

# Lunar Sabbath II

**SSD**

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# The Creator's Luni-Solar Calendar

New Moon  
Day

1

Day 1

Day 2

Day 3

Day 4

Day 5

Day 6

Sabbath

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

# Genesis 1

## Lunar View

God created a  
lunisolar  
calendar in  
Genesis 1

## Biblical View

God made the luminaries to  
give light and rule over day  
and night. The luminaries  
do not determine (but  
signal) daytime/nighttime.  
Neither solar nor lunisolar  
calendar has effect on the  
Sabbath

# Genesis 1

## Lunar View

In Genesis 1, the moon determines *mo'ed* (cf. Ps 104:19)

## Biblical View

Genesis 1:14 says “let **them** be for **signs** for *mo'ed*, days, and years.” A general function is in view.

# Sabbath vs. *mo'ed*

## Lunar View

According to  
Leviticus 23:1-4,  
the Sabbath is a  
feast / *mo'ed* (Lev  
23:1-4)

## Biblical View

Leviticus 23 sets the  
seventh-day Sabbath  
apart from the feasts  
(*mo'adim*).  
—the Sabbath of the  
Lord is “besides”  
(*millebad*) the feasts/  
*mo'adim* (cf. Lev 23:2, 4,  
37, 44; cf. 2 Chr 2:3)

# Sabbath vs. moon/month

## Lunar View

The Sabbath is determined by the moon/month

## Biblical View

The moon determined the festal sabbaths, not the seventh-day Sabbath  
—unlike ceremonial sabbaths, the terms *mo'edim* and *khodesh* are completely absent from the descriptions of *the* Sabbath.  
—the weekly Sabbath has no relationship with the month.

# Sabbath & days of the month

## Lunar View

a) The Sabbath always occurred on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of the month.

## Biblical View

a) The Sabbath could occur on any day of the month. In Scripture, only the crucifixion Sabbath explicitly occurred on the 15<sup>th</sup> of the first month.

# Lunar View

## Biblical View

b) 15<sup>th</sup> & 22<sup>nd</sup> were days of holy convocation only during the Feast of Tabernacles (Lev 23:39)

— Otherwise, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, 29<sup>th</sup> days were regular days of work unless the weekly Sabbath fell on any of them (cf. Num 33:3; Exod 16:1; Josh 5:10-12; 2 Chr 29:17)

— 29<sup>th</sup> day is not specifically mentioned



<b>Lunar View</b>	<b>Biblical View</b>
<b>Seventh-day in the manna story is 22<sup>nd</sup> of the month (Exod 16)</b>	<b>Israel arrives at the wilderness of Sin on the 15<sup>th</sup> day of the month. Israel is informed the seventh day of the week is <i>the</i> Sabbath, not the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, or 29<sup>th</sup> of the month —God used the manna, not the phases of the moon, to teach Israel about the seventh-day Sabbath. —see slides 18-20</b>

# Sabbath & Pentecost (Lev 23:15-16)

## Lunar View

Lunar  
Sabbatarians  
count 100  
days between  
sheaf offering  
and Pentecost

## Biblical View

The interval between sheaf offering & Pentecost is 50 days —the sheaf of barley was raised *morrow* of the Sabbath during Unleavened Bread, and Pentecost was celebrated another *morrow* of the Sabbath, 50<sup>th</sup> day after the raising of the sheaf.

## Lunar View

## Biblical View

- Lev 23 shows that
- a) all the feasts were dated to specific days of the month, except the ceremonies that were related to the seventh-day Sabbath;
- b) the seventh-day Sabbath cannot be dated to any specific days of the month;
- c) *the Sabbath* is one specific day of the week

# Lunar View

# Biblical View

—d) Why would God asked that they count off seven full weeks to reach to Pentecost on the morrow of the Sabbath, if the Sabbath fell on specific days of the month?

—*Because the Sabbath does not occur on any specific days of the month.*

## **Lunar View**

## **Biblical View**

**—The lunar sabbath calendars cannot fit in Lev 23:15-16. This is why they are forced to count 100 days between the raising of the sheaf and Pentecost! But the interval between the barley first fruits (sheaf offering) and wheat first fruits (Pentecost) was less than two months.**

- Gezer Calendar (10<sup>th</sup> century BC):
  - Two months gathering (September, October)
  - Two months planting (November, December)
  - Two months late sowing (January, February)
  - One month cutting flax (March)
  - One month reaping **barley** (April)
  - One month reaping and measuring **grain** (May)
  - Two months pruning (June, July)
  - One month summer fruit (August)

# Sabbath & John 7-9

## Lunar View

The last day of the Feast of Tabernacles was the 21<sup>st</sup> and the next day, 22<sup>nd</sup>, was the Sabbath (John 7:35; 8:2; 9:14-15)

## Biblical View

Although commentators consider the 21<sup>st</sup> as the last day of the feast, this is not the case:

—Lev 23 shows that the last day was the 22<sup>nd</sup>.

—John uses “high day” elsewhere for the ceremonial sabbath (19:31)

## **Lunar View**

## **Biblical View**

- The last day of the Feast of Tabernacles would be the 8<sup>th</sup> day counting from the 15<sup>th</sup>. This was the 22<sup>nd</sup> of the month (John 7:37). It was the high day, a holy convocation.**
- If John 7:37-9:41 reports an account of two days, then it was the next day, 23<sup>nd</sup>, that Jesus healed the blind man, and that was the Sabbath (John 8:2; 9:14-15).**



# Crucifixion Sabbath

## Lunar View

The Passover day was always on (near) a full moon. The full moon of the first month / March of AD 31 was on Wednesday, not Friday. Jesus was crucified on Thursday, and the Sabbath was Friday, 15<sup>th</sup> of the month.

## Biblical View

The Sabbath of Jesus' crucifixion fell on 15<sup>th</sup> of the month, but the crucifixion occurred on Friday:

# Lunar View

# Biblical View

—The day after the Sabbath is called “first day of the week.” This could only be Sunday.

—The crucifixion most likely occurred in April, not March, AD 31. This is supported by the probability that AD 31 was an intercalated year—an extra month was added before the first month of AD 31. In April, the Passover day would be a full moon day.

# Counting of Sabbath Days

## Lunar View

The Sabbath is reckoned by days of the month. So, e.g., seventh-day in Exodus is 22<sup>nd</sup> of the month (i.e., seven-day interval between 15<sup>th</sup> and 22<sup>nd</sup>)

## Biblical View

The OT consistently counts days mainly in one of three ways:  
—a) when the reference is to the days of a ceremony, the period of days is clearly specified (e.g., Lev 23; Num 7)

**Lunar  
View**

**Biblical View**

- b)** if reference is to days of a month, the month is always mentioned (e.g., Gen 8:4; Exod 16:1; Lev 23 [7 times]; etc)
- “seventh day of the month” (2 Kgs 25:8, 27; Ezek 30:20; 45:20)
- 2 Chr 29:17: “eighth day” and “sixteenth day” of the month are workdays

**Lunar  
View**

**Biblical View**

—c) *only days of the week are counted without any qualifications, and always the Sabbath is in view: “seventh day” (Exod 16:5, 23-30; etc)*

—Days in Exod 16 can only refer to days of the week. The Sabbath is the seventh (v. 30)

# Classes of days

## Lunar View

There are three classes of days (new moon, six workdays, seventh-day Sabbath)

## Biblical View

There are two classes of days: six working days and the seventh-day Sabbath (Gen 1:3-2:3; Exod 20:9-10). Culturally, the Sabbath is also distinguished from the feast days (Lev 23).

# The question of non-days

## Lunar View

The new moon day and 30<sup>th</sup> day of the month not to be counted as part of the six workdays

## Biblical View

There is no biblical basis for this idea. Biblically, every day is counted as part of a week.

E.g., the **counting** of 50 days in Lev 23:14-16 counts the new moon day.

# New moon and worship

## Lunar View

The new moon day was a class of worship day by itself

## Biblical View

The new moon appears first in Exod 19 as the day on which Israel arrived at Sinai.

—Num 28:14 prescribes a burnt offering on the new moon, but only the first day of Tishri was a holy convocation (Lev 23:24-25)



# Lunar Sabbath & Scripture

## Lunar View

The Israelites kept a lunar Sabbath

## Biblical View

- No single evidence for this in Scripture and history
- Israelites have always kept a seventh-day Sabbath (Exod 20:8-11; 31:13-17; 35:1-3)
- As Yahweh rested on a specific day of the week, so His people are to keep that specific day of the week (Gen 2:1-3)

# Change vs. Continuity

## Lunar View

The Jews were forced in the 4<sup>th</sup> century AD to change to a seven-day weekly cycle and Saturday as Sabbath

## Biblical View

There is overwhelming evidence from Roman and Jewish writers from AD 40-200 attesting that the seventh-day Sabbath is *Saturday* (Frontinus, AD 84; Cornelius Tacitus, AD 100-110; Suetonius, AD 119; Mishnah, c. AD 200; Philo, AD 50; Josephus, AD 96)

# Lunar View

# Biblical View

- Early Christians kept the Sabbath, the seventh-day, Jewish Sabbath
- AD 321 Emperor Constantine decreed that work should not be done on “the venerable day of the sun” (Sunday)
- AD 364 the Council of Laodicea required Christians to revere Sunday rather than the Jewish Sabbath, Saturday.

# Pagan vs. Biblical Origin

## Lunar View

The seven-day weekly cycle has pagan origins

## Biblical View

Lunar Sabbath rather follows a pagan tradition:

—Akkadian *shabattu(m)* or *shapattu(m)* = 15<sup>th</sup> day of the lunar month

—Babylonian evil/ taboo days (1<sup>st</sup>, 7<sup>th</sup>, 14<sup>th</sup>, 19<sup>th</sup>, 21<sup>st</sup>, and 28<sup>th</sup> of the month).

b) The biblical seven-day week is based on Genesis 1-2.

## Lunar View

## Biblical View

— Hebrew terms for “week” (*shebu’a*) and “seven” (*sheba*) are closely related. This is because there are seven days in a week.

— The biblical, weekly Sabbath is Friday evening to Saturday evening (cf. Lev 23:32; Neh 13:19; Mark 15:42; Luke 23:54)

## Lunar View

## Biblical View

—NT confirms that the Sabbath is the seventh day of the week that is followed by *the* first day:

“Now after the Sabbath [*sabbaton*], toward the dawn of the first day of the week [*sabbaton*], Mary Magdalene and the other Mary went to see the tomb” (Matt 28:1).

## Lunar View

## Biblical View

—The Sabbath is a specific day of the week. It has a *morrow* (i.e., the day after the Sabbath, Lev 23:15-16) which is the first day of the week (e.g., Matt 28:1; Mark 16:2, 9). That “morrow” is Sunday!

—OT and NT, Jewish and Roman sources, all attest to the fact that the Sabbath = Saturday.