Shunammite woman wanted to meet Elisha the prophet, her husband asked her...

2 Kings 4:23, “Wherefore wilt thou go to him to day? It is neither new moon, nor Sabbath. And she said, it shall be well.”

The lunar sabbatarians say, “It was during a work day that the Shunammite woman’s husband asked” www.creationcalendar.com, “*There are Three Distinct Categories of Days.*”

The text of 2 Kings proves nothing about three categories of days. Even in the present Gregorian calendar the above text perfectly fits.

Let us assume: If the new moon is on 11th of a particular month in the Gregorian calendar, and the Sabbath is on 14th, the woman going to meet Elijah on 9th perfectly fits!

9th (Monday) is not the new moon (11th, Wednesday), nor the Sabbath (14th, Saturday). You don’t need to have their luni-solar calendar to make the text of 2 Kings fit. It fits perfectly in the present Gregorian calendar as well!

All new moon days, non-commerce days?

Another text the lunar Sabbatarians keep using to “prove” that there are three categories of days is the text in Amos.

“Saying, when will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat.” Amos 8:5

Again this text perfectly fits in our Gregorian calendar as well. The same way the Shunammite woman’s story of 2 kings fits.

The lunar Sabbatarians assume that the new moon is a non-commerce day always, based on this text. That’s the way they can have a third category of a day.

“The New Moon is not a weekly Sabbath; a new moon day is a non-commerce day; a commerce day is not a worship day. The Sabbath and new moons are worship days.” *www.creationcalendar.com*, “*There are Three Distinct Categories of Days.*”

“Scripture reveals that New Moons, like the seventh-day Sabbath, are worship days.... Ezekiel 46:1 places New Moons together with the seventh-day Sabbath, as opposed to the other six working days:... the work abstained from on New Moons, is linked to the same restraint from work on the seventh-day Sabbaths.... If work were allowed on New Moons, the backslidden people would not have been longing for the days of worship to be over so that they could go back to their buying and selling.” *www.worldslastchance.com*, “*Can we work on New Moon day?*”

The lunar Sabbatarians are clear that new moon is not a work day; it is a worship day like the Sabbath. The fact is that the Bible talks about only one new moon as a special day of rest among the twelve months of the year.

“Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD” (Leviticus 23:24, 25)

If all new moons were rest days, holy convocation days, like the Sabbath, then what sense does it make for God to specify all these details? Every first day of the month they would naturally be doing all this—no working, resting, etc.

It is abundantly clear from several passages of scripture that God’s holy men, never considered all new moon days as worship days, where rest was commanded.

Consider Ezra the great scribe of God. He traveled from Babylon to Jerusalem. When did he start his journey and when did he reach his destination?

“For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.” Ezra 7:9

Why would the good hand of God lead him to *start* and *arrive* on the new moon day if the new moon was strictly a worship day? Traveling long distance, from one country to another, is *not* worship but work!

God clearly commanded that no work was to be done on the Sabbath while building the Sanctuary, even though it was the Lord’s tabernacle that was being built! How sacred is the day of worship and rest!

“Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the LORD: whosoever doeth work therein shall be put to death” (Exodus 35:2)

The same Lord instructed Moses when to start building and setting up the sanctuary.

“And the LORD spake unto Moses, saying, on the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.” (Exodus 40:1)

Surely the new moon (1st of every month), was not a rest day like the Sabbath. It was like a normal day of work.

Also look when they finished the work in the setting up of the temple. Again it was on the new moon, the first of the month!

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

From Scripture we see only one new moon day was a day of rest—the seventh month, because that day was the feast day of Trumpets.

So the text of Amos 8:5—of no selling on new moon was a reference to the seventh month new moon and not all new moon days.

Theologians from other churches too understand that there is no command that every new moon was a holy and rest day. Dr. Adam Clarke, the Methodist Bible Commentator, comments on this

text of Amos 8:5. “When will the new moon be gone—this was kept as a kind of holy day, not by Divine command, but by custom. The Sabbath was strictly holy”

The New moon and Sabbath of Isaiah 66

The lunar Sabbatarians always quote Isaiah 66:23 as well to prove that new moon is the third category of a day.

“For as the new heavens and the new earth, which I will make...And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD” (Isaiah 66: 22, 23)

This passage in no way indicates that there are three categories of days. Because new moon and Sabbaths are listed separately, it doesn't mean the new moon and Sabbath can't overlap. If listing it separately means they are different categories of days, then what about Colossians 2:16?

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days” (Colossians 2:16)

Here, apart from new moon and Sabbaths, there is “holyday” mentioned as well. So are there four categories of days—work days, new moon, Sabbath day, and holydays?

In the city of God there is the tree of life right in front of God's throne. That tree yields its fruit, every month (or every new moon).

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

That is the reason we come before God's presence in the new earth on the new moon, not because it is a separate category of a day, but because on that day we will be eating of the tree of life!

The Creation account

We know that in the Genesis creation account there are only six work days and a Sabbath day. Look at what the lunar Sabbatarians say about it.

“Now in Genesis chapter one is the account of creation week where we also find the six working days, the Sabbath and the new moon day. New moon day would have to be that day before the first day of the week as there are no other types of days left to choose from in scripture. So from this bit of information extracted from scripture we find that we start off with the new moon day then the six working days ending with the Sabbath. New moon day is not a week day but is the first day of the month.” *www.worldslastchance.com, “Messiah settles the issue forever”.*

You cannot find a greater twist than this! There are only seven days mentioned by God in this creation account. Where does it say there are eight days? There as six working days, and one Sabbath day. There is no new moon day mentioned at all.

Truth is never assumed, it is never speculated upon. These people are speculating and imagining it.

We all know from the account of scripture that the moon was introduced only on day four (See Genesis. 1:14-19). (We shall investigate this passage in detail under the topic “Does the Moon Regulate the Weekly Sabbaths?”). Yet the lunar Sabbatarians are seeing a new moon in Genesis 1:1, 2, because they need to find three categories of days somehow in this most foundational passage of scriptures. Here is the new moon for them.

Genesis 1:1, 2 “In the beginning God 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.”

For them, the phrase “God created the heaven” is God created the sun, moon and stars in the sky before day one.

“Obviously, there were many things created prior to “day one” when light was created. What was the first thing created (as far as humans are concerned)? The heavens and the earth!...On this un-numbered creation event Yah put into place all the material He would need, then He advanced upon this material for six days before He rested.” www.creationcalendar.com, “*The moon regulates the weekly Sabbath.*”

Since new moon is dark, the “darkness” of Genesis 1:2 is the new moon that was created, according to them.

Some others believe that the “darkness” of Genesis 1:2 was the devil, as the devil is the *prince of darkness*. God never said that it was the devil or new moon in Genesis 1:2. Truth is never based on speculations.

Looking at what God declared and wrote on Sinai, we come to know God never included the period before day one into His reckoning of time for us.

“For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.” Exodus 20:11

If God included Genesis 1:1, 2, as part of the reckoning of time, as the lunar Sabbatarians do, (for creating heaven and earth is work as well), then He should have said—in seven days God made heaven and earth and rested on the eighth day.

The period before the first day account of Genesis *cannot* be new moon because,

- a) The scriptures don’t say so.
- b) If the un-illuminated “sun, moon and stars” were created during that period God’s word should say that—and it doesn’t. (Rather the lunar Sabbatarians are saying it 6000 years later!)
- c) We know that a new moon day has the same length of time, twenty four hours, in today’s calendar. If that period was the new moon, it should be twenty four hours like the rest of the days of Genesis creation account. Then why do they keep emphasizing it is an “unnumbered” creation event?
- d) If the new moon was created prior to day one, God should have named his first work period of creation as day one, and the Sabbath as day eight of creation.
- e) When God is not counting that period, who are we to count?

When God says, in the creation account, only six days are counted and then the Sabbath arrives why are they counting something that God doesn’t count?

Let me *illustrate* how ridiculous their calculation is: We know Jacob had seven children through Leah—six boys and a girl (like the six work days and the Sabbath). For us it is no confusion as to how many *children* Jacob bore through Leah. But with the lunar Sabbatarian’s ridiculous method of calculations Jacob would have had eight—six boys and two girls. And you may want to ask them how, and from where did they get that extra person? They would then say did you forget to count the *first* lady, Leah, whom he got married in the darkness, (like Genesis 1:2 darkness) before the kids were born? But the fact is we don’t count Leah even though she was a part of Jacob’s *family*. We are just counting the *children* of Jacob through Leah—and that is six sons and one daughter. The same way in the creation account, God says He has six work days and one Sabbath day. Who are we put that extra period of time and make it a total of eight days?

We shall deal more on the folly of their interpretation of Genesis 1:2 in a future chapter.

We have investigated and seen that there are no three categories of days at all in scriptures, there are only two categories of days—the six work days and the seventh day Sabbath.

All other days—new moon days, yearly Sabbath days, and feast days, all fall either on the six work days of the week or on the seventh day Sabbath.

www.ClearBibleAnswers.org

THE NEW MOON AND THE TRANSLATION DAY

For the lunar Sabbatarians the months alternate between twenty nine and thirty days.

Where is it found in the Bible that the months alternate between twenty nine and thirty days? On the other hand the Bible is clear every month has exactly thirty days each.

Look at Noah's flood account. The Bible states that it took 150 days for the waters to decrease.

"And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated." Genesis 8:3

Now Moses gives the starting point and the ending point of the 150 days.

Starting date:

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

Ending date:

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (Genesis 8:4)

That is exactly five months—seventeenth of second month to seventeenth of seventh month. So 150 days / 5 months = 30 days each month.

You don't get 150 days in exact five months in the calendar which the luni-solar advocates are promoting. For exact five months, in their calendar, you get only 148 days.

This calculation of the days for the month being exactly 30 days is not only in the first book of the Bible but also in the middle of the Bible it is found, and in the last book of the Bible as well.

In the last book of the Bible, the book of Revelation, we see a month has exactly 30 days. First the number is given in days. And then the number is given in months.

"That they should feed her there one thousand two hundred and sixty days." Revelation 12:6 (NKJV)

"And power was given unto him to continue forty and two months" (Revelation 13:5)

The period of 42 months is calculated as 1260 days. Now 1260 days / 42 months = 30 days.

Again the last book of the Bible confirms a month equals thirty days. The Book of Daniel too confirms the same.

"And they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25

When we compare it with the book of Revelation we know it is about the same power that would rule for the same duration of time.

"Where she is nourished for a time, and times, and half a time, from the face of the serpent" (Revelation 12:14).

"A time, and times, and half a time" is 42 months = 1260 days.

So we see, from not just two witnesses, but from three witnesses of the Bible it is confirmed that a month has exactly thirty days.

Therefore the calendar that the lunar Sabbatarians are promoting doesn't look like the Bible calendar that should have thirty days for each month. So it *cannot* be called the Biblical calendar!

Still they have the thirtieth day appearing at least six times a year. They call it by different names—translation day, transition day, or the re-building day of the new moon, etc.

The Bible only mentions the new moon day. There is not a single passage that refers to the translation day. It is a very awkward day in the month for them.

Three categories of days?

The lunar Sabbatarians have three categories of days. *One* new moon day—the first day of the month; *six* continuously work days—2nd to seventh, 9th to 14th, 16th to 21st, and 23rd to 28th; *four* Sabbath days—8th, 15th, 22nd and 29th.

“The 30th day, known in astronomical terms as translation day, is simply a work day, but is not part of a six day week followed by a seventh-day Sabbath. The New Moon day is always the first day of the new month. The New Moon day is never a seventh-day Sabbath or one of the six working days, and never a translation day.” *www.worldslastchance.com*, “*Three Months in a Row*”.

Elsewhere this is what another group of the lunar Sabbatarians say about the translation day. They connect it with the new moon.

“There are four complete weeks and 1-2 new moon days in each month.” *www.creationcalendar.com*, “*Tomorrow is the New Moon*”.

The 1-2 new moon day in each month is the 1st day on the month and the 30th day of the month, whenever there is 30th.

“There can only be 2 days of the moon in conjunction and when that occurs it appears that the ‘odd’ day should be treated as a work day or as an extended Sabbath since the scriptures do not specify.” *www.worldslastchance.com*, “*Three Months in a Row*” (*Discussion, WLC team*).

Here these are not sure whether to connect this “odd” day with the work day or Sabbath day, or new moon day!

The translation day—30th—is hanging nowhere. It would be better if they had a fourth category of day, instead of just three, because the translation day seems to be fitting nowhere in their scheme of things.

They say it is the translation of the new moon day, and try to attach it with the new moon, and at the same time they say it is a work day, and try to attach it with the work day of the week. Trying to attach it with the Sabbath is ridiculous, because only on *one* day God rested and sanctified!

David and Jonathan

In an attempt to show that there is an extra day of the new moon in the Bible, The lunar Sabbatarians quote the story David and Jonathan found in 1 Samuel 20—where the new moon celebration was held for two days. So those two days should be the translation day and the new moon day.

“The 30th of a month was a transition from one month to another, a dark day, and was a regular work day not considered as a Holy Day or feast day. (1 Samuel 20.)” *www.worldslastchance.com*, “*Calendar Explanation*”.

“After the last Sabbath (the 29th) in a 30 day month, there is a two day new moon celebration (day 30 of the old month followed by day 1 of the new month).” *www.creationcalendar.com*, “*Tomorrow is the New Moon*”.

Let us look at the passage of the Bible that records the new moon celebrations.

“And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat” (1 Samuel 20:5)

David did not attend the New moon dinner with King Saul which was customary.

“And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty” (1 Samuel 20:25)

Now on the second day celebration of the new moon, David seat was still empty.

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

Yes, from the above passage of scriptures we understand that there were two days of *celebration* of the new moon. Now please note *when* were the two days of celebration?

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

The second day of celebration of the new moon was “the second day of the month”. The lunar Sabbatharians say it is the 30th of the old month (the translation day) and the 1st of the new month.

“There is a two day new moon celebration (day 30 of the old month followed by day 1 of the new month”. www.creationcalendar.com, “*Tomorrow is the New Moon*”.

But the only place where the Bible records the two new moon day celebration places it as 1st and 2nd of the month!

With this their calendar is all upset down. If the 2nd day of the month was still the new moon, then the first day of the week (according to their theory) begins the next day of the new moon—which would be the 3rd day of the month; and then Sabbath therefore in that month would be on the 9th and not 8th as they claim it always was! Look at what they say to this.

“David understood that there would be two days of feasting (Day 30 and Day 1) which is why he requested that Jonathan come into field to shoot the arrows on the third day (the day following the second day of the new moon celebration). The underlying Hebrew in 1 Samuel 20:27, 34 literally means the 2nd day of the new moon (celebration) not the 2nd day of the month as translated. (I asked a Hebrew student).” www.creationcalendar.com, “*Tomorrow is the New Moon*”

Why did they ask “a Hebrew *student*” and not a “Hebrew teacher”? The best would be to check with a “Hebrew Bible” or a “Hebrew dictionary”. And who is that Hebrew student who told such a ridiculous thing?

The Bible does not say it was the second day of the new moon celebration, but it says was “the second day of the month”. There is no underlying Hebrew meaning at all, as they claim.

They are still trapped even if they interpret it that way. Only the first day of the celebration is called the new moon, and not the second day celebration, in the passage of 1 Samuel 20.

“And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even” (1 Samuel 20:5).

According to the lunar Sabbatharians the translation day (30th) is *before* the new moon day (1st). So the two days of celebration should end on the new moon day (1st of the month).

In 1 Samuel 20 the new moon day is identified as the *first* day of the celebration. According to the lunar Sabbatharians the new moon day (1st of the month) should have been the second day of celebration, the translation day (30th) being the first day. So you see they can't get out of this mess.

Their Sabbaths being fixed on the 8th, 15th, 22nd and 29th stands exposed. In this month it would then be 9th, 16th, 23rd and 30th!

An orphan day

The Bible is clear that there are six work days, and the work days are *continuous* that culminates with the Sabbath rest.

“For in six days the LORD made heaven and earth” Exodus 20:11 (God's work).

“Six days shalt thou labour, and do all thy work” (Exodus 20:9) (our work)

“Six days ye shall gather it” (Exodus 16:26) (manna)

“The gate of the inner court that looketh toward the east shall be shut the six working days” (Ezekiel 46:1).

“There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day” (Luke 13:14).

There is *nowhere* in scripture that shows or even indicates that there is a work day that is not a part of the six work days that are *continuous*. All the above texts show that the work days are only six, and they are continuous.

So how can one work day—the thirtieth—stand all alone sand-witched between a Sabbath and new moon? The lunar Sabbataria admit it is a work day.

“The 30th of a month was a transition from one month to another, a dark day, and was a regular work day not considered as a Holy Day or feast day. (I Samuel 20.)” www.worldslastchance.com, “*Calendar Explanation*”

Week and Sabbaths

The Hebrew root word in the Old Testament for Sabbath not only means *rest*, but also means *seven*. It is very interesting to note the Greek word in New Testament for *week* and *Sabbath* is the same—“sabbaton”.

Matthew 28:1 “In the end of the Sabbath (sabbaton), as it began to dawn toward the first day of the week (sabbaton), came Mary Magdalene and the other Mary to see the sepulcher.”

In the above passage of Matthew, the first day of the week is called the first day of the Sabbath (Sabbaton). Why? The week revolves round the Sabbath. The week count ends with the Sabbath and a new week count begins after the Sabbath.

The lunar Sabbataria may say that it is true for just four weeks within a month that the week count begins the day after the Sabbath, but not at the beginning of the month where the new moon interrupts the four continuous weeks.

In Acts chapter 20 we have the week (Sabbaton) mentioned. This week is, according to the lunar Sabbataria themselves, the *first* week of the *month*.

“The seventh day of their stay at Troas was the second day of the month which Paul refers to as the first day of the week.” www.worldslastchance.com, “*The WLC Challenge*”.

Acts 20:7 “And upon the first day of the week, when the disciples came together to break bread...”

The Greek reads “And upon the first day of the *Sabbaton*”. How can it be the first day of the Sabbaton if there was no Sabbath the previous day? If new moon reset the week, it should have read, “upon the first day of the *noumenia* (new moon)”.

If they wanted a clear proof that the weeks are *continuous cycle* of seven uninterrupted by the new moon, this is it!

We have seen that the scripture presents the Sabbath coming on the seventh day after six working days week after week. But with the lunar Sabbath theory that the new moon interrupts it at the month end/beginning we have 8 to 9 days between the two Sabbaths of the month end and the month beginning.

“There are (admittedly) 8-9 days between the last Sabbath of a month (the 29th day) and the first Sabbath (the 8th day) of the subsequent month. Indeed, there are one or two new moon days during this segment of time.” www.creationcalendar.com, “*The Moon Regulates the Weekly Sabbath*”

These are all irrational concepts that are non-existent in the Bible but only exist in the minds of these lunar Sabbath believers!

The new moon/ translation day and the manna

We know from scripture that God sent manna only on the six working days which are continuous, but never on the Sabbath day. Since we believe that there are only two categories of days—six working days and the seventh day Sabbath, the manna poses no problem to us. But since the lunar Sabbataria believe that there are three categories of days—the six working day, Sabbath days and New moon days (and they are divided where to attach the translation day—30th), the coming of the manna poses a *real* problem to them.

The picture is simple. Did God send manna on the translation days and new moon days? If they say *no*—then two possibilities exist.

a) First possibility: God sent manna for four days on the final sixth day of the week of the month (28th, 29th, 30th and 1st).

b) Second possibility: They—men, women and children, fasted for two full days at the end/beginning of the month.

For the first possibility—if God send manna on the 28th (the sixth day of the week) for four days provision, it means it was a *bigger* miracle that what happened on the Sabbath day—manna not stinking and not breeding worms, for four days continuously! It would show that all those three days were equal in importance.

The very purpose of the manna not coming down only on one day was to identify and show the *greatness* of the Sabbath day!

For the second possibility—God made them starve for two days, including old people and children would reveal an unsympathetic God. That is in contrast to what He is—the One who gives us “our *daily* bread”.

If they say—Yes, God sent manna on the translation day and the new moon day that is the right answer because God said, “the seventh day, which is the Sabbath in it there shall be none.” This means every other day other than the Sabbath it would fall.

God said, “Six days ye shall gather it” Exodus 16:26. There would not be at any time more than six days continuously God sending down manna. And there would be only one day after that God would not send manna.

That means,

a) There are only two categories of days—six work days and Sabbath day.

b) Sabbaths come continuously every seventh day uninterrupted by translation or new moon days.

And that would be the *end* of the lunar Sabbath theory that Sabbaths are fixed on 8th, 15th, 22nd and 29th!

Manna on new moon: yes, no

The lunar Sabbatarians are not sure what happened to the manna giving during the month end. They give different opinions.

This group believes that manna was not given, so they fasted.

“Israel apparently fasted on new moon” *www.creationcalendar.com*, “*Did Israel gather or eat Manna on New Moon days?*”

That means old people and kids too fasted for two continuous days when there was a translation day every 2nd month.

On the other hand that same man is saying in the same article that God could have blessed them with four days portion on the last day of the last week, and he compares it with the year of the jubilee where God blessed them for four years in advance.

“The 48th year of the Jubilee cycle had to provide produce for FOUR years (the 48th, 49th, 50th and the first year of the subsequent Jubilee cycle).” *www.creationcalendar.com*, “*Did Israel gather or eat Manna on New Moon days?*”

Collecting manna for four days wasn’t a problem. The people tried to collect more than what they required for one day and it stank and bred worms. *Preserving* it for four days was a problem. If God provided manna for four days and preserved it for them, as He provided extra grain during the end of the jubilee cycle, He should have mentioned it to them as He mentioned it in the Jubilee cycle period!

Another lunar Sabbath promoter is still not sure whether manna was given or not during the translation and new moon days. They are inclining towards manna been given though.

“Since New Moons are not seventh-day Sabbaths, it is possible that they would have gathered manna on New Moon days... The jury is still out on whether the Israelites were to gather manna for any New Moon days or Feast days other than the seventh-day Sabbath. My inclination is toward their

not gathering a double portion on the previous day to a New Moon day and the other feasts.” www.worldslastchance.com, “*Three Months in a Row*”.

They triumphantly try to ask us whether the eastern gates of the temple were to be opened or shut (Ezekiel 46:1), if the new moon falls on the week day! Yet they are not sure whether the manna fell on new moon days, translation days, feast days, etc!

A Bold Accusation

The lunar Sabbatarians are bold when they say that those who worship God on Saturday are worshipping the Saturn god, and not the Creator.

“While modern Saturday Sabbatarians do not worship by burning their children, the fact remains that the day on which one worships, honors the god of that day. Saturn is the god of Saturday. YHWH, the Creator God, is the God of the seventh-day Sabbath, calculated by His luni-solar calendar.” www.worldslastchance.com, “*Saturday in Scripture*”

Here’s another statement.

“The truth is that worship on the seventh-day of a pagan calendar does not direct one’s worship to the Creator. When one worships on Saturday, he is showing allegiance to the god of that day, the cruelest, most blood-thirsty of all the gods: Saturn.” www.worldslastchance.com, “*Saturday in Scripture*”

If that is so, that we are worshipping the Saturn god, because we worship on Saturday, then they are worshipping—sun god, moon god, tyr god, wotan god, thor god, frigg goddess and also Saturn god! For their Sabbaths keep falling on different days of the week—thus they honor *all* the planetary heathen gods, and not just one!

Because the seventh day of the week has a pagan name today, the holiness of that day does not vanish. In the Bible the first month is called *Abib*. But later the Israelites called the first month as *Nisan*, the way the Babylonians called it.

Deuteronomy 16:1 “...for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.”

Esther 3:7 “In the first month, that is, the month Nisan”

If the Bible uses the Babylonian names to address their month, there is nothing wrong if we use the Roman names to address the days of the week!

They say that we, who worship God on Saturday, will be punished on the Day of Judgment if we don’t follow the beacon of lights in the heavens. Well, it is the other way round! God saw these moon *gazers* and predicted their judgment well in advance.

“You are wearied with your many counsels; let them stand forth and save you, those who divide the heavens, who gaze at the stars, who at the new moons predict what, shall befall you. Behold, they are like stubble, the fire consumes them; they cannot deliver themselves from the power of the flame. No coal for warming oneself is this, no fire to sit before!” (Isaiah 47:13, 14) (RSV).

The light, not from the sky, but from the word is going out again to them. Because God, is, “not willing that any should perish, but that all should come to repentance” (2 Peter 3:9)

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DOES THE MOON REGULATE THE WEEKLY SABBATHS?

It is argued by the lunar Sabbatarians that the weekly Sabbath is regulated by the moon.

They compare a few texts and come to this conclusion. Let us investigate their view.

“From Scripture we find that the Sabbath is the seventh day of the Creator’s week and that there is a luminary that regulates the appointed times, including the Sabbath (Genesis 1:14, Psalm 104:19, Leviticus 23:1-3).” *www.creationcalendar.com*, “*The Moon Regulates the Weekly Sabbath.*”

Let us look at those texts and see what connections they are making.

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

Psalm 104:19 “He appointed the moon for seasons: the sun knoweth his going down.”

Leviticus 23:1-3 “And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings.”

Yes, the word “seasons” in Genesis 1:14, and Psalm 104:19 and the word “feasts” in Leviticus 23:1-3 is the same Hebrew word used—“mow’ed”.

And “mow’ed” means “an appointment, i.e. a fixed time or season; specifically, a festival, an assembly (as convened for a definite purpose); technically the congregation”.

Their conclusion is simply this: Based on Psalm 104:19 the moon is appointed to regulate the seasons (Mow’ed), and the Sabbath is also a feast (“Mow’ed”). So the moon regulates the seventh day Sabbath.

Well the word “Mow’ed” is also used for different purposes and not just the appointed feasts. In the book of Jeremiah, we see the Prophet using the word “mow’ed” in reference to the timing of a *bird’s travel*.

Jeremiah 8:7 “Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.”

The word “appointed times” is “mow’ed”. It has nothing to do with God’s sacred feasts. “Mow’ed” is “her appointed time”.

In the book of Judges we see the word “mow’ed” is used as a *sign or signal*.

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

The word “appointed sign” is the word “mow’ed”, and has nothing to do with the moon regulating it!

In the book of Daniel the word “mow’ed” is used in prophetic language.

Daniel 12:7 “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

The word “time, times” is the word “mow’ed”, and it has nothing to do with the sacred feasts. The total is 3 ½ years. And years are not regulated by the moon, but by the sun!

Because the same word “mow’ed” is used Genesis 1:14, Psalm 104:19 and Leviticus 23:1-3, concluding dogmatically—that the moon regulates the weekly Sabbath, as the Sabbath is also called as feast is not sound method of interpretation, unless all other texts say the same thing.

Illustration: “Son of man”

Let me illustrate:

Jesus is called “Son of man”, several times in the Bible—more than 75 times. Here’s an example.

Luke 6:5 “And he said unto them, that the Son of man is Lord also of the Sabbath.”

The prophet Ezekiel too is addressed “Son of man” several times—more than 75 times. Here’s an example.

Ezekiel 2:8 “But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.”

Because Jesus, who is called “son of man”, is the “Lord of the Sabbath”, do we conclude that prophet Ezekiel, who is also referred to as the “son of man” is also “the Lord of the Sabbath”? Because the same title is used, it doesn’t mean it refers to the same person. The context has to be checked.

The “son of man” in the book of Ezekiel was “just human”; the “son of man” in the gospels is “human and divine”. To say both are the same, is denying the other passages of scripture, and is unsound interpretation.

Two sets of feasts

The same way, though the seventh day Sabbath is called a “feast”, God clearly differentiates between this feast and the other feasts.

Notice carefully, there are two lists of feasts in Leviticus 23. In the *first list* only the weekly Sabbath is mentioned.

Leviticus 23:1-3 “And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings.”

Now under the *second list* of feasts the rest of the feasts are given.

Leviticus 23:4-6 “These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD’S Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread....”

Why would God give two lists of feasts if all are of the *same* category?

Please notice that the feasts in the 2nd list is connected with the month (or moon), but not the feast in the first list!

Feasts in the second list:

Leviticus 23:5 “In the fourteenth day of the first month at even is the LORD’S Passover.”

Leviticus 23:6 “And on the fifteenth day of the same month is the feast of unleavened bread.”

Leviticus 23:4 “Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets,”

Leviticus 23:27 “Also on the tenth day of this seventh month there shall be a day of atonement”

Leviticus 23:4 “Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles.”

The feast in the first list:

Now notice the *only* feast in the first list has *nothing* to do with months (moons) at all.

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

The six working days revolve around the seventh day Sabbath. There is no moon involved to regulate, control or reset it!

Though some of the yearly feast days are called Sabbaths, just like the seventh day Sabbaths, there is a *huge difference* between them both.

It was only on the weekly Sabbath God *personally* rested! Also the seventh day weekly Sabbath is the only Sabbath that is part of the creation record. The other Sabbath feasts came 2500 years later!

The seventh day weekly Sabbath is also the only Sabbath that is part of the eternal Ten Commandment-law.

Lest people don't differentiate the two sets of feasts, the two kinds of Sabbaths, even at the *end* of the lists of feasts God emphasizes the difference.

Leviticus 23:37 “These are the feasts of the LORD, which ye shall proclaim to be holy convocationsBeside the Sabbaths of the LORD.”

So mixing both the kinds of feasts, both the kinds of Sabbath, is bluntly rejecting the counsel of the Lord Himself!

God has seen people doing this, and has warned us against “handling the word of God deceitfully” (2 Corinthians 4:2)

Having seen how they have misinterpreted the word “mow'ed” in Leviticus 23, we will now see what they say about the first Sabbath on planet earth.

The First Sabbath

From the Genesis account of creation we see that the moon was made on the fourth day, and the Sabbath was made on the seventh day. Even a child who knows to read can see it plainly.

Now, according to their theory, the first Sabbath is on the eighth day of the new moon. Even if God created a new moon on the fourth day, there is only three days between them.

Genesis 1:16, 19, “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 the evening and the morning were the fourth day.”

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made” (Genesis 2:2, 3)

To come out of this *terrible mess* that they face in the very first chapter of the Bible, the very foundational Sabbath of the Bible, they have interpreted scripture in the most *irrational* way.

The psalmist says, “If the foundations be destroyed, what can the righteous do?” (Psalm 11:3)

The lunar Sabbatarians say, that the moon was created (along with the sun and the stars), not on the fourth day, but a day before the first day count began. That way it fits their theory that the Sabbath comes the eighth day from the new moon.

There is nothing said in the Bible about this. This is what they imagine. And they are doing their level best to *make* a new moon earlier than God made it!

What do they have to say about the scripture that clearly says that the sun and the moon were created on day four?

Genesis 1:16, “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night... And the evening and the morning were the fourth day”

“This word “made” (Strong’s H# 6213) is used several times during the creation week. This is the Hebrew word *asah*, (ah-saw). While it can mean that something was created from scratch, it can also mean advanced upon or appointed.” *www.creationcalendar.com*, “*The Moon Regulates the Weekly Sabbath.*”

Though they state both the meanings are possible, they hold on to only one of the meanings, as if the other meaning is impossible.

In fact, in the creation account, the word “made” has only *one* meaning. It is synonymous with the word “created”

Genesis 2:3, “And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Genesis 2:4, “These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens”

Genesis 5:1, “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him”.

If they stress that the word “created” always comes before the word “made”, as in the above texts, then the *order* of the two words in the formation of man destroys their interpretation that “made” means advance upon and “created” means to start from scratch.

Notice the word “make” (*asah*) comes before the word “created” (*bara*). Logically speaking, according to their interpretations of those words, “created” should come first and “make” come second.

“And God said, Let us make man in our image, after our likeness...So God created man in his own image.” Genesis 1:26, 27

Was God advancing upon (appointing man his work), before *creating* him?

As proved earlier, the word “made” and “created” are synonyms—it has the same meaning, and not as the lunar Sabbatarians claim.

So God didn’t advance upon the sun, moon and stars on the fourth day, but God on the fourth day created them and appointed them their work.

Doesn’t it sound absurd and irrational that God creating them on a particular day, and then God comes back to them four or five days later and then appoints them their work? Why? Did God forget to tell them their jobs?

God created and made man on the sixth day. God created and appointed his work on the same day. Again you see how irrational and unsound they are in their interpretation of scripture.

We shall still proceed to see what they say about the creation of the moon, and when was it.

““Eight “days” after the initial creation event (Genesis 1:1) Yah ordained the first Sabbath. Which was indeed the seventh day of the week, but it was the 8th period or cycle from the initial creation event in Genesis 1:1, again proving that the new moon is not a week day.” *www.creationcalendar.com*, “*The Moon Regulates the Weekly Sabbath.*”

“The evidence from Scripture reveals that the sun was ignited on DAY ONE! Friends, YHVH created the heaven and the earth on this un-numbered creation event that took place before the “first day”. Earth was without form and void. Evidently the other heavenly bodies must not have been in much better shape. On this un-numbered creation event Yah put into place all the material He would need, then He advanced upon this material for six days before He rested.” *www.creationcalendar.com*, “*The Moon Regulates the Weekly Sabbath.*”

What does Genesis 1:1, 2 say?

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep” (Genesis 1:1, 2).

For the lunar Sabbatarians, the “in the beginning” creation of “heaven and the earth” was the day *one* of creation, when God created every raw material in the “darkness”. Since the sun, moon and stars are in the heaven, they say, they were created at that time, but they were not ignited, because it was “darkness” everywhere.

“Here’s the scenario: YHVH created the earth and other celestial bodies at a certain point in time. He doesn’t call it a day because the time piece that regulates the day was not yet ordained as such. Then on day one, YHVH lights the sun creating light and, of course, day and night as a result. If

the earth and sun were created during the initial event, it is plausible that the planets, moons, etc., were created at the same time as well. We are not wresting Scripture when we make this statement because the underlying Hebrew could have been (and we are suggesting—should have been) translated in this way.” www.creationcalendar.com, “*The Moon Regulates the Weekly Sabbath.*”

One more statement from them, before we prove them wrong. “So as strange as it sounds, it appears that the other heavenly bodies were created at the same moment that this blob of earth was initially created. This is made evident by the phrase: In the beginning, Elohim made the heaven and the earth. So YHVH lit the sun on the first day of creation therefore creating light (and Day and Night as a result). The proof for such an odd statement is found in the language used in the fourth day creation account” www.creationcalendar.com, “*The Moon Regulates the Weekly Sabbath.*”

It “sounds” “strange” not only to us, but also to them! It is an “odd statement” by their own confession. Yet they want to believe this “odd statement” of theirs and the “strange as it sounds” doctrine! And surprisingly there are many who believe they are right without examining them properly.

They place the moon (the dark moon) a day before God said, “Let there be light”. Thus they have after eight days from the “darkness” of the moon the first Sabbath.

Some other group of people say the darkness in Genesis 1:2 was Satan, the prince of darkness, the “prince of the power of the air” Ephesians 2:2 (air is also referred to as heaven).

These are all mere speculations. The darkness was neither the new moon darkness nor the devil’s presence.

We don’t imagine what truth is, truth declares itself plainly!

Let us *assume* that God created the sun, moon and stars in the Genesis 1:2 period. Now look at the Conclusion in Genesis 2:1-3

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

Is Genesis 1:1, 2 God’s *act of creation*, just like the other accounts of creation in that chapter? Yes, of course. God says, everything He finished creating and making in six days and He rested on the seventh day, and that includes Genesis 1:1, 2, in the six days of the creation work week!

Look at the declaration of the law at Sinai and what God says about the creation work and rest.

“For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it” (Exodus 20:11)

Again, isn’t Genesis 1:1, 2 a part of God’s *creation act*? Then it all happened only in six days. There is *no extra day* for the lunar Sabbatarians to place their new moon in the orbit of heaven; they can only place it in the orbit of their own minds!

If there is no gap between Geneses 1:1, 2, and the rest of the chapter then it all took place in six days—and their hypothesis *falls* apart!

If there is a gap between Genesis 1:1-2 and Genesis 1:3 onwards, then placing the dark moon in that first period, means the dark moon was there not eight days before the Sabbath, but for a long period of time called as “in the beginning”.

That means there were probably millions of dark moon days/periods, before the first Sabbath was made. That does not fit the lunar calendar to have more than one new moon in the beginning of the month!

Also they state that Sabbath comes on the eighth day after the *sighting* of the crescent moon.

“Biblically, the “new moon” was the first visible crescent seen in the Western sky after sunset”. www.worldslastchance.com, “*Crescent Moon Sighting Instruction*”.

First of all who could *sight* the moon, in that pitch darkness? So the first Sabbath itself is faulty!

The moon is not a self generating source of light; it only reflects the light of the sun. The moon can start its function of being a source of light only after the sun is lit, and not before. If the sun was lit on day one, as they claim, then the moon starts its function as a luminary in the sky not before day one.

And since it was pitch darkness in Genesis 1:2, and if at all there was a moon hanging up there, it was definitely not crescent new moon, but the *dark* moon or astronomical new moon, the new moon at conjunction with the sun. At that will again blow up their theory! Their Sabbaths are counted from crescent moon and not dark moon.

They try to say the position of the moon in the orbit, was perfectly placed so that the first Sabbath came exactly on the eighth day, from the position of the crescent moon.

At what position is the moon in the sky is immaterial to the arrival of the new moon. If the position is what matters, then the conjunction of the moon should be taken and not the crescent moon. And the position of the crescent new moon is not uniform.

Moon for Signs

One more point that they emphasize to “prove” that the moon regulates the Sabbath is the word “sign” in Genesis 1:14.

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

“The Hebrew word translated as signs is *owth* (Strong’s H#226) and means signal or beacon—like the lights of a radio tower or a lighthouse. These lights turn on and off just like the moon, which just happens to enter a different phase approximately every 7 days.” *www.creationcalendar.com*, “*The Moon Regulates the Weekly Sabbath.*”

“Need more evidence? Read Ezekiel 20:12 and 20:20. These are two witnesses. The Sabbath is a sign between YHVH and His people. That word sign [*owth*] is the identical Hebrew word used in Genesis 1:14 (signs, seasons, days and years).” *www.creationcalendar.com*, “*The Moon Regulates the Weekly Sabbath.*”

Because the word “sign” is used in Genesis 1:14, in regard to the moon, to conclude it regulates the Sabbath because the same word “sign” is used for the Sabbath, is *not* the method to interpret scripture.

Then what would they make of these texts?

“And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you” (Genesis 17:11)

The word “token” is the same Hebrew word “*owth*” used as “sign” in Genesis 1:14. So is circumcision also *regulated* by the moon?

“And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt” (Exodus 7:3)

Were the miracles and the plagues which were called “signs” (*owth*), *controlled* by the phases of the moon?

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14)

Was that great “sign” (*owth*) of Jesus’ birth *determined* by the movements of the moon?

They tried their best to twist what they could in the creation account, but they could not twist everything. They stand exposed. Lies can appear to be the truth. But upon close examination will fail the test!

The Bible says that the moon *rules* the *night*, and not the day. “And the lesser light to rule the night” (Genesis 1:16). The lunar Sabbatarians say that the holy hours of the Sabbath are only from sunrise to sunset, and not during the dark hours. How do they say then that the moon rules and regulates the Sabbath day if it rules at night and the Sabbath is only daylight part? Very absurd it sounds to anyone who thinks.

Yes, we agree that the yearly feasts and yearly Sabbath which are on fixed dates of the year was regulated by the moon. But never the weekly Sabbath! The week count started before the moon was created on the fourth day, and it is independent thereof.

Only Two Phases of the Moon

The lunar Sabbatarians keep emphasizing that there are four distinct phases of the moon.

“...dividing the interval between the successive new moons into four groups of seven days each” *www.worldslastchance.com*, “*Time by Design*”

Here’s another statement from another source.

“These lights turn on and off just like the moon, which just happens to enter a different phase approximately every 7 days.” *www.creationcalendar.com*, “*The Moon Regulates the Weekly Sabbath.*”

According to them the moon enters a “different phase *approximately* every 7 days.” The Sabbath is *not* approximately every seven days—it is *exactly* every seven days! So the phases of the moon cannot guide it.

If the days from one new moon to next new moon were perfectly divisible by seven then we could probably think about it. But it takes about 29.5 days to complete its cycle. So that is 1.5 days more than what they would like. I believe God purposely made it this way so that it won’t be very easy to come up with a false theory, and yet people believe! How true is the statement of the apostle in this case!

“And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth” (2 Thessalonians 2:11, 12)

But the Bible only talks about *two* phases of the moon and not four as the lunar Sabbatarians would have loved it. The two phases are—the *new* moon and *full* moon.

Psalm 81:3 “Blow the trumpet at the new moon, at the full moon, on our feast day” (RSV).

The gap between the new moon and the full moon is approximately fifteen days. These are the only two phases to the moon the Bible mentions. If they say there are four phases—then what about the 1/4th and 3/4th moon? So we could have so many phases and not just four. Every day is a new phase.

If the weekly Sabbath was to be regulated by the moon phases, where are the four phases mentioned in the sacred scriptures? Stick to the Bible—there are only two phases! The two phases comes approximately every fifteen days, and the Sabbath comes every seven days!

If the four phases of the moon were to be the correct way of identifying the weekly Sabbath, then God missed the best opportunity to teach an entire nation this secret for forty years!

If that was the case, God should have told them, “just look up at the sky and watch the phases of the moon, and you will, for sure, know which day is the Sabbath, week after week!”

God did not use the moon to identify the Sabbaths, but used manna! Why? Because with the moon you can’t identify the Sabbath! If it were possible, God would have done it.

And the manna came during the *day*, when the moon is hardly ever seen!

Evidence from other sources

In close to 150 ancient and modern world languages the Gregorian *Saturday* is called *Sabbath*.

Also the *Jews* who were dispersed all over the world at various invasions—the Assyrian, Babylonian, Roman invasions, etc., are all keeping the Gregorian Saturday as the Sabbath. This uniformity is not possible if it is not the true Sabbath that has come down.

Even the *Muslims* who follow an exclusive lunar calendar have their feasts based on the phases of the moon. But their worship day, the sixth day of the week, is independent of the moon phases. It is continuous cycle of seven even for them!

The pen of inspiration confirms the weeks and Sabbath have come down from creation to the end of time as “successive”.

“Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the

work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man” {PP 111.1}.

Webster’s 1828 dictionary, Successive means “uninterrupted course”

If Ellen white meant, as they say, the future weeks, she should have used the word “*succeeding* weeks”, and *not* “successive weeks”

Successive weeks and Sabbaths means the weeks and Sabbaths have never been interrupted in their cycle of seven from creation week till now!

The Seventh day weekly Sabbath is *never* regulated by the phases of the moon.

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THE COUNT TO PENTECOST—50, 53, OR 103 DAYS?

We believe that the count to Pentecost that begins on the 16th of the first month ends on the 50th day. But some of the lunar Sabbatharians believe it's a 53-day count, and some of them believe it a 103-day count.

Pentecost means *fifty*. So that settles the matter. But why are they saying 53 days or 103 days?

If Pentecost is exactly 50 days from the first fruits (16th of Abib), then this is the *biggest blow* to the lunar Sabbath theory! This will prove that the weeks are continuous unbroken cycles uninterrupted by the new moon. That is why they had to come up with other figures other than fifty days.

Here is the Bible passage that says how many days after the first fruits in the feast of Pentecost.

Leviticus 23:15 “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 the LORD.”

There is no disagreement between us and any of the lunar Sabbatharians as to when it starts. All are in agreement that it starts on the 16th of the first month. The difference is when it *ends*.

103 days count?

One of the lunar Sabbath camps say it is two counts to Pentecost while the other lunar Sabbath camp say it's just one count, just like we do. Let us first see if the two counts are true.

“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.”

Let us look at the passage of scripture again where they say we need to add the two counts.

Leviticus 23:15 “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 the LORD.”

“In addition to the 7 Sabbaths complete, we need to add 50 days” www.creationcalendar.com, “*The Scriptural Count to the Feast of Weeks when Pentecost really is “fully Come”*”.

That will be around 100 days! What we are told in Leviticus 23:15, is that after 7 Sabbath complete (49 days), the next day, the 50th day, is the feast.

But what they are saying is after 7 Sabbath complete from the next day add 50 days to arrive at the feast.

This two counts theory can easily be proved wrong by comparing other passages of this same feast.

The same author of Leviticus, Moses, wrote Deuteronomy as well. Here Moses uses the phrase “seven weeks” instead of the phrase “seven Sabbaths complete”, for they are the same period of length.

Deuteronomy 16:9, 10, “Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God...”

There is only one count—“seven weeks”—then comes the feast the next day which is the 50th day. So the book of Deuteronomy proves that there is only *one* count to the feast of weeks, which in the New Testament is called Pentecost, meaning 50 days.

Look at the illustration given to two counts theory.

“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 12 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 the same time as the seven week count begins, it says to number 50 days from the morrow AFTER the seventh Sabbath complete.” *www.creationcalendar.com*, “*The Scriptural Count to the Feast of Weeks when Pentecost really is “fully Come”*”.

That is an *irrational* illustration. No one says he is 7 feet 50 inches. A foot is 12 inches. If someone is 7 feet 13 inches, we don’t say it that way at all. We say he is 8 feet 1 inch. That measurement (of 7 feet 50 inches) would be told as 11 feet 2 inches and not as 7 feet 50 inches (50 inches is 4 feet and 2 inches). Only someone who intends to *trick* us uses such methods of measurement. And God is *not* in the business of tricking anyone!

An additional proof from the New Testament that Pentecost could never be close to 100 days.

We know Jesus’ resurrection was the fulfillment of the first fruit, and the outpouring of the Holy Spirit was the fulfillment of the feast of weeks or Pentecost.

In the book of Acts we are told that Jesus spent forty days with His disciples after His resurrection and then ascended to heaven.

“To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God” (Acts 1:3)

The same author, a few chapter later, calls the period of forty days as “many days”.

“But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people” (Acts 13:30, 31)

Now let’s see *when* Jesus promised to send the Holy Spirit.

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5)

If forty days is “many days”, then “not many days” should be less than forty days—right? This calculation again proves that Pentecost comes a little time after forty days (i.e., fiftieth day) but definitely not close to hundred days!

53 days or 50 days count?

Now we are left with only one challenge. Is Pentecost 50 days or 53 days?

Different parts of scripture use different yardsticks to count the same feast. The account of Leviticus uses the yardstick of the *Sabbaths*, the account of Deuteronomy uses the yardstick of the *weeks*, and the account of Acts uses the yardstick of the *days*.

The Leviticus narration:

“Seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days” (Leviticus 23:15, 16)

That is after seven Sabbaths are complete (7x7=49 days) is the feast—that is the 50th day.

The Deuteronomy narration:

“Seven weeks shalt thou number unto thee... And thou shalt keep the feast of weeks unto the LORD thy God” (Deuteronomy 16:9).

That is after seven weeks (7 x7=49 days) is the feast—that is the 50th day.

The Acts narration:

“And when the day of Pentecost was fully come, they were all with one accord in one place”
(Acts 2:1)

How do we know that Pentecost is fifty? When we compare other words where fifty is recorded it becomes clear from the Bible itself.

“Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?”
(John 8:57)

“Fifty years” in the Greek is “*Pentekonta*”

And the day of Pentecost in Acts 2 is “*Pentekoste*”

The lunar Sabbatarians to agree to it—that Pentecost is the fiftieth day.

Luke mentions two periods after the resurrection of Jesus to the Coming of the Holy Spirit in the book of Acts.

First is forty days—Christ spent with Disciples after resurrection, second is fifty days (Pentecost)—From the resurrection of Jesus to the coming of the Holy Spirit.

When a figure is given in *day*'s everyday in the month is included—work days, Sabbath days and new moon days, etc. Here is an example.

In the flood of Noah we have this clearly demonstrated. The Bible states that it took 150 days for the waters to decrease.

“And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.” Genesis 8:3

Now Moses gives the starting point and the ending point of the 150 days.

Starting date:

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

Ending date:

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat” (Genesis 8:4)

That is exactly 5 months—17th of second month to 17th of seventh month.

So the 150 days included all the days in those 5 months—the work days, Sabbath days and new moon days, etc.

The lunar Sabbatarians also say that when a figure is given in *days*, the new moon or the translation day of the new moon is *included* in it. Only when a figure is given in the measurements of weeks or in Sabbaths, then the new moon days or translation days cannot be counted as the new moon days or translation days are not a part of the week, they say.

“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 a six work day/Sabbath sequence, not the days of the rebuilding of the moon.” www.creationcalendar.com, “*The Scriptural Count to the Feast of Weeks when Pentecost really is “fully Come”*”.

Now, in the book of Acts this feast is measured purely in days. Weeks or Sabbaths measurements are not involved in this calculation. So 50 days (Pentecost) is 50 *continuous* days. All the days are counted in this—work days, Sabbath days, new moon days, and translation days.

Remember this is not a new feast in the New Testament. This feast is an Old Testament feast called the feast of weeks. So the feast of Pentecost should perfectly synchronize with the calculation given in the Old Testament. From any of the three books of the Bible—Leviticus, Deuteronomy or Acts—we should be able to count the length of the feast, and it should agree with the other two accounts.

Let us look again at this feast of Pentecost as given in the Old Testament.

Leviticus 23:15, “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 the LORD.”

In the Deuteronomy account this feast is not given as “seven Sabbaths complete”, but is given in measurement of “seven weeks”.

“Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God” (Deuteronomy 16:9, 10)

“Seven Sabbaths complete” is “seven weeks”, so both the Old Testament measurement matches. They quickly *add three days extra* to accommodate the two new moon days and one translation day. If they don’t do that then it will mean that they are agreeing that the weeks and Sabbaths are *continuous* even beyond the boundaries of a month. So they come up with the figure—53 days and not 50 days. They have managed to synchronize the two Old Testament accounts with their new method of interpretation. But they are totally silent in comparing it with the New Testament text!

They are not using the New Testament calculation (interpretation) to this feast. Why? It will blow up their fallacy. That will unmask their lies! That would be the end of all arguments!

Comparing the New Testament and the Old Testament counting of this feast, they are in big time trouble! All the three accounts should synchronize! But it doesn’t fit with their newly found theory. The New Testament count will *fit* only if the weeks and Sabbath are *continuous* without the new moon interrupting it!

According to the lunar Sabbatarians the weeks and Sabbaths are not continuous unbroken cycle. It is continuous only for four weeks within a month. As at the end of the month (translation day—if there is 30th), and in the beginning of the month—the 1st of the month (the new moon) it is interrupted and reset.

According to their interpretation of “Seven Sabbaths complete” or “seven weeks” cannot be continuous because the new moon interrupts it at the end/beginning of the months.

Since this count begins on the 16th of the first month there are 3 new moon days (30th day of first month—translation day, 1st day of 2nd month—new moon day, and 1st day of 3rd month—new moon day).

So for them, seven Sabbath complete, or seven weeks (plus 1 day to be added according to Leviticus), is not $7 \times 7 = 49$ (plus one day), but $7 \times 7 + 3$ new moon days = 52 days (plus 1 day) = 53 days.

Now, the New Testament supports only a 50 day count—Pentecost—which should include all the categories of days. Here is their statement on this:

“It is essential to understand "Sabbath's complete" and how they affect the count to Pentecost. Six work days plus one seventh day Sabbath equals one Sabbath complete. This was the template that Yahuwah ordained at Creation. These will never include New Moon days or translation days, because these are not the days specified in the equation...New Moon days and translation days are never counted.” www.worldslastchance.com, “*Count to Pentecost Purpose and Parameters*”.

Here’s another statement from another lunar camp.

“You, like most (and like me until three years ago) probably see “seven Sabbaths complete” (seven weeks) and immediately think 49 days. But there are not 49 days in this segment of time. These are Scriptural weeks--six work days ending with a Sabbath. New moon days are a third category of day, they do not count against the week. There are three new moon days in this seven week count for a total of 52 days”. www.creationcalendar.com, “*The Scriptural Count to the Feast of Weeks when Pentecost really is “fully Come”*”.

Dear lunar Sabbath brethren, the inspired writer of the book of Acts does not support your theory that the weeks are not continuous!

Seven Sabbaths Complete

What is “seven Sabbaths shall be complete” in Leviticus 23:15?

“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”

44. It is important to note that Moses did not just say to count “seven Sabbaths”, but “seven Sabbaths shall be complete” he wrote (Leviticus 23:15, 16).

Seven Sabbaths *complete* means seven *full* weeks. “Seven weeks shalt thou number unto thee” (Deuteronomy 16:9)

The word “weeks” is “shabuwa”, a count of *seven*.

In the Bible we see the word “week” is *interchanged* with the word “Sabbath”, because both have the root meaning “seven”. A “week” is “seven days” and the Sabbath is the “seventh day”.

“In the end of the Sabbath, as it began to dawn toward the first day of the week” Matthew 28:1

The word for “Sabbath” and “week” is “sabbaton”. Therefore the phrase “seven Sabbaths shall be complete” also means “seven weeks” to be completed.

And the phrase at the “morrow after the seventh Sabbath” just means the next day after the seventh week completion.

Their *twist* to the Pentecost calculation is *exposed*. We could end the book here. But we shall proceed to uncover every lie of theirs!

The Pentecost of the Land

Based on the same principles of weekly Sabbath counting, God gave the children of Israel the Sabbath for the land to rest. This reckoning again proves their calculation is error.

“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a Sabbath of rest unto the land” (Leviticus 25:3)

That is exactly based on the weekly Sabbath principle of six days labor and seventh day rest.

Just like we had in Leviticus chapter 23, the feast of Pentecost count—seven Sabbaths complete plus one day is the 50th day—here, two chapters later, God gives an exactly similar principle of counting the Jubilee feast.

Leviticus 25:8, 11, “And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years....A jubilee shall that fiftieth year be unto you:”

If “seven Sabbath complete” of Leviticus 23, is for them not 49 days, but 52 days, then how much is “seven times seven years”—52 years? But the Bible says its 49 years. In Leviticus 23, the next day there was the day of the Pentecost. In Leviticus 25, the next year is the year of the Jubilee.

The Prophetic Weeks

Here is a third witness against their absurd calculations. One of the greatest prophecies of the Bible is the 2300 days prophecy of Daniel 8 and the 70 weeks prophecy of Daniel 9.

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14

“Seventy weeks are determined upon thy people and upon thy holy city...” Daniel 9:24

Even the lunar Sabbatarians agree the 70 weeks prophecy is *part of* the 2300 days prophecy. So you have one given in *days*, and the other given in *weeks*.

Remember when anything is given in *days*, every category of days (work days, Sabbath days, new moon days, translation days) is embraced in it. For a lunar Sabbatarian, there can never ever be more than four weeks in succession.

According to their principle of interpretation of weeks, let us see how many days is 70 weeks. For us it is straight. 70 weeks is 490 days, because the weeks run *continuously*.

They have to add new moon days and translation days to the 490 days. That is around 26 days extra. For them 70 weeks = 490 days + 26 days = 516 days.

They too believe that 1 day is 1 year in prophecy. So it is 516 years. Like us they too believe the starting point of this prophecy is 457 BC. So the 70 weeks prophecy, according to their method of inserting the new moon days and translation days, would end in AD 60 (AD 34 +26 years extra).

Based on their method of calculating weeks, this prophecy of weeks would put the death of Jesus in the year AD 57! There is no church on earth that puts the death of Jesus in AD 57. All churches, and scholars and historians agree it should be somewhere between AD 26 and AD 36, but not beyond.

In fact the lunar Sabbatarians believe as we do, that Jesus died in AD 31, and the 70 weeks of Daniel chapter nine ended in AD 34. How could that be? It means here they did not add the new moon days and translation days. Let us see what they have to say.

“The first 70 weeks (Dan 9:24-27) of this prophecy, cut off or allotted to the Jews, equals 490 years. The walls of Jerusalem were rebuilt in 7 weeks or 49 years (408 B.C.). Another 62 weeks brings us to the anointing of Christ for His mission in 27 A.D. 483 years are now past; only 1 week remains of the 70. In the midst of this week (Dan 9:26-27), 31 A.D., Messiah is cut off or crucified. A second half-week of 3 1/2 years brings us to 34 A.D., when at the stoning of Stephen the gospel is taken to the Gentiles. In 34 A.D. the 70 weeks, or 490 years, is completed.” *www.worldslastchance.com, “A Great Prophetic Period”*

For the “seven weeks” count to Pentecost they add 3 extra days, and make the feast of Pentecost to fall on the 9th of that 3rd month, instead of the 6th of that month. But for the “seventy weeks” they add nothing, even though this prophecy is given in weeks!

That is being *inconsistent*. Why aren’t they adding it here? Because if they do add those 26 years (which according to their own principles of interpretation of weeks counts), they don’t have any historical support to show that those events ended 26 years later!

Listen to them again and see they are contradicting.

“The prophecy of the coming Messiah begins: “Seventy weeks are determined upon thy people” (Dan. 9:24.) If that is taken as literal time before the days are changed into years, there would be 25.5 extra years due to the New Moons and translation days that would occur in 70 weeks. Calculation of time by weeks did not include new moons and translation days. Instead, multiply 7 days in a week X 70 years = 490 years. This reached exactly from the third decree to restore and build Jerusalem to the stoning of Stephen in A. D. 34. *www.worldslastchance.com, “The Count to Pentecost”*.”

“Calculation of time by weeks did not include new moons and translation days.” And yet they have included it. If it did not include they need to add another 25.5 or 26 days extra, which they haven’t!

They continue,

“This time prophesy reveals how to count to Pentecost. Seven weeks complete are 49 days, then the next day, the 50th day, is Pentecost. The very definition of Pentecost is “fifty.” The Hebrew name for Pentecost was “Feast of Weeks.” The New Moon day and the translation day, if present, are not counted, just as they were not counted in the larger prophetic-time measurement. These days are not part of a week, or a Sabbath perfect” *www.worldslastchance.com, “The Count to Pentecost”*

They are lying point blank or they don’t know what they are saying. They say the same thing about the count to Pentecost, and add 3 extra days to arrive at 9th of the 3rd month.

“Begin counting seven “Sabbaths complete,” and then add a day. Your answer should be the 9th day of Sivan” *www.worldslastchance.com, “Count to Pentecost Purpose and Parameters”*.

You don’t get 9th day of Sivan if you don’t add 3 extra days!

If they have added 3 extra days to arrive at Pentecost, because new moon days and translation days are not included in the count of weeks, why aren’t they adding 25 or 26 days to the “larger prophetic-time measurement”?

As noted earlier, the two prophecies of Daniel 8:14 and Daniel 9:24 are starting together and are linked to each other. For God to give one count in *days* and the other count in *weeks* proves that the *weeks* run *continuously* just like the *days* do. The fulfillment of those prophecies proves that!

Comparing the New Testament count to Pentecost to the Old Testament count to Pentecost we have seen that the weeks are a continuous unbroken cycle, uninterrupted by the new moon days.

Also looking at feast of Jubilee (50th year) which is similar to the count to Pentecost (50th day) we have seen again that the weeks are a continuous unbroken cycle.

If there can't be more than four continuous weeks, then it was on wrong parameters God was asking them to count!

Some of them try to use the jubilee cycle to prove that the weeks can be broken by the coming of the Jubilee, and reset again. So why can't it be broken by the coming of the new moon?

If they are taking that as an evidence to break the week, then they should break the continuous weekly cycle at the end of 7 weeks and not 4 weeks! And that would need them to come up with a totally different calendar!

Secondly the Jubilee deals weeks of years and not weeks of days.

If they are trying to use this as a proof that the weekly Sabbath can be broken, then what about the Sabbath being for just 12 hours? Does this passage of Jubilee say that the seventh year Sabbath is just 6 months? According to their parameters the Sabbath year should be half year, because the Sabbath day is only half day—the daylight part and not 24 hours!

And finally the grand prophecy given in the parameter of *weeks* that talks about the crucifixion of the Messiah, crucifies their hypothesis that the week doesn't run continuously beyond four weeks. Here it runs continuously for seventy weeks! And within that prophecy there are two other periods that are given in weeks again that run beyond four weeks continuously—seven weeks and sixty two weeks (Daniel 9:25).

What more proofs do they need to show that the weeks are continuous in the Bible—the literal weeks, the yearly weeks, and the prophetic weeks, all prove them wrong!

If the weeks, as proved, are continuous unbroken cycles, then the Sabbaths are continuous unbroken cycle coming to us every seventh day without interruption.

The Gregorian calendar of 1582 is more honest and truthful in this matter of weeks and Sabbaths, coming continuously undisturbed, than the so-called Biblical calendar that these, lunar Sabbatarians, have invented of late!

If the week, as proved, are continuous unbroken cycles, then the *deceptive* 8th, 15th, 22nd and 29th propaganda, being fixed Sabbaths, is a fake, a fraud and a counterfeit—it's a Big lie from the father of lies—the devil!

THE A. D. 31 AND THE FRIDAY CRUCIFIXION

Both camps—we and the lunar Sabbatarians—believe that Jesus died on the sixth day of the week, and it was the year AD 31.

The Bible is very clear in the gospel accounts that the day of the crucifixion was the day of preparation—the sixth day of the week—the day before the Sabbath

“And Jesus cried with a loud voice, and gave up the ghost.... And now when the even was come, because it was the preparation, that is, the day before the Sabbath”. Mark 15:37, 42

We have this confirmation, of the sixth day of the week crucifixion, from the pen of inspiration as well.

“Trouble seemed crowding upon trouble. On the sixth day of the week they had seen their Master die” {DA 794.2}.

How do we say that the year of crucifixion was AD 31? Based on the 70 weeks prophecy of Daniel 9 we know that AD 31 is accurate. The 70th week of Daniel’s prophecy was from AD 27 to AD 34. And Christ died in the middle of the final prophetic week—which was the spring of AD 31.

There are three further New Testament proofs to show that AD 27 was the year of Baptism of Jesus, which makes AD 31 (after 3 ½ years ministry), the death of our Lord.

Proof 1: The death of Herod.

Herod died, according to historical records in 4 BC. And Jesus was born just before the death of Herod according to the Gospels (Matthew 2:19, 20). And Jesus was baptized when He was about 30 years old according to Luke (Luke 3:23). So that puts Jesus baptism at AD 27, 30 years from 4 BC.

Proof 2: The fifteenth year of Tiberius Caesar

Luke records the baptism of Jesus to be in the fifteenth year of Tiberius Caesar (Luke 3:1, 21). According to historical records the 15th year of Tiberius Caesar was AD 27.

Proof 3: The Building of the Temple

When Jesus visited Jerusalem temple for the first time after His Baptism in the month of Abib, the first Jewish month, He had a discussion with the leaders of the Jews. He said, “Destroy this

temple, and in three days I will raise it up” (John 2:19). To which they replied that the temple was in construction since 46 years, and how could He build it in 3 days.

From historical records we know that Herod started to rebuild the temple in 19 BC. And 46 years later would put the baptism year of Jesus to be AD 27.

AD 31 is also confirmed in the Spirit of Prophecy.

“In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary” {DA 233.2}.

The lunar Sabbatarians too believe that in AD 31, the sixth day of the week Jesus died.

“This is the 6th day of the week” *www.worldslastchance.com*, “*Twelve Criteria to the True Crucifixion*”

“The prophecies of Daniel pinpoint A.D. 31 as the year Christ was crucified” *www.worldslastchance.com*, “*Twelve Criteria to the True Crucifixion*”.

Not only does Ellen White call it the sixth day of the week, she calls it *Friday*, which is the sixth day of the week in the Gregorian calendar.

“From eyewitnesses some of the disciples had obtained quite a full account of the events of Friday. Others beheld the scenes of the crucifixion with their own eyes.”

The lunar Sabbatarians believe you cannot get a Friday crucifixion in AD 31, if the Gregorian calendar is used. This is only possible with a luni-solar calendar, they say. *www.worldslastchance.com*, “*The Grace Amadon Research of 1938*”.

“The problem that when you superimpose a luni-solar calendar on top of the Julian calendar for AD 31, you do not and you cannot have a Friday crucifixion.” *www.worldslastchance.com*, “*The Grace Amadon Research of 1938*”

“The problem arises from the fact that when the new moon for Nisan is found (which is easily done because the moon is so predictable) and you count up 14 days to the Passover/crucifixion you do not have Friday.” *www.worldslastchance.com*, “*The Grace Amadon Research of 1938*”

They are saying according to the astronomical data available on the phases of the new moon and full moon, in the year AD 31, the full moon (Passover is always during full moon) in April was on Wednesday in the Gregorian calendar. There is no way you can get a Friday crucifixion in AD 31. In AD 33 you can get a Friday crucifixion in the month of April.

Though many, the Catholic Church and many Protestant Churches, believe it was AD 33, Friday Crucifixion, as Seventh Day Adventist, we have always believed and believe it was AD 31 because of our interpretation of Daniel’s time prophecy that started in 457 BC and ended in 1844 AD.

The important time tucked in-between is AD 31. If the crucifixion did not occur in AD 31, then the 2300 years prophecy did not end in 1844! So it is a serious challenge to one of our most important beliefs.

Look at what the lunar Sabbatarians are saying about this.

“As people who believe in the 2300 day/year prophecy of Daniel 8:14 beginning in 457 BC, there is no other possible year for the crucifixion, unless you are willing to give up 457 BC, October 22, 1844, (the ending date of the prophecy) and thus, Ellen White as well.” *www.worldslastchance.com*, “*The Grace Amadon Research of 1938*”.

We have seen from Daniel’s time prophecy that the crucifixion year was indeed AD 31, and the day of the week was indeed, the sixth day of the week. We have also seen the pen of inspiration agrees to it, and calls the sixth day of the week as “Friday”—the Friday of the Gregorian calendar.

The Astronomical Facts

Yes, since the phases of the moon can be predicted pretty accurately we can, with modern technology and computation, go backwards or forward to find out the *phases* of the moon at any given month of any year.

So going back to the year AD 31, we get from reliable sources that the astronomical new moon in April occurred on the 10th of April at 11:32 a.m. (The lunar Sabbatarians agree to this)

This is what they say,

“The year was A.D. 31 and the first month of that year was April. Since N.A.S.A identifies the Gregorian 10th day to be the conjunction, all we must do is add a day to arrive at the first visible crescent as viewed in the night sky following sunset on the 11th of April. The following day April 12 is then New Moon day, which is also the first day of the luni-solar month of Abib/Nissan. Since we know from Scripture that Christ Yahshua died on the 14th of the luni-solar month of Abib/Nissan, then we simply count to 14 and, therefore, arrive at Wednesday April 25, A.D. 31, as the day of Christ Yahshua's crucifixion.” *www.worldslastchance.com*, “*Principles for finding New Moon*”

Yes, the new moon in the first Jewish month was April 10th. But that is the new moon in *conjunction*. The Biblical new moon, as they also say, is the crescent new moon. The lunar Sabbatharians have *just added one day extra* to arrive at the first visible crescent to be viewed in the night sky of April 11th.

Only the astronomical new moon can be found out through calculations, but not the crescent new moon. Does the crescent moon always appear in *one day's* time? No!

Read what the US Naval Observatory has to say about the crescent moon.

“Although the date and time of each New Moon can be computed exactly (see, for example, Phases of the Moon in Data Services), the visibility of the lunar crescent as a function of the Moon's "age" - the time counted from New Moon - depends upon many factors and cannot be predicted with certainty. In the first two days after New Moon, the young crescent Moon appears very low in the western sky after sunset, and must be viewed through bright twilight. It sets shortly after sunset.” *US Naval Observatory*, “*Crescent Moon Visibility*”.

Again the US Naval Observatory says,

“The sighting of the lunar crescent within one day of New Moon is usually difficult. The crescent at this time is quite thin, has a low surface brightness, and can easily be lost in the twilight. Generally, the lunar crescent will become visible to suitably-located, experienced observers with good sky conditions about one day after New Moon. However, the time that the crescent actually becomes visible varies quite a bit from one month to another.” *US Naval Observatory*, “*Crescent Moon Visibility*”.

The US Naval Observatory says that,

“The sighting of the lunar crescent within one day of New Moon is usually difficult”. Yet the lunar Sabbatharians have added *only one day* from the astronomical new moon to the crescent new moon!

The lunar Sabbatharians too believe that it is not always possible to have a crescent new moon on a fixed day.

“If the crescent is observed for just a minute or less before full dark and then disappears, it is considered too young to be a new moon. When this occasionally occurs, sighting is delayed until the following night.” *www.worldslastchance.com*, “*Crescent Moon Sighting Instructions*”.

The Karaite Jews say this about the sighting of the crescent moon.

“The ancient Israelites would have been well aware of the Crescent New Moon. In ancient societies people worked from dawn to dusk and they would have noticed the Old Moon getting smaller and smaller in the morning sky. When the morning moon had disappeared the ancient Israelites would have anxiously awaited its reappearance 1.5-3.5 days later in the evening sky. Having disappeared for several days and then appearing anew in the early evening sky they would have called it the "New Moon" or "Hodesh" (from Hadash meaning "New"). *The Karaite Korner*, “*The New Moon in the Hebrew Bible*”.

We are told by this group of Jews that it takes even up to 3.5 days from the astronomical moon to the crescent moon! Why does it take between 1.5 to 3.5 days between the astronomical new moon and the crescent new moon? The speed of the moon varies because of the shape of its orbit.

The US Naval Observatory says, “The Moon's orbit is elliptical, and its speed is greatest when it is near perigee, least near apogee. If perigee occurs near New Moon, the Moon will appear to be moving away from the Sun in the sky at a greater than average rate.” *US Naval Observatory*, “*Crescent Moon Visibility*”.

We are not disputing the fact that the astronomical new moon in April, AD 31, occurred on April 10th. We are questioning the *credibility of adding just one day* to the astronomical new moon as the lunar Sabbatarians have stated above.

We are told by the US Naval Observatory, that sometimes even two days is too less to see the crescent new moon. It depends on several factors.

The Karaite Jews tell us that it could even take up to 3.5 days. There are no scientific records at all for the crescent moon appearances. There is no single parameter for its calculation. Why?

“However, the time that the crescent actually becomes visible varies quite a bit from one month to another” US Naval Observatory, Crescent Moon Visibility

How can the lunar Sabbatarians conclude, as if it is a scientific fact that the crescent new moon in April AD 31 was on 12th? They have just added around 1.5 days to the astronomical moon. But it can take anytime between 1.5 days to 3.5 days we are told.

We are *equally justified* to add 3.5 days to the astronomical new moon. And we arrive at 14th April as the crescent new moon.

The Jewish month starts from the crescent new moon. The 14th day is the Passover.

“In the fourteenth day of the first month at even is the LORD'S Passover” (Leviticus 23:5)

The 14th day from April 14th is April 27th. And it is *Friday* in the *Gregorian* calendar!

The lunar Sabbatarians may say that when Jesus died it was the full moon because 14 days after the crescent new moon comes the full moon. And the US Naval Observatory records that 25th April, in AD 31, was full moon not 27th April.

Let us not forget that the ancient Israelites did not have the advance of science knowledge that we have today. They were not going by astronomical new moon and astronomical full moon. They were going by the new moon and full moon visible to the naked eyes. And the lunar Sabbatarians agree to it.

Ellen White also wrote that it was full moon the day Jesus died.

“In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence” (Desire of Ages, p. 685)

Since it was not astronomical new moon, it was not astronomical full moon too. Is it possible to see the moon as broad and full for more than a *single* night? Try it out. You can never know the difference the day before the astronomical full moon, the day of the astronomical full moon, and the day after the astronomical full moon.

Here is a quote from the best of places.

“Although Full Moon occurs each month at a specific date and time, the Moon's disk may appear to be full for several nights in a row if it is clear. This is because the percentage of the Moon's disk that appears illuminated changes very slowly around the time of Full Moon. The Moon may appear 100% illuminated only on the night closest to the time of exact Full Moon, but on the night before and night after will appear 97-99% illuminated; most people would not notice the difference. Even two days from Full Moon the Moon's disk is 93-97% illuminated.” *U.S. Naval Observatory*

The prophet of the Lord was right calling it a sixth day of the week, *Friday*, Crucifixion, in AD 31.

So we have proved that it is *possible* to have an *AD 31 crucifixion* that falls on a *Friday* even in the *Gregorian* calendar!

The lunar Sabbatarians are saying that there are *Three Months in a Row* in the Bible to prove their calendar to be Biblical, and the Gregorian calendar, that we use today, is a fraud.

“The calendar details of the months of the Exodus, the manna, and the mountain reveal divine lessons of the most vital and solemn importance. As often as these colorful stories are told and retold, their application to time is just as often overlooked. In the first month of Abib, just prior to the Exodus, the Lord Yahuwah introduced His calendar. In the second month of Iyar, He confirmed His forgotten calendar's layout, and true seventh-day Sabbaths, in a most unmistakable way when He sent the manna from heaven. In the third month the Lord Yahuwah fully restored and established His calendation system with the date of Israel's arrival at the famous desert Mountain of Sinai.” www.worldslastchance.com, “*Three Months in a Row.*”

“The modern Roman Gregorian calendar is not one and the same as that of scripture, because it is an utter impossibility for it to have three consecutive months in a row that are identical. Specifically this means that because the weeks float throughout the months it is not possible to have the days of the week match the days of the month for three consecutive months. Exodus 12, 16, and 19” www.worldslastchance.com, “*Three Months in a Row.*”

They also say, that the Sabbaths are always fixed on 8th, 15th, 22nd and 29th of each and every month.

“The seventh-day Sabbath thus fell on every 8th, 15th, 22nd, and 29th of the lunar month.” www.worldslastchance.com, “*Time by Design*”

Let us examine the scripture carefully to see if it is true.

If the weekly Sabbaths are fixed on 8th, 15th, 22nd and 29th of each and every month, then God should have told it clearly in scripture. Out of the 31,173 verses in the Bible not even a single verse talks about the seventh day Sabbath being fixed on 8th, 15th, 22nd and 29th.

God clearly specifies many important days that are fixed to the dates of the month.

New moon is fixed on the 1st of every month is mentioned *The Passover* is fixed on the 14th of the first month is mentioned. *The Feast of Trumpets* is fixed on 1st day of the seventh month is mentioned. *The Day of Atonement* is fixed on the 10th day of the seventh month is mentioned. *The Feast of the Unleavened Bread* (first month) has two Sabbaths fixed (15th and 21st) is mentioned. *The feast of Tabernacles* (seven month) has two Sabbaths fixed (15th and 22nd) is mentioned.

If the weekly Sabbath is fixed on particular dates of the lunar month, *why* isn't it mentioned anywhere in scriptures? Did God forget to mention the most important day?

The lunar Sabbatarians try to say to us, if Sabbath is fixed on Saturday then where is it given in Scriptures that Sabbath is fixed on Saturday?

How can the name, Saturday, appear in scriptures because the names of the week were given by the Romans after the scripture period! On the other hand the lunar Sabbatarians can't say this because the numerical (1st day, 2nd day, 3rd day, etc.) is used as a method to identify days in the Bible from the beginning to the end, and not even in a single instance God declared 8th, 15th, 22nd and 29th are fixed Sabbaths!

In the Bible the word Sabbath/seventh day is mentioned close to 170 times, it is said. And out of these 170 references the scriptures does not identify the Sabbath to any date of the month, except in one or two instances.

For someone to take these couple of instances and build a doctrine, and having no information about the bulk of the other passages (98—99%) on the same subject is unsound way of Biblical interpretation.

For example, the time prophecies are amazing in its fulfillment. Consider this prophecy.

“And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.” Exodus 12:41

This prophecy got fulfilled not only to the very year of prediction, but also the very day! Do we therefore conclude that all time prophecies should be fulfilled likewise?

Because there couple of instances where one can find a Sabbath on one of these days of 8th, 15th, 22nd and 29th, does that prove that all Sabbaths of scripture must be on only those dates?

Three Months in a Row

The lunar Sabbatarians boldly declare, as we have seen, that there are three months in a row that clearly indicate that the Sabbaths are fixed on the dates—8th, 15th, 22nd and 29th. If the Sabbaths can be shown to be falling on any one of the given dates it proves that the other three dates are Sabbaths as well on that given month.

Let us investigate the three successive months to see if we can get a Sabbath on any one of those given dates. If that is true then definitely the Sabbaths are all fixed on the same dates of the month as they say.

The First month in a Row: The Exodus

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

The exodus from Egypt started on the 15th, the next day after the Passover (which is 14th). Therefore 15th cannot be a Sabbath as the *massive exodus* took place that day!

Jesus, the Lord who led them in the Exodus, in the pillar of cloud and fire, told His people about Sabbath travel in the Gospel of Matthew.

Matthew 24:20 “But pray ye that your flight be not in the winter, neither on the Sabbath day”

Obviously He never would have led an entire nation to travel on Sabbath! To escape this they say, it was not on 15th daylight part (for them 12 hours of the day are only the Sabbath), but the night part of 15th.

Yes, there is a scripture that talks about the 15th night.

“Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.” Deuteronomy 16:1

It was night, according to the passage of Deuteronomy and it was 15th according to the passage of Numbers. So it was 15th night that the Lord delivered the children of Israel out of Egypt.

For us 15th night starts before the 15th daylight, because a day is reckoned from *sunset to sunset*. For them 15th night starts after 15th daylight because a day, for them, is from sunrise to sunrise.

They quickly try to escape by saying the since Sabbath is only 12 hours, and ends at sunset, the 15th night is after the Sabbath hours.

We shall now discover that the 15th night (when the exodus commenced), was the same night they ate the Passover meal, and not the next night.

Now what happened the on the night they ate the Passover meal? God said that He would send judgment on the Egyptians and kill all their first born, of man and beast, that night.

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.” Exodus 12:12

God told them that at night He is going to strike Egypt. But God did not tell them what part of the night He would do it. So they were instructed not to venture out of their houses until the morning, because anytime of the night the Lord would strike. Getting out of their houses at night is no problem otherwise. But when God’s judgments come if they are found outside their houses they would be destroyed as well.

“And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” Exodus 12:22, 22
God smote the Egyptians at *midnight*.

“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.” Exodus 12:29

Moses and Aaron came out of their houses at *night*, after the judgment of God passed over.

“And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.” Exodus 12:31-33

Did Moses and Aaron meet Pharaoh that same night that God struck? Yes!

The lunar Sabbatarians say that Moses and Aaron did not meet Pharaoh that night.

“Pharaoh called for Moses & Aaron by night. Exodus 12:31 (They did not go until the next morning, carefully obeying the command of Yahuwah.)” *www.worldslastchance.com*, “*Three months in a Row*”

The Sabbath holy hours are appointed and fixed holy time with the King of kings week after week, and with no one else. We don’t keep any appointments with secular people on God’s sacred hours. Why would Moses and Aaron, two great leaders, want to meet a heathen king during the holy hours of the Sabbath?

You see the lunar Sabbatarians are stuck here. Since for them the Sabbath day begins in the morning, it was more appropriate for Moses and Aaron to meet Pharaoh at night itself, after the judgments had passed, and before the Sabbath begins.

The flow of the text is clear.

“And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people”. Exodus 12:31

At *night* he called them, and at *night* he bid them leave. There is no indication whatsoever, that they did not go when Pharaoh called them.

Not only did Moses and Aaron go out that night, but with them went the entire army of people, the 600,000 families, departed out of their houses for the Exodus journey *that night* itself.

“Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.” Deuteronomy 16:1

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

Comparing the above two texts we know they left Egypt on the 15th night.

If the 15th night came around 24 hours *after* the Passover night, it doesn’t make sense at all unless they left that very night, because God told them to eat the Passover in *haste*.

Why did God instruct them to be in a physical position to leave at any moment with “loins girded, your shoes on your feet, and your staff in your hand” if they had to leave after 24 hours?

“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.” Exodus 12:37-39

The above texts again portrays a hurried leaving that night and not the following night.

The 15th night was the Passover night—the night they ate the Passover Lamb, the night that God passed over the land of Egypt with His judgments, the night that Pharaoh issued the decree for them to leave—it was *that night* they began their exodus.

Here is a confirmation from the pen of inspiration as well that they left the Passover night, before day break.

“With their loins girt, with sandaled feet, and staff in hand, the people of Israel had stood, hushed, awed, yet expectant, awaiting the royal mandate that should bid them go forth. Before the morning broke, they were on their way.” {PP 281.1}

There are two things proved here.

a) The night of 15th began *before* the day of 15th. Which means a day is reckoned from sunset to sunset and not sunrise to sunrise, as they claim.

b) They began their journey on 15th while it was still night, before day break. Their first stop was at Succoth. They traveled about 25 miles to reach there. They traveled throughout the day of 15th to reach there, to make their first stop. If 15th is a fixed Sabbath then they broke the very first Sabbath under God’s instruction!

We all agree God would not let them travel on His holy day as He demonstrated in many places. Obviously 15th is *not* a fixed Sabbath!

The very first month, in their *three months in a row*, actually proves the *opposite*—that 15th (therefore 8th, 22nd and 29th as well), is not fixed Sabbath at all!

The 2nd month is a row: The Manna

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

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.” Exodus 15:2

The text simply says they came to the wilderness of Sin on the 15th day of the 2nd month. The passage later says that for six days God gave manna, and on the seventh day was the Sabbath—no manna was given.

Now from when did God begin to give the manna? The lunar Sabbatarians say from the next day after 15th. If that is so then 22nd was a Sabbath, which makes 8th, 15th and 29th Sabbaths as well.

Two activities are mentioned in the first two verses of Exodus chapter 16—the arrival at the wilderness of Sin, and the murmuring of the children of Israel.

Let us look at the two verses again.

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

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.” Exodus 15:2

It doesn’t say they murmured on the 15th. It says they murmured in the wilderness. But the lunar Sabbatarians say they arrived before the 15th and the murmurings started on the 15th. They are doing this because they want to have the 22nd as the Sabbath where the manna wasn’t given.

“The Israelites had arrived at the Wilderness of Sin on the 14th, then murmured and complained of hunger on the 15th.” www.worldslastchance.com, “Crescent Moon Sighting Instructions”

All the English translations that I have examined put a period (.) at the end of verse one. And that indicates that that the children Israel arrived on the fifteenth. But the Septuagint, which they prefer to quote for Exodus 16:1, 2, puts a comma (,) at the end of verse one. And it has a semicolon (;) in verse one after the word Sina, thus separating one thought from the other. This indicates the arrival probably took place earlier and the murmuring took place on the 15th.

So we are saying they arrived on the 15th (for the plain reading of the texts from the majority of translations suggests that). And therefore the 15th cannot be the Sabbath as they all traveled that day. And the murmuring stated later, when they were still in the same wilderness of Sin and the Sabbath came seven days after their murmurings. So since we don't know the date of the month when they started murmuring we can never know when the Sabbath was in that month. So there is *no* evidence that the Sabbath for that month was on 22nd.

As far as I know the Septuagint is the only translation that puts the punctuation marks a little differently than the rest of the translations in Exodus 16:1, 2 passages. Now if we go by the majority of versions, then that text clearly indicates that God led an entire nation in travel on 15th. Thus proving that 15th cannot be a Sabbath (so also 8th, 22nd and 29th of that month)

Let us now consider the other view that the Septuagint supports: That they arrived at the wilderness of Sin earlier, and started murmuring on the 15th. Let us first read that passage from the Septuagint.

Exodus 16: 1, 2 “And they departed from Ælim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt, (2) all the congregation of the children of Israel murmured against Moses and Aaron.”

Both the groups, we and the lunar Sabbatarians, agree that the traveling and the murmuring did *not* take place on the same day. The reason is seven days after the murmurings was the first Sabbath after the giving of the manna for 6 days. This means the day of murmuring took place on the previous Sabbath day!

Both we and the lunar Sabbatarians believe that God would not have led His people in travel during the Sabbath. That means the day they *arrived* at the wilderness of Sin was not the Sabbath day.

They are saying they arrived on the 14th. The 15th was the day of murmuring, they say. And 7 days after that came the Sabbath—on 22nd. So 8th, 15th and 29th of that month should be Sabbaths as well.

So their famous passage to prove that Sabbaths are fixed is possible only with the Septuagint version and not the other versions. Just one version translating it that way does *not* make their proof 100% solid, but it's a *faint* proof. Nevertheless we shall investigate this claim of theirs that that 15th of that month was a Sabbath.

Manna fell at night

A point to be noted regarding the timing of the giving of the manna. The lunar Sabbatarians believe God commenced the giving of the manna on the 16th day of the month.

“Once we established that the first day the manna fell was on the 16th day of the month...”
www.worldslastchance.com, “Three Months in a Row”

For them a day starts at sunrise and not sunset. The Bible is clear that God sent down manna not after sunrise, but before sunrise while it was still night.

“And when the dew fell upon the camp in the night, the manna fell upon it.” Numbers 11:9

So if they say that God first sent manna on the 16th, then they are agreeing that a new day begins at sunset, and not sunrise, for manna was sent down before sunrise of 16th!

When exactly did the quails come?

We have seen earlier that they believe that the Sabbath holy hours are only 12 hours—sunrise to sunset (and not from sunset to sunset—24 hours)

Before God gave them the first manna on the 16th morning (as they say), the Bible is clear God sent them quails the evening before the first manna arrived.

“At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.” Exodus 16:12

Since the lunar Sabbatarians have interpreted “evening and morning” of Genesis chapter one as two halves of the *daylight* period, they are stuck here.

Did God therefore send the quails on the daylight of 15th? If He did then 15th is certainly *not* a Sabbath! God did not send manna because it was Sabbath, and imagine God sending quails on the Sabbath! It wouldn’t make any sense.

Therefore they preferred to use another translation here. But they are still stuck! They have not preferred the Septuagint here either though they loved that translation for verses one and two, because of the placement of the punctuation marks, which got them out of trouble. But the translation of the Septuagint of Exodus 16:12 gets them further stuck. So they quote yet another version this time.

"At twilight you shall eat meat, and in the morning you shall be filled with bread." Exodus 16:12 Twilight means sunset according to Deuteronomy 16:6, 7, "there you shall sacrifice the Passover at twilight, at the going down of the sun" www.worldslastchance.com, "Three months in a Row"

Taking their quote--the twilight period is defined as the time of the “going down of the sun”. Twilight is *not* sunset, because the Passover lamb was sacrificed at twilight on the 14th day, before sunset.

Even if they desire to say that twilight is the time of the sunset (So that they can put the quails somehow minutes after sunset) they are still in a problem. The Bible says, "At twilight you shall eat meat".

God would not just be sending the quails at twilight, but they would be “eating” the flesh food at twilight. For them to eat at sunset, God would have sent it at least two hours before sunset so that they have time to cook it. Or did they eat it *raw* at sunset, just as God sent it down?

And if God sent quails during the daylight part of 15th, then for certain, they have to agree, that 15th *cannot* be the Sabbath!

They cannot get out of this tangle, unless they redefine what “evening” is. If they redefine evening as the dark part of the night, they can come out of this trouble here, but another trouble is awaiting them. They then need to redefine “the evening and the morning” of Genesis one.

If they redefine the “evening” of Genesis one as “after sunset”, it means they are agreeing that a day starts at sunset, and not sunrise.

Which one of your new doctrines, dear brethren, you would like to *surrender* to the quails? That Sabbaths are fixed, or the day begins at sunrise?

So you see, the 2nd month in a row, doesn’t prove at all that the Sabbaths are fixed, but in reality it is a second month in a row that proves that Sabbaths are *not* fixed on those dates of 8th, 15th, 22nd and 29th!

Third month in a Row: At Mount Sinai

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” Exodus 19:1

Here the month is given as the 3rd month. But the day is not given. It only says “the same day”.

Is it the same day as the month—the 3rd month, 3rd day? Or, is it the same day that they left Egypt—that is 15th day of the month?

The many Bible commentaries that I have checked give the meaning to the “same day” as the 3rd day of the 3rd month. We shall not dismiss the 15th day inference too.

The giving of the law that happened at Mt Sinai is one of the greatest event in the Bible, where God came down to declare it with His own mouth in the audience of an entire nation, and write it with His own fingers!

From 15th of the 1st month to the 3rd of the 3rd month you have exactly 48 days. (In the Bible every month had 30 days). And on the third day God descended and spoke His Law.

“And he said unto the people, Be ready against the third day” Exodus 19:15

The 3rd day from 48 days is the 50th day. Pentecost is the 50th day from the same time.

As God came down on Mt Sinai on the day of Pentecost, God again came down 1500 years later, through His Spirit! There God wrote His law on stones. Here, God wrote this same law in the hearts and minds, of His people, through the Holy Spirit.

“Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” Hebrews 10:15

God started the Old Testament church, with the 12 tribes at Mt Sinai giving His law to them, and then the various instructions.

God started the New Testament church with the 120 people in the upper room, infilling them with the Holy Spirit who wrote the law in their hearts and minds.

So, taking this view that the day of arrival at Mount Sinai was the 3rd day of the 3 month, we see that even in the 3rd month in a row proves nothing about their fixed Sabbaths being on 8th, 15th, 22nd and 29th!

Did they arrive on 16th?

Now let us investigate their interpretation of the text.

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” Exodus 19:1

For them, “the same day” is the day they left Egypt, which is 15th day.

“Exodus 19:1 says that the children of Israel arrived at Sinai on the 16th day of the third month. Please read the context. Moses indicates that the children of Israel rested at Rephidim the 15th of the third month. The root word for Rephidim means “rest” and this passage says that they arrived at the Wilderness of Sinai the “same day” of this month that they left Egypt (two months earlier). If you’ll remember, Israel got as far as Succoth the 15th, and actually left Egypt the on the 16th.” www.creationcalendar.com, “*The Scriptural Count to the Feast of Weeks when Pentecost really is “fully Come”*”

First of all the word/root word for *Rephidim* does *not* mean *rest*.

“The name Rephidim comes from the verb rapad 2197 meaning to spread. Derivative repida 2197a means support”. “The name Rephidim means Spreadings or Supports.”

Strong’s dictionary too gives the same meaning for the root word of Rephidim. So the meaning they gave is their own!

Israel did *not* leave Egypt on the 16th, but the 15th as we have seen. The Bible always talks about 15th being the starting point, 15th being the date they left Egypt, never 16th as stated by them.

“It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.” Exodus 12:42

The 15th night was to be observed because God delivered His people “out of the land of Egypt” that night.

They are flawed in their interpretation of this passage. To make three months fit in a row, they are going to any lengths to lie, and twist the plain word of God.

Another lunar Sabbath promoter has a different interpretation.

“It is likely that the Israelites both traveled and arrived at Mt. Sinai on the night of the 15th of Sivan. In this way Yahuwah protected His Sabbath, and Moses and the Israelites were able to keep it holy unto the Lord.” *worldslastchance.com*, “Three Months in a Row”

They agree it was 15th, but they are trying to put it on 15th *night*, the travel and the arrival to Mt Sinai. Why? 15th is fixed Sabbath, for them, and they are in a fix here! So if it was during the daylight hours of 15th it’s Sabbath hours. Let us look at the text again.

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” Exodus 19:1

Let go by their own definition, “The word day means light only”. *www.creationcalendar.com*, “When Does Scripture Say A Day Begins?”

So they *can’t* place the travel and arrival at the night part of 15th, but in the daylight part of 15th, otherwise they are blatantly contradicting their own definitions!

That means 15th was *not* a Sabbath—third month in a row!

Washing clothes on Sabbath!

Need further proofs to show that the 15th of that month was certainly not a Sabbath at all?

“And the LORD 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 the LORD will come down in the sight of all the people upon mount Sinai.” Exodus 19:10, 11

“Today” means 15th day, “to morrow” means 16th day, “the third day” means 17th day.

The indeed *washed* their clothes on 15th itself.

“And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day”. Exodus 19:14, 15

If at all there is one day from the three (15th, 16th, and 17th) that you can pick which *cannot* be a Sabbath here, it is the 15th—for all *washed* their clothes at the command of God on the 15th!

And if at all there is a day which we could infer to be a Sabbath among the three days was the 17th when God met with His people and gave His law! But we don’t make doctrines on assumptions, unless it is clearly specified!

So we have seen their boasted *claim* has gone in a *flame*! The first 3 months of the Exodus are *not* “Three Months in a Row”, but “Three Months of *sorrow*” for the lunar Sabbatarians!

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THE 8TH, 15TH, 22ND AND 29TH —FIXED SABBATHS?

The lunar Sabbath issue is basically this. All months, without exceptions, the Sabbaths are fixed on the 8th, 15th, 22nd, and 29th. Here is their quote.

“In His calendar, the weekly Sabbath always falls on the 8th, 15th, 22nd, and 29th of each month.” *www.worldslastchance.com*, “*The Challenge*”

“...Anyone who can convincingly demonstrate from the Scriptures that the true seventh-day Sabbath has ever been recorded in the Bible to have fallen on any other dates than those listed above.” *www.worldslastchance.com*, “*The Challenge*”

We have proved in the previous chapter—“Three Months in a Row” that the Sabbaths in all those three months never fell on any of those given dates. Now let us see the other passages of scripture that they point to as Sabbaths being fixed on the above given dates.

The healing of the blind man in John 9

The lunar Sabbatarians pick up the story of the healing of the blind man of John chapter 9 which took place on the Sabbath according to the gospel account, and claims it happened on 22nd of the seventh month. Thus it is another proof for them that 22nd is a fixed Sabbath (and so are 8th, 15th and 29th of that month as well.)

How did they find out that the Sabbath healing of the blind man was on the 22nd day of the seventh month? If it's 22nd then it is one of the fixed Sabbaths of the month (8th, 15th, 22nd and 29th). Here is what they say.

“The last day of the Feast of Tabernacles always falls on the 21st day of the seventh month: (See Leviticus 23:34, 36, 39-41; Numbers 29:12; Deuteronomy 16:13-15; Nehemiah 8:13-18; Ezekiel 45:21-25.) Christ attended the Feast of Tabernacles. (John 7:10.) On the last day of the Feast, the 21st of the seventh month, Christ stood and spoke. (John 7:37.) Christ spent that night on the Mount of Olives. (John 8:1.) The next morning, the 22nd of the seventh month, Christ returned to the temple. (John 8:2.) At the temple, Christ healed a blind man. (John 9:6.) The healing of the blind man caused great anger for it was the seventh-day Sabbath. (John 9:14.) This places the weekly seventh-day Sabbaths on the 8th, 15th, 22nd, and 29th of the month yet again.” *www.worldslastchance.com*, “*The Challenge*”

First of all linking the events that spans three chapter (Chapters 7, 8 and 9), and saying they all happened in two days (21st and 22nd of the month), is stretching it too far. Still we shall believe them, and check those details carefully.

They are mistaken. The last and great day of the feast is *not* 21st, but 22nd. Though it is called a seven day feast it was celebrated for *eight* days.

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

Just like there were special offering for the first seven days of the feast of tabernacles, there was a special offering on the 8th day as well.

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

Did the feast end on the seventh day or the eighth day? Here is a clue right from the Gospel of John.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” John 7:37

The last day is called “that great day of the feast”. Was the seventh day of the feast the great day, or the eighth day of the feast the *great* day?

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

Here is further proof that the last great day was not the seventh day of the feast but the eighth day.

The word for “great” in John 7:37 is “*mezas*”. John uses this word “*mezas*” again to talk about the *great* day of *another* feast.

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.” John 19:31

The word for “high” is “*mezas*”. And John calls the Sabbath as “*mezas*”—high or great.

Which was the Sabbath day in the days of the feast of tabernacles—the seventh or the eighth day?

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

There are two Sabbaths in this feast—the first and eighth day— “last day, that great day of the feast” is therefore the *eighth* day of the feast.

We see Jesus (and the people) left the temple after the last great day of the feast. And according to the lunar Sabbatarians, that was the 21st.

The people never left the temple on the 21st, because the 22nd was the *climax* of that feast. Look at the same feast celebration during Solomon’s time, when the temple was dedicated.

“And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away....” 2 Chronicles 7:9, 10

This is not our private interpretation. This view is held by the rest of the prominent Bible commentaries as well.

Adam Clarke's Commentary:

“In the last day, that great day of the feast—this was the eighth day, and was called the great day”.

Albert Barnes' NT Commentary:

“In the last day. The eighth day of the festival.”

Jamieson-Fausset-Brown Commentary:

“The last day, that great day of the feast--the eighth (Le 23:39)”.

Matthew Henry's Commentary on the Whole Bible:

“On the last day of the feast of tabernacles, that great day. The eighth day, which concluded that solemnity, was to be a holy convocation”

Having proved that the last and great day of the feast was the *eighth* day of the feast of tabernacles which is on the 22nd of the seventh month, we shall now see *when* the weekly Sabbath arrived.

As stated earlier, according to lunar Sabbatarians the weekly Sabbath, when the blind man was healed, was the *next* day after the last and great day of the feast.

So the weekly Sabbath was on the 23rd of the seventh month when our Lord healed the blind man!

What more proof do they need to show that the Sabbath comes on any other day than 8th, 15th, 22nd and 29th of any month?

The Sabbath in Acts 20.

Let us read the Bible passage first.

“And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.” Acts 20:6, 7

From the above text of Acts 20:6, 7 we come to know that the journey of Paul from Philippi started “after the days of unleavened bread”. They traveled for 5 days; stayed in Troas for 7 days. And the seventh day of their stay was the 1st day of the week.

Now let’s see their interpretation of the passage. They put the dates of the month for the beginning of the ending of the period.

“In Luke’s account of their journey, Paul’s company sailed from Philippi after the feast of unleavened bread ended on the 21st of Abib, sailed for five days and arrived at Troas where they stayed seven days. (See Acts 20:5-7.) www.worldslastchance.com, “The Challenge”

“The seventh day of their stay at Troas was the second day of the month which Paul refers to as the first day of the week. This again places the Sabbaths on the 8th, 15th, 22nd, and 29th days of the month.” www.worldslastchance.com, “The Challenge”

Yes, the feast of the unleavened bread ended on 21st of the first month. But Luke doesn’t say that they sailed the very *next* day of the feast. He just says, “And we sailed away from Philippi after the days of unleavened bread”.

“After” could be any day following and not necessarily the very next day.

But let us assume as the lunar Sabbatarians say that they began their five day travel the very next day—the 22nd.

Now, 22nd is a fixed Sabbath for the lunar Sabbatarians! Why would the apostle take a journey which is only 5 days long, and begin their journey on the Sabbath? This again proves that the 22nd wasn’t a fixed Sabbath at all!

Now let us put Paul’s journey starting one day later, because 22nd is a fixed Sabbath for them. That way Paul’s travel of 5 days starts and ends during the days of the week and not on the Sabbath.

So they stated on 23rd and traveled for 5 days. The dates of travel are 23rd, 24th, 25th, 26th and 27th.

The 27th of the first month they arrived at Troas. For 7 days they stayed there, and the seventh day of their stay at Troas was the 1st day of the week according to the Bible record.

Let us count the 7 days stay at Troas. 27th, 28th, 29th, 30th, 1st, 2nd, and 3rd.

If the 3rd of the second month was the “first day of the week”, then you don’t get a Sabbath on 8th! (8th, 15th, 22nd and 29th are fixed Sabbaths for them).

They can hold on to only *one* position.

a) Paul began his 5 days journey on the 22nd—Then 22nd is *not* a Sabbath because Paul regarded 22nd as a *common day* for long distance travel.

b) Paul began his journey on 23rd, a day after the Sabbath—then they can’t arrive at having 8th as a fixed Sabbath, but it should be the 9th.

You see again you don’t have a fixed Sabbath appearing on the 8th, 15th, 22nd and 29th for both the months in succession!

The Sabbath in Esther 9

The lunar Sabbatarians say that in Esther chapter 9 the Sabbath is confirmed again to be on the 15th of the 12th month

“The 15th of the 12th month was a rest day, making the 8th, 22nd and 29th rest days as well. (Esther 9.)” *www.worldslastchance.com*, “*The Challenge*”

The word Sabbath is not mentioned in Esther chapter 9. Only the word “rested” appears 3 times in that chapter.

Because Sabbath is a day of rest, it doesn’t mean wherever the word “rest” appears it is a reference to the weekly Sabbath rest. Consider this text.

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

The word “rested” is the same Hebrew word used in Esther chapter 9, and the word is “nuwach”. But the word commonly used to designate the Sabbath rest is “shabath”

The “ark” *rested* on the 17th day of the month. So is the 17th, therefore, the Sabbath? They would have said it if the ark “rested” on the 15th!

What does the passage of Esther say? It is nothing to do about the day of worship. It was a victory celebration that they had. Their enemies were destroyed.

“On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.” Esther 9:17, 18

How can the lunar Sabbatarians say that only the 15th was a day of rest? It says 13th, 14th and 15th were all rest days. So do we conclude that there are three Sabbaths coming continuously?

Even here we see they are *flawed* in their basic and honest interpretation of scriptures.

The Sabbath at the time of Solomon

The lunar Sabbatarians quote the passage of the dedication of the Solomon’s temple to prove that the Sabbath was fixed on the 22nd of that month.

“Solomon kept the Feast of Tabernacles for seven days. On the 8th day (22nd of the month) they made a solemn assembly. Solomon sent the people away on the 23rd, being careful not to send them away on the 22nd, the Sabbath. (See 2 Chronicles 7:8-10). This places the Sabbath for the seventh month on 8th, 15th, 22nd, and 29th.” *www.worldslastchance.com*, “*The Challenge*”

They admit that it was the feast of Tabernacles. 22nd was always a yearly Sabbath in the feast of tabernacles. The feast of Tabernacles though it is a seven day feast, the 8th day was a sacred day of the feast itself. It was *part* of the feast and not outside the feast celebration.

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

It is interesting to note that whenever God forbade work on the weekly Sabbath, God said, “But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work” (Exodus 20:10). But when God forbade work on yearly Sabbaths, He used an additional word—“*Servile* work” (Leviticus 23:36).

It shows that the 22nd was not a fixed weekly Sabbath, but a fixed yearly Sabbath where “servile work” was forbidden.

Let’s look at the passage in consideration.

“Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and

merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.” 2 Chronicles 7:8-10

The lunar Sabbatarians say, “Solomon sent the people away on the 23rd, being careful not to send them away on the 22nd, the Sabbath. (See 2 Chronicles 7:8-10)”. Was it because 22nd was a fixed weekly Sabbath that he didn’t send them? No. The 22nd was a fixed *yearly* Sabbath!

So you see that the lunar Sabbatarians are deceiving again in their interpretation of Solomon’s dedication of the temple.

The Sabbath during the Dedication of Priesthood

This is what the lunar Sabbatarians say about the dedication of Aaron to the office of the priesthood.

“Dedication of Priesthood: Aaron and his sons were sanctified for seven days beginning on New Moon Day (See Exodus 40: 2, 17). On the eighth day (which was also the 8th of the month), there was an assembly of the congregation. During the preceding seven days, they were not to leave the tabernacle. (See Leviticus 8:1- 13; 33-35; 9:1-5). From Exodus 40: 17 we learn that it was the first month (Abib) of the second year after their departure from Egypt, in which Passover was to be kept; this is a double confirmation that the Sabbaths for this month fell on 8th, 15th, 22nd, and 29th.” *www.worldslastchance.com, “The Challenge”*

Yes the Bible says Aaron and his sons were sanctified for seven days and on the eighth day they were anointed in public. But the Bible does not give the starting point of the seven days was the new moon day or the ending point was the eighth day of the month. This is mere speculation. The rearing of the temple was on the first day of the month—that’s all the Bible says.

In fact it looks like Aaron’s anointing of seven days was already over before the temple was fully ready and the glory of God descended.

“And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office...And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.” Exodus 40:13, 17

After everything was reared up, God filled the house with His presence and none could enter in at that point.

“And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.” Exodus 40:33

The lunar Sabbatarians are putting the seven days after the rearing up of the tabernacle, and trying to get the eighth day as a public gathering to prove that it was a Sabbath. This is their fixing of dates, and not the Bible. Even if it was so, that Aaron was dedicated on the 8th does that prove it was on the Sabbath?

Again you see they are *misleading* in their interpretation of scriptures. There are no Sabbaths fixed at the time of the anointing of the priesthood.

The Sabbath during Hezekiah's Reform

The lunar Sabbatarians use the passage of 2 Chronicles 29 to prove that the Sabbaths are fixed as they claim.

“Hezekiah's Reform: The people began to sanctify on New Moon day of the first month and on the 8th of the month they went to the temple. On the 16th of the month, they "made an end" which was the first day of the work week. (2 Chronicles 29:17.)” *www.worldslastchance.com, “The Challenge”*

What is the background of King Hezekiah’s reform?

For a long time the temple was shut and there was no service.

“Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.” 2 Chronicles 29:7

The house of God was damaged and Hezekiah ordered to repair it.

“He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.” 2 Chronicles 29:3

It was all so messy and it required a real *cleaning*.

“And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.” 2 Chronicles 29:5

It took sixteen days to *physically* repair, clean, wash and to set in order the temple.

Please remember when Moses was building the temple, God clearly instructed not to even do any physical work of building His house on the *Sabbath*. God told them to do it only on the six working days of the week.

“Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.” Exodus 35:2

King Hezekiah was a godly man. He strictly followed the word of God. “And he did that which was right in the sight of the LORD” 2 Chronicles 29:2

Notice that on the *eighth* they were *working*.

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

The eighth day of any month is a fixed Sabbath for the lunar Sabbatarians! Here we see on the eighth they did *not* rest rather they started to clean, wash, repair and restore, something they ought not to do at all on the Sabbath as instructed in Exodus 35. Neither is there indication that they rested on the 15th (the next fixed Sabbath for the lunar Sabbatarians).

This shows that 8th was not a fixed Sabbath. Therefore 15th, neither 22nd nor 29th of that month were Sabbaths!

Again the lunar Sabbath calendar is proved to be a *counterfeit*!

The Ceasing of the Manna

God miraculously provided manna for His people for forty years. After they entered the land of promise God stopped the giving of manna. Let us see when God stopped it.

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

The Passover is the 14th day of the first month. The next day (15th) they ate unleavened cakes and parched (roasted) corn. And the manna ceased on the 16th, the day after they ate the corn of the land.

So we have three days mentioned in the passage of scripture—14th, 15th and 16th.

The days of the week are not mentioned in the passage. Only the *dates* of the month we know from the passage of scripture.

“And the manna ceased on the morrow after they had eaten of the old corn of the land” Joshua 5:12

It doesn't say the manna ceased *from* the 16th, but the manna ceased *on* the 16th. It means it did not come on 16th.

The Septuagint version says,

“In this day the manna failed, after they had eaten of the corn of the land”

If the manna stopped coming on the 16th and it means the last day of its coming was the 15th!

Now 15th is a Sabbath for the lunar Sabbatarians. So they won't like to agree that it came on the 15th. So if it came on the 15th it means 15th is not a Sabbath, because God never gave manna on the Sabbaths.

Now on which day God always *stopped* sending manna week after week for forty years? The Sabbath day!

On the final week too of the receiving of the manna we see God *stopped* giving it on the Sabbath day—and that day was 16th, and not 15th!

“And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.” Joshua 5:12

The word “*ceased*” is “*shabath*” in the Hebrew text! The manna *Sabbath-ed* on the 16th because that was the day of the Sabbath. On the Sabbaths it *always ceased*, week after week. And for the *final* time it *ceased* on the same day of the week—and that day was the 16th.

So this text is clear beyond any doubt that 16th was the Sabbath in that month, and not the 15th!

The Luni-solar Calendar stands *flawed* again!

Apostle Paul settles the Challenge

We are the spiritual Laodicean church of the last days (Revelation. 3:14-21). The conflict of whether the weekly Sabbaths are to be counted by the phases of the moon seems to be shaking the foundation of many precious souls.

Has the new moon to be observed at all in the post Calvary period?

As some of the spiritual Laodicean's of the last days are confronted with this, the literal Laodicean's of the early days faced this issue as well.

“For I would that ye knew what great conflict I have for you, and for them at Laodicea” Colossians 2:1

In the clearest language the apostle settles the challenge.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross...Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ.” Colossians 2:14, 16, 17

“The new moon” religious observance is called a “*shadow*” of the cross. All the shadows of the cross are nailed to the cross.

The word “judge” is the word “*krino*” meaning, to “*condemn*”. It is the same word used in John 3:18 “He that believeth on him is not condemned: but he that believeth not is condemned already.”

There were a group of people within the church who were *condemning* others for *not* observing the *new moon* and festivals based on the new moon.

The apostle makes it clear, that they stand in *no condemnation* indeed because it is all *nailed to the cross!*

The only day that God has asked us to remember is the seventh day Sabbath, which is a part of the eternal law of God. If the weekly Sabbath is to be reckoned by the phases of the moon, then the apostle is breaking the very foundation and yardstick of the Sabbath observance!

No! The weekly Sabbath is *independent* of the new moon. Therefore the new moon observation is nailed to the cross while the Sabbath still remains in the Christian era.

As some early Christians rejected the word of God from the apostle to them, this is being repeated again.

“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.” Galatians 4:10, 11

The lunar Sabbath observers know that the word “*month*” comes from the word “*moon*”. Yet they “observe” the “*moon*” still *in spite of* the counsel from the Lord!

In Conclusion

As the pagans say without the *sun* there can be *no life*, the lunar Sabbatarians say without the *moon* there can be *no time measured*. But our God is not dependent on them, everything depends on Him!

The Seven day Sabbath is a memorial of God's creatorship—that He made all things from nothing. But the lunar Sabbatarians have made the Sabbath as a *memorial to the moon*, by placing the moon ahead of God's first day creation!

This is the precise reason *why* God generated life and began time calculation before creating the sun and the moon!

Finally when the creator of all things, including the sun and the moon, judges the world, those who gave *emphasis* to things created rather than the Creator, will be damned.

“And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.” Jeremiah 8:2

Yes, before the *Sunday* Sabbath law (the *spurious* Sabbath) scorches and tries God's remnant people, this *Moonday* Sabbath (the *fictitious* Sabbath) is making rounds.

Our prayers and deepest concerns are for the ones who are being deceived. May many see the light again and return to worshipping the true God on the true *Saturday* Sabbath!

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