

6. The Sabbath Observed by the Messiah (Part 1)

As quoted earlier, many proponents of the *Lunar Sabbath* believe the Messiah recognized and observed the “Lunar Sabbaths” as opposed to the “Saturday Sabbath.” However, they have yet to produce any tangible evidence supporting this belief. Indeed, it would seem that they do not produce evidence because there isn’t any. The evidence we have seen supports believing that Yeshua the Messiah observed the weekly Sabbath on the day commonly known as Saturday.

There is one thing that even an elementary Bible student understands about the Sabbath observed by the Messiah: He observed it on the same day as the rest of Judaism. No text within the Messianic accounts makes this truth any clearer than the one found in Luke 4:16:

¹⁶And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

I believe it is safe to presume that, regardless of whether the “sabbath day” mentioned in Luke 4:16 was one based upon the lunar cycle or one based upon the continuously-repeating weekly cycle, it fell on a day when Yeshua and the rest of Judaism agreed was the day of rest. The same can be said of all the other Sabbath days mentioned in the Messianic accounts. For example, we know that Yeshua was often accused of breaking the Sabbath, such as the occasion when he healed the blind man (John 9). We can be assured that it indeed *was* the day of the weekly Sabbath because that’s the way the Apostle John remembered it when composing his account:

¹⁴And it was the sabbath day when Yeshua made the clay, and opened his eyes.

If that day fell on a day that wasn’t *really* the weekly Sabbath, all Yeshua had to say was, “How well ye transgress the commandment, which is to observe weekly Sabbaths based upon the lunar cycle; instead, ye follow the blind traditions of the Romans by observing a continuously-repeating weekly cycle. Verily I say unto you, this day is not the day of the weekly Sabbath!”¹

Certainly, if the day Yeshua observed as the weekly Sabbath varied in any way from the day the rest of Judaism observed as the weekly Sabbath, we would have read about it *somewhere* within the Messianic accounts. The presence of disputes with regard to *how* to observe the weekly Sabbath, contrasted with the absence of a dispute concerning *when* to observe it provides telling evidence that, in spite of their many differences, one thing that Yeshua and His fellow Jews *didn’t* disagree on is *when* to observe the weekly Sabbath.

As we mentioned in chapter two, if the weekly Sabbath recognized by the Jews of Yeshua’s day doesn’t have the blessing of Yahweh, then we can be certain that Yeshua the Messiah would not have joined with Judaism in worshipping on that same day. The question is, “Was that weekly Sabbath based upon a *continuously-repeating* weekly cycle or was it based upon the *lunar* cycle?”

¹ Some Lunar sabbatarians present the account of Yeshua healing the blind man on the Sabbath (John 7:2 - 9:14) as a “pinpointed lunar sabbath.” We address this particular argument in Part 2 (see chapter 8, “*Did Yeshua Heal a Blind Man on the Sabbath of Tishri 22?*”).

Lunar sabbatarian Eric Bess, in his rebuttal of our original study, expresses the view that the transition from lunar Sabbaths (which he obviously believes are the “original” Sabbaths) to the continuously-repeating weekly Sabbath was underway by the time of Messiah:

In any case, by the time of Messiah, the building of Herod’s temple, and the reinstatement of Jewish government, it is very probable that the separation of lunation cycles and days between Hebrew and pagan systems was in place.²

Left out from Eric’s commentary is whether or not he believes the “separation” he mentions was complete by the time of Messiah. Let’s face it: If the separation was officially “in place,” then this means Eric must believe the Romans had successfully implemented the continuously-repeating weekly Sabbath, and Yeshua meekly complied with it without a whimper of protest, as did the rest of Judaism. Does Eric really believe Yeshua’s earthly ministry coincided with a time when the Romans were enforcing a change from lunar Sabbaths to a continuously-repeating weekly Sabbath? If so, it seems strange that a change of this magnitude should either escape the notice of the authors of the Messianic Accounts or else be regarded as too inconsequential for them to mention. Either way, Eric reflects his own uncertainty with regard to the way things transpired when he incorporates the phrase “it is very probable.” This means he really doesn’t know, but he thinks it’s a fairly plausible time frame for the change to have occurred, based upon his interpretation of Scripture. Contrary to Eric’s “very probable” supposition, our findings indicate that Judaism underwent *no* changes in the way they believed or practiced Torah during the days of Yeshua’s ministry ... and beyond. Indeed, as we will see shortly, the overwhelming evidence demonstrates that whichever Sabbath was being observed by Judaism during the days of Yeshua’s ministry had the full support and blessing of the Roman government.

I believe the evidence we have already presented establishes that the weekly Sabbath observed by Judaism when Yeshua the Messiah walked among humanity was based upon a *continuously-repeating weekly cycle*. We presented the historical evidence that, during the days of Justin Martyr (c. 150 C.E.), there were people who met on the first day of the week (“Sunday”) instead of the “day of Saturn,” which fell on the seventh day of the week. The historian Tacitus, who was a teenager when the temple was destroyed, understood that the “Day of Saturn,” upon which the Jews rested, fell on the seventh day of the week. There is no reason to believe that the “Day of Saturn” referenced by Tacitus was a different “Day of Saturn” than the one referenced by Justin Martyr. Adding even more weight to the understanding that the day known as the “Day of Saturn” during the first century (and before) fell on the seventh day of the same continuously-repeating weekly cycle recognized by Justin Martyr comes from the first century B.C.E. poem written by the non-Jewish poet Tibullus. Tibullus, as we read in chapter four, wrote a poem about his beloved Delia, and in his attempt to come up with a pretext to not have to leave her behind, came up with the “sacred day of Saturn” idea. It appears that, even though he was not a Jew, Tibullus was referring to the Jewish Sabbath — whose ban on travel would make for a sufficient excuse for *anyone*, even a non-Jew, to stay home, especially if it meant an extra day to spend with his sweetheart. There is every reason to believe that the “Day of Saturn” referenced by Tibullus is the same “Day of Saturn” referenced by Tacitus and Justin Martyr. If not, it behooves lunar sabbatarians to demonstrate *why* not.

² From a response entitled “Something Different/Something Renewed,” chapter 25, which we received via e-mail from Eric Bess, Jonesboro, GA, on September 5, 2006.

The Roman blessing given to Judaism's method of reckoning the Sabbath

Furthermore, another vital piece of historical evidence overlooked by lunar sabbatarians comes from the writings of Josephus. In *Antiquities of the Jews*, Josephus records a couple of edicts, one that was issued when Yeshua the Messiah was but an infant, and another that was published ten years after His crucifixion. In both decrees, the Romans plainly gave their approval for Judaism to practice their faith without fear of reprisal. The first edict, issued by Caesar Augustus in the year 1 BCE, is known as ***The Edict of Augustus on Jewish Rights***. Not only does Josephus record this favorable disposition towards the Jewish right to freely practice their faith, but he devotes the entire chapter to documenting the compliance of rulers who were subject to Augustus Caesar, including Agrippa. What follows, then, is the entire chapter as recorded by Josephus:

1. Now the cities ill-treated the Jews in Asia, and all those also of the same nation **which** lived in Libya, which joins to Cyrene, while the former kings had given them equal privileges with the other citizens; but the Greeks affronted them at this time, and that so far as to take away their sacred money, and to do them mischief on other particular occasions. When therefore they were thus afflicted, and found no end of their barbarous treatment they met with among the Greeks, they sent ambassadors to Caesar on those accounts, who gave them the same privileges as they had before, and sent letters to the same purpose to the governors of the provinces, copies of which I subjoin here, as testimonials of the ancient favorable disposition the Roman emperors had towards us.

2. "Caesar Augustus, high priest and tribune of the people, ordains thus: Since the nation of the Jews hath been found grateful to the Roman people, not only at this time, but in time past also, and chiefly Hyrcanus the high priest, under my father Caesar the emperor, it seemed good to me and my counselors, according to the sentence and oath of the people of Rome, that the Jews have liberty to make use of their own customs, according to the law of their forefathers, as they made use of them under Hyrcanus the high priest of the Almighty God; and that their sacred money be not touched, but be sent to Jerusalem, and that it be committed to the care of the receivers at Jerusalem; and that they be not obliged to go before any judge on the sabbath day, nor on the day of the preparation to it, after the ninth hour. But if any one be caught stealing their holy books, or their sacred money, whether it be out of the synagogue or public school, he shall be deemed a sacrilegious person, and his goods shall be brought into the public treasury of the Romans. And I give order that the testimonial which they have given me, on account of my regard to that piety which I exercise toward all mankind, and out of regard to Caius Marcus Censorinus, together with the present decree, be proposed in that most eminent place which hath been consecrated to me by the community of Asia at Ancyra. And if any one transgress any part of what is above decreed, he shall be severely punished." This was inscribed upon a pillar in the temple of Caesar.

3. "Caesar to Norbanus Flaccus, sendeth greeting. Let those Jews, how many soever they be, who have been used, according to their ancient custom, to send **their** sacred money to Jerusalem, do the same freely." These were the decrees of Caesar.

4. Agrippa also did himself write after the manner following, on behalf of the Jews: "Agrippa, to the magistrates, senate, and people of the Ephesians, sendeth greeting. I will that the care and custody of the sacred money that is carried to the temple at Jerusalem be left to the Jews of Asia, to do with it according to

their ancient custom; and that such as steal that sacred money of the Jews, and fly to a sanctuary, shall be taken thence and delivered to the Jews, by the same law that sacrilegious persons are taken thence. I have also written to Sylvanus the praetor, that no one compel the Jews to come before a judge on the sabbath day."

5. "Marcus Agrippa to the magistrates, senate, and people of Cyrene, sendeth greeting. The Jews of Cyrene have interceded with me for the performance of what Augustus sent orders about to Flavius, the then praetor of Libya, and to the other procurators of that province, that the sacred money may be sent to Jerusalem freely, as hath been their custom from their forefathers, they complaining that they are abused by certain informers, and under pretense of taxes which were not due, are hindered from sending them, which I command to be restored without any diminution or disturbance given to them. And if any of that sacred money in the cities be taken from their proper receivers, I further enjoin, that the same be exactly returned to the Jews in that place."

6. "Caius Norbanus Flaccus, proconsul, to the magistrates of the Sardians, sendeth greeting. Caesar hath written to me, and commanded me not to forbid the Jews, how many soever they be, from assembling together according to the custom of their forefathers, nor from sending their money to Jerusalem. I have therefore written to you, that you may know that both Caesar and I would have you act accordingly."

7. Nor did Julius Antonius, the proconsul, write otherwise. "To the magistrates, senate, and people of the Ephesians, sendeth greeting. As I was dispensing justice at Ephesus, on the Ides of February, the Jews that dwell in Asia demonstrated to me that Augustus and Agrippa had permitted them to use their own laws and customs, and to offer those their first-fruits, which every one of them freely offers to the Deity on account of piety, and to carry them in a company together to Jerusalem without disturbance. They also petitioned me that I also would confirm what had been granted by Augustus and Agrippa by my own sanction. I would therefore have you take notice, that according to the will of Augustus and Agrippa, I permit them to use and do according to the customs of their forefathers without disturbance."

8. I have been obliged to set down these decrees, because the present history of our own acts will go generally among the Greeks; and I have hereby demonstrated to them that we have formerly been in great esteem, and have not been prohibited by those governors we were under from keeping any of the laws of our forefathers; nay, that we have been supported by them, while we followed our own religion, and the worship we paid to God; and I frequently make mention of these decrees, in order to reconcile other people to us, and to take away the causes of that hatred which unreasonable men bear to us. As for our customs, there is no nation which always makes use of the same, and in every city almost we meet with them different from one another; but natural justice is most agreeable to the advantage of all men equally, both Greeks and barbarians, to which our laws have the greatest regard, and thereby render us, if we abide in them after a pure manner, benevolent and friendly to all men; on which account we have reason to expect the like return from others, and to inform them that they ought not to esteem difference of positive institutions a sufficient cause of alienation, but [join with us in] the pursuit of virtue and

probity, for this belongs to all men in common, and of itself alone is sufficient for the preservation of human life. I now return to the thread of my history.³

We have already read of how lunar sabbatarians believe Caesar “booted the moon out of the calendar” in 46 BCE. As we can see above, from the perspective of Josephus, whatever changes Caesar made to the calendar had *no effect* upon Judaism. They were still granted the freedom to practice their faith without fear of intervention or persecution. Thus, *The Edict of Augustus on Jewish Rights* guaranteed Roman non-intervention in Jewish practice and belief, which included the observance of the weekly Sabbath.

Equipped with this understanding, let’s look at this setting from the perspective of a lunar sabbatarian. Presuming that lunar sabbatarians will not deny the fact that Augustus Caesar issued the “non-interference” edict in 1 BCE, this can only mean to them that the Roman government, by means of Augustus’ decree, issued their approval for Judaism to continue the observance of lunar Sabbaths. *The Edict of Augustus on Jewish Rights*, then, according to the lunar sabbatarian model, constituted a Roman agreement to allow Jews to continue observing lunar Sabbaths. Thus, by the year 1 BCE, according to lunar sabbatarians, Jews were observing lunar Sabbaths with the approval of the Roman government. This is something to keep in mind as we move on to the *next* decree issued by the Roman government.

The Edict of Augustus on Jewish Rights was affirmed over 40 years later by Roman emperor Tiberius Claudius Caesar, in what is known as *The Edict of Claudius on Jewish Rights*. This decree was issued in the year 41 CE, as recorded by Josephus in his work *Antiquities of the Jews*:

Tiberius Claudius Caesar Augustus Germanicus, high priest, tribune of the people, chosen consul the second time, ordains thus:—Upon the petition of king Agrippa and king Herod, who are persons very dear to me, that I would grant the same rights and privileges should be preserved to the Jews which are in all the Roman empire, which I have granted to those of Alexandria, I very willingly comply therewith; and this grant I make not only for the sake of the petitioners, but as judging those Jews for whom I have been petitioned worthy of such a favor, on account of their fidelity and friendship to the Romans. I think it also very just that no Grecian city should be deprived of such rights and privileges, since they were preserved to them under the great Augustus. It will therefore be fit to permit the Jews, who are in all the world under us, to keep their ancient customs without being hindered so to do. And I do charge them also to use this my kindness to them with moderation, and not to show a contempt of the superstitious observances of other nations, but to keep their own laws only. And I will that this decree of mine be engraven on tables by the magistrates of the cities and colonies, and municipal places, both those within Italy and those without it, both kings and governors, by the means of the ambassadors, and to have them exposed to the public for full thirty days, in such a place whence it may plainly be read from the ground.⁴

³ From *The Works of Flavius Josephus*, translated by William Whiston, A. M., Vol. III, *Antiquities of the Jews*, Book XVI, ch. 6, Baker Book House, Grand Rapids, MI, 1992.

⁴ From *The Works of Flavius Josephus*, translated by William Whiston, A. M., Vol. IV, *Antiquities of the Jews*, Book XIX, ch. 5, sect. 3, Baker Book House, Grand Rapids, MI, 1992.

As with *The Edict of Augustus on Jewish Rights*, the one given by Tiberius Claudius Caesar extends Roman acknowledgement of the right of Judaism to practice their faith, including the observance of the weekly Sabbath without fear of reprisal. The reason we present both of these Roman edicts is to allow you to see and understand that during the days that Yeshua the Messiah walked among humanity, and long afterwards, the Roman government plainly gave their stamp of approval on the manner in which Judaism reckoned the weekly Sabbath. Of course, I believe we have presented overwhelming evidence supporting the belief that Judaism reckoned the weekly Sabbath based upon the continuously-repeating weekly cycle. Lunar sabbatarians disagree and maintain that the weekly Sabbath observed by Judaism during the days of Yeshua was based upon the lunar cycle.

Both positions cannot be correct. One of them must be in error, but one thing is for certain. Whichever method of reckoning was practiced by Judaism, not only did Yeshua the Messiah observe it alongside His fellow Jews, but this method of reckoning also had the blessing of the Roman government! The question is, which method was recognized by Judaism?

I believe we have already successfully demonstrated, based upon the testimony of those who lived both before and after Yeshua's walk with humanity, that the consensus is that the Roman *dies Saturni*, which has always been based upon a continuously-repeating weekly cycle, fell on the day recognized by Judaism as *Shabbat*. When we put all this together, it becomes evident that the weekly Sabbath observed by Yeshua and His fellow Jews and the "Day of Saturn" referenced by Tibullus, Tacitus, Justin Martyr and others are *one and the same*.

Preservation of the Hebrew "Shabbat" in over 100 languages

Moreover, we need to consider the evidence surrounding the name other cultures have given to the day which corresponds to the seventh day of the week ... the day commonly known as "Saturday." Of course, those in the English-speaking culture know this day by the name given to it by heathens, i.e., "Saturday." Other cultures, such as Judaism, know this day by its *Hebrew name: Shabbat*. Of course, lunar sabbatarians must believe this name is a "misnomer," for to them the "true Shabbat" cannot come at the end of a continuously-repeating weekly cycle. Nevertheless, as far back in time as anyone can trace, the name of the last day of the continuously-repeating weekly cycle, for Judaism, has been *Shabbat*. If there was a transition from a "lunar-based *Shabbat*" to a continuously-repeating *Shabbat*, lunar sabbatarians need to produce the record of such a monumental event. Instead, finding themselves unable to supply the needed evidence, they resort to the previously-discussed and baseless tactic of accusing us of putting "historical evidence over [their interpretation of] Scripture."

As we consider the name that other cultures have given to the seventh day of the week, let's keep something else in mind. We all know that during the 6th century B.C.E., the Babylonians destroyed Jerusalem and transplanted the inhabitants of Judea into Babylon. It is common knowledge that, long before the Jews were taken into captivity by the Babylonians, the northern tribes consisting of what we know as *Israel* was taken into captivity by the Assyrians (8th century B.C.E.).⁵ In the aftermath of this

⁵ Many sources confirm the approximate year that Israel finally ceased to exist as a nation. For example, according to *The Anchor Bible Dictionary*, Vol. 3, David Noel Freedman, Ed.-in-Chief, Doubleday, New York, 1992, article "Israel, History Of (Monarchic Period)," p. 565, we read, "Unfortunately for Israel, Hoshea did not remain a compliant vassal to Assyria as did Ahaz. Upon hearing of Tiglath-Pileser's death in 724, Hoshea began negotiations with Egypt to secure its support for a revolt against Assyria. When Hoshea made his move, Shalmaneser V, the new Assyrian monarch, easily swept Israel's

Captivity came a great dispersion of the tribes of Israel. This Captivity had been prophesied to take place in Deuteronomy 28:64, where it plainly states that the reason for their demise was abandoning their worship of Yahweh. As the nation of Israel scattered, you can be certain they brought with them many of their customs, and one of those customs was the name of the seventh day of the week: *Shabbat*. Lunar sabbatarians will argue this point, but please consider that just because a nation desecrates the Sabbath doesn't mean it forgets what day of the week the Sabbath falls on. Consider, for example, the history of Sunday worship in the United States. When this nation was founded, Sunday was essentially a national day of rest. Businesses were closed on Sundays and nearly everyone went to church that day. That was then, this is now. Shopping on Sunday is no longer a problem! Someone might say, "We've forgotten Sunday!" In many respects, according to our nation's early "Sunday standards," including various "blue laws" designed to prohibit the sale of certain items on Sunday, our nation *has* collectively "forgotten Sunday." However, this does not mean anyone has forgotten which day of the week Sunday falls on! In the same way, just because the nation of Israel was doing whatever it pleased on the weekly Sabbath doesn't mean they forgot which day was *Shabbat*! This truth is evidenced in the fact that many cultures have been found to have incorporated a form of the word *Shabbat* for the seventh day of the week. Indeed, the sheer fact that so many cultures go by a continuously-repeating weekly cycle that ends with a day whose name consists of a form of the Hebrew *Shabbat* is indicative that it came from *somewhere* other than their imagination, and since these cultures were never under the influence of Rome, the likely source is scattered Israel.

One of the most universally known terms existing in ancient and modern languages is the word *Shabbat* and its variants. Forms of this word have been discovered in over a hundred languages, all the way from Africa to eastern Russia, and in each instance the term is used to designate the seventh day of the week, the day corresponding to the day commonly known as Saturday. Here are just a few examples⁶:

<i>Language</i>	<i>English Transliteration</i>
Bulgarian (Bulgaria)	Subbota (Sabbath)
Coptic (Egypt)	pi sabbaton ("the Sabbath")
Tamashek (Atlas Mountains, Africa)	a-hal es-sabt ("the Sabbath")
Hausa (Central Africa)	assebatu ("the Sabbath")
Malay	Ari-Sabtu ("Day Sabbath")
Kurdish (Kurdistan)	shamba ("Sabbath")
Georgian (Caucasus)	shabti ("Sabbath")
Osmanlian (Turkey)	yom-es-sabt ("day of the Sabbath")
Kanzani-Tartar (east Russia)	subbota ("Sabbath")
Babylonian	Sa-ba-tu

As illustrated by the chart above, ancient languages have preserved both the intrinsic meaning and pronunciation of the original word for "Sabbath." They retained this word as the designation for the day of the week on which they rested from their labors, and as the eons passed, it became known that

army aside. After a three year siege, the Assyrians destroyed Samaria, incorporated what remained of the N kingdom into the Assyrian provincial system, and exiled many of Israel's leading citizens (Oded 1970). By 721, the Kingdom of Israel ceased to exist as an independent nation."

⁶ Source: Article "[The True Sabbath Found in the Languages of World](http://www.sabbathtruth.com/documentation/languages.asp)," found at the Sabbath Truth website, <http://www.sabbathtruth.com/documentation/languages.asp>. Although this information was obtained from an internet source, it can be verified through other linguistic sources.

this day falls on the same day commonly known as “Saturday.” Some lunar sabbatarians argue that the above languages aren’t all that old and that any linguistic connection between words like “sa-ba-tu” and “Shabbat” merely reflects the Roman/Gregorian calendar’s influence on the fixation of their seventh day and its having been given a name resembling the Hebrew word “Shabbat.” If this is so, perhaps they can explain how the Babylonian language, which was in use hundreds of years before Abraham was born, designates the seventh day of the week as “sa-ba-tu,” meaning “rest day.” Keep in mind that the Babylonian culture is primarily Moslem, which is a religious sect that has no regard for the weekly Sabbath, and designates the sixth day of the week (commonly known as “Friday”) for worship. Nevertheless, this language and culture retains *sa-ba-tu* as its designation for “Saturday.” As researcher George A. Main concludes, “The fact that words in the original languages used to designate the seventh day of the week as the ‘Sabbath’ continued to be very similar while other words were so changed over time that they became unintelligible to people of other language groups, is ample proof that the Sabbath and the words used to designate the seventh day of the week as the ‘Sabbath day’ date back to Creation. This is in complete harmony with the Biblical record found in Genesis 2:1-3.”⁷

Lunar sabbatarian Eric Bess, in his attempt to refute the above information, exhibited a misunderstanding of what we presented. For some reason, he perceived that we believe there is a *linguistic connection* between the word “Saturday” and the Hebrew word *Shabbat*. Nothing could be further from the truth. I believe we have already adequately demonstrated that the two designations are by no means linguistically connected. For example, just because an English speaker calls a certain day “Monday” and a Greek speaker refers to that same day as “Deftera” does not mean the two terms are linguistically connected! What it *does* mean is that both terms *correspond* to the same day of the week! In the case of *Shabbat*, the fact that forms of this Hebrew word have survived in other cultures, such as *subbota* and *sabtu*, and these words are used to designate the same day of the week that corresponds to the day we know as *Saturday*, provides strong evidence that the day we know as *Saturday* is none other than the day known to ancient Israel as *Shabbat*. The two terms, one pagan and one Scriptural, simply *correspond* to the same day of the week. There is no linguistic connection. To illustrate Eric’s misunderstanding, here is what he wrote in his rebuttal:

Concerning the “chart above”, I will address this commentary and George A. Main at the same time.

First, I will begin with a quote from this commentary [Larry’s note: i.e., quote from our original study]:

“In fact, one of the most universally known terms existing in ancient and modern languages is the word “Sabbath” and its variants. Forms of this word have been discovered in over a hundred languages, all the way from Africa to eastern Russia, and in every single case the term is used to designate the seventh day of the week, the day corresponding to our Saturday.”

The first false insinuation is that the word “Saturday” linguistically corresponds with the word “Sabbath”. It does not. This correlation was man made as early as 46 B.C.E, according to the New Standard Encyclopedia and Encyclopedia Britannica. I suggest you look this up.

⁷ Source: Article “The Word ‘Sabbath’ is a Universal Term Found in Ancient and Modern Languages to Designate Saturday” by George A. Main, <http://www.christiancommunitychurch.us/dovenet/satlang.htm>. Note: This link was active when we put together our original study, but as of this writing (2007), it is no longer accessible.

The word Sabbath according to the Hebrew language and every human dictionary and/or reference book ever, means; “Rest” or “Intermission”.

The word “Saturday” means something totally different.⁸

Again, Eric simply misunderstood what we wrote, as we had never stated nor insinuated that *Shabbat* and *Saturday* are “linguistically connected.” Rather, *Shabbat* and *Saturday* are two separate terms that are used to refer to the same day of the week. The only exceptions to this rule that we know of consist of lunar sabbatarian opinions. We trust that most of our readers will understand that just because the terms *Shabbat* and *Saturday* both refer to the same day, this doesn’t mean those two terms are *linguistically connected*. For those who, like Eric, do not have this understanding, we have offered this explanation and clarification.

With this misunderstanding cleared up, let’s return to the above chart and reflect upon the odds of the heathen Roman Empire imposing a continuously-repeating weekly cycle upon all cultures of the world. Lunar sabbatarians would expect us to believe that not only did they force Judaism to accept this change from an alleged lunar-based weekly cycle, but they also forced these cultures to name the seventh day of this new “heathen weekly cycle” with a name corresponding to the Hebrew *Shabbat*. This, then, according to lunar sabbatarians, would apparently explain why at least 108 of the world’s languages have a form of this Hebrew word reserved for the day that corresponds with the day we know as *Saturday*.

Of course, this begs the question as to why the Romans, who themselves called this day “the Day of Saturn” (*dies Saturni*) would force all cultures to name the day *dies sabbato*? Since Rome had no regard for the Sabbath anyway, why would they have cared? The scenario that lunar sabbatarians propose must have happened, then, would have been much like this: “You Jews must now observe your weekly Sabbath day on the day WE tell you to observe it on. You must therefore call our ‘Day of Saturn’ your *Shabbat*. That is the day you must rest and worship on going forward!”

Of course, as lunar sabbatarians must expect us to believe, the Romans were then able to successfully orchestrate the forced integration of forms of the Hebrew *Shabbat* on at least 108 languages of the world, even though they themselves had an utter disregard for the observance of *Shabbat*. We believe that for anyone to accept the validity of such a scenario requires a very vivid imagination, but very *little* regard for logic, not to mention the lack of historical support.

To make this scenario all the more absurd, lunar sabbatarians are left to believe that once the Romans forced these cultures to adopt a form of the term *Shabbat* as an equivalent for their “Day of Saturn,” they then *outlawed* the observance of *Shabbat* on that day (135 C.E., when the emperor Hadrian outlawed Torah observance by Judaism⁹). This is what lunar sabbatarians are compelled to believe.

⁸ From the response to our original study, entitled “Something Different/Something Renewed,” chapter 3, that Eric Bess e-mailed me on 9/5/2006.

⁹ Historical evidence of Hadrian’s destruction of Jerusalem, including the death of over five hundred and eighty thousand Jews, may be found in Dio Cassius’ *Roman History*, Book LXIX, 14. Moreover, according to the *Jewish Encyclopedia*, 1906, article “Hadrian,” “The Jews now passed through a period of bitter persecution; Sabbaths, festivals, the study of the Torah, and circumcision were interdicted, and it seemed as if Hadrian desired to annihilate the Jewish people. His anger fell upon all the Jews of his empire, for he imposed upon them an oppressive poll-tax (Appian, ‘Syrian War,’ § 50). The

We find it extremely illogical and unreasonable to believe that Rome would have compelled cultures to give their “*dies Saturni*” a name corresponding to the Hebrew *Shabbat*. Since this was indeed the name given to the seventh day of the week for over 100 cultures, this is what lunar sabbatarians are obligated to believe happened. Of course, as mentioned earlier, this begs the question as to why the Romans didn’t require the cultures to simply call that day “*dies Saturni*,” just as they did. Could it be because these cultures, comprised of Jews and heathens alike who recognized the seventh day of the week as being a day regarded by Jews as *Shabbat*, decided to retain this name as the same memorial to the seventh day of the week that Moses was instructed to give to all Israel? We believe this to be the more reasonable explanation.

Perhaps lunar sabbatarians believe that once the Roman empire successfully abolished the “lunar weekly cycle” and subsequently compelled Jews to worship on the seventh day of a continuously-repeating weekly cycle, all Jews in all cultures of the known world then collectively decided to name that seventh day a form of the Hebrew *Shabbat*. We find this scenario, too, to be far-fetched. Certainly, somewhere ... somehow, some Roman historian would have recorded, and maybe even *gloated* over how Rome had not only succeeded in undermining Jewish culture in such a way as to cause Judaism to abandon their “lunar sabbath reckoning” in favor of a continuously-repeating weekly cycle, but that Judaism had *also* given the name *Shabbat* to a day that would only *occasionally* happen to coincide with the day formerly assigned to it. The sheer void of any Roman author attributing the Jewish day of worship to Roman invention suffices as strong evidence that they never devised such a plan, let alone *implemented* it. There is no question that Rome would have gloated over such an accomplishment as a natural cause and effect of their superiority. Lunar sabbatarians, on the other hand, are left to believe that when Rome successfully “booted the moon” out of the weekly cycle, they then chose to cover it up! Not only that, but Rome succeeded in obliterating the record of their success!

Please bear in mind that this is the same Rome that boasted of killing over 580,000 Jews during the Bar Kochba revolt. This is the same Rome that changed the name of Jerusalem to Aelia Capitolina and built a temple dedicated to the worship of Jupiter on top of the destroyed Jewish temple.¹⁰ Jews remember Roman emperor Hadrian for *forbidding* Sabbath worship, but they do not remember *any* Roman emperor for *changing the method* for determining when the weekly Sabbath occurred.¹¹

persecution, however, did not last long, for Antoninus Pius revoked the cruel edicts.” The entire encyclopedia article pertaining to Hadrian may be read online by accessing the following URL:

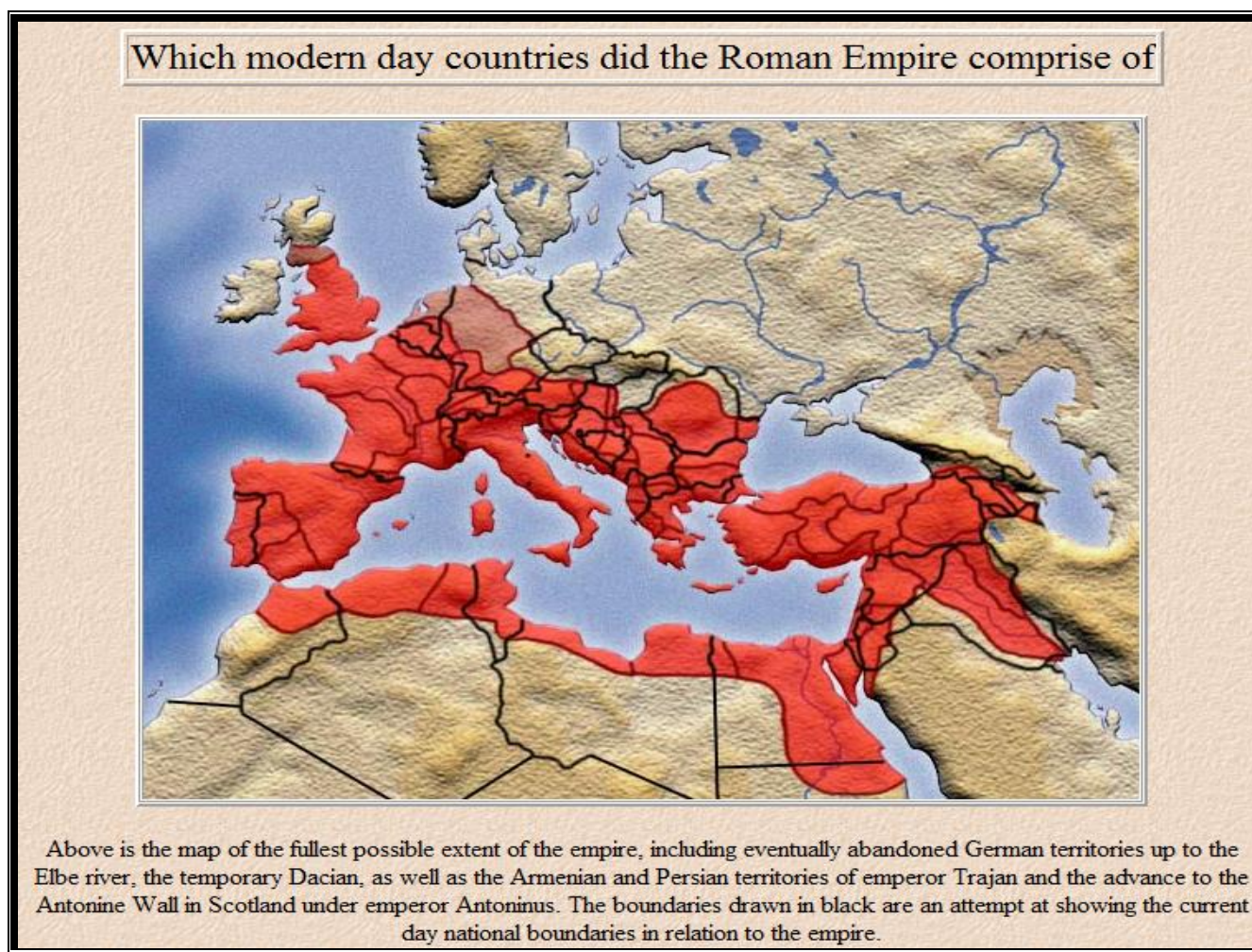
<http://bible.tmtm.com/wiki/Hadrian>.

¹⁰ Cf., Dio Cassius, *Roman History*, Book LXIX, 12, where he wrote, “At Jerusalem he founded a city in place of the one which had been razed to the ground, naming it Aelia Capitolina, and on the site of the temple of the god he raised a new temple to Jupiter.” Dio Cassius lived from c. 155 to 230 CE. His account of Hadrian’s war on the Jews may be read online by accessing the following URL: http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/69*.html.

¹¹ That Jews remember Hadrian for outlawing Sabbath observance can be gleaned from the Talmud. Samuele Bacchiocchi, in his book *From Sabbath to Sunday*, footnote 80, p. 160, offers the following observation: “*Rosh Hashanah* 19a in *The Babylonian Talmud*, trans. I. Epstein, 1938, XIII; p. 78; *Baba Bathra* 60b similarly states: ‘a Government has come to power which issues cruel decrees against us and forbids to us the observance of the Torah and the precepts’ (*Babylonian Talmud*, XXV, p. 246); see also *Sanhedrin* 11a, 14a; *Aboda Zarah* 8b; the anti-Jewish edicts of Hadrian regarding worship, which are found in the rabbinical sources, have been brought together by Hamburger, in *Real-Encyclopaedie für Bibel and Talmud*, 2 ed., s.v. ‘Hadrianische Verfolgungsedikte’; J. Derenbourg, who provides a well documented treatment of Hadrian’s war and policies, writes: ‘The government of Rome prohibited, under penalty of death, circumcision, the observance of the Sabbath and the study of the law’ (*Essai sur l’histoire et la géographie de la Palestine*, 1867, p. 430; see fn. 79 for additional rabbinical source references).” We thus see quite plainly that if the lunar sabbatarian premise is true, Rome selectively permitted the record of Hadrian outlawing Sabbath observance to survive, while it

The Yemenite Jews

Adding additional weight to the understanding that Judaism preserved the weekly Sabbath in pure form based upon the continuously-repeating weekly cycle is the truth regarding the Jews of Yemen. The Jews of Yemen were not affected by the Roman Empire, in spite of anticipated lunar sabbatarian attempts to persuade us otherwise. If the Jews of Yemen were free to practice Torah apart from Roman influence, which they certainly were, how did they do it? Did they retain a lunar-based weekly cycle, i.e., were they lunar sabbatarians? No, they were *not* lunar sabbatarians. In fact, there is no record *anywhere* of any isolated groups of Jews being discovered who were found to be practicing lunar sabbaths. Let's take a closer look at the Jews from Yemen. First of all, let's take note of the fact that Yemen was never a part of the Roman empire. From the *Illustrated History of the Roman Empire*, located at www.roman-empire.net, is the following map illustrating the Roman Empire at the height of its glory¹²:



systematically removed all records of the purported change from a lunar-based week to one based upon a continuously-repeating weekly cycle.

¹² This map and commentary is taken from the following web site:

<http://www.roman-empire.net/maps/empire/extent/rome-modern-day-nations.html>.

For those who are unacquainted with the location of Yemen, the above map will not be of any help, as Yemen isn't even *found* on it! Yemen is located on the southern tip of Saudi Arabia, well removed from Roman tyranny. The Jews in Yemen reckoned the weekly Sabbath based upon a continuously-repeating weekly cycle ... the same continuously-repeating weekly cycle observed by all of Judaism. Safely guarded from Roman influence, the Yemenite Jews were able to not only preserve the correct method of determining when the weekly Sabbath occurs, but they were also able to preserve spoken Hebrew. In fact, scholarly consensus is that the Hebrew preserved by Yemenite Jews represents the most pure Hebrew ... which is most faithful to the Hebrew spoken by the ancients. The following observation comes from Edward Horowitz, in his book *How the Hebrew Language Grew*:

The Yemenite Jews of Arabia who retain an ancient, correct and pure pronunciation of Hebrew still pronounce the ן as “w”—as does Arabic, the close sister language of Hebrew. Incidentally, it is fascinating to listen to the Yemenite ceremonial reading of the Pentateuch. They not only pronounce ן as “waw ” but distinguish between a ן with a dagesh and a ן without. The soft or undageshed ן equals a hard “th” in English, such as in the word “the” or “this.” They also differentiate between a dageshed and undageshed ן. The former is equivalent to an English soft “g” as in the name “George.” Their undageshed or soft ן is equivalent to the English soft “th” as in the word sabbath. English words that derive from the Hebrew have this soft “th” for a ן without a dagesh.¹³

It is doubtful that lunar sabbatarians are willing to recognize the fact that Yemenite Jews preserved a “correct and pure pronunciation of Hebrew.” It is *certain* that lunar sabbatarians will not recognize the fact that Yemenite Jews preserved the correct method of reckoning the weekly Sabbath. What name did these Jews attribute to the day known to Rome as *dies Saturni*? They referred to that day as *Shabbat*! As we have seen, forms of this word have been found in over 100 languages around the world, and in each case the day corresponding to those forms of *Shabbat* correspond to the day commonly known as *Saturday*. Is this some strange, bizarre coincidence that can be attributed to a covert Roman operation to subvert the timing of the weekly Sabbath? Was this secret operative so successful that not only have all traces of its implementation vanished, but all records of the *former (lunar) method* have likewise been eradicated ... except insofar as lunar sabbatarian interpretation of the Biblical record? How was Rome able to suppress the record of a forced switch from a lunar-based weekly cycle to a continuously-repeating one ... yet unable to suppress the sordid truth of the Inquisition? These are questions that lunar sabbatarians need to answer, and the answers need to be delivered with documented evidence, not suppositions based upon an interpretation of Scripture.

We anticipate that lunar sabbatarians will question the history of Jews in Yemen, possibly protesting with a claim that the Jews who ended up in Yemen had already abandoned the observance of lunar sabbaths. If so, they will once again be found resting upon suppositions based upon their interpretation of Scripture instead of sound evidence. According to the Jews who live there, their history in the region can be traced back to the time of Solomon, and the Jews in the city of Sanaa claim a heritage stemming from forefathers who settled there forty-two years prior to the destruction of the first temple. The following information is taken from *The Jewish Encyclopedia's* article “Yemen”:

¹³ Horowitz, Edward, *How the Hebrew Language Grew*, KTAV Publishing House, Inc., New York, NY, 1993 (orig. pub. 1960), p. 30.

Yemen

Province comprising the southwestern part of Arabia. Various traditions trace the earliest settlement of Jews in this region back to the time of Solomon, and the Sanaite Jews have a legend to the effect that their forefathers settled there forty-two years before the destruction of the First Temple. Under the prophet Jeremiah 75,000 Jews, including priests and Levites, are said to have gone to Yemen; and when Ezra commanded the Jews to return to Jerusalem they disobeyed, whereupon he pronounced an everlasting ban upon them. Tradition states, however, that as a punishment for this hasty action Ezra was denied burial in Palestine. As a result of this tradition, which is devoid of historicity, no Jew of Yemen gives the name of Ezra to a child, although all other Biblical appellatives are found there.

The actual immigration of Jews into Yemen appears to have taken place about the beginning of the second century C.E., although the province is mentioned neither by Josephus nor by the Mishnah or Talmud. According to Winckler, the Jews of Yemen enjoyed prosperity until the sixth century C.E., and the fourth sovereign before Dhu Nuwas was a convert to Judaism.¹⁴

According to the above article, the first Jews to settle in Yemen did so long before the destruction of the first temple. However, the article goes on to assert that the actual immigration of Jews to Yemen began during the *second century CE*. It goes without saying that this large wave of Jewish immigrants was fleeing persecution from the Roman empire. But let's think like lunar sabbatarians and presume that the first Jews to settle in Yemen were lunar sabbatarians. For some five hundred years prior to the height of the Roman empire, these "lunar sabbatarian Jews" would have been free to practice lunar Sabbaths. Then, as droves of fellow Jews made their way to Yemen to avoid persecution, let's presume that those Jews were *also* lunar sabbatarians. This should have resulted in a huge influx of lunar sabbatarian Jews in Yemen ... all of whom were free to practice lunar sabbaths without fear of reprisal. In fact, Judaism lived "persecution-free" in Yemen until the advent of Islam in the 7th century CE. During the height of Islamic rule in Yemen, Jews were treated as third-class citizens. Nevertheless, they were never forbidden to practice Sabbath observance.

In the above paragraph, we presumed that the second century wave of Jewish immigrants to Yemen consisted of lunar sabbatarians. Of course, it is conceivable that lunar sabbatarians will argue that those Jews had *already* been forcibly converted to observing a continuously-repeating weekly cycle. If so, this would not make the lunar sabbatarian conundrum any easier to solve. With the freedom of religion that was present in Yemen, this would have resulted in two groups of Jewish residents, one observing lunar Sabbaths, the other observing the continuously-repeating weekly Sabbath. Living together in Yemen, we certainly should expect to either read a record of Jewish controversies with regard to the proper reckoning of the weekly Sabbath or at least a record of two Jewish groups living a peaceful coexistence side-by-side, one faithfully practicing lunar sabbaths and the other practicing the continuously-repeating weekly Sabbath. Instead, the only records available demonstrate that all Jews in Yemen, from antiquity, have mutually understood the weekly Sabbath to fall on the day commonly known as *Saturday*. These Jews, who have preserved the most pure forms of Biblical Hebrew, understand the *Shabbat* to fall on the day that corresponds to the day known as *Saturday*.

¹⁴ Taken from the online version of *The Jewish Encyclopedia*, located at the following URL: http://bible.tmtm.com/wiki/YEMEN_%28Jewish_Encyclopedia%29.

This is in complete harmony with the record of at least 108 separate worldwide cultures, whose languages have preserved forms of *Shabbat* as the designation of the seventh day of the week ... the day corresponding to the day commonly known as *Saturday*.

If it is true, as proponents of the Lunar Sabbath doctrine assert, that the Jews of the Messiah's day observed the lunar Sabbath, this begs the question of exactly "when" the change to the current "Saturday Sabbath" was instituted and how those who imposed such a change were able to effectively spread its effects on such a global basis. In spite of the attempts of lunar Sabbath supporters to produce historical documentation of such a change, we have yet to see a single reference validating how and when it occurred, not to mention how this change was successfully imposed upon the Jewish people without the record of a single protest, much less persecution for refusing to give up "lunar Sabbaths." Indeed, the evidence is overwhelming that, since antiquity, all Jews everywhere have only recognized a continuously-repeating weekly cycle ending on the day commonly known as Saturday. Consider what would have had to have occurred for Jews to have "lost track" of the correct timing of the Sabbath:

Can you imagine all Jews, in every corner of the earth, awakening one day and forgetting what "day" it was? This is essentially what those who promote *Lunar Sabbaths* must expect us to believe. They must believe that, between the year 70 CE and the Middle Ages, all Jews lost track of the "true Sabbath," and instead embraced a "false Saturday Sabbath." When and how did this change occur? Where is the documentation of this event or decree? Why is history silent regarding this "change"? These are questions that have not been satisfactorily answered by proponents of *Lunar Sabbaths*. If indeed there was a transition from *Lunar Sabbath* observance to *Saturday Sabbath* observance, we should expect to find traces of cultures, such as the Yemenite Jews, that continue a system of torah-based *Lunar Sabbath* observance in spite of the apparent "change" that was made on not only a sweeping, global basis, but on a *secret basis* as well.

Lunar sabbatarians such as Eric Bess object to the above comment that for the lunar sabbatarian model to be true, Jews in antiquity would have had to have awakened one day and forgotten which day it was. Eric claims this change would not have been immediate, but would have occurred on a *gradual* basis:

This is a silly accusation. This is not what we believe.

What is a common sense understanding of history; particularly biblical history, people and nations have gradually degraded themselves over and over towards sin and all manner of wickedness against the Law and Covenant of Yahweh. The Jews, just like other nations and religions, allowed themselves to be influenced by pagan customs and practices, which would included worship days, repeatedly over time. Even under Solomon, the wisest King, the nation was led astray.¹⁵

Eric, then, believes the shift from lunar Sabbath observance to the continuously-repeating weekly cycle took place gradually ... until lunar Sabbath observance was completely phased out. We are inclined to agree with Eric's assessment of how such a transition could have taken place ... it's just that this belief actually makes the lunar sabbatarian argument all the weaker. The longer it takes to

¹⁵ From the response to our original study, entitled "Something Different/Something Renewed," chapter 3, that Eric Bess e-mailed me on 9/5/2006.

implement a certain lifestyle change, the more likely it is that there will be a record *somewhere* of the change. Let's take the Jews' calendar change as an example. It is a matter of record that in antiquity Judaism went by the visual sighting of the crescent new moon when determining the starting point of a new month. Later, in 358 CE, when the proposed calendar of Hillel II was implemented so as to bring Jews around the world "on the same page," so to speak, the method of using the visual sighting of the new moon to start the month was officially phased out. This is a matter of record¹⁶. It is also a matter of record that many within Judaism, such as the Karaite Jews, disagreed with this decision, and continue to disagree to this day.¹⁷ The same thing applies to other areas as well, including the current Jewish practice of not mixing meat and dairy products¹⁸, as well as the teaching that we should not pronounce or otherwise speak the Creator's name.¹⁹ None of these changes occurred overnight, but rather over time, and as we have just mentioned, not all Judaism embraced those changes. The fact that a gradual amount of time was required before these practices became incorporated into normative Jewish practice and belief validates that the time element required for incorporating these practices allowed the changes to also become incorporated into the record books. Thus, Eric's "gradual degradation" argument actually raises more questions than it can resolve ... questions as to how such a gradual change from lunar Sabbaths to continuously-repeating weekly Sabbaths totally escaped the notice of the ancient historians, as well as the Jews themselves.

In fact, despite the already-missing historical evidence produced by supporters of the *Lunar Sabbaths*, they claim there is actually historical evidence out there (such as ambiguous, unsubstantiated remarks taken from various references, which we will examine later in this study), and they believe additional evidence will surface. Moreover, they are persuaded that key historical evidence has been destroyed:

I might also add that I believe more historical information will be forthcoming but I also believe that much historical proof of a lunar reckoning has been destroyed to hide the truth and further the deceitful schemes Satan has devised many ways to keep us from walking Yahweh's way of truth and light.²⁰

¹⁶ According to *The Oxford Dictionary of the Jewish Religion*, R. J. Zwi Werblowsky and Geoffrey Wigoder, Editors in Chief, Oxford University Press, New York, NY, 1997, article "Calendar," p. 145: "Until Hillel II instituted a permanent calendar based on astronomical calculations (in 358), the fixing of Ro'sh Hodesh (the new moon) was determined by observation and the evidence of witnesses."

¹⁷ From the *Jewish Encyclopedia*, article "Karaites," we read the following: "**Karaism** is not, as asserted by its opponents, the outcome of mere personal ambition, but the natural reaction and counter-movement against Talmudism brought to a state of stagnation in the Saborean and early geonic period. In pointing to the written Law or Scripture as the only divine source of authority, it gave to Judaism a healthy stimulus in the direction of renewed Bible study and research and inaugurated a new epoch in Jewish history." In the same article we read: "The New-Moon [according to Karaites] is fixed by observation." The online version of this article may be read by accessing the following URL:

[http://bible.tmtm.com/wiki/KARAITES_AND_KARAISM_\(Jewish_Encyclopedia\)](http://bible.tmtm.com/wiki/KARAITES_AND_KARAISM_(Jewish_Encyclopedia)).

¹⁸ From the Karaite Korner website, we find the following on their Q & A page: "**Do Karaites eat milk and meat together?**

Yes. While there is a Biblical prohibition not to boil a young goat or sheep in its mother's milk, there is no such prohibition against eating milk and meat together." This and other question/answers may be read by accessing the following URL:

http://www.karaite-korner.org/karaite_faq.shtml.

¹⁹ For an in-depth, well-documented study demonstrating that Judaism continues a tradition of not speaking the Creator's name in consequence to a decree first directed at them by a heathen nation, we refer you to chapter five of our study *Sticks and Stones May Break My Bones, But Names Will Never Hurt Me: A Look at the Name We Call Our Heavenly Father*.

²⁰ From "The Burning Question: Sabbath – When is it?" by Ernie L. Hoch, <http://www.yahwehmusic.com/covenants/burningquestion.htm>, 01/18/2002, p. 13.

Again, for us to rationally believe that the “true Sabbath has been lost” by Judaism, we need an official, documented record of the change. For us to believe that historical evidence supporting the observance of a lunar-based weekly cycle has been purposely hidden, we need to at least see why anyone would be motivated to hide such evidence. If we aim for consistency, we understand that it would not be consistent for Rome to hide such “proof.” Rather, they would parade the news of such a triumph over Judaism before the world for all to see. Thus, the lunar sabbatarian attempts we have seen to explain their dearth of historical support only serve to validate the lengths some folks will go to in order to justify an interpretation of Scripture.

Speaking of “historical information,” we already know that some lunar sabbatarians, who do not appreciate the historical evidence we have presented, attempt to portray us as “putting history above Scripture.” This, as we have seen, is actually a cop-out because, as it turns out, the historical record happens to agree with our understanding of Scripture. Other lunar sabbatarians believe they have the historical evidence to validate their position ... it’s just that they either present an interpretation of that evidence that we do not agree with (such as how they interpret the writings of Philo, for example) or they don’t come through with *anything*. An example of the latter comes from a posting submitted to the True Sabbath online forum discussion that we have mentioned during the course of this study. Here is an excerpt of a posting submitted by lunar sabbatarians Greg and Dawn:

Now if the 7-day continual cycle is truth, it will be proven. So in our studies we are not only trying to prove the lunar cycle but also the 7-day cycle. So far we have found tremendous historical evidence proving the lunar cycle has been observed in many cultures throughout the ages. We have even discovered to this very day the Chinese, Japanese, and Arabics use a type of lunar cycle. But on the quest for the 7-day continual cycle the evidence for it’s existence prior to Rome’s initiation of it has been elusive. Unless Rome has borrowed the 7-day continual cycle from an older one it seems it would have come from their nundinal 8-day cycle²¹ in which the odds of them regaining a true 7-day continual cycle is very minimal. The philosophies of the 7-day continual is verified to stem from a man named Ptolemy; who was an Egyptian; which maybe explains in part the iron yoke.²²

When I read the above posting, I anticipated the presentation of the historical evidence validating their claims. However, Greg and Dawn offered nothing to the reading audience except the above, which merely constitutes their own personal summary observations. Moreover, we are puzzled by their “discovery” that the Chinese, Japanese and Arabs use a “type of lunar cycle.” Isn’t that what we

²¹ These lunar sabbatarians are operating under the mistaken assumption that Rome could not have used an 8-day weekly cycle alongside a 7-day weekly cycle. The 8-day cycle represented the Roman market week, whereas the 7-day cycle designated the planetary week. The fact that Rome used both cycles side-by-side is verified by Samuele Bacchiocchi, in his book *From Sabbath to Sunday*, The Pontifical Gregorian University Press, Rome, 1977, 14th Printing, 1995, pp. 243-44, writes the following: “Two Sabine calendars found in central Italy in 1795 and a third one which came to light at Cimitetele, near Nola in southern Italy, in 1956 (all three dated no later than the time of Tiberius (A.D. 14-37), present in the right column the eight letters from A to H of the eight-day Roman *nundinum* market week and in the left column the seven letters from A to G, representing the seven-day planetary week.”

²² Originally posted by individuals named Greg and Dawn, posting under the screen name “Watchman555” on 06-16-2007 12:07 PM in the “True Sabbath” forum thread entitled “[Historical Evidence.](#)” The “True Sabbath” forum is a special forum set up by the website owner, who goes by “EliYah” at www.eliyah.com.

use when we go by a lunar calendar consisting of either 29 or 30-day months? If the cultures they mention actually observed lunar-based weeks, why didn't Greg and Dawn present supportive evidence validating such a claim? Most importantly, though, we need to express that we really aren't concerned with regard to which type of weekly cycle was used by the Chinese, Japanese and the Arabs. Our concern lies with the type of weekly cycle recognized by ancient Judaism. Thus far the only "supportive evidence" offered by lunar sabbatarians to validate their belief that ancient Judaism recognized lunar Sabbaths is their interpretation of Scripture.

Of course, we are also very curious as to where Greg and Dawn obtained information that the "7-day continual cycle is verified to stem from a man named Ptolemy." These types of unsubstantiated remarks are what leave us with the impression that lunar sabbatarians base their research more on wishful thinking than verifiable information. It is one thing to present such remarks that are so critical to the veracity of their position; it is entirely another matter to validate such claims with supportive evidence from credible sources.

Before we move on to Part 2 of our examination of the weekly Sabbath recognized and observed by the Messiah, we would like to address a recent revelation regarding the relationship between proponents of the "Critical View" and Lunar Sabbatarians. What is the "Critical View" and how has it impacted the Lunar Sabbath doctrine?