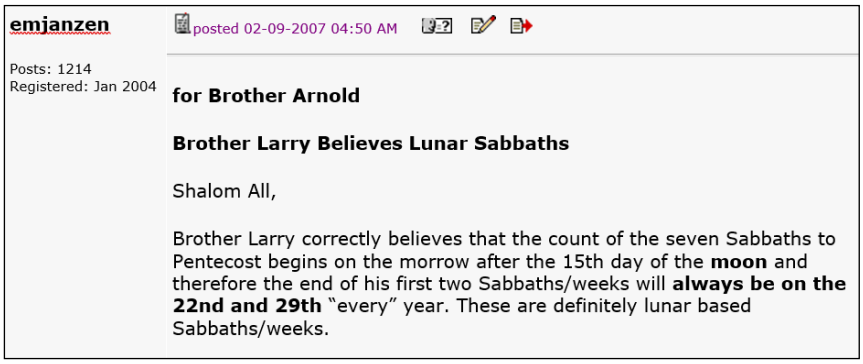
16. Addressing the "Proof Texts" of Genesis 1:14, Psalms 104:19 & Leviticus 23:2-3

Lunar Sabbatarians Claim That Genesis 1:14, Psalms 104:19 and Leviticus 23:2-3, when examined with an "honest heart," prove that the ancients understood and practiced lunar sabbaths. How valid is their claim?

It has now been eleven years since we last added to this study. I was recently asked to give a Zoom presentation on "The Lunar Sabbath Theory," and to refresh my memory I accessed all my papers and folders on this topic, in addition to records from The True Sabbath forum in which I participated from 2004 to early 2007 at www.eliyah.com. That forum discussion board is no longer accessible, but I saved nearly all of the postings up until my departure. The discussions in that forum eventually deteriorated to sarcasm on both sides. After one of the leading lunar sabbath proponents submitted a posting with the headline "Brother Larry Believes Lunar Sabbaths,"[1] I decided I had had enough. After a while, you begin to realize that some people cannot be reasoned with; sadly, it took me over three years to come to this realization about lunar sabbatarians. I've been able to reach those who are "on the fence," but from experience I have found that those who have already accepted lunar sabbath doctrine as truth are apparently "in too deep." Once I left that forum, I occasionally added a chapter to our updated study, but after completing chapter 15 in 2011, I found myself preoccupied with other matters.



emjanzen

posted 02-09-2007 04:50 AM

Posts: 1214
Registered: Jan 2004

for Brother Arnold

Brother Larry Believes Lunar Sabbaths

Shalom All,

Brother Larry correctly believes that the count of the seven Sabbaths to Pentecost begins on the morrow after the 15th day of the **moon** and therefore the end of his first two Sabbaths/weeks will **always be on the 22nd and 29th** "every" year. These are definitely lunar based Sabbaths/weeks.

My Zoom presentation in 2022 brought to memory a truth I presented while contributing to the "True Sabbath" forum, a truth that casts a sobering pall on the three primary proof texts used by lunar sabbatarians to reel in unsuspecting, novice truth seekers. The three proof texts listed in the title of this chapter are more powerful than even I had imagined they could be. For example, we once knew a man who was transitioning from Seventh-Day Adventism to Torah observance, including the feasts of Yahweh. During a Feast of Tabernacles observance, the topic of lunar sabbatarian beliefs came up. When I shared the basic logistics of this belief to our friend, including how the weekly Sabbath will of necessity fall on a different day of the week with each subsequent month, he laughed lunar sabbatarians to scorn, essentially mocking them derisively (something that we do not support doing in spite of our intense disagreement with them on this topic). He made it very plain that only non-studious individuals could possibly fall for such a ridiculous doctrine. I countered, "Not so fast! When the average person hears lunar sabbatarians' explanation of why they believe as they do, they fall for it and I believe even I could

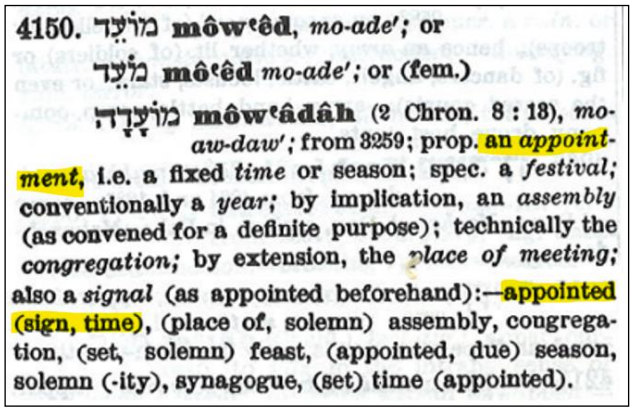
[1] From a posting submitted by lunar sabbatarian Matthew Janzen on behalf of Arnold Bowen, who composed the writing. Arnold had been suspended from contributing to the forum due to violation of forum posting terms, so he circumvented his suspension by having his son-in-law post on his behalf. Arnold's commentary was submitted to the now-defunct "True Sabbath" forum at eliyah.com on 02/09/2007 (forum thread titled "**Are all Moedim Moon-related? (contd)**"), and it was an attempt to demonstrate that since our family counts to Pentecost from the "morrow of the first day" of the Feast of Unleavened Bread (see LXX version of Leviticus 23:11), which is always the 16th day of the month, this means we "believe" lunar sabbaths.

have you 'painted in a corner' with only a few verses." He was still smiling as he challenged me to paint him in the corner.

However, his smile vanished when I presented him with how (a) Elohim created the great lights in Genesis 1:14, designating them for signs and for **seasons** (*moedim*) and days and years, and (b) according to Psalms 104:19 the *moon* is for the **seasons** (Heb. *moedim*), and then I finished with the *coup de grâce*, demonstrating how the weekly Sabbath is the first *moed* listed in Leviticus 23:2-3. I concluded by stating, "So you see, the Almighty created the great light called the *moon* for the *moedim*, i.e., Yahweh's appointed times, and the weekly Sabbath is #1 on the *moedim* list supplied in Leviticus 23. Clearly, as I just pointed out, the weekly Sabbath is a *moed* and it is the moon that determines all *moedim*." Of course, I proceeded to demonstrate that the above "proof texts" are **all** taken out of context, and I *thought* he agreed; however, a few months later I heard it through the grapevine that my friend and his wife had become lunar sabbatarians. Lesson learned: Those who are quick to dismiss the lunar sabbath doctrine really need to be prepared to demonstrate how and why these three critical lunar sabbatarians proof texts are taken *out of context* by lunar sabbatarians. I presented the reasoning I'm about to present to the "True Sabbath" forum in 2006, and while it was sufficient to cause at least one adamant lunar sabbatarian to have second thoughts, others tried arguing against it without offering anything of any substance to refute my evidence. I guess I figured my having discovered the "connection error" was sufficient for me and I didn't concern myself with sharing this information in my study—until now.

Here's how lunar sabbatarian Arnold Bowen presents the three "proof texts" in his booklet *Proof That Weekly Sabbath Days are Determined by the Moon*:

> The following Biblical examples of the weekly Sabbath which are always on the 8th, 15th, 22nd, and 29th of each Moon without exception, should convince the honest truth seeker that the Moon is truly for the Appointments of YHWH. When you understand the word seasons in Gen. 1:14 means appointments and they (the Heavenly lights) shall be for signs, (beacons) and seasons. (Appointments) Psm 104:19 He appointed the Moon for seasons (Appointments) in both these verses the word seasons means Appointments just as the word **Feast** in Lev. 23:3 means Appointments (these are my Feast) and the first feast is the weekly Sabbath. **If the weekly Sabbath is an Appointment and the Moon is for Appointments (or Sabbaths) that should end the debate for the honest hearted**.[2]



4150. מוֹעֵד **môwʿêd**, *mo-ade'*; or
מֹעֵד **môʿêd** *mo-ade'*; or (fem.)
מוֹעָדָה **môwʿâdâh** (2 Chron. 8 : 13), *mo-aw-daw'*; from 3259; prop. an *appointment*, i.e. a fixed *time* or season; spec. a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

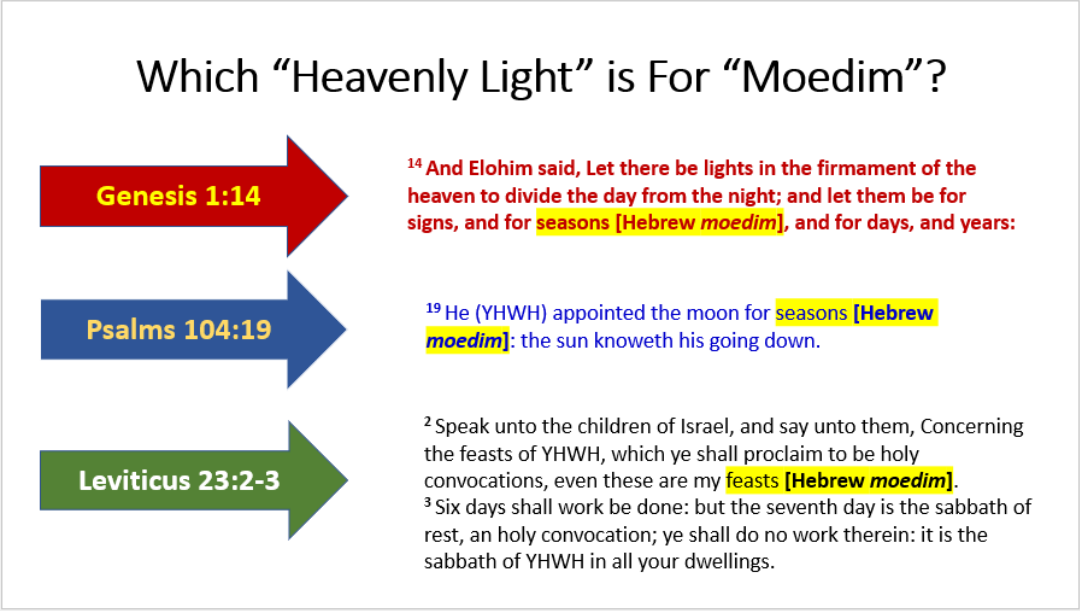
What Arnold is trying to say is, in Genesis 1:14, among the purposes listed for the "great lights" is *seasons*. The Hebrew word translated *seasons* is *moedim*, which can also be translated "appointments" or "appointed times." But which of the "great lights" is designated for the appointed times? The answer is found in Psalms 104:19, where we read, "He appointed **the moon** for seasons (*moedim*); the sun knoweth his going down." Finally, in Leviticus 23 we are introduced to Yahweh's feasts, the *moedim*. The very first one to be listed is the weekly Sabbath. If the moon

[2] From *Proof That Weekly Sabbath Days are Determined by the Moon*, by Arnold Bowen, Conyers, GA, 2003, p. 19.

determines the timing of the "appointed times" *and* the weekly Sabbath is an "appointed time," then *surely* it must be based on the lunar cycle. If we had no other information on which to base our reasoning, it should be a foregone conclusion that the weekly cycle, namely the day on which the weekly Sabbath falls, must be governed by the lunar cycle.

Re-capping Lunar Sabbatarians' Application of the "Big Three"

What follows is a slide from my Zoom presentation highlighting the "Big Three" lunar sabbatarian proof texts:



As you can see from the above slide, there is one Hebrew word that connects Genesis 1:14, Psalms 104:19 and Leviticus 23:2-3, and that is the Hebrew word *moedim*. "Moedim" is the Hebrew plural of the word *moed*. The lunar sabbatarian makes the connection between these three proof texts in the following way: Yahweh created the great lights, and <u>one</u> of those lights was created for the *moedim* (appointed times). Here's what we read in Genesis 1:14:

> 14 And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for SEASONS (Hebrew *moedim*), and for days, and for years:

Now you might wonder? Which of the heavenly lights was created for the *moedim*? Well, according to Psalms 104:19, the MOON is for the *moedim*. Here's what it says:

> 19 He (that is, Yahweh) appointed the MOON for seasons (Hebrew *moedim*): the sun knoweth his going down.

Which of the heavenly lights was created for the *moedim*? It looks pretty clear—it's the MOON. So to make a long story short, ONE of the great lights was created to point us to Yahweh's "appointed times." According to Psalms 104:19, the light that was created for that purpose is the moon.

We now circle back to a certain "appointed time" that the moon points us to, and that "appointed time" is found in Leviticus 23:2-3. Here's what it says:

> 2 Speak unto the children of Israel, and say unto them, Concerning the feasts (Heb. *moedim*) of Yahweh, which ye shall proclaim to be holy convocations, even these are my FEASTS (Heb. *moedim*).
> 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do NO WORK therein: it is the sabbath of Yahweh in all your dwellings.

So is the weekly Sabbath a "moed"? Yes, it is. And how do we determine all *moedim*? By the lunar cycle. When you combine and examine these three proof texts in this light, I can see how anyone, unequipped with any additional information or resources, could reason that the weekly Sabbath must be based on the lunar cycle.

The Septuagint Disconnects "The Big Three"

It should be no secret that the Hebrew scholars who translated our Bibles into English were not lunar sabbatarians.[3] Consider this: In Genesis 1:14, they presented the great lights as being for signs, and for SEASONS (Hebrew *moedim*), and for days, and for years. The key English word, of course, is *seasons*. Then, in Psalms 104:19, we read that Yahweh "appointed the moon for SEASONS (Hebrew *moedim*)." Again, the key word here is *seasons*. Please consider this: Would a lunar sabbatarian Hebrew scholar have gone to great lengths to help English readers to understand that the weekly Sabbath is a "season"? To show consistency in connecting the weekly Sabbath to the "seasons," the answer is definitely "YES." If one of the great lights was given for *seasons* and that great light is later specified to be the moon, which means the moon is for *seasons*, and this same Hebrew word is used in reference to the weekly Sabbath, then wouldn't *you*, as a faithful lunar sabbatarian, have translated Leviticus 23:2-3 as follows?

> If the Hebrew scholars who translated Genesis 1:14, Psalms 104:19 and Leviticus 23:2-3 into English had been lunar sabbatarians, they would have consistently used ONE translation of the word *moedim* to help their readers make the connection that the weekly Sabbath is governed by the lunar cycle.

> 2 Speak unto the children of Israel, and say unto them, Concerning the SEASONS (Heb. *moedim*) of Yahweh, which ye shall proclaim to be holy convocations, even these are my SEASONS (Heb. *moedim*).

[3] The primary English translation I'm referring to here is the *Kings James Version.* However, I am not aware of *any* English translations that consistently translate *moedim* as "appointments" or "appointed times" in all three lunar sabbatarian "proof texts."

> 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do NO WORK therein: it is the sabbath of Yahweh in all your dwellings.

By opting to use a different English translation of the word *moedim* in reference to the weekly Sabbath, the Hebrew scholars who translated the Bible into English effectively removed an otherwise identifiable connection of the Hebrew word *moedim*. If you don't believe me, then please go back to the excerpt from Arnold Bowen's *Proof That Weekly Sabbath Days are Determined by the Moon*, where he plainly identifies all three uses of *moedim* as "**Appointments**." You can bet that if Arnold Bowen had been the translator, he would have translated *moedim* as "Appointments" in each of the "Big Three" proof texts! That's because he wants his reading audience to grasp and make the connection that the weekly Sabbath is an *appointment* that is based on the lunar cycle. In the same way, if the Hebrew scholars who translated the Scriptures into English had been lunar sabbatarians, they would have consistently used ONE translation of the word *moedim* to help their readers make the connection that the weekly Sabbath is governed by the lunar cycle. But they did not.

This same principle can be applied to the Hebrew scholars who translated the Septuagint (the LXX) into Greek in the third century BCE. In Genesis 1:14, they translated the Hebrew *moedim* into the Greek *kairous* (καιρούς). *Kairous* is also written as *kairos*, which is word #2540 in *Strong's* Greek Dictionary of the New Testament. *Kairos* means "set or proper time" or "season," and is therefore a suitable Greek equivalent to the word *moedim.* They used this same Greek word in Psalms 104:19, effectively stating that the moon is for *kairous*. But when they translated Leviticus 23:2-3, they did ***not*** present the weekly Sabbath as a *kairous*. If they had been lunar sabbatarians as zealous as modern day lunar sabbatarians, it's a *given* that they would have gone to great lengths to introduce the weekly Sabbath as a *kairous*. But they did not.

2540. καιρός kairŏs, *kahee-ros'*; of uncert. affin.; an *occasion*, i.e. *set* or *proper* time:— × always, opportunity, (convenient, due) season, (due, short, while) time, a while. Comp. *5550.*

Rather, they introduced the Sabbath and other holy days as *heortai* (εορται). *Heortai* is also written as *heortē*, which is word #1859 in *Strong's* Greek Dictionary of the New Testament. *Heortē* means "festival" or "holy day." It doesn't mean the same thing as "appointed time" or "season"; nevertheless, the relationship is unmistakable—feasts and holy days will only fall on the days appointed by Yahweh. In spite of the special relationship between *kairous* and *heortē*, they are different words with different meanings. The same can be said of the relationship between the English "seasons" and "feasts."

1859. ἑορτή hĕŏrtē, *heh-or-tay'*; of uncert. affin.; a *festival*:—feast, holyday.

Please don't get me wrong: I'm not saying that the weekly Sabbath isn't a *moed*, i.e., an appointed time. What I *am* saying is the Hebrew scholars who translated the Scriptures into English and the Hebrew scholars who translated the Scriptures into Greek in the 3rd century BCE did **not** follow the lead of modern-day lunar sabbatarians who "pull all the stops" in connecting the word *moedim* to the lunar cycle *and* the weekly Sabbath. You can be certain that those Hebrew scholars would have established a clear

connection between the lunar cycle and the weekly Sabbath by using the *same Greek word* to introduce the weekly Sabbath in Leviticus chapter 23. If the Hebrew scholars who translated the Bible into Greek had been lunar sabbatarians, they would have used the Greek word *kairous* in reference to both the moon in Psalms 104:19 ***and*** the weekly Sabbath in Leviticus 23:2-3.

The reason the lack of a connection between the Greek word for "appointed time" (*kairous*) and "holy day" (*heortē*) is so important is because this translation was carried out in the third century BCE—some 250 years before the birth of Yeshua the Messiah. All lunar sabbatarians claim and agree that the Jews of Yeshua's day were lunar sabbatarians and that Yeshua was in agreement with their way of reckoning the timing of the weekly Sabbath. According to lunar sabbatarian reasoning, the "switch" to the current continuously-repeating weekly cycle didn't occur until sometime after the destruction of the Temple in 70 CE. The fact that the Hebrew scholars who translated the Septuagint into Greek did *not* specifically identify the weekly Sabbath as a *moed/kairous* demonstrates that even ***if*** they had been lunar sabbatarians, they were not interested in showing their reading audience a connection between the lunar cycle and the timing of the weekly Sabbath. Not only does this demonstrate that they were *not* lunar sabbatarians, but it further demonstrates that *neither* were Yeshua and the Jews of His day in the first century CE.

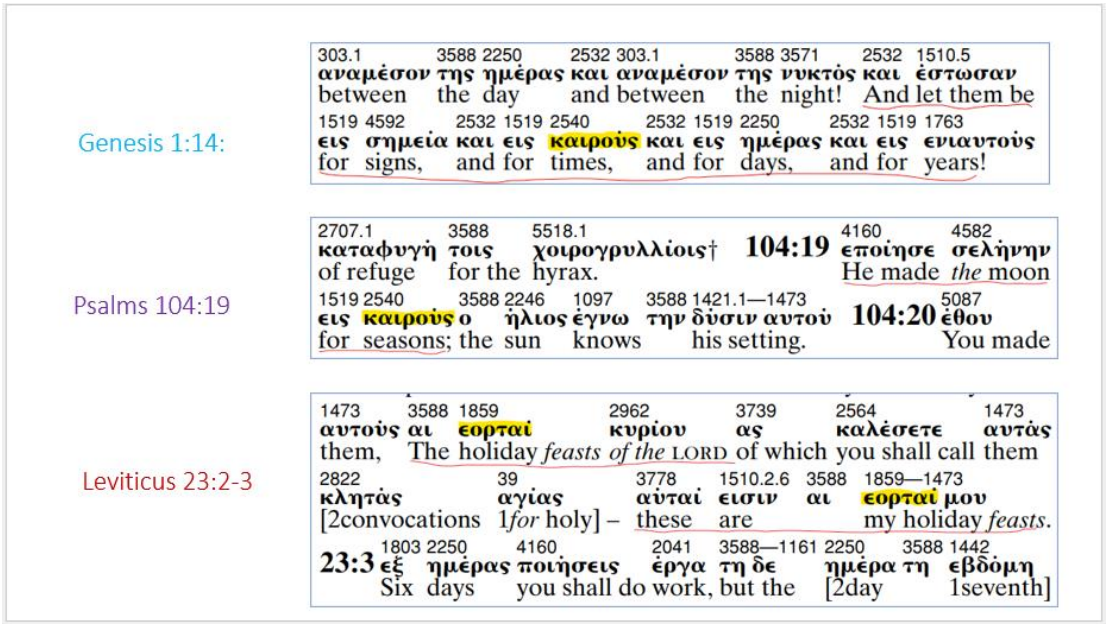
Historically, there is no evidence that Judaism ever believed or practiced lunar sabbath reckoning. The manner in which the Hebrew scholars translated the Hebrew *moedim* into Greek in Genesis 1:14, Psalms 104:19 and Leviticus 23:2-3 serves as overwhelming evidence that they were *not* lunar sabbatarians.

As I mentioned above, I'm not saying that the weekly Sabbath isn't a *moed*, i.e., an appointed time. So why, if the word *moedim* appears in the Hebrew passages of all three lunar sabbatarian "proof texts," *why* didn't the Hebrew scholars who translated the Septuagint into Greek use the same Greek word in their translation of each of those verses? Certainly, if they had been lunar sabbatarians, they would have gone to great lengths to do so. I am personally persuaded that they *deliberately* chose a different word in relation to the Sabbath because they wanted to prevent Greek-speaking believers from mistakenly forming an impression that the lunar cycle has anything to do with the timing of the weekly Sabbath. It wasn't until the literary advancement of concordances, lexicons and interlinear Bibles that English-speakers were able to identify the "*moedim* connection" in Gen 1:14, Ps. 104:19 and Lev. 23:2-3 and <u>then</u> contrive the lunar sabbath doctrine.

I am personally persuaded that the Hebrew scholars who translated the Septuagint into Greek <u>deliberately</u> chose a different translation of *moedim* in relation to the Sabbath because they wanted to prevent Greek-speaking believers from mistakenly forming an impression that the lunar cycle has anything to do with the timing of the weekly Sabbath.

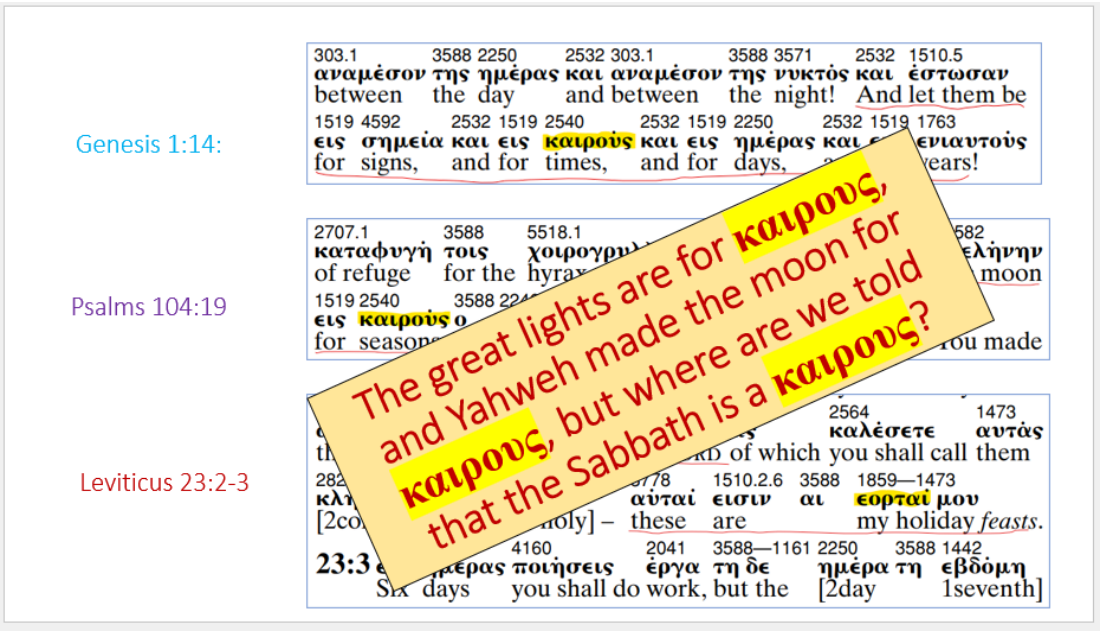
In the Zoom presentation I gave on 05/31/2022, I supplied visual aids to accompany my commentary on this topic. I'm incorporating some of them here to reinforce what I have already shared. First, here are the "Big Three" proof texts as found in the Septuagint. You can see that *moedim* is translated as *kairous* in Genesis 1:14 and Psalms 104:19, but as *heortai* in Leviticus 23-2-3. If the Hebrew scholars who translated the Septuagint into Greek had used the <u>same Greek word</u> to translate *moedim*, you can be

certain lunar sabbatarians would be clamoring to use such a consistency to claim those scholars were lunar sabbatarians:

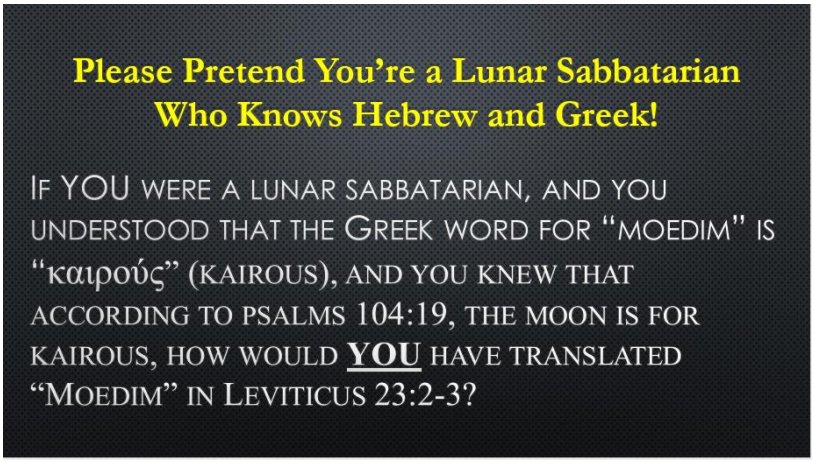


It is little wonder that you do not read any lunar sabbatarian writings touting the Septuagint's translations of *moedim* in Genesis 1:14, Psalms 104:19 and Leviticus 23:2. The choice of a different Greek word in Leviticus 23:2 is a *glaring* one to say the least!

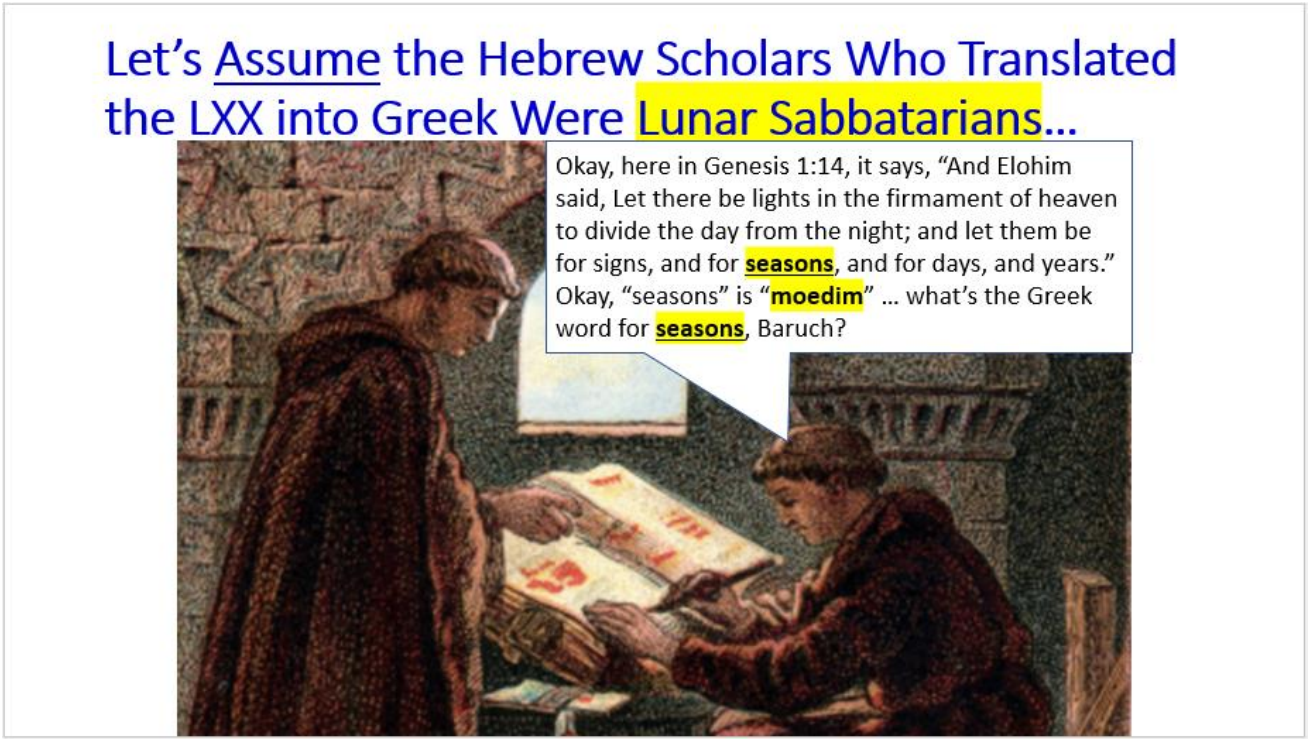
The following slide further reinforces the fact that the Hebrew scholars selected a different Greek word (*heortai*) to translate *moedim* in Leviticus 23:2-3:



The following are illustrative guides demonstrating the basic thought process that 3rd century BCE lunar sabbatarian Hebrew/Greek scholars would have followed when translating the "Big Three" proof texts. As an aside, for the following slides to make sense to you, you will need to have the ability to pretend that you're someone you're not. The most successful actors in Hollywood achieve their awards and accolades because they are able to so effectively put themselves into the role of the character they're playing that the audience comes away thinking that the actor is *truly* as villainous or benevolent as the movie character. For example, an actor named Robert Englund played the part of one of the most terrifying characters in cinema history, Freddy Krueger. However, in real life his fellow actors describe him as "extremely friendly and appreciative of his fans." Englund was able to put himself into the part so well that those who know him are astounded at how different he is in real life. I am not out to promote Robert Englund's movies and I am thankful to report that I have never seen any of them, but hopefully you see are able to see and understand the point I'm trying to make before you proceed to view the following slides. If you are *not* able to put yourself into the role of a 3rd century BCE lunar sabbatarian Hebrew/Greek scholar, then the following illustrations will not likely make any sense to you.

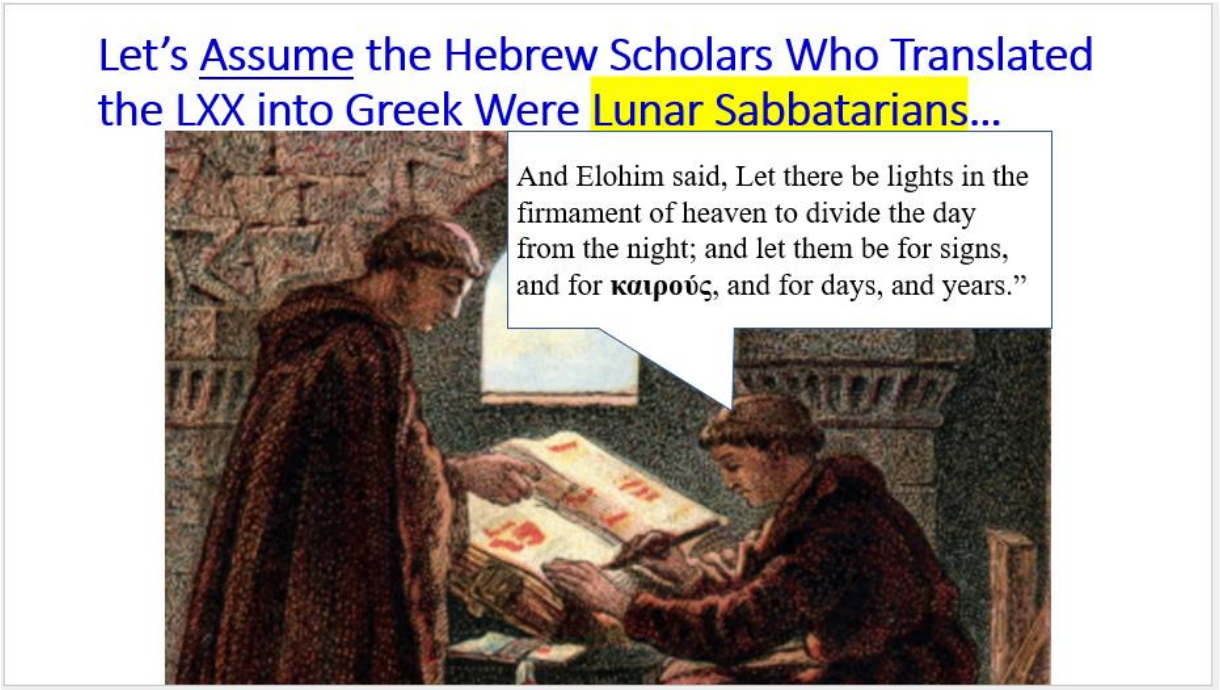


1. A lunar sabbatarian scholar enlists the help of a friend to come up with a suitable Greek equivalent of the Hebrew word *moedim*:

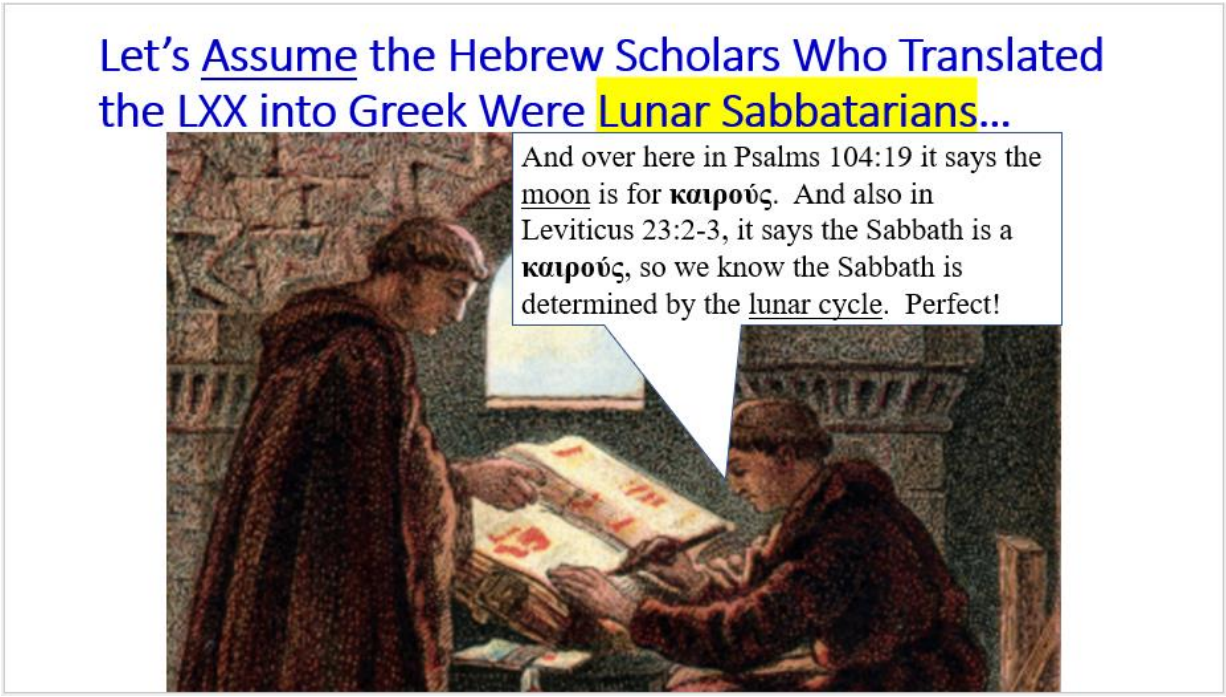


2. His friend explains that the Greek translation of *moedim* is *kairous:*

3. The lunar sabbatarian scholar completes his translation of Genesis 1:14, translating *moedim* as *kairous*:



4. In his drive to show his Greek-speaking readers the connection between the lunar cycle and the *kairous* of the week, the lunar sabbatarian scholar uses *kairous* in <u>all three</u> lunar sabbatarian "proof texts":



The above illustrates what lunar sabbatarian Hebrew/Greek scholars <u>would have done</u> in the 3rd century BCE, and it is precisely what modern-day lunar sabbatarians do now! If you don't believe me, please re-read Arnold Bowen's explanation as previously cited from his booklet "Proof That Weekly Sabbath Days are Determined by the Moon" or check out any lunar sabbatarian website. Here's a screen shot taken from lunar sabbatarian Troy Miller's website exhibiting the same thought process. The highlighting is mine:[4]

Genesis 1:14 says that the luminaries in the heavens would be for signs, *seasons*, days and years. The lights in the heavens will tell us when YHVH's appointed times occur. **Psalm 104:19** tells us which luminary will regulate the appointed times. *He* [YHVH] *appointed the <u>moon</u> for seasons* (same Hebrew word, mo'edim, the appointed times). Scripture does not say WHICH of the holy appointed times would be regulated by the moon, meaning that ALL of them are regulated by the days of the moon. **Leviticus 23** reveals the appointed times in order of occurrence. Verses 1-3 reveal the weekly Sabbath as the first feast (mo'edim); YHVH's first listed appointed time.

The week <u>and</u> the Sabbath are regulated by a particular luminary in the heavens, **the moon**.

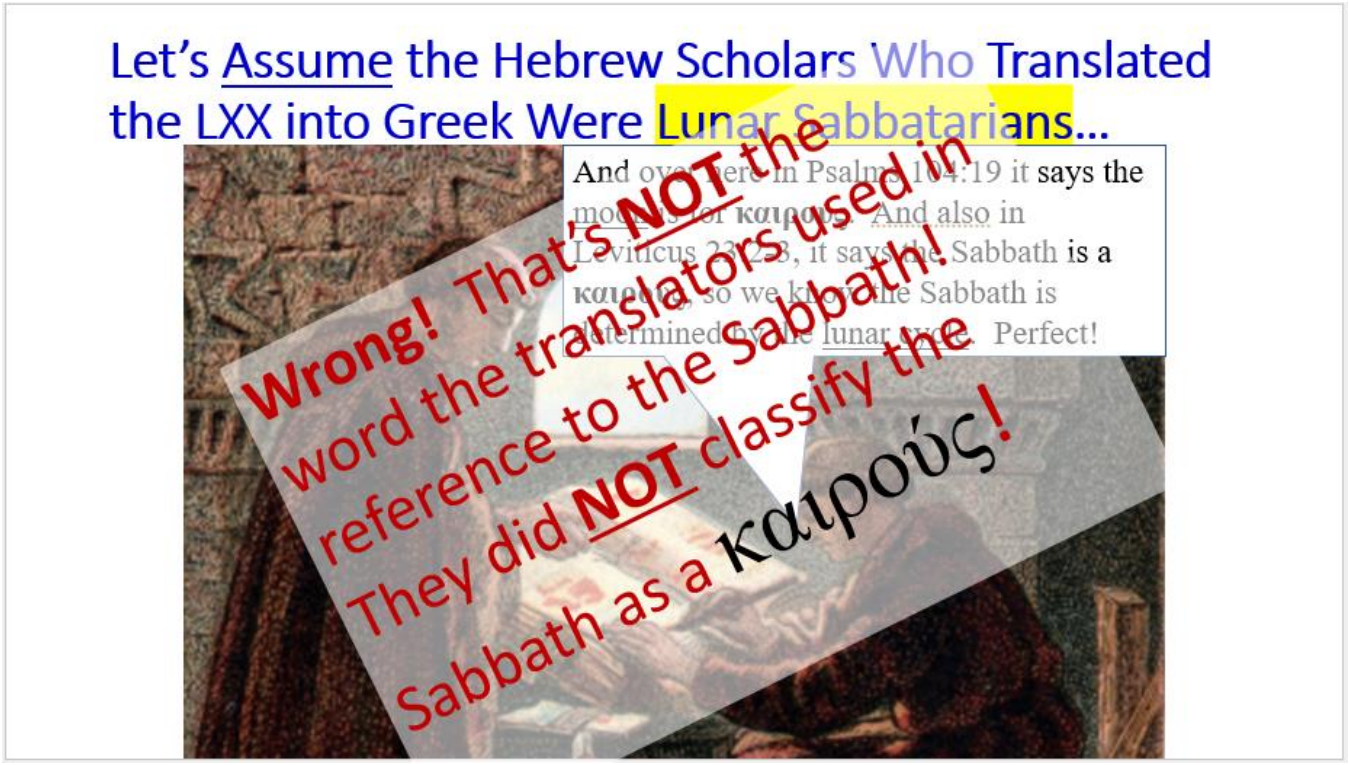
Please notice that Troy Miller goes to great lengths to point out that *moedim* means "appointed times." Speaking as someone who many years ago gave serious consideration to the possibility that the weekly Sabbath was based on the lunar cycle, I can assure you that if Troy Miller were to have published his own

[4] From page 2 of lunar sabbatarian Troy Miller's study "When is the Seventh-day Sabbath?"

translation of the Bible, he would have consistently translated *moedim* as "appointed times" in all three of the above "proof texts." That is certainly what I would have done if I had fallen for the lunar sabbath doctrine because I would have wanted to remove any and all doubt that the weekly Sabbath is determined by the lunar cycle.

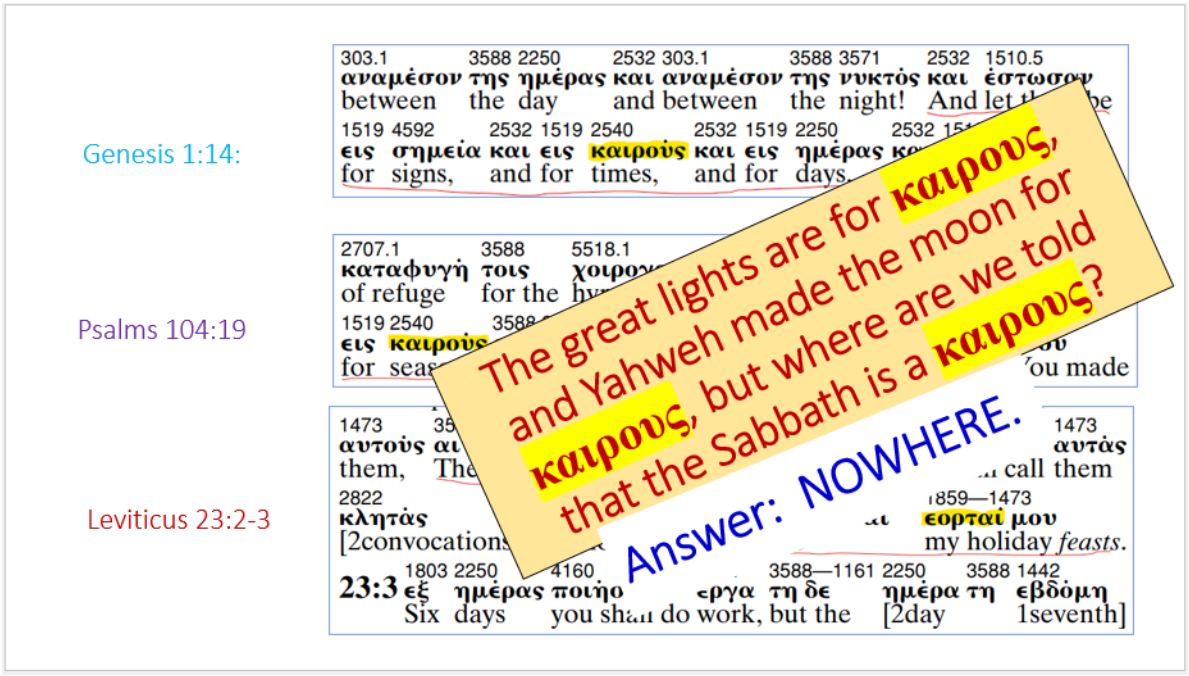
Back to Reality

So now that you know how lunar sabbatarian Hebrew/Greek scholars of the 3rd century BCE would have translated *moedim* in the "big 3" proof texts, let's return to reality and find out if the Hebrew/Greek scholars **did** in fact consistently translate *moedim* as *kairous*. **The answer is no**. They translated *moedim* as *kairous* in Genesis 1:14 and Psalms 104:19, but ***not*** in Leviticus 23:2-3. They effectively dismantled the connection when they translated Leviticus 23:2-3. The slide displayed below, then, is a correction to the previous slide:

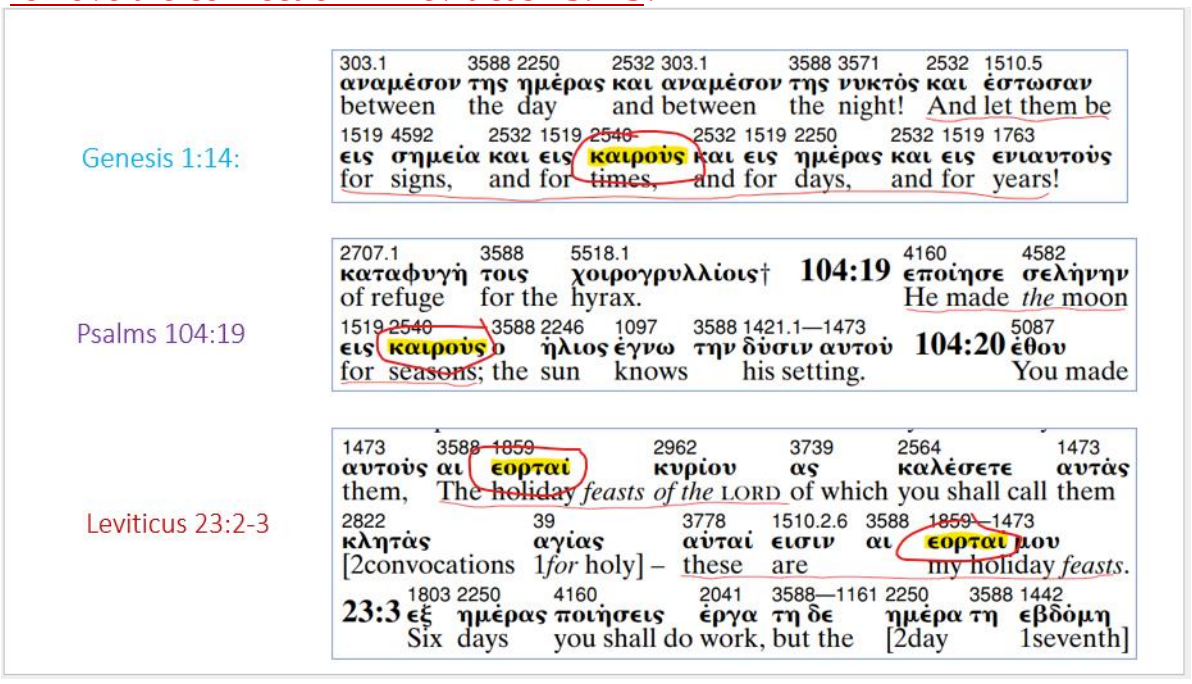


Just to be clear, the lunar sabbatarians I've dealt with over the years have gone to great lengths to explain to anyone who will either listen or read their writings that the "lights in the firmament of heaven" (Genesis 1:14) are for signs, seasons (*moedim, "appointed times"*), and for days and years. They proceed to demonstrate that Psalms 104:19 reveals that it's the *moon* that determines the *moedim / "appointed times."* They affirm that the weekly Sabbath is governed by the lunar cycle by producing the Hebrew text of Leviticus 23:2-3, where it is introduced as the first of Yahweh's *moedim / "appointed times."* What lunar sabbatarians do not want their constituents to know is that the 3rd century bce Hebrew/Greek scholars who translated the Septuagint spoiled their desired connection by translating *moedim* as *heortai*

instead of *kairous*. Had those scholars been lunar sabbatarians, they, like today's lunar sabbatarians, would have preserved the connection by consistently translating *moedim* as *kairous*.



QUESTION: Why didn't the Hebrew/Greek scholars who translated the Septuagint consistently translate *moedim* ("appointed times") as its closest Greek equivalent, *kairous* ("set times") in Leviticus 23:2-3? Why did they remove the connection in Leviticus 23:2-3?



ANSWER: They were not lunar sabbatarians.

I cannot reinforce enough how adamant lunar sabbatarians are about how the "Big Three" proof texts, in their minds, absolutely prove their doctrine to be correct. I have already cited a writing from lunar sabbatarian Troy Miller. I have found copies of Troy's writings on other lunar sabbatarians' websites, so his studies have garnered positive attention by other like-minded lunar sabbatarian believers. For example, I found another of his articles, in which he forthrightly pitches the "Big Three" proof texts, as well as a few extras that he apparently feels help to further validate his cause. In the following excerpt, please notice how he bluntly presents these proof texts as a "foregone conclusion" that the weekly Sabbath must be governed by the lunar cycle, stating, "This alone is enough to prove that the Sabbath is by the moon. Yours is not to ask WHY." The following excerpt is taken from a study oddly titled "If satyrday is the Sabbath or every seventh day in an unbroken cycle...."[5] (the highlighting is mine).

> **12. Creation Calendar Class 101. Genesis 1:14** says that the two great lights would be for **signs**, **seasons**, days and years. Thus the calendar of Yah is in the heavens, each time segment regulated by at least ONE of the two great lights.
>
> **Exodus 31:13, Ezekiel 20:12**, and **20:20** all say that the Sabbath is a **sign**, using the SAME Hebrew word found in **Genesis 1:14** (owth), meaning signal or beacon.
>
> **Psalm 104:19** says that the moon will regulate the **seasons** (Mo'edim--appointed times, set feasts). **Leviticus 23:1-3** shows the weekly Sabbath to be the first **feast** (Mo'edim--appointed times, set feasts).
>
> This alone is enough to prove that the Sabbath is by the moon. Yours is not to ask WHY. Either do (obey) or do not. The HOW will only be answered by going outside and looking AT the clock and watching for patterns. Can you go outside, look at the sun and tell whether it is satyrday or the Sabbath? No? Then try the other lesser of the 2 great lights in the heavens.

In his commentary above, Troy Miller abuses the Hebrew word for "signs" (Hebrew (אתת). The sun, as one of the two specified "signs," divides day from night, which in turn marks the beginning and ending of days. The seventh of those days is called "Shabbat." Troy's forced interpretation that the moon is the intended "sign" for determining the arrival of the weekly Sabbath can only work if he throws in the Hebrew text of Psalms 104:19 *and* Leviticus 23:2-3. While I can understand how this combination might serve to validate lunar-based Sabbath reckoning if all we had to go by was the Hebrew text while ignoring the record of history, the fact that the Hebrew/Greek scholars who translated the Septuagint into Greek chose a different translation of *moedim* when translating Leviticus 23:2-3 demonstrates that they saw no connection.

This same translation practice was also employed by translators when translating the Bible into other languages, such as French and Spanish; however, the translation of primary importance is the one executed in the 3rd century BCE. If those translators had been lunar sabbatarians, they would not have allowed their Greek-speaking audience to "lose the connection" between the moon being for *kairous* and

[5] I found the link to this study posted on https://lunarsabbathday.com/. The owner of this website apparently chooses to remain anonymous, as we are currently unable to locate his or her name anywhere on the site. Anonymity is an indication of fear of having one's identity exposed.

the Sabbath likewise being a *kairous*. But they *did* lose the connection by referring to the weekly Sabbath as an *heortai* ("holy day").

Conclusion

The fact that both Hebrew/English translators of the Bible *and* Hebrew/Greek translators removed the *moedim connection* with their translations of Leviticus 23:2-3 not only adequately demonstrates that they were not lunar sabbatarians, but neither were Jews of their day, Jews of Yeshua's day, nor Jews of *any* day.

07/03/2022