

REFUTATION OF JOHN KEYSER'S ARTICLE "BIBLICAL PROOF FOR THE LUNAR SABBATH"

John Keyser's article where he claims to have Biblical proof for the lunar Sabbath has circulated widely. This article is based on false premises as the author either gives inadequate proof or he twists Bible texts in order to "prove" his position as will be clearly shown in this article. This article will go over every proof John Keyser gives for lunar Sabbaths and will show how each proof he gives is false. (Note: Only the first part of John Keyser's article is refuted below due to the author still working on the remainder of the refutation, which will be posted as soon as it is done.)

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. This will be clearly shown in the following refutation.

John Keyser: In Ezekiel 46:1-3 we learn that the New Moon (first day of the month) is also an intermission day -- notice! Thus says the LORD God: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened. The prince shall enter by way of the vestibule of that gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. He shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. Likewise the people of the land shall worship at the entrance to this gateway before the LORD on the Sabbaths and the New Moons.

Answer: Note that Mr. Keyser states that Ezekiel 46:1-3 states that the new moon is an intermission day. But this text does not say this. Rather, this text simply says that the gate to the court of the temple will be open on the new moon because these are days in which we worship God.

John Keyser: Also, notice Isaiah 66:23 – "And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the LORD.

Answer: Correct. The Bible says that we shall worship God on the new moons and on the Sabbath.

John Keyser: The New Moon day of the seventh month (Tishrei) is especially important to YEHOVAH God, and He ordained extra offerings for that day. Notice: And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets. You shall offer a burnt offering as a sweet aroma to the LORD: one young bull, one ram, and seven lambs in their first year, without blemish. Their grain offering shall be fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram, and one-tenth for each of the seven lambs; also one kid of the goats as a sin offering, to make atonement for you; besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD (Numbers 29:1-6).

The fact that the New Moon day is a Sabbath rest is unequivocally stated by YEHOVAH God in Leviticus 23:24-24 -- take special note of this: Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a **SABBATH REST**, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.' **The ordinary New Moon days of the other months are also days of blowing trumpets so, these too, are Sabbath rests.**

Answer: The Bible specifically states that the new moon of the seventh month is the Feast of Trumpets and that this feast is a Sabbath. But look at the giant leap in logic that Mr. Keyser makes at the end of this paragraph for which he provides absolutely no Biblical proof (because there is none). He states that just because the Feast of Trumpets is on the new moon and is a Sabbath, this proves that all new moon days are also Sabbaths. **NOWHERE IN THE BIBLE DOES IT SAY THAT ALL NEW MOONS ARE SABBATHS.** Mr. Keyser has made a giant leap in logic with no Biblical proof.

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.

Conclusion: Since the Bible says that the new moon days are days in which to assemble and worship God, but yet God's people can also work on those days, then this means that

the new moon day is simply a day to have a special worship time with God but God's people can also still work on that day. Kind of like mid-week prayer meeting. We go to prayer meeting and worship God but we still work on that day. So the new moons were God's prayer meeting days but not Sabbath days.

John Keyser: YEHOVAH God has left us clues in His holy word the Bible -- clues that we can easily piece together and learn HOW to determine YEHOVAH's Sabbath day!

Answer: Because Mr. Keyser cannot come up with a single text that says we are to calculate the Seventh-day Sabbath by the new moon (which is a VERY BIG red flag), then notice that he has to search the Bible for what he calls "clues." If God would clearly outline how to determine the yearly feast day Sabbaths in Leviticus chapter 23, don't you think God would also clearly outline the lunar method of calculating the Seventh-day Sabbath—a worship day much more important than the yearly Sabbaths because of its frequency? All God would have had to do is take one simple sentence and say that we are to calculate the Seventh-day Sabbath from the new moon—one sentence. But alas, even this one sentence is strangely absent from the Bible. So, lunar sabbatarians are reduced down to trying to find "clues" supporting their belief. But notice how Mr. Keyser twists the Scripture here in Exodus chapter 16.

John Keyser: For the first clue, let's turn to the book of Exodus, chapter 16: And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, **ON THE FIFTEENTH DAY OF THE SECOND MONTH** after they departed from the land of Egypt. **Then the whole congregation` of the children of Israel murmured** against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." **Then the Lord said to Moses,** "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, **WHETHER THEY WILL WALK IN MY LAW OR NOT**" (New King James Version, verses 1-4).

These verses are much clearer in the Septuagint version of the Old Testament, which reads as follows – 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 Sina; 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. And the children of Israel said to them, Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger. And the Lord said to Moses, Behold, I will rain bread upon you out of heaven: and the people shall go forth, and they shall gather their daily portion for the day, that I may try them **WHETHER THEY WILL WALK IN MY LAW OR NOT**. These verses bring out **TWO** main points, (1) the Israelites murmured against Moses and Aaron on **THE 15TH DAY OF THE SECOND MONTH** after leaving Egypt and, (2) YEHOVAH God was going to test the

Israelites to see if they would WALK IN HIS LAW OR NOT. It is very interesting that Moses should mention THE EXACT DAY that the Israelites murmured against him and Aaron in the wilderness -- nowhere else in the narrative of the Israelites' wanderings from Egypt to the Promised Land is an exact date mentioned. This clearly indicates that this date was IMPORTANT TO YEHOVAH GOD and that He wanted the Israelites to remember it. Also, on this date He was going to teach the Israelites something very important -- to test them and see if they would obey Him or not. What was this important lesson?

Answer: Notice that Mr. Keyser has to go to the Septuagint in order to support his belief. 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. According to the King James Version, which is the most accurate version of the Bible (according to professor Gail Riplinger who wrote an entire book on the subject entitled *New Age Bible Versions*) this text says that the Israelites traveled on the fifteenth day which blows Mr. Keyser's theory that the fifteenth is always a Sabbath as God would not have the Israelites traveling on a Seventh-day Sabbath. According to the King James version, after the Israelites traveled on the fifteenth, they complained to Moses. Mr. Keyser's position is that the Israelites complained to Moses on the fifteenth day, but this is an assumption that the Bible does not say. They may have complained to God on the fifteenth, or they may have waited until the next day, or even two or three days later to complain. The Bible simply does not say which day they complained to Moses on. **To say they complained on the fifteenth is reading into the Bible something it does not say.**

John Keyser: Let's continue in Exodus 16 –

“And it shall be on the sixth day that they shall prepare what they bring in, and it shall be TWICE AS MUCH as they gather daily.” Then Moses and Aaron said to all the children of Israel, “At evening you shall know that the Lord has brought you out of the land of Egypt. And in the morning you shall see the glory of the Lord; for He hears your murmurings against the Lord. But what are we, that you murmur against us?”...Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, THE GLORY OF THE LORD APPEARED IN THE CLOUD. And the Lord spoke to Moses, saying, “I have heard the murmurings of the children of Israel. Speak to them, saying, ‘At twilight [evening, after sunset] you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the Lord your God.’” So it was that quail came up at evening and covered the camp...(Verses 5-13).

This day -- the 15TH DAY OF THE SECOND MONTH -- was so important to YEHOVAH God that He appeared in the cloud before the Israelites and then caused thousands (maybe millions) of quail to be blown into the Israelites' camp “at twilight,” i.e. after sunset of the 15th. WHY was this day so important to YEHOVAH God? Writes Herbert W. Armstrong: “I will show you that God was speaking to them [the children of Israel] on a SABBATH. It is evident that the Eternal first preached to men on the FIRST

SABBATH. Adam was created on the sixth day of creation week. Evidently he was created in the late afternoon, since the creation of man was the last act of creation on that day. When the sun had set, immediately after Adam's creation, God preached to him, offering him the GIFT of eternal life (through the tree of life), and warning that the wages of sin is DEATH (Gen. 2:15-17). "And here God is again preaching to Israel, through Moses, ON THE SABBATH" (Which Day Is the Christian Sabbath, pp. 30-31).

Answer: Notice that Mr. Keyser is saying that God also answered the Israelites' complaints on the fifteenth day. **In verse 4 of this chapter God does tell Moses His answer to the Israelites' complaints, but nowhere does the Bible say that God answered on the fifteenth day! Again, Mr. Keyser is reading into the Bible something that it simply does not say,** violating the Bible texts given at the beginning of this refutation in which God severely warns us not to read more into the Bible than what He says because those who do so will receive the plagues and lose their eternal life. A rather severe warning. Maybe God answered Israel on the fifteenth day, but maybe He waited several days to respond. The Bible simply does not tell us so we cannot assume which day God spoke on.

John Keyser: Now let's continue with the narrative in Exodus 16:13 "...and in the morning the dew lay all around the camp. And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. So when the children of Israel saw it, they said to one another, 'What is it?' For they did not know what it was. And Moses said to them, 'This is the bread which the Lord has given you to eat' ...So they gathered it every morning, every man according to his need. And when the sun became hot, it melted. And so it was on THE SIXTH DAY, that they gathered TWICE AS MUCH BREAD, two omers for each one. And all the rulers of the congregation came and told Moses. Then he said to them, 'This is what the Lord has said: "TOMORROW IS A SABBATH REST, A HOLY SABBATH TO THE LORD. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning!"' So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. Then Moses said, 'Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. SIX DAYS YOU SHALL GATHER IT, but on the SEVENTH DAY, which is THE SABBATH, there will be none.'

"Now it happened that some of the people went out on the seventh day to gather, but they found none. And the Lord said to Moses, 'How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.' So the people rested on the seventh day" (verses 13-30).

Starting on the 16th day of the month, YEHOVAH God provided food for the Israelites, then, on the seventh day after the 15th, He did not provide any manna -- thereby showing that this day (the 22nd day of the month) was a Sabbath. Obviously, if the 15th was seven days before the 22nd, it too was a Sabbath day! This

Herbert Armstrong clearly understood. We can see here that YEHOVAH was setting up His weekly Sabbath cycle for the Israelites. If the 15th and the 22nd were Sabbath days, then the 8th and the 29th of the month were also Sabbaths! So here we see a pattern -- 8th, 15th, 22nd and 29th. What significance do these dates have? Just this -- THEY CORRESPOND TO THE PHASES OF THE MOON!! YEHOVAH God was showing the Israelites that His Sabbath days were to fall on the days corresponding to the moon's phases, thus showing that the weekly Sabbaths were to be kept by THE SAME CALENDAR or reckoning used to determine the annual Sabbaths or feast days!

Answer: Read this entire chapter and see that it NEVER says that starting on the 16th ay God began sending manna. Again, this is an assumption that Mr. Keyser is making that the Bible simply does not state! Because the Bible never says the manna started on the 16th, then we also simply cannot assume that the Seventh-day Sabbath landed on the 22nd day of this month, as Mr. Keyser claims above. Again, Mr. Keyser is reading into the Bible things that are not there.

John Keyser: I ask you, WHY would YEHOVAH God complicate the Israelites' lives by having them keep two calendars or reckonings -- one for the weekly Sabbath and one for the annual holy days? This makes no sense whatsoever! YEHOVAH God set up ONE calendar for ALL of His days -- not two!

Answer: In Genesis chapter one and in Exodus 20:8-11 God states that we are to do a simple one through seven day count to the Seventh-day Sabbath. God NEVER says in the Bible that the Seventh-day Sabbath is to be reckoned from the moon—never. This is an assumption that again is made by lunar sabbatarians for which they can give no Biblical text. In Leviticus chapter 23 God makes it clear that the yearly Sabbaths are to be reckoned from the new moon. And, contrary to what Mr. Keyser says, such a system is really very simple and not at all complicated. Rather, calculating lunar Sabbaths is much more complicated than the simple method God set up in the Bible as I just outlined.

John Keyser: EXODUS 40:12-15: Aaron and his sons were sanctified for seven days (Leviticus 8:33) which began on a New Moon (Exodus 40:2) -- and on the 8th day was an assembly (Moed) of the congregation. The point we should notice is that during these seven days they were not to go out the door of the tabernacle for seven days, day and night -- see Leviticus 8:34-35.

No calendar Sabbath would disrupt these seven days of consecration because it was from the New Moon till the 7th day of the moon -- and after the six workdays they assembled the congregation. Why did they assemble the congregation? To observe the 7th day Sabbath which fell on the 8th day of the moon!

Answer: Read the entire chapters referred to by Mr. Keyser and nowhere in these chapters does it say that during the seven days of consecration where these priests were not to leave the tabernacle there was not a Seventh-day Sabbath. Furthermore, when the congregation assembled after these seven days were over, the Bible does not say that this day was a Seventh-day Sabbath at all! The bolded part of Mr. Keyser's statement above

simply has no proof at all from the Bible. Again, read these entire chapters and you will see what I mean.

John Keyser: In Exodus 40:2 YEHOVAH God spoke to Moses saying: “**On the FIRST DAY [New Moon] of the first month you shall set up the tabernacle of the tent of meeting.**” Then, in Exodus 40:12-15, Moses was commanded to anoint Aaron and his sons and dress them in Holy garments; and Verse 17 says: “And it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was raised up.”

Answer: Yes, isn't it interesting that on a new moon day--a day which Mr. Keyser' quite emphatically states earlier in this article that no work is to be done on--that God would have the Israelites assemble the entire tabernacle—a feat which consisted of a terrific amount of work.

John Keyser: The rest of the chapter explains what was placed in the tabernacle, and Leviticus 1:1 says that YEHOVAH God called to Moses from out of the tabernacle and instructed him further. Now, this is still on the New Moon. We must remember that the Bible is broken up by man into chapters, verses and books when quite often the train of thought continues on. In Chapter 8:3 of Leviticus Moses is instructed to gather the congregation (still on the New Moon day) and in verses 6-13 Moses brings Aaron and his sons and puts the Holy garments on them and anoints the tabernacle -- along with Aaron and his sons -- as YEHOVAH God commanded. Then, in verse 33, they are commanded **NOT TO GO OUT OF THE TABERNACLE FOR SEVEN DAYS. But, on the 8th day (Sabbath)** YEHOVAH God appears to them: “It came to pass on the EIGHTH DAY that Moses called Aaron and his sons and the elders of Israel....And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD [Shekinah] appeared to all the people, and the fire came out from before the LORD and consumed the burnt offering and the fat on the altar...(Leviticus 9:1 and 9:23-24). **This clearly places the weekly Sabbaths on the 8th, 15th, 22nd and 29th!**

Answer: Again, read all the chapters referred to in Mr. Keyser's statement above and see that the Bible DOES NOT SAY that this eighth day is a Seventh-day Sabbath. Again Mr. Keyser is reading into the Bible what it simply does not say! Notice that Mr. Keyser put the word “Sabbath” in the above bolded part in parentheses, showing that this word is not in the Bible and was added by him. (Remember the Bible has severe warnings of punishment for those who add to God's Word.) Therefore, since Mr. Keyser's basic premise here that the eighth day was on a Seventh-day Sabbath, then his conclusion where he says all the weekly Sabbaths always land on the 8th, 15th, 22nd, and 29th is also faulty. If the foundational statement cannot be proved as true, then neither can all statements based upon this foundational statement be proven as true.

John Keyser: LEVITICUS 14:1-10: In Leviticus 14, verses 1 through 10, we learn about the law of the leper.

The LORD spoke to Moses, saying: This shall be the ritual for a leper at the time that he has to be cleansed. When it has been reported to the priest, the priest shall go outside the camp. If the priest sees that the leper has been healed of his scaly affection, the priest shall order two live clean birds, cedar wood, crimson stuff, and hyssop to be brought for him who is to be cleansed....The one to be cleansed shall wash his clothes, shave off all his hair, and bathe in water; then he shall be clean. After that he may enter the camp, but he must remain outside his tent seven days. On the seventh day he shall shave off all his hair -- of head, beard, and eyebrows. When he has shaved off all his hair, he shall wash his clothes and bathe his body in water; then he shall be clean. On the eighth day he shall take two male lambs without blemish, one ewe lamb in its first year without blemish, three-tenths of a measure of choice flour with oil mixed in for a meal offering, and one log of oil. These shall be presented before the LORD , with the man to be cleansed, at the entrance of the Tent of Meeting, by the priest who performs the cleansing.

The point here is that if the seven-day count began on any other day except an intermission day the leper would sometimes have to do his laundry on a Sabbath -- which was absolutely forbidden by YEHOVAH's law. The reason this 7th day is not a Sabbath is because (1) he couldn't wash his clothes, etc. on the Sabbath, and (2) because it is not the 8th day from when he showed himself to the Priest on the Sabbath, and (3) it is not the 7th day after six workdays. **Therefore, this 7th day was actually the sixth workday.**

Answer: The above text says that the seven day count began with the day the leper went to the priest to see if he was well. If he was well, then on that same day he is to wash all his clothes, shave his hair, and bathe in water. This is day one of the count. For the next six days the leper has to do nothing except remain outside his tent. On the seventh day he is to again shave his hair, wash his clothes, and bathe his body in water. So only the first and seventh days did he need to do all that work. The point is this. Yes, the Jews would have been very careful not to work on the Seventh-day Sabbath, so all they had to do was go to the priest on a day where the first and last days of this seven day count was not on a Seventh-day Sabbath. If the leper went to the priest on Monday, then the seven day count would end the following Sunday and the leper would only have to wash on Monday and Sunday—thus not breaking the Seventh-day Sabbath on Saturday. The only days of the week that the leper would not have been able to begin the seven day count would be on Sabbath or on Sunday. The other five days of the week he could go to the priest and begin this count. This is very simple to do without breaking the Seventh-day Sabbath.

I am assuming that John Keyser, when he said above (bolded part) that the seven day count would have to begin on an intermission day, which by his own definition is the new moon day. So John Keyser is saying that this poor leper who thinks he is cleansed could not go to the priest to see if he was well except once a month on the new moon day!

Suppose you thought you were well on day two or three of the month. Would you want to have to wait nearly a whole month to see if you were well, before you could again rejoin society? I think not. If you were a leper and you thought you were well, you would want to go see the priest as fast as possible! And nowhere in the above text does it say that one has to wait until the new moon to go and see the priest! Again, John Keyser is reading into the text what it does not say. His conclusion (see second bolded part above), therefore, that the seventh day was actually the sixth work day since the new moon is also faulty. Lunar sabbatarians make things so complicated—calling the seventh day the sixth workday without any proof. How confusing!

John Keyser: In the Bible the 8th day is many times synonymous with the weekly Sabbath. Notice John 7:22-23: Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), AND YOU CIRCUMCISE A MAN ON THE SABBATH. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath?

Now notice what Acts 7, verse 8 says – Then He [YEHOVAH God] gave him the covenant of circumcision; and so Abraham begot Isaac AND CIRCUMCISED HIM ON THE EIGHTH DAY; and Isaac begot Jacob, and Jacob begot the twelve patriarchs.

What better day to enter this covenant than on the Sabbath day? The Sabbath and the 8th day are synonymous. **If the 8th day is the Sabbath, then the 15th, 22nd and 29th are also Sabbath days!**

Answer: Mr. Keyser is either saying in the above statement that circumcision was only to be done on the 8th day of the month or only to be done on the Seventh-day Sabbath, which he says is the 8th day of the week, he is not clear which. Evidently he has not read this original command for circumcision in the Old Testament. Here it is:

“And he that is **eight days old** shall be circumcised among you, every man child in your generations...” Genesis 17:12 This text is saying that a male child was to be circumcised on the eighth day after they were born—not the eighth day of the month or the eighth day of the week as Mr. Keyser is suggesting above.

If Mr. Keyser’s belief is followed, then to circumcise all babies on the eighth day of the week or month, and also have them circumcised on the eighth day after they are born as the above text says, then all male babies would have to be born on either the new moon or the Seventh-day Sabbath. This is quite an impossibility and is actually the most ridiculous of Mr. Keyser’s proofs yet. Again, Mr. Keyser is reading more into the Bible than what it actually says and he also violates another Biblical rule of interpretation which is that you take into consideration ALL texts that the Bible has on a certain subject before coming to your conclusion.

About John 7:22-23 that Mr. Keyser quotes above, yes, sometimes a baby is born on the Seventh-day Sabbath and then, yes, the eighth day after that is another Seventh-day Sabbath and the day the baby would be circumcised. So yes, sometimes a baby was to be

circumcised on the Seventh-day Sabbath, depending on what day he was born. Again, Mr. Keyser's above bolded conclusion about the 8th, 15th, 22nd, and 29th days being Sabbaths as proven by these texts is incorrect because this text does not prove that the 8th day is always the Sabbath; therefore the other days he mentions are not also always Sabbaths.

Here is an interesting fact about circumcision. The medical community says that on the eighth day after a male child is born, for that one day only, the brain secretes and chemical that reduces pain and bleeding. A friend of mine decided to get her son circumcised on the eighth day and managed to find a doctor who would do it in his office. She told me that he whimpered only when put on the cold metal table and he actually slept through the procedure. I'm a nurse, and I've seen babies circumcised in the hospital the day after they were born and they screamed in pain when the procedure was done. So, the Bible means what it says—circumcise on the eighth day after the baby is born.