

7. Lunar Sabbatarianism and the Critical View

By Chuck Henry

In June 2011, a non-lunar sabbatarian friend named Chuck Henry found himself in a discussion with a fellow believer who was strongly considering the merits of becoming a lunar sabbatarian. Chuck, who had not seriously looked into the pros and cons of the Lunar Sabbath doctrine, launched his own private investigation. In so doing, he approached this teaching from an angle that June and I had not previously considered, and we were so impressed with his findings that we requested and obtained Chuck's permission to incorporate his article into this study. When lunar sabbatarians cite scholarly references authored by proponents of the "Critical View," do they realize the full extent of what these authors believe? What exactly *is* the "Critical View"?

First of All

There is not a single verse of Scripture stating that the weekly Sabbath is determined by the lunar cycle.

Evidence from the Creation Week (Genesis – in the Torah, one of the Books of Moses)

Gen 1:14-19

14 Then Elohim said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for **signs** [H226 **owth**] and **seasons** [H4150 **moed**], and for days and years;

15 and let them be for lights in the firmament of the heavens to give light on the earth; and it was so.

16 Then Elohim **made** [H6213 **asah**] two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

17 Elohim set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that it was good.

19 So the evening and the morning were the fourth day.

As you can see, I have included some emphasis, some *Strong's* numbers, and some Hebrew words in the text above. These will be referred to later.

7th Day Sabbath Established by a Moon Created with Age (?)

Note that these lights were not made until the 4th day (v 19) of the creation week. And yet, only three days later, the seventh day of that *same week* was still set aside as the Sabbath! Thus, the 7th Day Sabbath was not arrived at by counting seven days from the moon on the 4th day. Lunar Sabbatarians may object by saying that the moon was created "with age" and thus, it wasn't placed there on the 4th day of creation week as a *new* moon, but was at whatever age it needed to be in order for the weekly Sabbath to subsequently fall relative to the "proper" age of the moon. In answer to that, first of all let us consider: **that explanation is not there** in Scripture! Let us also consider that in the Genesis record, the Sabbath is



elevated to a *very* special status compared to the other days of the week (see Gen 2:1-3). For something as significant as how to determine the Sabbath, why would such an explanation be lacking? My contention is that, in fact, no information was left lacking. That is, we *are told* how to determine the weekly Sabbath, and it is the 7th day of each week.

7th Day Sabbath Established by a Moon Created *Before* Day 4 (?)

Lunar Sabbatarians may also offer an objection on the basis that, according to them, the moon was actually “created” in an event occurring on a day even before the 1st “work day” began, but that the moon wasn’t “appointed” until the 4th day. From this reasoning, they may also arrive at the conclusion that the 7th Day Sabbath of creation week was actually the 8th day. **(So, the 7th day is really the 8th day???)** **CAUTION! Red flags should go up here!!** And thus, they have a *theory* that the weekly Sabbath falls on the 8th, 15th, 22nd, and 29th days of each lunar month. If this were true, the narrative of Genesis would’ve been an excellent time for Moses to have pointed this out. Instead, once again we will have to point out, *that explanation is not there*, and what we are left with is a context that shows a simple seven-day week, wherein Yahweh worked the first six days and rested the seventh. Also consider that we are told in Genesis 1 that the “first” day was the first day. What does *first* mean? I would be afraid it would be adding to Scripture to say that there was the first day, but, oh, by the way, there was a different “first” day that really preceded the “first” day that we are told was the “first” day. And thus it follows, I would also be afraid that it would be adding to Scripture to state that the seventh day was really the eighth day.

Asah

Not to be overlooked is an additional question that needs to be asked here: Was the moon really “created” before the 4th day of creation week, and then only “appointed” on Day 4?

The word translated “made” in Gen 1:16 is the Hebrew word, “asah.” Gen 1:16 tells us that Elohim “**made** [Strong’s H6213, **asah**] two great lights ...,” which, of course, are the sun and the moon.

True, the Hebrew word *asah* has elsewhere been translated as “appointed.” In our effort to determine the proper meaning in Gen 1:16, let us now notice the following Scriptures in the creation account:

Gen 1:7

Thus Elohim **made** [H6213 **asah**] the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

Did Elohim *make* the firmament, or did He *appoint* it?

Gen 1:25

And Elohim **made** [H6213 **asah**] the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And Elohim saw that it was good.

Did Elohim *make* all of these things mentioned, or did He *appoint* them?

Gen 1:26-27

26 And Elohim said, Let us **make** [H6213 **asah**] man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them.

Did Elohim *make* man, or did He *appoint* man?

Now, we must ask ourselves, when it states that Elohim made two great lights and the stars in Gen 1:16, does it mean that He *made* them, or does it mean that He only *appointed* them? From examining the context of Genesis 1, it appears obvious that He *made* these things.

Furthermore, we are told in the creation account that not only did Elohim *make* two great lights and the stars, but He also “set them in the firmament of the heavens”

Thus, it seems to describe a two-step process, all occurring on Day 4:

- 1) He *made* two great lights and the stars (Gen 1:16).
- 2) He *set* them in the heavens (Gen 1:17).

Where the NKJV text states, “*He made* the stars also,” it may be pointed out that the “*He made*” is italicized, indicating that these words were added by the translators. My question to a person making this point would be, “If you are saying that the text does not state that the stars were made in Gen 1:16, then when were the stars made?” One has only to refer back to v 14 (still on Day 4), to find out: “Elohim said, Let there be lights” Regardless, therefore, the stars were made on Day 4.

Sun Needed for First Few Days of Creation Week (?)

Another objection offered by Lunar Sabbatarians with regard to the moon, and thus also the sun, not being created until Day 4, is that, without the sun, according to their theory, there could be no day and night in order to have the first few days of the creation week. However, don't you imagine that the Almighty Yahweh has enough power and radiance to furnish light in and of Himself if needed? – Witness the following Scripture...

Rev 21:23

The city had no need of the sun or of the moon to shine in it, for the glory of Yahweh illuminated it. The Lamb is its light.

Another problem on this point for Lunar Sabbatarians is that even if the sun and moon were created prior to Day 4, they were not “set ... in the firmament of the heavens to give light on the earth” until Day 4.



This puts a kink in their theory that the sun was there to give light on the earth prior to Day 4, and thus it puts a kink in their evidence for a moon existing prior to Day 4.

The Ten Commandments (Exodus – in the Torah, one of the Books of Moses)

Exo 20:8-11

8 Remember the Sabbath day, to keep it holy.

9 Six days you shall labor and do all your work,

10 but the seventh day is the Sabbath of Yahweh your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

11 For in six days Yahweh made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it.

Here, in the Ten Commandments, no less, we see the basic instructions for keeping the Sabbath, which includes working 6 days and resting on the 7th. This shows a continuously repeating 7-day cycle. Nothing is said of having this cycle interrupted once a month.

Notice that an explanation is given showing the *reason* for the seventh day being considered holy: “For in six days Yahweh made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. **Therefore** Yahweh blessed the Sabbath day and hallowed it” (Exo 20:11).

The reason given for the seventh day being blessed and hallowed is that Yahweh worked six days and rested on the seventh (Exo 20:11).

Note that this is an explanation coming directly from Yahweh in the Ten Commandments, written with His own finger (Exo 31:18).

Please observe how this count worked. The count started with Work Day 1, continued with Work Day 2, and so on, all the way through Work Day 6, and then Rest Day 7. Nothing is mentioned about this being dependant upon the new moon, only that Yahweh worked, and then rested.

As referred to above, Genesis is one of the books of Moses – as is Exodus, Leviticus, Numbers and Deuteronomy. As we found in the book of Genesis, we also find here in the book of Exodus, namely, the description of a 7-day week which culminates in keeping the weekly Sabbath (Exo 20:8-11). Again, a 7-day weekly cycle is described here. Again, the creation week is referred to. And again, there is no mention of the 7th day actually being the 8th day, or of re-calculating the 7th day once a month.

Moses had ample opportunity to point out that the Sabbath is governed by the new moon. Instead, in both Genesis and Exodus, Moses describes a 7-day week, culminating with the weekly Sabbath, with no mention of this weekly cycle being interrupted each month.

Evidence during the Raining of Manna (Yet more evidence from the Torah, the Books of Moses)

Exo 16:5, 23

5 And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.

23 Then he said to them, This is what Yahweh has said: Tomorrow is a Sabbath rest, a holy Sabbath to Yahweh. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.

During the raining of manna, the people were commanded to gather manna for 6 days, and on the 6th day, to gather for two days (both the 6th day and the 7th day). Again, we see another 7-day cycle where 6 days are followed by the 7th Day Sabbath with no mention of this cycle being relative to any moon phase or being interrupted relative to any new moon.

Thus, the context of Genesis chapters 1 and 2 and the additional evidence from Exodus is strong evidence against the idea that the weekly Sabbath should be recalculated monthly (or annually) based on the moon (or the sun).

“He appointed the moon for seasons...” (Psa 104:19)

Psa 104:19

He **appointed** [H6213 **asah**] the moon for **seasons** [H4150 **moed**]; The sun knows its going down.

Interestingly, in Psalm 104:19, we find some of the same Hebrew words that are used in Genesis 1:14, 16.

We have already examined the Hebrew word *asah* appearing in Gen 1:16 in the section under “Evidence from the Creation Week.” In Gen 1:16, we saw the word *asah* translated as “made.” We pointed out that this same word has also been translated “appointed,” which we find here in Psa 104:19.

More on Psalms 104:19 later, but first let us turn our attention to the words “signs” [*owth*] and “seasons” [*moed*].

In Gen 1:14, referring to the lights, it states, “... and let them be for **signs** [H226 **owth**] and **seasons** [H4150 **moed**], and for days and years.”

Listed below, are definitions from *Strong’s Dictionary* for the words *owth* (signs) and *moed* (seasons):

H226 *owth*:

a signal (lit. or fig.), as a flag, beacon, monument, omen, prodigy, evidence, etc.

KJV:--mark, miracle, (en-) sign, token.

H4150 moed:

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).

KJV:--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

As we can see, the lights in Genesis were given for signs (i.e., a signal, etc.) and seasons (i.e., appointments, festivals, etc.). The idea that the lights were given for festivals, or feasts, is verified by Leviticus 23:2, where it states...

Lev 23:2

Speak to the children of Israel, and say to them: The **feasts** [H4150 **moed**] of Yahweh, which you shall proclaim to be holy convocations, these are My **feasts** [H4150 **moed**].

The first feast that is then mentioned in Leviticus 23 is the weekly Sabbath (Lev 23:3). The line of reasoning that a Lunar Sabbatarian uses to tie the weekly Sabbath to the moon cycle goes like this: The word *moed* in Psa 104:19 is the exact same word used in Gen 1:14. However, in Psa 104:19 it only mentions the moon, a singular light, as being given for *moeds*. Therefore, the moon, and the moon alone, determines all *moeds*, including the weekly Sabbath. I can certainly understand their reasoning, but why would we want to limit the determination of festivals only to the moon? It is only *one* of the lights. The creation account tells us that Elohim said, "... let them [plural, more than one light] be for signs and seasons, and for days and years (Gen 1:14)."

Without a doubt, the moon plays a significant role by providing months in the Scriptural calendar, just as Yahweh has appointed. And thus, there are festivals annually that are tied to those months. However, let's not forget that the sun, for example, also plays a critical role. Without the sun, there would be no days. By the way, there would be no months either because the moon is illuminated by the sun! Think about that for a moment – without the sun, there would be no moon phases. Also, without the sun there would be no seasons and no years, which are necessary for the annual festivals. The point I am making here is that it is the *lights* (plural), providing different functions but working in concert, just as Yahweh created and ordained in Gen 1:14, that sustain the *overall* sacred calendar.

The weekly Sabbath is only one facet (albeit a very important one) of the sacred calendar. The weekly Sabbath takes advantage of the sun by virtue of it providing days. Remember, the sun is also one of the lights that was given for *moeds*. By virtue of the sun giving us day and night, we can count the continuously repeating weekly cycle of 6 work days and 1 rest day. Again, it is the lights (plural) that make the sacred calendar possible.

If we are going to demand the interpretation that Psalm 104:19 means that the moon, and the moon alone, determines all *moeds*, some other Scriptures will need to be explained.

Jer 8:7

Even the stork in the heavens knows her **appointed** [H4150 **moed**] times; and the turtledove, the swift, and the swallow observe the time of their coming. But My people do not know the judgment of Yahweh.

Here we are told that the stork knows her appointed [*moed*] times. Are these *moeds* based on a lunar cycle? No. The *moeds* referred to here have to do with seasons that are caused by the sun.

Psa 8:3-4

3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained,
4 What is man that You are mindful of him, And the son of man that You visit him?

Here we are told that Yahweh has not only ordained the moon, but also the stars. If we were to take this single verse (v 3) and run with it, we could manufacture a doctrine that says all of the *moeds* must be determined by the moon and the stars.

In conclusion of this section on Psalm 104:19, let us observe that Psalm 104:19 emphasizes the moon's involvement in determining the *moeds*, but from the evidence given in the scope of Scripture as a whole, it does not *demand* the interpretation that the moon, and the moon alone, determines all *moeds*.

Non-Week-Days are Non-Sense

Because of the fact that a lunation is about 29.5 days but there are only 28 days in 4 weeks, Lunar Sabbatarians have time left over at the end of the month to deal with, which disrupts the seven-day cycle after just merely one month's observance. Any days that occur during this blackout time are not counted as days of *any* week. Because these days are not part of *any* week, they can accurately be referred to as "non-days-of-the-week," or simply "non-days." This is nonsense. A day is a day, not a non-day. Because these days are not part of *any* week, they are just kind of out there in limbo. *Nowhere in the Bible are we instructed that there are days that are not part of the week, nor is there one verse of Scripture instructing us to add days between weeks at the turn of the month.*

A History Lesson from First-Day Worship

It is a well-known fact that the Roman Emperor Constantine, by edict in 321 A.D., declared that the *first day* of the week was to be the day of rest and worship instead of the seventh day of the week. This same first-day worship is still well entrenched in society today before our very eyes. This in itself is historical proof identifying a continuously recurring weekly day of worship, and that it was changed from the seventh day to the first day. We know when the first day of the week is, and thus we also know when the



seventh day of the week is. We also are able to observe that this is a continuously repeating seven-day cycle that is not interrupted once per month.

Saturn Worship

Some Lunar Sabbatarians may go as far as to label those of us who keep the weekly 7th Day Sabbath as Saturn worshippers because the word Saturday means “Saturn’s day.” This argument is nonsense. The fact is, each day of the week has been given a pagan name by man. Therefore, if a Lunar Sabbatarian’s day of worship for a given month ends up being, say, on a Sunday for that particular month, the argument could be turned right around, and he could be labeled as a Sun worshipper because the word Sunday means “Sun’s day.” And so on, for whichever day of the week the Lunar Sabbatarian’s Sabbath may fall - whether it be on Sun’s day, Moon’s day, Tiw’s day, Wodin’s day, Thor’s day, Frigg’s day, or Saturn’s day.

Going back to the source (Genesis, chapters 1 and 2), before man’s adulterate labels, our Creator simply numbered the days 1 through 6, followed by the 7th Day Sabbath.

Probable Lunar Origin of the Sabbath (?) (The “Critical View”)

CAUTION: Lunar Sabbatarians may furnish quotes from various reference works which, at first glance, appear to demonstrate that the Sabbath indeed does have a lunar origin. A word of extreme caution is in order here: Examine these references very carefully. In order to reveal how this works, let us take a look at some well-known references that are considered to be authoritative.

***The Jewish Encyclopedia* Article: “Sabbath”**

URL:

<http://www.jewishencyclopedia.com/view.jsp?artid=13&letter=S#3>

The moon, however, has four phases in approximately 28 days, and it seemingly comes to a stand still every seven days. . . . The Sabbath depending, in Israel’s nomadic period, upon the observation of the phases of the moon, it could not, according to this view, be a fixed day. When the Israelites settled in the land and became farmers, their new life would have it desirable that the Sabbath should come at regular intervals, and the desired change would have been made all the more easily as they had abandoned the lunar religion.

These words *seem* to be strong support for showing that the weekly Sabbath was lunar in origin. However, further examination will nullify this.

If you take a look in the reference work from whence these words were taken, you can see that there is a sub-heading stating “—**Critical View.**” This is very important to understand.



More Information about the Critical View—

Notable scholars of the Critical View were men by the names of:

- Karl Heinrich Graf (1815-1869)
- Julius Wellhausen (1844-1918)

Red flags should go up when you encounter these names.

The Critical View is also known as—

- The Graf-Wellhausen Theory
- The Documentary Hypothesis
- The Wellhausen (or Graf–Wellhausen) Hypothesis
- The Critical-Historical Method
- The JEDP Theory (a reference to the document labels, explained below)

The Critical View holds the false belief that the first five books of the Bible were *not* written by Moses, but instead are a patchwork of different documents by various authors that were blended together. Each such alleged document is given a label (listed below, arranged in order from oldest to newest, according to the theory):

- J = Yahwist – (the “J” being for Jehovah)
- E = Elohist
- D = Deuteronomist
- P = Priestly

Notice the word “hypothesis” in “Documentary Hypothesis.” A “hypothesis” is an assumption or concession made for the sake of argument. This is a dead giveaway that this is only a theory. Yet it is this type of thinking that is revered as *critical scholarship*.

Sadly, the Critical View is actually considered high scholarship and may be reflected in various Bible reference works. Therefore, a word to the wise is, “Be careful.”

If you go back and check the source, you can see that some statements were omitted in the brief quote I gave above, statements which are key to providing context. To demonstrate this, I will again quote from



the article “Sabbath” in the *Jewish Encyclopedia*, but this time I will insert heading, sub-heading, and other information found in the article to give it context. Check it out:

Probable Lunar Origin.

--Critical View:

The origin of the Sabbath, as well as the true meaning of the name, is uncertain. ... It was probably originally connected in some manner with the cult of the moon, as indeed is suggested by the frequent mention of Sabbath and New-Moon festivals in the same sentence (Isa. i. 13; Amos viii. 5; II Kings iv. 23). The old Semites worshiped the moon and the stars. Nomads and shepherds, they regarded the night as benevolent, the day with its withering heat as malevolent. In this way the moon ... became central in their pantheon. The moon, however, has four phases in approximately 28 days, and it seemingly comes to a stand still every seven days. ... The Sabbath depending, in Israel’s nomadic period, upon the observation of the phases of the moon, it could not, according to this view, be a fixed day. When the Israelites settled in the land and became farmers, their new life would have it desirable that the Sabbath should come at regular intervals, and the desired change would have been made all the more easily as they had abandoned the lunar religion.

We are now equipped with a more thorough examination of the contents appearing in this reference work. As it turns out, the statements that were previously omitted are *more* important than the statements that were previously shown!

Please observe the references to the cult of the moon, moon and star worship, and a pantheon (indicating the worship of many mighty ones – or polytheism) in connection with the Critical View of the origin of the Sabbath.

**The *Encyclopaedia Judaica*
Article: “Sabbath”**

URL:

<http://go.galegroup.com/ps/i.do?&id=GALE%7CCX2587517221&v=2.1&u=jcaa&it=r&p=GVRL&sw=w>

Subheading:

“HISTORICAL AND LITERARY-HISTORICAL CONSIDERATIONS”

The antiquity and interrelation of the various rationales given in the Pentateuch for the Sabbath are, however, **problematic**. Such rationales appear in both versions of the Decalogue. That of Exodus, associating the Sabbath with the Creation, is theocentric and sacramental. The sanctity of the day is grounded in an event in the life of God – His cessation from work, His rest, His blessing and consecration. Israel’s observance of the day is imitative and out of respect for God’s authority. The revelation of the day’s sanctity exclusively to Israel – with the attendant obligation to keep it – is a sign of Israel’s consecration to God. This rationale is worked out in the creation story, the Exodus Decalogue, and the two admonitions connected with the building of the

Tabernacle. **Critical analysis** assigns all these passages to the **Priestly Source (P)**; their interrelation is, in any event, beyond dispute. The Deuteronomic version of the Decalogue grounds the Sabbath, ambiguously, on the liberation of Israel from slavery. On the one hand, the humane concern of Exodus 23 over the welfare of slaves is involved, on the other, the authority of God to give such laws by virtue of His having redeemed Israel.

First of all, be aware that these statements fall under the special subheading “**HISTORICAL AND LITERARY-HISTORICAL CONSIDERATIONS**,” as shown above. This is a tip-off that what we are dealing with here is the Critical View. Recall from the listing of alternate names furnished earlier, the Critical View is also known as the “*Critical-Historical Method*.”

Criticizing the Hebrew text is a hallmark of the Critical View. Notice the criticism offered against the Pentateuch (the first five books of the Bible), such that the rationales given for the Sabbath in the Pentateuch are, according to the Critical View, “problematic.” The article then goes on to describe these perceived problems.

The Critical View is openly reflected in the statement, “Critical analysis assigns all these passages to the Priestly Source (P)” Not only is “critical analysis” a dead give away, but also bring to mind the “P” document label from the listing of document labels assigned by the Critical View, supplied previously.

Continuing to quote from text found under the same subheading, we find the following—

Speculation on the origin of the Sabbath has centered on the apparent Babylonian cognate, *šapattu*, the mid-month day of the full moon, called “the day of calming [the god’s] heart” – apparently an auspicious day. The biblical combination of “New Moon and Sabbath” has been thought, accordingly, to reflect what were originally two holy days, one at the start, the other in the middle of the month. Another partial analogy to the Sabbath has been found in the “evil days” of the Babylonian month (mostly at seven-day intervals) on which the king’s activity was severely restricted. How the *šapattu* might have been combined with the entirely distinct “evil days,” become dissociated from the lunar cycle, and finally emerge as the joyous, weekly “Sabbath of the Lord” has not been persuasively explained. Nonetheless an ultimate connection between the biblical and the Babylonian phenomena seems likely. If so, the history of the Sabbath began with a radical severance from the past. The particularity of the biblical day was its positive sanctity – so that abstention from work on it expressed piety, and that sanctity was a divine ordinance – not a matter of lucky and unlucky times. It was perhaps first grounded on God’s compassion toward workers, later brought into relation with the Creation, and later still with the Exodus.

From the above quote, notice the progression in the line of reasoning—

- The origin of the weekly Sabbath is speculative.
- The origin of the weekly Sabbath is associated with the *šapattu*, a lunar-based day.

- A connection is then drawn between the *šapattu* and the “biblical combination of ‘New Moon and Sabbath.’”
- The idea is then put forth that the *šapattu* became “dissociated from the lunar cycle” and finally emerged “as the joyous, weekly ‘Sabbath of the Lord.’” Even though it is then stated that how this occurred has not been “persuasively explained,” that fact is basically dismissed by the ensuing statement, “Nonetheless an ultimate connection between the biblical and the Babylonian phenomena seems likely.”

Notice that the information reported about the Critical View from the *Judaica* article fosters the same ideas as that from the *Jewish Encyclopedia* –

- The origin of the Sabbath is uncertain.
- The Sabbath is lunar in origin.
- At some point, the lunar origin of the Sabbath was abandoned and it became a fixed day of the week.

Finally, in the *Judaica* article, the section dealing with the Critical View is brought to a close with a denial that the weekly Sabbath was originally linked to creation week by stating, “It was perhaps first grounded on God’s compassion toward workers, later brought into relation with the Creation, and later still with the Exodus.” This further reveals the error of the Critical View.

With the Critical View of the origin of the Sabbath, we have seen the idea of a (supposedly) original lunar-based Sabbath, replete with its connection to pagan worship, and the denial of the historical accuracy of the word of Yahweh.

Thus, to critical scholarship, rather than being connected to a remembrance of the Genesis account of creation, the Sabbath has been handed down to us from pagan moon worshipers and is lunar in origin. Scripture references are even provided in attempt to support their view – this is a gross distortion of Scripture.

One of the characteristics of the Critical View which makes it very persuasive, and thus very deceptive, is that the message it presents seemingly takes you the furthest back into antiquity of any references, and thus it would seem to settle all arguments as to what is the *original*, ultimate truth of a matter. However, when you are taken back into antiquity on the basis of false hypotheses and theories, this makes your source false, unauthentic, unreliable, and mythical.

Once again, sadly, the Critical View is actually considered high scholarship and may be reflected in various Bible reference works. Again, a word to the wise is, “Be careful.”

This additional information allows us to see how non-Scriptural the “Critical View” of the origin of the weekly Sabbath is. We can see that the “Critical View” shows that these so-called critical thinkers, who are deemed scholars, are evidently just about as pagan as you can get, and that they do not believe the true



origin of the Biblical 7th Day Sabbath. Consequently, the theory of a lunar origin of the Sabbath is utterly false and should be discarded.



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