

## OUR RESPONSE TO LUNAR SABBATHS

The greatest of God's Holy Days is the Seventh-day Sabbath. Unfortunately, but not surprisingly, Satan has invented a way to get God's people to no longer worship on the Seventh-day Sabbath by inventing lunar Sabbaths. We were hoping to not have to address this, but it has come to our attention that more and more Sabbath observers are falling for the error of observing lunar Sabbaths, including some of our dear friends. Also, some lunar sabbatarians are promoting our book *God's Holidays* and our website as a way of also promoting lunar sabbaths, making it appear that we agree with their agenda when we do not. For these reasons we felt compelled to address this issue. We have spent a massive amount of time researching their beliefs, reading their websites, and talking to several of their leaders via email. This article is our response.

For those of you who have not yet heard about this belief, lunar sabbatarians believe in timing the Seventh-day Sabbath according to the new moon. They correctly believe that the new moon is the first day of the month, but they incorrectly believe that it is also day one of the week. In other words the weekly cycle is reset each month based on the new moon rather than the repeating cycle of six days of work with a seventh day of rest. This is their premier basic belief for which they have no proof from the Bible. So seven days after the new moon is their first Seventh-day Sabbath.

Suppose the new moon is on a Wednesday this month. This means that the next four Sabbaths will be on the next four Wednesdays (days 8, 15, 22, and 29). After the fourth Wednesday Sabbath, there will be about two days until the next new moon and then another seven days after that new moon before the next Seventh-day Sabbath. This means that once a month they have eight to nine days in between their Sabbaths, breaking the simple one through seven count that God instituted at Creation (see Genesis chapter 1). This then resets their Sabbaths for the next month on yet a different day of the week.

In Exodus 12:2 God spoke to Moses and said, "This month (month in Hebrew means "moon") shall be unto you the beginning of months." With each new moon the Israelites began a new month and counted the days of the month from that new moon, which is why they had a special worship/celebration on this day each month to mark the beginning of the new month. God tells us in Genesis chapter one and again in Exodus 20:8-11 that the determination of the Seventh-day Sabbath is a simple one through-seven-day count. Six days of work and then the Seventh day Sabbath. However, lunar sabbatarians break this count once a month when they have eight to nine days between Sabbaths—a position for which there is absolutely no Bible text. If your foundational belief is in error, then every belief built on that foundation will also be in error. In Leviticus chapter 23 God clearly tells us that the yearly Sabbaths are to be counted from the new moon. All it would have taken was another one or two sentences for God to tell us that the Seventh-day Sabbath was also to be counted from the new moon—but there is no such text anywhere in the Bible.

The greatest proof that lunar sabbatarians are wrong is found in the system of living that God originally gave to the Jews which is called the Jewish economy. This Jewish economy is a system of sevens that builds on each other. Each system of sevens is a simple one through seven count which proves lunar sabbatarians to be wrong. (Remember, the lunar sabbatarians break this one through seven count once a month.)

First is the week, with the seventh day being the Sabbath. According to Exodus 20:8-11 we are to count past six days to the seventh day which is the Sabbath. Genesis chapter one also gives a simple one through seven day count for the Sabbath—six days of creating and the seventh day for rest/worship.

Next is the count to Pentecost. Leviticus 23:15-16 says that one is to count past seven Sabbaths for a total of 50 days to Pentecost. Deuteronomy 16:9 makes it even clearer that there are seven weeks involved in the count to Pentecost—not just seven seventh day Sabbaths. “Seven weeks shalt thou number unto thee:” In seven weeks there are seven Sabbaths with a simple one through seven count.

However, since once a month lunar sabbatarians have a week that is eight to nine days long, when they count past seven of their sabbaths, they will have more than fifty days to Pentecost. Thus the count to Pentecost disproves lunar Sabbaths.

The next system of sevens is the count to the sabbatical years. Leviticus 25:3-4 states that one is to do a simple one through seven count of years, with the seventh year being a Sabbath year for the land and then the count starts over. The count for the Sabbath year for the land is the same as the count for the weekly Sabbath, except the count is in years instead of days. God is building a pattern based on sevens with a simple one through seven count for each part of this pattern, all of which disproves lunar sabbaths.

The next system of sevens is the Jubilee year. Leviticus 25:8-10 says that one is to count past seven Sabbaths of years which is forty-nine years and the fiftieth year is to be the Jubilee. Pentecost is a fifty day count and Jubilee is a fifty year count; thus Pentecost is a mini Jubilee. Pentecost counts past seven weekly Sabbaths and Jubilee counts past seven yearly Sabbaths. Both use a simple one through seven count. A Jubilee cycle consists of forty-nine years and the fiftieth year, or Jubilee, is also the first year of the next seven-year count. How we know this is because of Daniel 9:24 which is the seventy weeks of years prophecy for a total of 490 years. 490 years is 10 Jubilees; therefore, a Jubilee has to be 49 years. If you understand God’s math in the Bible (which takes another lengthy study to prove), God counts time in Jubilees. God gave the Jews 10 Jubilee cycles as a probationary time to get ready for the coming Messiah—(10 x 49=490). Another way to prove this is with the sabbatical years. The Sabbath for the land was every seven years in an unbreakable cycle. The only way for this cycle to continue unbroken is for the 50<sup>th</sup> Jubilee year to also be the first year of the next sabbatical cycle. It is obvious that God is building this system of sevens based on the weekly Sabbath. Lunar sabbatarians break this one through seven count at the end of each month, after their fourth Sabbath of the month, in which they then have one to three days before they begin their next seven day count to their Sabbath. If lunar sabbatarians are correct, then likewise, in the count to the Jubilee, after the fourth sabbatical year, there would be one to three years which would not be counted and then three more weeks of sabbatical years would then commence, and which would make 51-52 years between Jubilees instead of 49. But the Bible gives no such pattern. Rather, the Bible emphasizes the simple one through seven count for each of these systems of Sabbaths.

The last system of sevens is seven thousand years which is again a simple count of one-through-seven. Peter, in connection with speaking about the Second Coming stated that “one day is with the Lord as a thousand years” in 2 Peter 3:8. Just as we work for six days and rest the seventh, so we will be under hard labor of sin for six thousand years but the seventh millennium, the Sabbath Millennium, we will rest from this hard labor in

heaven. Over and over the Bible emphasizes the fact that after “six” God’s people are restored. For instance, Namaan had to dip seven times in the Jordan River and on the seventh dip his leprosy was removed. In the Bible leprosy represents sin. Likewise, after 6000 years of sin, our leprosy of sin will be removed at the beginning of the seventh millennium.

Another story is that of Elijah. Elijah sent his servant to look for rain six times, but it was on the seventh time that the servant saw the rain cloud. Likewise, after six thousand years of sin, we are to look for the cloud that brings Jesus at the Second Coming. The Bible is full of restoration, redemption, and healing associated with the number seven, all of which are trying to teach us that after six thousand years we will experience total healing and rest during the Sabbath or Seventh Millennium. “The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. ‘The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.’” (*The Adventist Home*, pp. 539-540) “The millennium is a great Sabbath of rest, both for the earth and for God’s people. For six thousand years the earth and its inhabitants have been groaning under the curse of sin. The millennium, the seventh thousand, will be a Sabbath of rest and release; for, says the prophet concerning the land, ‘as long as she lay desolate she kept Sabbath.’ 2 Chronicles 36:21. ‘There remaineth therefore a rest [margin, ‘keeping of a Sabbath’] to the people of God.’ Hebrews 4:9. This precedes the new-earth state.” (*Bible Readings for the Home*, 1963 version, p. 333)

Lunar sabbatarians freely admit that their method of calculating the Sabbath breaks this simple one through seven count. However, as just shown, over and over the Bible emphasizes the simple one through seven count method for calculating Sabbaths, whether they are weekly Sabbaths, fifty days in which there are seven Sabbaths, a week of years of Sabbaths, seven weeks of years of Sabbaths, or seven thousand years with the seventh millennium being the Great Sabbath of rest. This pattern which the Bible emphasizes over and over of a simple one through seven count shows the lunar sabbatarians to be wrong.

Lunar sabbatarians violate many rules of Biblical interpretation to come up with their belief, but the one rule of Biblical interpretation that they violate the most is that we must never read more or less into a text than what it actually says. Here’s this rule from the Bible itself. . “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.” (Deuteronomy 4:2) “If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Revelation 22:18-19) These are serious words not to be taken lightly. Every text that lunar sabbatarians quote to prove their position they are violating the principles in these last two texts because they always read into the text things that it does not say in order to support lunar Sabbaths. To refute every single one of their arguments would literally take a book to do, so we have chosen what they consider to be their biggest arguments for the lunar Sabbaths to cover in this article.

Their foundational text for this belief is Genesis 1:14 where it says that the lights in the heavens are to determine the “seasons.” The original Hebrew word behind “seasons” is “moed” which is the same word for “feasts” in Leviticus chapter 23. However,

Genesis 1:14 does not tell us which heavenly light determines the feasts and this text also does not say which feasts are determined by these heavenly lights. We must ALWAYS let the Bible interpret itself and never read more into the Bible than what it says. To find out which heavenly light determines the feasts we go to Psalm 104:19 which says, “He appointed the moon for seasons.” (The original Hebrew word behind “seasons” in this text is again “moed” or “feasts.”) So now the Bible has told us which heavenly light determines the feasts. Now we need the Bible to tell us which feasts are determined by the moon. In Leviticus chapter 23 God tells us that the timing of the yearly feasts are determined by the moon—but God never says the weekly feast, or Seventh-day Sabbath, is determined by the moon. Here is where lunar sabbatarians read more into the Bible than what it says and violate the texts where God severely warns us not to do so. The Bible NEVER says the timing of the weekly Sabbath is to be determined by the moon. God could have said so in one simple sentence in the Bible—BUT HE NEVER DOES.

Lunar sabbatarians quote the following text most frequently as proof for their belief. “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) They say that this text proves that there are three kinds of days, working days, Sabbath days, and new moon days and that these days never fall on each other as they are separate and distinct from each other. They are correct in that these are three different kinds of days, but except for a working day never falling on the Seventh-day Sabbath (see Exodus 20:8-11), the Bible never tells us that the new moon cannot fall on a Seventh-day Sabbath and that working days cannot fall on the new moon. Again, here is where they read more into the text than what it says. According to Leviticus 23:24 the Feast of Trumpets, a yearly Sabbath, falls on the new moon, showing that different kinds of days can indeed fall on each other. We believe that Ezekiel 46:1 is simply saying that the gate is to be opened on the Seventh-day Sabbath and on the new moon.

Lunar sabbatarians claim that the new moon is always a day of no work and therefore not one of the six working days. (When you understand their theology, they have to say this in order to make everything fit.) They quote Ezekiel 46:1 which we have already covered, Isaiah 66:23, and Amos 8:5 as proof. Isaiah 66:23 says that in the new earth that all flesh will worship God on the new moon day but it does not say that the new moon day is a day of no work. We believe that yes, the new moon day is a day for God’s people to have a time of worship to God to mark the beginning of the month, kind of like a prayer meeting, but the Bible never commands us to not work on the new moon. We can and should have a worship time with God on working days and just because God’s people do so does not mean that this day is a Sabbath. Amos 8:5 says, “When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat...” We believe that this text is addressing the Feast of Trumpets because this is one time a year that a Sabbath falls on the new moon. It could also be addressing the few times that a Seventh-day Sabbath falls on a new moon.

The following are texts where God’s people did work on the new moon. “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 40:1-2) So God commanded all Israel to work on this new moon day and set up the tabernacle which was a lot of work. Ezra 7:9 states that Ezra took a long several month journey from Babylon to Israel that he

began and ended this journey on the new moon. If the new moon was considered a day of no work, Ezra would not have done an extensive trip on this day. A biblical rule of interpretation is that all texts must harmonize or else we are not interpreting them correctly. If Ezekiel 46:1, Isaiah 66:23, and Amos 8:5 are saying that ALL new moon days are days of no work, as lunar sabbatarians claim, then this puts those texts in conflict with Exodus 40:1-2 and Ezra 7:9. But, if one realizes that part of the time a Seventh-day Sabbath can fall on a new moon and that once a year the yearly Sabbath of the Feast of Trumpets falls on the new moon, and that the Bible never commands us to not work on the new moon, then all of these texts can be harmonized.

Another chapter lunar sabbatarians quote all the time as proving lunar Sabbaths is Exodus chapter 16. To understand what they say regarding this chapter, you have to realize that they claim that the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month are always a Seventh-day Sabbath, although the Bible never says this. (Yes, some yearly Sabbaths fall on the 15<sup>th</sup> day of the month but these are yearly Sabbaths and not Seventh-day Sabbaths, although occasionally a Seventh-day Sabbath does fall on a yearly Sabbath, but not always.) They quote Exodus 16:1-2 which says, “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. And the whole congregation of the children of Israel murmured against Moses...” This text is from the King James Version which sounds like the Israelites traveled on the 15th day of the month. However, lunar sabbatarians, in order to prove their point, claim that the Septuagint is more accurate. (The Septuagint was a corrupt version of the Bible translated in Alexandria, Egypt, a hotbed of apostasy at that time and this version cannot be trusted as being accurate.) The Septuagint translates this text as saying, “And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai; and on the fifteenth day, in the second month after their departure from the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron.” This version makes it appear that the Israelites had finished their traveling before the fifteenth day and then on the fifteenth day they complained. Either way, it really doesn't matter, as we shall shortly see.

In verse 4, God spoke to Moses and said that He would rain bread out of heaven. Lunar sabbatarians claim that God spoke on the fifteenth day, (which they claim was a Seventh-day Sabbath) but here is where they read more into the text than what it says. The Bible does not say that God spoke to Israel on the same day they complained or even the same day that they arrived in camp. Maybe God did, and maybe He didn't. God might have waited several days to speak. The Bible simply doesn't say. Following our Biblical rule of interpretation that we can't read more into a text than what it says, then we cannot conclude that for sure God spoke to the Israelites on the 15<sup>th</sup> day. In verse 5, God tells the Israelites that on the sixth day they were to gather twice as much manna. That's because, according to verses 22-23 the sixth day was the day before the Sabbath and they were not to gather manna on the Sabbath. Lunar sabbatarians claim that this sixth day was the sixth day from the fifteenth day in verse 1 of this chapter. Again, lunar sabbatarians read more into these texts than what it says. The Bible never says that this sixth day was the sixth day from the fifteenth—lunar sabbatarians are assuming something the Bible does not say. When God spoke to Israel telling them about the

manna, it could have been the third day of the week and then it would have only been three more days until the sixth day. We don't know what day God spoke to Israel and we don't know that it was six days from when He spoke until they were to gather a double portion of manna. All of this is "assumed" by lunar sabbatarians.

Lunar sabbatarians, because they claim that God spoke to Israel on the 15<sup>th</sup> (which the Bible does not say) and that that 15<sup>th</sup> was a Seventh-day Sabbath (which the Bible also does not say), that the manna came down for the next six days from the 15<sup>th</sup> (again which the Bible does not say, the Seventh-day Sabbath then landed on the 22<sup>nd</sup> day of the month, proving that Seventh-day Sabbaths also always land on the 22<sup>nd</sup> day of the month (again something the Bible does not say). This chapter is one of the major proof texts that lunar sabbatarians give, and as you see, they are reading all sorts of things into this chapter that the Bible does not say in order to prove their lunar Sabbaths.

Some other major proof texts that they give are found in Leviticus chapter 23. Yes, yearly Sabbaths do fall on the 15<sup>th</sup> and on the 22<sup>nd</sup> days of some months in this chapter, but this chapter never says that the Seventh-day Sabbath also falls on these days, again a point which lunar sabbatarians assume but which the Bible does not state. The Feast of Tabernacles is described in Leviticus 23:34-36. This feast was seven days long with the first day of the feast (the 15<sup>th</sup> day of the seventh month) being a holy sabbath day. Another holy day was tacked on to the end of the feast—the eighth day which would be the 22<sup>nd</sup> day of the month. Therefore the 15<sup>th</sup> and 22<sup>nd</sup> days of the seventh month are holy days and as such are yearly Sabbaths.

Leviticus 23:6-8 describes the feast of Unleavened Bread which lasted for 7 days and began on the 15<sup>th</sup> day of the first month. If the 15<sup>th</sup> day of the month is the first day of Unleavened Bread, then the 21<sup>st</sup> day of the month would be the 7<sup>th</sup> day of Unleavened bread. The bible clearly states that the first and seventh days of this feast are holy convocations, therefore the 21<sup>st</sup> day of the first month is a holy day and not the 22<sup>nd</sup>, thus breaking the pattern that the lunar sabbatarians are trying to establish.

Lunar sabbatarians make a very big deal out of saying that the Bible never gives any other dates for the Seventh-day Sabbath other than the 15<sup>th</sup> and the 22<sup>nd</sup> days of the month. But, the texts they quote as proof are speaking of the yearly Sabbaths and not the weekly—again twisting these Bible texts.

Because of the great lack of Biblical support, lunar sabbatarians have to then delve into historical quotes to prove their sabbath. Just briefly, so you can begin to see what we mean about how they twist their proof here is the following analysis of one of their quotes. One of their biggest sources of proof is the writings of Philo the Jew. Philo was a Jew who was born and raised in Alexandria, Egypt, and who lived at the same time as Jesus. Lunar sabbatarians claim that Philo's writings prove that the Jews during the time of Jesus were observing lunar Sabbaths and whatever the Jews were doing during the time of Jesus was correct because Jesus observed the Sabbath on the same day that the Jews of His time did. Lunar sabbatarians are correct when they say that the Jews in Jesus' day were observing the Sabbath on the right day because that is when Jesus also observed the Sabbath. However, when we examined the quotes from Philo's writings that lunar sabbatarians give, we find that Philo's writings do not support lunar Sabbaths at all. Here's a typical example. On one lunar sabbatarian's website, we found the following quote from Philo as proof for lunar Sabbaths. The author of this website insists that the

following quote proves that the Jews observed lunar Sabbaths during the time of Jesus on this earth.

“The fourth commandment has reference to the sacred seventh day, that it may be passed in a sacred and holy manner. Now some states keep the holy festival only once in the month, counting from the new moon, as a day sacred to God; but the nation of the Jews keep every seventh day regularly, after each interval of six days.” Philo is saying here that some states (in other words, other nations that are not Jews) observe a holy festival counted from the new moon, BUT (anytime you see the word “but” you know a rebuttal to the previous quote is coming) the entire nation of the Jews observes the seventh day after an interval of six days. In other words, other pagan nations based their holy festival on the new moon, but instead the Jews observe their holy festival based on a simple seven day count and not from the new moon. This is what Philo is really saying in this quote.

Here is how the lunar sabbatarian interpreted the above quote. He says that the “states” that observed their festival according to the new moon were Jewish states and since these states observed their festival according to the new moon, this is proof that the Jews figured their Seventh-day Sabbath according to the new moon. But notice that these same “states” only kept this holy festival once a month! If this lunar sabbatarian is correct, then the Jews who figured their Sabbath according to the new moon were only observing one Sabbath per month. We know that the Jews observed their Sabbath once a week and not once a month; therefore, this reference to these states that observed their holy festival once a month according to the new moon CANNOT possibly be Jews. Yet this is the proof that is given from Philo the Jew that the Jews observed lunar Sabbaths.

We decided to research the context of this quote and we found Philo’s entire article on the internet at <http://www.earlyjewishwritings.com/text/philo/book26.html>. Right after the above quote, we found the following statement of Philo’s which the lunar sabbatarian conveniently left out. “The commandment, in effect says: Always imitate God; **let that one period of seven days in which God created the world, be to you a complete example of the way in which you are to obey the law, and an all-sufficient model for your actions.** Moreover, the seventh day is also an example from which you may learn the propriety of studying philosophy; as on that day, it is said, God beheld the works which he had made; so that you also may yourself contemplate the works of nature, and all the separate circumstances which contribute towards happiness.”

In other words, Philo was saying that Creation Week was to be the model that we are to follow today. Just as God worked for six days and then rested on the seventh day, so we are to work for six days and rest on the seventh day. We find that Philo is absolutely correct. In Genesis chapter one, which covers Creation, God tells us how to figure the timing of the Seventh-day Sabbath. It is a simple count of one through seven. Work six days and rest the seventh and this cycle is never to be broken. Remember, lunar sabbatarians break this simple seven-day count once a month when they have eight to nine days in between their Sabbaths. God gives us no such model in Genesis chapter one. And neither does God give us any command anywhere in the Bible to figure the Sabbath in this manner. Thus, we find that this “proof” from Philo the Jew has been absolutely twisted. Furthermore, the context this quote was taken from is totally ignored as the context does not support lunar sabbaths at all but rather a simple seven-day cycle that is never to be broken and which lunar sabbatarians do break.

Because lunar sabbatarians begin their month with the new moon, their first day of the week can land on any day of our week and their seventh day of the week can also land on any day of our week. On one lunar sabbatarian's website who either used to be a Seventh-day Adventist or still is (which we are not sure) he uses Ellen White quotes and also boldly states that Ellen White never called Saturday the Sabbath. In researching her writings to prove this claim true or false, we found numerous quotes where she says that Saturday is the Sabbath, that Sunday is the first day of the week, and that Friday is the preparation day for the Sabbath. Here's one quote where she describes her explaining the Sabbath to some who observed Sunday. "I began by reading a text in the first of Genesis. Then I read the fourth commandment. When I had read this, they said, 'Yes, but Sunday is the seventh day.' I explained to them that Sunday is the first day, and that the day called Saturday by the world is the seventh day. Then I read the last six verses of the thirty-first chapter of Exodus, where the Sabbath is clearly specified as the sign between God and His people." (Letter 163, 1904) So SDA lunar sabbatarians quote from Ellen White when they find it convenient and then ignore many other quotes from her writings; thus they pick and choose from her writings.

Another source lunar sabbatarians quote from frequently as proof for lunar Sabbaths is the *Encyclopedia Biblica* such as the following quote. "'The introduction...of the custom of celebrating the Sabbath every 7th day, irrespective of the relationship of the day to the moon's phases, led to a complete separation from the ancient view of the Sabbath. . .'" (*Encyclopedia Biblica*, p. 5290). We found that one of the authors of this *Encyclopedia Biblica* was from Oxford University, which is a Jesuit university, and therefore was most likely a Jesuit. (Since Jesuits are notorious for twisting the truth we do not want to base our faith on them.) One lunar sabbatarian, in commenting about what the *Encyclopedia Biblica* says, states that they do not know when the Sabbath changed from a lunar sabbath to being reckoned on what is now our Saturday. However, we found that the *Encyclopedia Biblica* did address the timing as being before the Bible was written. Here's the quote. "We cannot tell when the Sabbath became dissociated with the month, but the change seems to have been made before the Book of the Covenant, which already regards the Sabbath simply as an institution of humanity, and ignores the new moon." (*Encyclopedia Biblica*, p. 4179) In researching what they meant by the "Book of the Covenant" we found they meant the Torah or the first five books of the Old Testament. So these authors are saying that lunar Sabbaths existed before the Bible was written (they don't give any proof for this statement and so we wonder by what authority they make this statement to begin with) and that by the time the Bible was written the Sabbath was no longer determined by the moon. This is an admission that lunar Sabbaths are not in the Bible at all. If lunar Sabbaths are not in the Bible, we do not want to follow lunar Sabbaths. Our entire faith must be based on the Bible. Furthermore, the Torah gives the history of the world back to Creation; therefore, if lunar Sabbaths are not in the Bible, they were never ordained by God. Thus the *Encyclopedia Biblica*, rather than proving lunar Sabbaths, disproves them.

On two prominent lunar sabbatarians' websites they state that the cross is the one unanswerable objection to a Saturday Sabbath and that this is the biggest proof of all for lunar Sabbaths. On one of their websites they show a calendar of the month of April for AD 31, the year Jesus was crucified. On this calendar they show that in April, AD 31, Passover fell on Wednesday. The Bible is clear that the year Jesus died, Passover came

on the “preparation day” or the day before the Seventh-day Sabbath. So, these lunar sabbatarians reason, the year Jesus died the Sabbath was on Thursday and only with a lunar Sabbath reckoning can the Sabbath ever land on a Thursday, thus proving lunar Sabbaths, they say. (We couldn’t find a calendar for AD 31 and so when we asked these lunar sabbatarians where they got this calendar, they stated that up until about two years ago NASA had this information on their website. So, we are taking their word for this.) However, one important critical fact our lunar sabbatarians did not take into consideration is that the timing of Passover is supposed to be when the barley in Israel is ready to be harvested. (A paper proving this is on our website at [www.godsholidays.com](http://www.godsholidays.com). This paper is too long to be included in this current article, but we strongly suggest that you study it so that you will more clearly understand what we are saying here.) In AD 31, if the barley harvest was not ripe for an April Passover, then Passover would have been delayed until May. Indeed, in AD 31, a May Passover falls on Friday. According to the journal entitled “Climatic Change” the barley harvest in the Middle East can vary by as much as forty days, depending on the rain and how cool the winter is. (You can read the article at [www.springerlink.com/content/p750303vj3n1578w/](http://www.springerlink.com/content/p750303vj3n1578w/).) According to NASA the full moon in May (Passover is on the full moon) in AD 31 is May 25. If our lunar sabbatarian friends’ calendar is accurate for April, AD 31, then counting from April, May 25 fell on Friday. Some say this would be too late for either Passover or the barley harvest. However, according to NASA at <http://eclipse.gsfc.nasa.gov/phase/phases0001.html>, all dates given for the moon cycles before AD 1582 are according to the Julian calendar. This was because in AD 1582 the calendar was changed from the Julian to the Gregorian calendar. At that time 10 days were added to the calendar in order to adjust the calendar back to being in sync with the seasons but the days of the week did not change. So, to go back to the Julian calendar and adjust it according to our seasons, we would subtract ten days from the calendar. Thus, the Passover date of Friday, May 25 was really Friday, May 15 in our calendar. Since the above article on the climates in the Middle East stated that the barley harvest could vary by as much as forty days, then it is entirely possible to have a May Passover in AD 31 land on a Friday, thus disproving the lunar sabbatarians’ biggest argument (according to them) for lunar sabbaths. Only those who believe in dating Passover from the barley harvest can show lunar sabbatarians’ “biggest” argument for lunar Sabbaths to be false, which is why you need to read the article on our website regarding this.

This paragraph addresses the biggest historical quote used by lunar sabbatarians. The following was written by our friend, Merwin Abbott. I quote him because I have been unable to find this historical quote on the internet. I emailed one lunar sabbatarian leader who has this quote on their website and asked where they got this quote and they admitted they had not seen the original source themselves, but simply got it from another lunar sabbatarian. In this following paragraph, Merwin Abbott states that he has seen this quote and read the context. Here is what he says: “Several years ago I challenged a lunar sabbatarian friend to give me historical evidence that Yahweh’s people ever observed *Lunar Sabbaths*. In response, he gave me a photocopy of a page from *The Universal Jewish Encyclopedia*. On that page, he conveniently highlighted the following sentence for me to read: ‘The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle.’ We can definitely understand how someone might read the above

commentary and then subsequently question the origin of the traditional Sabbath that has been handed down to us by Judaism, especially since the remark is found in a Jewish reference! However, strangely missing from that particular commentary is the evidence supporting such a conclusion. Does their evidence come from Scripture? From historical records? What is their source? None is provided. This is certainly strange, coming from what would normally be considered a trustworthy reference. Adding to the mix here is the fact that this same reference *also* states, "The origin of the Sabbath is obscure." How can the *same reference* on the one hand claim that the Sabbath was originally based on the lunar cycle, and then on the *other hand* state that the origin of the Sabbath is "obscure"? The first thought is that, since these comments are found in separate articles in *The Universal Jewish Encyclopedia*, they came from two different authors with two different perspectives of the historical record. However, it turns out that both articles were authored by the same person, a man named Max Joseph. Perhaps Mr. Joseph wasn't quite as certain of the original method of reckoning the Sabbath as lunar sabbatarians would like for us to believe."

We did find the original source for lunar Sabbaths—ancient Babylonian paganism. According to the *Encyclopedia Britannica* ancient Babylonian pagans had sabbaths in which they did no work that were calculated from the new moon—just like lunar sabbatarians do today. You can read about it at <http://www.1911encyclopedia.org/Sabbath>. Under "Calendar" the *Encyclopedia Britannica* also states that when the Jews went to Babylon they adopted the Babylonian method for beginning the new year, which was the spring equinox, and they adopted the Babylonian names for the months. We know that some of the Israelites also apostasized from their faith and adopted customs from the Babylonian religion. So our guess is that some Israelites also adopted the Babylonian method of reckoning their Sabbath and this is how lunar Sabbaths crept into some of their literature—but without any proof from the Word of God as Merwin Abbott points out. How clever Satan is! He persuaded ancient Israelites to apostasize from their faith, and then centuries later he says, "See, the ancient Israelites did this, so it must be the truth." Dear friends, this method of calculating the Seventh-day Sabbath originated with paganism—not with God.