

Lunar Sabbath III

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The Lunar Sabbatarian Logic

- 1. God established only one calendar at creation (Gen 1:14):
 - A calendar controlled by the moon & sun
 - On that calendar, the moon determines the feasts (*mo'adim*)
 - The use of *mo'ed* in 1:14 reveals that the Sabbath should be reckoned by the moon.
 - The Sabbath is the only feast mentioned in the creation week.
- 2 Lev 23 confirms Sabbath is a *mo'ed*

- 2. Therefore, originally the biblical Sabbath was based on the lunar cycle rather than a continuous seven-day weekly cycle. God tied the Sabbath to the lunar calendar.
- 3. On the original calendar, the seventh-day Sabbath always fell on the same dates of every month.

- 4. Jews today keep Saturday Sabbath, but the continuous seven-day weekly cycle with Saturday Sabbath is a pagan tradition. The Jews were forced to adopt a weekly cycle and Saturday as Sabbath in the 4th century AD.
- 5. Knowledge of the true Sabbath was lost with the acceptance of the pagan Julian calendar.
- 6. Lunar Sabbatarians have been called to restore the true Sabbath: Isa 58; Rev 14.

A popular definition

“On the Biblical lunar-solar calendar, each lunation (or lunar month) always begins with a New Moon day, which is in a class of worship day all by itself. Six work days follow on the second through seventh of the month. The seventh-day Sabbath always falls on the 8th, the 15th, the 22nd and the 29th of every lunar month. This is the reason it is called a lunar Sabbath”

(<https://www.worldslastchance.com/yahuwahs-calendar/the-lunar-sabbath.html>)

The Creator's Luni-Solar Calendar

New Moon
Day

1

Day 1

Day 2

Day 3

Day 4

Day 5

Day 6

Sabbath

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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 a solar nor a
lunisolar calendar has
effect on the Sabbath**

Classes of days

Lunar View

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

Biblical View

We can talk of only two classes of days:

- a) six working days and the seventh-day Sabbath (Gen 1:3-2:3; Exod 20:9-10).
- b) the Sabbath and the feast days (Lev 23).

The question of non-days

Lunar View

The new moon day and 30th 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.

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.

Uses of *mo'ed*

- 1. appointed time:
 - general/any time (Gen 18:14; Josh 8:14; 1 Sam 20:35; Jer 46:17; Dan 12:7 [=year])
 - time for a religious feast (Exod 13:10; 23:15, 34:18); hence the feasts (Lev 23:2, 4, 37, 44)
 - time for morning/evening sacrifice (Num 28:2)
- 2. meeting or assembly (Num 16:2; Lam 1:15; Isa 14:13)
- 3. appointed place (Job 30:23; Ps 74:4)
- 4. tabernacle/temple (Exod 27:21; Lam 2:6)—
“tent of meeting [*mo'ed*]” (Exod 33:7; Num 11:16; 12:4)
- 5. A signal (Judg 20:38)

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)

Leviticus 23

- V. 2 “. . . These are the appointed feasts of the LORD that you . . .”
- V. 3 “Six days shall work be done, but on the seventh day is a Sabbath . . . It is a Sabbath to the LORD.”
- V. 4 “These are the appointed feasts of the LORD”
- Vv. 5-36, 39-43 List of feasts/ceremonies
- V. 37-38 “These are the appointed feasts of the LORD . . . **besides** the LORD’S Sabbaths”

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)

- The Israelites traditionally observed the new moon day as a day of rest and feasting (1 Sam 20:5; 2 Kgs 4:23; Amos 8:5), but the new moon is not a day of rest in the Pentateuchal laws (cf. Exod 40:2; Num 33:3; Ezra 7:9).
- This is the context in which passages like Isaiah 1:13; 66:23; Ezek 46:1-3, etc
- In all the passages that mention the Sabbath, the new moon, and the feasts, the weekly Sabbath is clearly distinguished from the others.

Sabbath and days of the 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.

Lunar View

The Sabbath always occurred on the 8th, 15th, 22nd, and 29th 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 15th of the first month.

Lunar View

Biblical View

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

— Otherwise, 8th, 15th, 22nd, 29th 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)

— 29th day is not specifically mentioned

No Evidence of Lunar Sabbath

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)

Exodus 16

Lunar View

The seventh-day in Exodus is 22nd of the month (i.e., seven-day interval between 15th and 22nd)

Biblical View

a) Israel arrived at Sin on 15th of the month, but there is no indication the story of the manna starts that day—some days seem to have passed before the manna began to fall. Lunar sabbath cannot be justified based on this story.

**Lunar
View**

Biblical View

- b) God used the manna to teach the Sabbath—not *phases* of the moon or *days* of the month**
- c) OT never counts days of the month without mentioning the month**
- d) Days in Exod 16 can only refer to days of the week. The Sabbath is the seventh (v. 30).**

Sabbath & Pentecost (Lev 23:15-16)

Lunar View	Biblical View
Lunar Sabbatarians count 100 days between sheaf offering and Pentecost	The interval between sheaf offering & Pentecost is 50 days —the sheaf of barley was raised <i>morrow</i> of the Sabbath during Unleavened Bread, and Pentecost was celebrated another <i>morrow</i> of the Sabbath, 50 th day after the raising of the sheaf (seven full Sabbaths).

Leviticus 23:15-16

- “You shall count **seven full weeks** [**Sabbaths**] from the **day after [morrow of] the Sabbath**, from the day that you brought the **sheaf** of the wave offering. You shall count **fifty days** to the **day after [morrow of] the seventh Sabbath**. Then you shall present a **grain offering of new grain** to the LORD [**Pentecost**].”

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 ask 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 (10th 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)

The Creator's Luni-Solar Calendar

New Moon
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Sabbath

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Sabbath & John 7-9

Lunar View

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

Biblical View

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

—Lev 23 shows that the last day was the 22nd.

—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 8th day counting from the 15th. This was the 22nd 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, 23rd, 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, 15th of the month.

Biblical View

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

Lunar View	Biblical View
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—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.

Sabbath and Yearly Calendar

- **Israelite Calendar**

- The regulations of the festivals attest that ancient Israel was closely regulated by the calendar.
- Each month began with the new moon. And the festivals were based on specific days of the month, except those that related to the weekly Sabbath (sheaf offering and Pentecost).

- In the account of the flood and elsewhere, we find that there were 30 days in a month (Gen 7:11, 25; 8:4), making the year 360 days.
- Later, the Israelite year was a lunisolar year of 354 days. On this calendar, the months alternated between 29 and 30 days. In post-exilic times, an extra month was inserted between Adar and Nisan. This was done seven times within a 19-year cycle.

- The Qumran community followed a 364-day solar calendar. This calendar was one of the factors that led to their separation from the temple establishment, which followed a 354-day lunar calendar.
- In the book of Revelation, one month equals 30 days (Rev 11:2-3).

- **However,**
 - The Sabbath has nothing to do with the Israelite calendar—whether lunisolar or solar.
 - The Sabbath was made at Creation before any human calendar emerged. The feasts, which were dated on the basis of the new moon, were given to Israel thousands of years after creation. The feasts were given as part of the revelation of the plan of salvation to Israel.

- Because the weekly Sabbath is based on creation and is not an Israelite institution, it could not be tied to an Israelite calendar.
- Although the Qumran community followed a solar calendar and rejected the lunisolar calendar, they never disputed with other Jews about the Sabbath day.

Week: *from Sumer to Rome*

- 1. Gudea cylinders (2300 BC):
 - seven-roomed temple, seven-day festival, seven-headed serpent, seven stones, seven-headed mace, and a seven-day equalization period (slave and master).
 - The Sumerians favored the number seven in temple offerings.

- 2. Epic of Gilgamesh (c. 2000 BC; Neo-Assyrian version, 8th-7th century BC):
 - seven-decked ark, seven days of weeping, seven poles, seven cities, seven years, six days and seven nights, boat completed in seven days, the storm of the flood ending on the seventh day, sending out of a dove on the next seventh day, sacrifice prepared on seven cauldrons, etc (seven occurs about 40 times).

- 3. Enuma Elish (c. 2000BC; Neo-Assyrian copies, c. 1200 BC):
 - seven winds, seven gods
 - *Lines V.12-22:*

12 He created **Nannar**, entrusting to him the night.

13 He appointed him as the jewel of the night to fix the days,

14 And month by month without ceasing he elevated him with a crown,

15 (Saying,) "Shine over the land at the beginning of the month,

16 Resplendent with horns to fix **six days**.

17 On the **seventh** day the crown will be half size,

18 On the **fifteenth** day, halfway through each month, stand in opposition.

19 When Šamaš [sees] you on the horizon,

20 Diminish in the proper stages and shine backwards.

21 On the **29th** day, draw near to the path of Šamaš,

22 ...the **30th** day, stand in conjunction and rival Šamaš.

- 4. Laban (c. 1700 BC) asked Jacob to complete the “week” of Leah (Gen 29:27-28)
- 5. Atrahasis Epic (1600 BC):
 - seven great gods; 1st, 7th, and 15th day of the month (purification bath for Enki prior to the creation of humans); seven-day deluge.

- 6. Week and Naming of Days
- a. Babylonians:
 - i) Taboo days 7th, 14th, 19th, 21st, and 28th of the month (work prohibited for king, priest, and physician). Apart from the 19th which breaks the cycle, there are seven-day intervals.
 - ii) While seven-day periods were known, the Babylonians did not name the days (at least I have not seen a Babylonian document naming days of the week).

- b. Greeks:
 - i) They followed a 10-day week.
 - ii) Contact with the East (through Alexander exploits) may have introduced the Greeks to the idea of a seven-day tradition.
 - *iii) There is a common opinion that the naming of the days of the week originated in Ptolemaic Egypt, but it appears the Alexandrians rather developed planetary hour system (with Babylonian precursors).*

- c. Romans:
 - i) They followed an 8-day week, assigning the days with the letters A-H.
 - ii) They later borrowed the practice from the Greeks of assigning seven days to the stars.
 - iii) Early Christians followed the biblical/Jewish week with days denoted by numbers and the Sabbath as the seventh day.

- c. Romans:
 - iv) An inscription found in Pompeii (dated to AD 60-70) lists and names seven days of the seven stars: Saturn, Sun, Moon, Mars, Mercury, Jove, and Venus.

- Dio Casus (*Roman History* 37, 18-19 [c. AD 211-233]):
 - (1) the custom of naming days after the stars spread from Hellenistic Egypt, its “adoption” was “comparatively recent,” and the ancient Greeks did not understand it.

- Dio Cassius relates two theories:
- 1) the universe of heaven is divided into regular intervals, and in the order by which each star revolves, beginning with the outer orbit assigned to Saturn;
- 2) “If you begin at the first hour to count the hours of the day and of the night, assigning the first to Saturn” (then Jupiter, Mars, Sun, Venus, Mercury, Moon) “according to the order of the cycles which the Egyptians observe . . . the first hour of the following day comes to the Sun. . . . the third day to the Moon, and if you proceed similarly through the rest, each day will receive its appropriate god. This, then, is the tradition.” **The progression would be Saturn, Sun, Moon, Mars, Mercury, Jupiter, and Venus.**

- iv) The Jewish week ending on the seventh-day Sabbath was widely known in the Greco-Roman world. Josephus claims that the practice of having rest on the seventh day of the week was adopted by the whole world from the Jews (Josephus *Ag. Ap.* 2:40). This may be presumptuous, but classical writers witness that the Jewish custom was very familiar to Romans (Ovid *Ars Amatoria* I.75–76, Horace *Satires* I.9.67).

- ***What do we learn?***

- The earliest Mesopotamian witnesses to the seven days do not connect the number with the moon (Gudea, Gilgamesh).

- The seven-day week cycle was probably originally followed but later abandoned for the more convenient, lunar cycle. Interest in astrology may have led to the change. Even the Israelites had to be reminded of the seven-day cycle at the exodus.

- The original seven-day cycle ending with the Sabbath is preserved in Scripture through inspiration. It is just unfortunate that the world has assumed that the biblical seven-day week was borrowed from Babylon during the exile in the sixth century BC.

- **But Scripture is very clear:**
 - The week began with creation.
 - The period of seven days is often mentioned in Genesis (Gen 7:10; 8:10; 29:27–28; 31:23; 50:10), suggesting that the patriarchs used the week system alongside the month system of counting days.
 - The week ending on the Sabbath was central to Israel's life (Exod 16, 20).
 - The interval between the sheaf offering and Pentecost was counted in Sabbath-ending weeks (Lev 23:15-16).

- Even years were grouped by sevens—sabbatical year (a week of years, Lev 25), seventy-week prophecy (seventy weeks of years, Dan 9).
- In the NT, the Greek term for “week” is *sabaton* (Sabbath) (Matt 28:1; John 20:19; Acts 20:7; 1 Cor 16:2).
- Scripture never names the days of the week, so it does not matter what name is given. Days of the week are counted towards the Sabbath as in Genesis 1-2.

Lunar View

Biblical View

—*So, the biblical week*

a) types:

i) sabbath-related week (Gen 1-2; Lev 23:15-16; Matt 28:1);

ii) any period of seven days (Gen 29:27; Lev 12:5; Dan 10:2)

week of weeks (Lev 23:15-16)

week(s) of years (Lev 25; Dan 9)

b) an unbroken cycle of seven days

**Lunar
View**

Biblical View

- c) the moon/month does not determine any type of week
- d) although not mentioned in Genesis 1, the week is implied in the numbering of days 1-7.

Counting of Days in Scripture

Lunar View

The Sabbath is reckoned by days of the month

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)

- “On the **fourteenth day of the first month** at twilight *is* the LORD’S Passover. And on the **fifteenth day of the same month** *is* the Feast of Unleavened Bread to the LORD; **seven days** you must eat unleavened bread. On the **first day** you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the LORD for **seven days**. The **seventh day** *shall be* a holy convocation; you shall do no customary work *on it.*’ ” (Lev 23:5-8)

**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)

—“first day of the month” (Gen 8:5), “second day of the month” (1 Sam 20:34), “seventh day of the month” (2 Kgs 25:8, 27; Ezek 30:20; 45:20)

- “They began to consecrate on the **first day of the first month**, and on the **eighth day of the month** they came to the vestibule of the LORD. Then for **eight days** they consecrated the house of the LORD, and on the **sixteenth day of the first month** they finished” (2 Chr 29:17)

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)*

- “Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy” (Exod 20:9-11)

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.

Change vs. Continuity

Lunar View	Biblical View
The Jews were forced in the 4 th century AD to change to a seven-day weekly cycle and Saturday as Sabbath	There is overwhelming evidence from Roman and Jewish writers from AD 40-200 attesting that the seventh-day Sabbath is <i>Saturday</i> (Frontinus, AD 84; Cornelius Tacitus, AD 100-110; Suetonius, AD 119; Mishnah, c. AD 200; Philo, c. AD 50; Josephus, c. AD 96)

- For the Jews, the Sabbath has always been the seventh day of the week (Saturday):
 - Frontinus (AD 84):
 - “The deified Augustus Vespasian attacked the Jews on the **day** of **Saturn** [Saturnis], a day on which it is sinful for them to do any business” (*Frontinus Stratagem 2.1.17*)

- “The first of them to be captured were those who were fighting for the precinct of their god, and then the rest on the day even then called the **day of Saturn**” (*Frontinus Stratagem* 49.22.4-6)
- “Thus was Jerusalem destroyed on the **very day of Saturn**, the day **which even now the Jews reverence most**” (ibid., 65.7.2)

- Cornelius Tacitus (c. AD 100-110):
 - “They are said to have devoted the **seventh day** to rest, because that day brought an end to their troubles. Later, finding idleness alluring, they gave up the seventh year as well to sloth. Others maintain that they do this in honor of **Saturn** . . .” (*From The Histories, Book V*)

- Suetonius (AD 119):
 - “The grammarian Diogenes, who used to lecture **every Sabbath** at Rhodes, would not admit Tiberius when he came to hear him on a different day, but sent a message by a common slave of his, putting him off to the **seventh day**” (*The Life of Tiberius* 32.2)

- Mishnah:

- “If the sixteenth occurs on Shabbat, they [bones of the paschal lamb] should be burned on the seventeenth, because the mitzva to burn them does not override Shabbat or the Festival. Therefore, they are burned on the first weekday” (*m. Pesachim* 7.10)

- Talmud:

- “If a New Moon falls on a Sabbath, Beth Shammai ruled: One recites in his additional prayer eight benedictions and Beth Hillel ruled: Seven? This is indeed a difficulty” (*Eiruvim* 40b)

- Philo (before AD 50):
 - “The fourth commandment has reference to the sacred **seventh day**, that it may be passed in a sacred and holy manner. . . . **the nation of the Jews keeps every seventh day regularly, after each interval of six days**” (*The Decalogue*, XX, p. 526).

- Josephus (before AD 100):
 - “The masses have long since shown a keen desire to adopt our religious observances; and there is not one city, Greek or barbarian, nor a single nation, to which our custom of abstaining from work on the seventh day has not spread and where our fasts and the lighting of lamps and many of our prohibitions in the matter of food are not observed” (*Apion 2:282-283*)

Lunar View

Biblical View

- Both the planetary weekly order and the biblical/Jewish systems co-existed in the Greco-Roman empire**
- Early Christians followed the biblical week (not a lunar system) and kept the Sabbath, the seventh-day, Jewish Sabbath—day of Saturn.**
- The Jewish week ‘won the day’, the name of the days notwithstanding.**

Lunar View

Biblical View

- AD 321 Emperor Constantine officialized the week (that began with Sunday and ended with Sabbath) and decreed that Christians “rest 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.

• Council of Laodicea:

- *Canon 16*: “The Gospels are to be read on the **Sabbath [i.e. Saturday]**, with the other Scriptures.”
- *Canon 29*: “Christians shall **not Judaize and be idle on Saturday**, but shall work on that day; **but the Lord’s day they shall especially honour**, and, as being Christians, shall if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.”
- *Canon 37*: “No one shall accept festal presents from Jews and heretics, or keep the festivals with them.”

Pagan vs. Biblical Origin

Lunar View	Biblical View
The seven-day weekly cycle has pagan origins	<p>Lunar Sabbath is rather pagan:</p> <ul style="list-style-type: none">—Akkadian <i>shab(p)attu(m)</i> = 15th day of the lunar month—Babylonian evil/taboo days (1st, 7th, 14th, 19th, 21st, and 28th)—The biblical seven-day week, with its seventh-day Sabbath, rests solidly on Genesis 1-2.