

8. The Sabbath Observed by the Messiah (Part 2)

Was Yeshua the Messiah a lunar sabbatarian? Naturally, lunar sabbatarians are persuaded that He was – but based on what evidence? We addressed lunar sabbatarians’ missing evidence in our original study and we touched on this topic further in Part 1 of our updated version. This chapter, which was chapter 3 in our original study, certainly struck a sour chord with many lunar sabbatarians, two of whom included their reactions within complete rebuttal attempts of that study. The comment from our study that seems to have been the most inflammatory was found in our opening paragraph, where we frankly stated that lunar sabbatarians do not produce evidence supporting their belief that Yeshua the Messiah observed Lunar Sabbaths because no such evidence exists. Here is the pertinent quote:

Many *Lunar Sabbath* proponents believe the Messiah recognized and observed the “Lunar Sabbaths” as opposed to the “Saturday Sabbath.” However, they do not produce any 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 the Messiah observed the weekly Sabbath on the day commonly known as Saturday.

Lunar sabbatarian Eric Bess fired back this reaction to the above observation:

Oh yes there is! We will categorically show Scriptural evidence of the lunar Sabbath. I challenge you in every way possible to provide Scriptural evidence of a Saturday Sabbath.

Any astute theologian, whatever day they may keep as a Sabbath day, will concede that the exact “day” of the Sabbath they keep cannot be determined in Scripture. You must use exterior sources and tradition to draw a conclusion on a particular named day.¹

Eric goes on to write:

Let us dispel this notion of the absence of historical evidence right now. Let’s look at what the widely acclaimed and internationally recognized *Encyclopedia Britannica* has to say about the origin if the seven day week:

“The origins of three familiar units of time—the year, the month, and the day—are rooted in the natural cycles observed by ancient peoples (see Calendar). The seven-day week may have originated in the Middle East. It is probably from the ancient Sumerian method of reckoning (which featured divisions based on gradations of 60) that days are divided into 24 hours, hours into 60 minutes, and minutes into 60 seconds. Today the second is precisely defined on the basis of energy changes in atoms.

Early Calendars

¹ From a response entitled “Something Different/Something Renewed,” chapter 3 (“The Sabbath Observed by the Messiah”), which we received via e-mail from Eric Bess, Jonesboro, GA, on September 5, 2006.

"The Sumerians of Babylonia were probably the first people to make a calendar. They used the phases of the moon, counting 12 lunar months as a year. To make up for the difference between this year and the solar year of the seasons, they inserted an extra month in the calendar about every four years. The early Egyptians, Greeks, and Semitic peoples copied this calendar. Later the Egyptians worked out a calendar that corresponded almost exactly to the seasons.

"The early Romans also used a calendar that was based on the moon. The year in this calendar was 355 days long. The months corresponding to March, May, July, and October each had 31 days; February had 28 days; and the rest had 29. An extra month was added about every fourth year. The high priest regulated the calendar. On the calends, or day of the new moon, he announced to the people the times of the nones (first quarter) and ides (full moon) for that month. The word calendar is from the Latin word kalendae.

"The priests, however, performed their calendar-keeping duties poorly, and by Julius Caesar's time they had summer months coming in the spring. Caesar corrected this situation in 46 BC in the Julian calendar. He adopted the plan of the Egyptian astronomer Sosigenes—a 365-day year, with one day added every fourth, or "leap," year. He distributed the extra ten days among the 29-day months, making them identical with the months today. Pope Gregory XIII remedied this by directing that ten days be dropped from the calendar and that the day after Thursday, Oct. 4, 1582, should be Friday, October 15."

There you see two different historically documented examples of a specific "change" in the days of the week. Giving you the period when this occurred.²

This, then, is Eric Bess' "evidence." Please note that there is nothing in the encyclopedia article from which he cited that so much as implies that the weekly cycle was originally governed by the lunar cycle. In fact, the only time the word "week" appears in Mr. Bess' citation is the notation that the seven-day week "may" have originated in the Middle East. We agree that, indeed, based on the account in Genesis, this is where the weekly cycle was most likely first reckoned. The remainder of the encyclopedia article addresses the fact that ancient civilizations based their yearly calendars (*not their weeks*) on the lunar cycle.

As I perused Eric's rebuttal attempt, I couldn't help but notice an abundance of unnecessary sarcasm and unsubstantiated rhetoric, including his belief that the continuously-repeating weekly Sabbath cannot possibly be traced back to Creation, yet he offered nothing insofar as evidence supporting his belief that

² Ibid.



the Messiah was a lunar sabbatarian. Before closing out his rebuttal to our chapter on the Sabbath observed by the Messiah, he offered one more resource in defense of his belief:

The changes [to the calendar] were made summarily by godless men in order to accommodate economic trade and their pagan religious practices. Thank goodness that Yahweh's system for keeping time has never changed, which is the Sun, Moon, and Stars (Gen. 1:14-18). This astrological basis for time keeping has been replaced repeatedly by man-made tradition, especially the concept of a "week".

Again, the Encyclopedia Britannica confirms this:

*"The seven-day week, which has no astronomical basis, was apparently first observed in Mesopotamia. It was introduced to Rome in the 1st century AD by Persian astrologers who associated each day with a different planet, but most Romans continued to use an eight-day week. When Christianity became the official religion of Rome in the 4th century, the seven-day week was adopted by the state and spread throughout the Roman Empire. The days were named after the then known seven planets: Saturn, Jupiter, Mars, the sun (not distinguished from a planet at the time), Venus, Mercury, and the moon (also considered a planet). The names of days in Latin countries still point to these origins, as do Sunday, Monday, and Saturday in English. Tuesday, Wednesday, Thursday, and Friday, however, are named after the Scandinavian gods Tiw, Woden, Thor, and Frigga."*³

We were surprised that the above reference supplied the best "evidence" that Eric Bess could produce that the Messiah was a lunar sabbatarian. First, the article candidly presents the seven-day week as having "no astronomical basis," which in turn means that it is not governed by any heavenly bodies. The article makes no mention that the week was originally based on the lunar cycle, but even if it were to have made such a statement, wouldn't that be a man-made conclusion based on the author's own personal belief? Wouldn't the author need to cite the recorded ancient historical testimony of a believer who actually reckoned the week based on the lunar cycle? Of what benefit is any modern testimony about what people did in ancient times without authentic, anciently-recorded validation from someone who was actually there?

³ Ibid.



The Sabbath Observed by the Messiah According to the “Critical View”

Not only did Eric Bess not produce a reference supporting his view that the ancients observed weeks based on the lunar cycle, but for our present purposes, he offered nothing so much as *hinting* that the Messiah observed lunar sabbaths. Keep in mind that there is no shortage of commentaries upholding the belief that the week was originally based on the lunar cycle – it’s just that they never provide corroborating historical testimony from actual believers who reckoned weeks in this manner. As Chuck Henry pointed out in our previous chapter, we can expect lunar sabbatarians to produce quotes from scholarly sources supportive of the belief that the week was originally based on the lunar cycle. These scholarly sources uphold what is known as the “Critical View” in their approach to Scripture. Chuck demonstrated that the “Critical View” holds to the notion that the first five books of the Bible were *not* written by Moses, but instead are a patchwork of different documents compiled by various authors that were eventually blended together to comprise what we know as the Torah. Mr. Henry adds this important piece of information to his article:

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.⁴

Chuck’s observation, from what we have seen, is on target. While lunar sabbatarians can be expected to continue citing scholarly sources supportive of the belief that the week was originally determined by the lunar cycle, do not look for those same scholarly sources to make statements to the effect that Yeshua the Messiah observed lunar sabbaths. This is because these scholars believe that although the weekly Sabbath that He observed was borrowed from paganism, the prophet Ezekiel refined it from its lunar-based “origin” to a continuously-repeating cycle long before Yeshua’s birth. The “Critical View” proponents, then, do not aim to present a belief that the weekly Sabbath practiced by Judaism of Yeshua’s day was based on the lunar cycle; rather, they portray the weekly cycle as we know it as having been borrowed and retooled from pagans who reckoned weeks based on their observations of the lunar cycle. Of course, these scholars present their views as “hypotheses,” but modern-day lunar sabbatarians readily accept them as fact.

One of the “Critical View” proponents commonly cited by lunar sabbatarians is Hutton Webster, an early 20th century author who expressed disagreement with the notion that observance of the weekly Sabbath can be traced to Creation:

From the Old Testament we cannot tell whether the Sabbath was hallowed in remembrance of Jehovah’s rest after the Creation, or whether it was instituted as a memorial of the escape of the Hebrews from Egypt. Assuming, with most reputable critics, that the narrative in the first chapter of Genesis, which divides the work of creation into six days, is comparatively late, it follows that the Sabbath could not have been founded as a reminiscence of the completion of the Creation. The author must have been familiar with the institution of a seven-day week ending in a Sabbath. Its chief characteristic was then that of a day of rest, as appears from the fact that, without mentioning the Sabbath by name, he seeks to glorify it by placing the hallowed character of the seventh day at the beginning of the world.

⁴ From “Lunar Sabbatarianism and the Critical View,” by Chuck Henry, 06/30/2011, p. 12.

The sanctity of the seventh day is in reality antedated, and the priestly writer wished to adjust artificially the work of creation to it.⁵

Hutton Webster's disagreement with Torah as to the origin of the weekly Sabbath is a testament of his regard for Scripture. Without question, Hutton Webster could not have believed in the inspiration of Scripture. Moreover, his remark that the priestly writer *artificially* adjusted the account so as to attribute the origin of the Sabbath to Creation is a polite way of expressing the view that the writer *manipulated the text*. In other words, Hutton Webster believed that whoever compiled the book of Genesis was dishonest. This is a scholar to whom lunar sabbatarians turn for evidence supportive of the "true" origin of the weekly Sabbath. We addressed lunar sabbatarians citing Hutton Webster's work *Rest Days* in our original study, and we will offer additional references in this, our updated version. In our original study, June and I were confused as to why, on the one hand, Webster agreed that the Messiah observed the weekly Sabbath on the day commonly known as "Saturday," while on the other hand, he attributed the origin of the Sabbath to the lunar cycle. The information supplied by Chuck Henry in chapter 7 of our updated version clarifies the enigma: Hutton was a "critical thinker" who attributed a heathen, lunar origin to the weekly Sabbath, which he believed was later borrowed by the Hebrews and eventually modified by the prophet Ezekiel. For those who may question whether or not Hutton Webster *really* attributed the origin of the weekly Sabbath to pagans, check out the following remark:

The rest on the Sabbath is only one of the forms of abstinence in connection with lunar changes; and, if the Sabbath began as a festival at new moon and full moon, it may well have been observed by the Israelites before their contact with Canaanitish culture. The ancient dwellers in the Arabian wilderness, who celebrated new moon and full moon as seasons of abstinence and rest, little dreamed that in their senseless custom lay the roots of a social institution, which, on the whole, has contributed to human welfare in past ages and promises an even greater measure of benefit to humanity in all future times.⁶


We thus see that Hutton Webster attributed the origin of the Sabbath to a lunar-based "senseless custom" that was invented by ancient dwellers in the Arabian wilderness. When, then, did the lunar sabbath transition to a continuously-repeating weekly cycle? Webster promoted the following hypothesis (educated guess):

The celebration of new-moon and full-moon festivals, which both Babylonians and Hebrews appear to have derived from a common Semitic antiquity, underwent, in fact, a radically unlike evolution among the two kindred peoples. To dis sever the week from the lunar month, to employ it as a recognized calendrical unit, and to fix upon one day of that week for the exercises of religion were momentous innovations, which, until evidence to the contrary is found, must be attributed to the Hebrew people alone.

In his able treatise Meinhold has argued that until the age of Ezekiel the Hebrews employed no weeks at all. He then supposes that continuous seven-day weeks were introduced, largely through Ezekiel's reforming influence, and hence that the Sabbath as the last day of the periodic week was a post-Exilic institution.

⁵ From *Rest Days: A Study in Early Law and Morality*, by Hutton Webster, The MacMillan Company, New York, 1916, pp. 242-243.

⁶ *Ibid*, p. 246.



Critics have pointed out that it is highly improbable that so far-reaching a change should have occurred without being recorded; moreover, that the acceptance of such a hypothesis makes it necessary to assume that all places in the Old Testament where the Sabbath is mentioned as the seventh day are either of Ezekiel's time or later. But the problem is simplified if we hold that the Hebrews employed lunar seven-day weeks, perhaps for several centuries preceding the Exile; weeks, that is, which ended with special observances on the seventh day but none the less were tied to the moon's course. The change from such cycles to those unconnected with the lunation would not have involved so abrupt and sudden a departure from the previous system of time reckoning as that from a bipartite division of the lunar month to a week which ran continuously through the months and the years.⁷

Summarizing Hutton Webster's proposal concerning the origin of the continuously-repeating weekly cycle: He believed it is traced to monthly new moon and full moon celebrations that were (unwittingly) invented by ancient heathens in the Arabian wilderness and over a period of time it developed into a seven-day lunar-based weekly cycle that was only interrupted by the course of the moon. Eventually Ezekiel, apparently seeking to differentiate Hebrew customs from those of their Babylonian captors, transformed the interruptible seven-day cycle into the continuously-repeating weekly cycle that is practiced by Judaism to this day.

Lunar sabbatarians, who appreciate Hutton Webster's suggestion that Hebrews were practicing lunar sabbaths for centuries prior to the Babylonian Captivity, can be expected to disagree with at least two of his other assertions:

- The weekly Sabbath cannot be traced to Creation.
- Ezekiel transformed seven-day weeks from cycles tied to the moon's course to cycles "unconnected with lunation."

In view of what we have just presented, we can expect lunar sabbatarians such as Eric Bess to produce massive quotations from scholarly references whose authors support the belief that, in its original form, the weekly Sabbath was governed by the lunar cycle. However, upon closer examination of the beliefs promoted by the authors of these scholarly sources, you will most likely find that they hold to the same essential belief structure promoted by Hutton Webster: the *Critical View*, in which Scripture is not regarded as having been inspired by the Creator, the Sabbath is not traced to Creation and Hebrews borrowed Sabbath observance from heathens who unwittingly observed a form of lunar sabbath observance. The prophet Ezekiel later transformed this lunar-based weekly cycle into a continuously-repeating weekly cycle that was subsequently embraced by all of Judaism. This is the scholarship that we have found to be commonly cited by lunar sabbatarians.

⁷ Ibid, pp. 254-255.

Did Yeshua Heal a Blind Man on the Sabbath of Tishri 22?

Another lunar sabbatarian who was dissatisfied with our remark that lunar sabbatarians don't produce evidence that the Messiah observed lunar sabbaths because no such evidence exists is Troy Miller. Troy, unlike counterpart Eric Bess, produced more challenging information; however, as we are about to see, it, too, lacks substance. In fact, one of Troy's fellow lunar sabbatarians is on record stating that Troy's reasoning is invalid. Let's take a look at Troy Miller's reaction to our original chapter addressing the Sabbath observed by Yeshua the Messiah. In his rebuttal attempt, Troy produces four examples demonstrating his belief that the Messiah was a lunar sabbatarian. The first example centers around the Messiah's observance of the Feast of Tabernacles, a yearly celebration that falls during the seventh Scriptural month.

The seventh month of the Scriptural year is known as *Ethanim* or *Tishri*. *Tishri*, which generally falls in September/October, is considered to be one of two holy months because of the commanded holy days that are observed during this month. The *Feast of Tabernacles* is a week-long festival that begins on Tishri 15 and ends on Tishri 21. An eighth day, commonly referred to as "the Last Great Day," is an added commanded holy day that falls on Tishri 22. It is this date, the 22nd day of the month, that is the center of attention for Troy Miller's claim that it can *only* be this date – Tishri 22 – that Yeshua healed a blind man.

Before we present Mr. Miller's claim, it bears noting that even if it can be successfully demonstrated that Yeshua healed a blind man on a weekly Sabbath day that fell on the 22nd day of the month, this would not necessarily prove that He was a lunar sabbatarian. For those of us who observe the continuously-repeating weekly Sabbath, it is not uncommon for weekly Sabbaths to fall on the 8th, 15th, 22nd and 29th days of the month; in fact, this generally happens two or three times a year.⁸ That's just the way things work out, so if I were to tell someone that we observed the weekly Sabbath on the 22nd day of a certain Scriptural month, this should not be automatically construed as a statement that I am a lunar sabbatarian who observes the weekly Sabbath on the 22nd day of each and every Scriptural month. Nevertheless, lunar sabbatarian Troy Miller seeks to portray Yeshua the Messiah as a lunar sabbatarian because, in Troy's estimation, the sabbath on which He healed a blind man fell on Tishri 22.

Can Troy *prove* that the Sabbath day in question was really on the 22nd day of the month? Here is Troy's commentary:

Every weekly Sabbath in Scripture that can be date identified falls on either the 8th, 15th, 22nd or 29th day of the month, without exception. This includes the New Testament. Every Sabbath observed by the man from Galilee, his disciples and later the apostles, that can be date identified also fall on the 8th, 15th, 22nd or 29th days of the month.

Here are 4 examples:

1. **John 7:2 to John 9:14.** You can read the whole narrative; here is a short commentary...

⁸ For example, we checked and found that continuously-repeating weekly Sabbaths fell on the 8th, 15th, 22nd and 29th days of the month three times in 2008, twice in 2009, once in 2010 and three times in 2011.

7:37 – Jesus spoke during the last great day (John 7:2 says this was the feast of Tabernacles.)

7:43-53 – There was contention between the people and the religious authorities. After which every one went home.

8:1 – Jesus went to the Mount of Olives.

I was taught that the Eighth day of the Feast, Tishri 22, is the last great day of Tabernacles. Scripture apparently does not teach this. **Leviticus 23:34-36** says that Tabernacles begins on the 15th day of the seventh month and is a **seven** day feast.

Count the days...

15 16 17 18 19 20 21

The EIGHTH day was a holy convocation, a day added to the seven day feast. The eighth day would be the 22nd day of the seventh month. Let's see what Scripture calls the day after the last day of the feast.

Watch now...

8:2 – The next day (the 22nd of the month), Jesus returned to the temple. (Why? We shall soon see...) There, another lengthy debate took place...

8:59 – ...After which Jesus was nearly stoned, but He passed through...

9:1 – as Jesus left the temple, He passed by a blind man...read **John 9:14**:

Now it was the Sabbath when Jesus made the clay and opened his eyes.

Jesus returned to the temple because it was the Sabbath. The last day of the SEVEN day feast is the 21st of the seventh month. The eighth day was the day AFTER the last great day. This proves that the 22nd day of the 7th month was and is the weekly Sabbath, just like it says in **Leviticus 23**. A weekly Sabbath, not an annual Sabbath. And Jesus attested to this fact--without protest, I might add.

Jesus, His disciples and all of Israel observed this Sabbath, not as part of the seven day feast, but as the EIGHTH day. The "eighth day" is used as a Hebrew idiom for the weekly Sabbath in some instances in Scripture.

What is complicated about this? It is merely reading the verses and using simple addition.⁹

As we pointed out earlier, even *if* Mr. Miller has just presented an instance in which a weekly Sabbath fell on the 22nd day of the month, this would not prove that this is how the Sabbaths fell each month of the year, so Troy's argument, at best, proves nothing. Moreover, his closing comment that "eighth day" is used as a Hebrew idiom for "weekly Sabbath" is without merit, which likely explains why Mr. Miller didn't offer supportive evidence of his claim. June and I had never previously heard of any teaching that the "eighth day" is a Hebrew idiom for anything at all, let alone the weekly Sabbath, and upon looking

⁹ From Troy Miller's rebuttal to chapter 3 ("The Sabbath Observed by the Messiah") of our original *Something Different: Lunar Sabbaths* study, updated 10/07/2011, pp. 16-17. Mr. Miller's complete rebuttal attempt can be read online by accessing the following link: <http://www.creationcalendar.com/HallOfShame/LarryJuneAchesonRebuttal.pdf>.

into this claim further, we found nothing to support Mr. Miller's assertion. If anything, the term "eighth day" is used in reference to *Sunday*, not the weekly Sabbath day.¹⁰ Sadly, our experience has shown us a lunar sabbatarian tendency to make things up as they go along, so we were, regrettably, not surprised by Troy Miller's attempt to infuse Hebrew linguistics into the doctrinal merits of his position. This, then, should be taken as a plea to be careful when reading unsubstantiated claims presented by any author, present company included.

In spite of Troy Miller's grandiose attempt to prove that the Sabbath on which the Messiah healed the blind man was the 22nd day of the month, his efforts prove fruitless in the face of some facts that he overlooked while conducting his research.

As it turns out, Troy Miller isn't the first lunar sabbatarian to produce the text of John 7:2 - 9:14 as supportive evidence validating the claim that Yeshua healed a blind man on a Sabbath day that fell on the 22nd day of the month. Lunar sabbatarian Arnold Bowen, in the "True Sabbath" internet forum discussion held in 2004, brought up the text of John chapters 7 through 9 as identifying one of his "pinpointed" lunar sabbaths. The specific passage in question begins in verses 37-38 with Yeshua standing up on the last day of the Feast of Tabernacles ("that Great Day") and declaring, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water!" Arnold maintained that this "last Great Day" can only be a reference to the 7th day of the feast (Tishri 21). By then following the narrative all the way through to John 9:14, he insisted that *the next day* Yeshua healed a blind man, and the day on which the blind man was healed was the weekly Sabbath. Since the next day would have been Tishri 22, Arnold taught that this qualified as one of his "sixty pinpointed Sabbaths." Arnold also presents this belief in his booklet titled *Proof That Weekly Sabbath Days Are Determined By The Moon*. Here is the specific quote from pages 1-2, which is a Q & A page on which he presents this text as one of his primary proof texts:

Q: Did anyone ever keep a weekly Sabbath on any day other than the 8th, 15th, 22nd, and 29th of the Moon?

A: No. At least sixty weekly Sabbaths on these days can be pinpointed. For example, Ex. 16:1-23 is the first place the word Sabbath, is mentioned and was on the 22nd of the second Moon and He said it is the rest of the Holy Sabbath. The last place the word Sabbath is mentioned is in Col. 2:16 – respecting it. **Another example in the New Testament says that it was the Sabbath day when he made the clay and that Sabbath was on the 22nd of the Moon. (John 9:14. To prove this, read John 7:37 through John 9:14.)**

At first, my response to Arnold's claim regarding his interpretation of the text of John 7:37 through John 9:14 was to insist that the "Great Day" of the Feast of Tabernacles can only be a reference to the *eighth day* that Yahweh added to the feast (Lev. 23:36; Numbers 29:12-38). Thus, Yeshua would have healed the blind man, **not on the 22nd day of the month**, but on the **23rd**. Indeed, Yeshua's reference to *water* and thirst in verse 37 seems to fit in with the traditional water-pouring ceremony that takes place on the 22nd day of the month. However, Arnold (like Troy Miller) insists that Yahweh never added an

¹⁰ Cf., Barnabas' statement, "Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, [namely this,] when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens." -- From *The Epistle of Barnabas*, ch. XV, 6-8. Note: Although this epistle is attributed to Barnabas, scholarly consensus is that it was composed by an unknown 2nd century author.



“eighth day” to the Feast of Tabernacles, and that it has *never* been an eight-day feast. In fact, Mr. Bowen sent me a four and a half hour-long cassette tape response, in which at least 40% of his commentary was designed to prove that Tabernacles is **not** an eight-day feast! He thus maintained his original position that Yeshua could only have healed the blind man on the 22nd day of the month.

I then decided to “play along” with Arnold’s logic and in the process, I was able to successfully demonstrate that even **IF** Tabernacles can only be regarded as a seven-day festival, the passage of John chapters 7-9 *still* proves that Yeshua could not have healed the blind man on Tishri 22, as a verse that is crucial in determining that a new day had arrived (John 8:2) can be shown as not having been in the original text of the book of John.¹¹ Thus, even *if* Yeshua stood up and made His declaration on the seventh day of the feast (Tishri 21), by following the narrative all the way through to John 9:14, **leaving out the text that is missing from the most ancient manuscripts**, we see that Yeshua healed the blind man on the same day that He stood up and made His declaration, i.e., TISHRI 21! Since that day was a weekly Sabbath day, this reveals a weekly Sabbath day that did not fall on Arnold’s (or Troy’s) “pinpointed list”!

Lunar sabbatarian Matthew Janzen, upon reviewing the information that I presented, agreed that it is not reasonable to present the text of John 7 – 9 as supportive evidence for the lunar sabbath doctrine. Here is Matthew Janzen’s response to my report:

[So, what is my conclusion? Right now I lean towards Brother Larry's statements regarding the uncertainty of chronology between John 7 - John 9. This passage may not be able to be used by either party. At any rate, I think it is clear that nothing has been proven against lunar Sabbaths in this text. Once again, if you think the chronology is sound in John 7 - John 9, and that the last day of the F.O.T. is on the 22nd, then you have the Sabbaths in that month falling on the 8th, 15th, 22nd, 29th. If you think the chronology is not sound, nothing can be proven in regards to what day the Sabbath fell on.](#)¹²

We believe lunar sabbatarian Matthew Janzen has the correct approach regarding John 7:2 - 9:14. Either way you look at it, this passage proves nothing insofar as lunar sabbaths.

It should be noted that if we could agree that Yeshua stood up on *Tishri 22* and made his comment about anyone who thirsts coming to Him to drink, this could actually be used to validate believing that it was on this same day that Yeshua healed the blind man. If it is true that the text of John 7:53 – 8:11 was never in the original manuscript, then Yeshua’s remarks blend in seamlessly (on the same day) with the discourse found in the remainder of chapter 8, as well as John 9:1-14. Thus, we agree that it is quite possible that the Sabbath day on which Yeshua healed the blind man did indeed fall on the 22nd day of the month. However, as previously mentioned, from time to time June and I also observe the weekly Sabbath on the 22nd day of the month, so such a scenario actually proves nothing. What lunar sabbatarians *really* need, then, in addition to an actual command to use the lunar cycle when reckoning the week, are common Scriptural notations to the effect of “the weekly Sabbath of the 8th,” “the weekly Sabbath of the

¹¹ For example, the *New Revised Standard Version* has the following footnote, which appears at the end of John 8:11: “The most ancient authorities lack 7:53—8:11; other authorities add the passage here or after 7:36 or after 21:25 or after Luke 21:38, with variations of text; some mark the passage as doubtful.”

¹² From a group e-mail sent by Matthew Janzen on 01/14/2004.



15th,” etc., which would be a clarifying demonstration of a pre-established understanding that weekly Sabbaths routinely fell on those days of the month. Since continuously-repeating weekly Sabbaths may fall on *any* day of the month during any given month, the fact that a weekly Sabbath happened to fall on the 22nd of the month proves nothing.

Yeshua’s 12-Mile Journey From Ephraim to Bethany (John 11:54 - 12:1): On the Weekly Sabbath?

We were somewhat surprised to read Troy Miller’s second “proof text” in support of his view that Yeshua was a lunar sabbatarian. Here is what he writes in his rebuttal:

2. This example also begins in John. *Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. John 12:1*

Six days before Passover (Passover being the 14th day of the month) counting six days from the 14th day of the month brings us to the 8th day of the month. Here is one author’s observation of this segment of time...

“The Saviour had reached Bethany only six days before the Passover, and according to His custom* had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany.” *The Desire of Ages, chapter 62, The Feast at Simon’s House, P. 557.*

* *And 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. Luke 4:16* If you want to disregard this one due to the quote, I withdraw it as evidence. The other three remain.¹³

Summarizing Troy’s argument above, he presents Yeshua as having rested at the home of Lazarus on a weekly Sabbath that fell on the eighth day of the month, which, as we have seen, just happens to be one of the four lunar sabbatarian days of the month on which they believe the weekly Sabbath must fall. Please take note of Troy’s offered quote, designed to highlight Yeshua’s *rest* on the 8th day of the month. We should point out here that lunar sabbatarian belief presupposes that the day of Passover (Abib 14) must always fall on the sixth day of the week (since the 15th day of each month must also be a weekly lunar Sabbath). June and I personally believe that Passover did *not* fall on the sixth day of the week in the year of Yeshua’s death and resurrection, but we will address our reasons for believing this way in another chapter. For now, we will address why, even if we should agree that Passover fell on Abib 14 that year, the 8th day of that month could *not* have been a weekly Sabbath day.

For illustration and reference purposes, let’s review a calendar that shows the month of Abib as it must appear for lunar sabbatarians each year:

¹³ From Troy Miller’s rebuttal to chapter 3 (“The Sabbath Observed by the Messiah”) of our original *Something Different: Lunar Sabbaths* study, updated 10/07/2011, p. 17, op. cit.



Abib						
1 st Day	2 nd Day	3 rd Day	4 th Day	5 th Day	6 th Day	7 th Day
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	Passover 21	Unleavened Bread 22
Unleavened Bread 23	Unleavened Bread 24	Unleavened Bread 25	Unleavened Bread 26	Unleavened Bread 27	Unleavened Bread 28	29

We are about to read that Yeshua and His disciples made a 12-mile journey on foot six days before Passover (Abib 14). Six days before Abib 14 would be, for lunar sabbatarians of Troy Miller’s persuasion, the “lunar sabbath” day of Abib 8. Thus, as we are about to see, Troy has no recourse but to believe that Yeshua undertook such a lengthy journey on the weekly Sabbath.

It is within the account of Yeshua’s journey from Ephraim to Bethany (John 11:54 - 12:1) that we find evidence that Abib 8 could not have been a weekly Sabbath day that year. While we’re not trying to say that Yahweh forbids traveling on the day of the weekly Sabbath, at the same time, we do not believe a true believer will make extensive travel plans for that day if it can be avoided. The distance from Ephraim to Bethany is 12 miles.¹⁴ By today’s standards, we would think nothing of driving 12 miles to go somewhere, even on the weekly Sabbath (for worship purposes). But how many of us would seriously consider undertaking such a Sabbath journey *on foot*? According to the text of John 11:54 – John 12:2, that is what Yeshua did – *if* Abib 8 was a weekly Sabbath day:

⁵³Then from that day forth they took counsel together for to put him to death.

⁵⁴Yeshua therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

⁵⁵And the Jews’ passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

⁵⁶Then sought they for Yeshua, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

⁵⁷Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

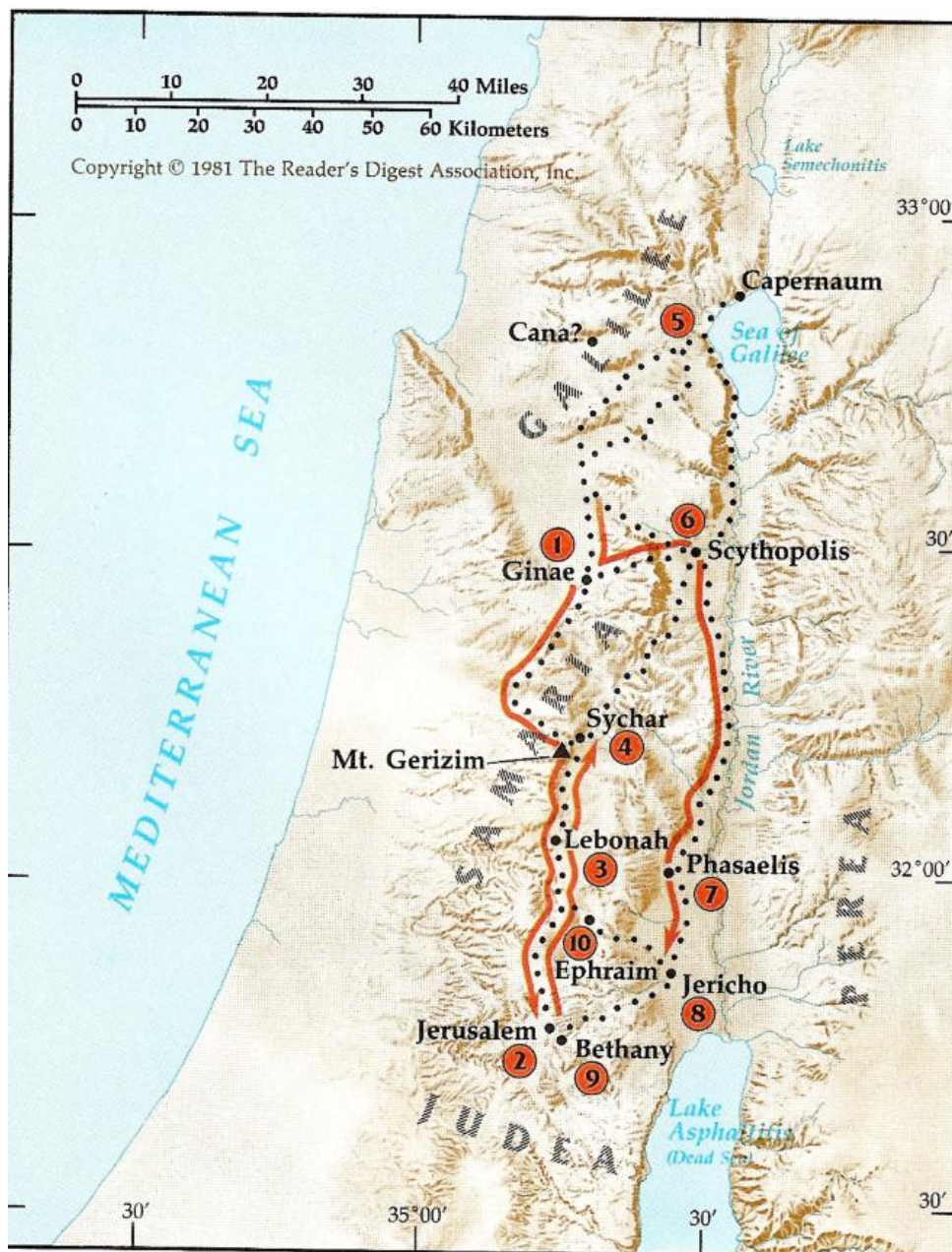
¹Then Yeshua six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

²There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

As revealed by the above account, prior to setting out on His journey to Bethany, Yeshua’s last recorded location was Ephraim. Here is a map we found in the Reader’s Digest *Atlas of the Bible*,

¹⁴ We obtained the information about the distance from Ephraim to Bethany from *Halley’s Bible Handbook*, 24th ed., by Henry H. Halley, Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 1965, p. 544.

illustrating the location of Ephraim and Bethany. Notice that the terrain is clearly depicted as being rugged¹⁵:



As recorded in Troy Miller's commentary above, he and I agree that Passover falls on Abib 14.¹⁶ However, that is where the agreement ends because, unlike Troy, we do not believe that Abib 14 must of necessity coincide with the sixth day of the week, and June and I are persuaded that Passover did not

¹⁵ From Reader's Digest *Atlas of the Bible*, The Reader's Digest Association, Inc., Pleasantville, NY, 1985, p. 182.

¹⁶ For details outlining our understanding of the timing of Passover, we recommend reading our study *Facing the Passover Controversy*, which may be read online by accessing the following link:

<http://www.ponderscripture.org/PDF%20Files/Facing%20the%20Passover%20Controversy.pdf>

coincide with the sixth day of the week during the year of Yeshua's death and resurrection. We need to reinforce the understanding that for lunar sabbatarians of his persuasion, Abib 14 must always fall on the sixth day of the week, as the following day (the 15th) is the weekly (lunar) Sabbath. If we thus operate on the lunar sabbatarian premise that Abib 14 is *always* on the sixth day of the week, and if we then count backwards six days, we come to Abib 8, the weekly (lunar) Sabbath day. Again, it was on this sixth day prior to Abib 14 that Yeshua and His disciples made a 12-mile journey from Ephraim to Bethany – which for lunar sabbatarians would have been a lengthy journey on the weekly Sabbath. For those who have but a rudimentary understanding of Sabbath observance, it is understood that no true believer would *ever* have made a trip from Ephraim to Bethany on a weekly Sabbath day. Not only is a 12-mile journey on foot well beyond what was considered to be a “Sabbath day’s journey,” but on *any* day of the week such a trip would be no small matter because it requires traversing through rough, hilly country.¹⁷

For those who have no problem with Yeshua traveling on the day of the weekly Sabbath, it might be helpful to understand that lunar sabbatarians, such as Arnold Bowen, understand the prohibition against setting out on a journey that day. In Arnold's study titled “A Battle March on the Sabbath???” he establishes his understanding that no unnecessary travel was to be done on the weekly Sabbath. Here are a few quotes from that study:

Yahweh here specifically condemns their traveling on the Sabbath. This was merely traveling a short space to gather manna, much less instigating an attack through a battle march. Obviously Yahweh does desire us to travel to our places of worship on Sabbath, but something unnecessary, such as gathering manna or traveling for our own personal edification is something altogether different.¹⁸

Arnold obviously agrees with our own understanding that one should only travel on the weekly Sabbath when absolutely necessary. He expounds more fully on this understanding with the following commentary:

We also see that limited travel on the Sabbath was understood by the believers of the 1st century A.D. This can be seen in the book of Acts 1:12.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

Here we see that there was a specific distance that was considered to be a Sabbath day's journey. The King James Study Scriptures states, “A Sabbath day's journey was the distance a Jew was allowed to travel on the Sabbath (about 2/3 mile).” Smith's Scriptures Dictionary has somewhat to add on the passage in Acts as well.

...The Sabbath day's journey of 2000 cubits, Acts 1:12, is peculiar to the New Testament, and arose from a rabbinical restriction. It was founded on a universal application of the prohibition given by Moses for a special occasion: ‘Let no man go out of his place on the seventh day.’ Ex. 16:29. An exception was allowed for the purpose of worshipping at the tabernacle...

¹⁷ We obtained the information about the distance from Ephraim to Bethany from *Halley's Bible Handbook*, 24th ed., by Henry H. Halley, Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 1965, p. 544.

¹⁸ From “A Battle March on the Sabbath???” by Arnold Bowen (2004). This study may be read in its entirety by accessing the following link: http://www.angelfire.com/gundam/hypnautechs/battle_march.html.

Although Mr. Smith's opinion leans toward this being an application by man, I think we can see from the passage in Exodus 16:29 that no unnecessary travel was to be done on the Sabbath. Acts 1:12 simply shows us that this is what was understood by Israelites living in the 1st century A.D.¹⁹

Arnold Bowen's conclusion is clear: No unnecessary travel was to be done on the Sabbath.

And now, let's return to the account of Yeshua's 12-mile journey from Ephraim to Bethany. A 12-mile journey was a considerable one in ancient times, especially for those who traveled on foot. It was certainly not an option for a true believer, at least not unless absolutely necessary. This begs the question, "Was Yeshua's journey a necessary one ... one that He would have needed to make even on the weekly Sabbath?" The answer is no, but to fully appreciate the events recorded in this account, let us review what happened after Yeshua arrived in Bethany:

¹ Then Yeshua six days before the passover came to Bethany, where Lazarus was, which had been dead, whom He raised from the dead. ² There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. ³ Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Yeshua, and wiped His feet with her hair: and the house was filled with the odour of the ointment.

As we review the events of the day Yeshua traveled to Bethany, a couple of significant points need to be presented:

- 1) His purpose in traveling obviously wasn't "urgent," as He was treated, upon arrival, to a special supper with no mention of any special or urgent reason for making the journey.
- 2) If that day was truly the weekly Sabbath, then we can only wonder why a special meal was prepared on that day. According to Torah, we are supposed to prepare our meals in advance of the Sabbath (Ex. 16:5, 23).

Equipped with the above information, the question is raised, "Is it possible that the day on which Yeshua and His disciples traveled to Bethany was the weekly Sabbath day?" Of course, the answer is "no," which in turn debunks the lunar sabbatarian teaching promoted by Troy Miller. Given the fact that Abib 14 is the day of Passover, if it "must" always occur on the sixth day of the week, as Mr. Miller claims, then six days prior to that day must of necessity be Abib 8, which is a "lunar sabbath" day. Thus, Troy not only has Yeshua and His disciples traveling on the day of the weekly Sabbath (which even his fellow lunar sabbatarian Arnold Bowen teaches is a sin), but he *also* has Yeshua's hosts preparing Him a meal that same day (another violation of Torah).

This, then, establishes that the 8th, 15th, 22nd and 29th days of that particular month could not have been weekly Sabbath days that year. Instead of presenting us with a weekly Sabbath that fell on Abib 8, Troy presented us with an impossible scenario.

Troy Miller only offers two additional examples of what he believes proves that Yeshua was a lunar sabbatarian; regrettably, neither of them prove anything of the sort. His "Example #3" simply amounts to

¹⁹ Ibid.



additional commentary about the timing of the weekly Sabbath that occurred the day after the crucifixion. Please remember, we have just addressed the problem with Troy’s timing of the Sabbath that occurred one week earlier (Abib 8). If Abib 8 could not have been a weekly Sabbath, how could Abib 15 have been a weekly Sabbath? Nevertheless, let’s take a look at what Troy has to say:

3. Abib 15 (the day after the crucifixion) was the weekly Sabbath (an high day—John 19:31). Interestingly, if you count backward by seven from the Roman calendar in use today to the year of the crucifixion, the Abib 15 Sabbath would have been what we now call tuesday, not satyrday.

In the fourteenth *day* of the first month at even *is* YHVH’s passover. **Leviticus 23:5**

*And that day was the preparation, and the sabbath drew on.
And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid.
And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Luke 23:54-56*

Looks like this...

1	2	3	4	5	6	7	8
	9	10	11	12	13	<u>14</u>	<u>15</u>
	<u>16</u>	17	18	19	20	21	22
	23	24	25	26	27	28	29

Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. Luke 24:1

The first day of the week being the 16th day of the month, the day after the Sabbath, meaning that the 15th was the weekly Sabbath, not just an annual Sabbath, which is exactly what “high day” signifies.

Jesus kept the Sabbath of the Fourth Commandment counting from the new moon, (calendar presented above), the Sabbaths falling on the 8th, 15th 22nd and the 29th days of the lunar month.²⁰

We’re sure the above scenario makes perfect sense to Troy Miller; however, he offers nothing in the way of proof that Abib 15 fell on the weekly Sabbath that year, and of course, we are not in agreement that it was. Mr. Miller just happened to select as his “proof text” one of the more controversial weeks in all of Scripture. Even among non-lunar sabbatarians, there has been much debating over whether the Sabbath that occurred immediately after Yeshua’s crucifixion was the weekly Sabbath or if it was a “high day” Sabbath. Due to the controversial nature of this particular topic, we prefer to not address it here in this study. June and I present a detailed explanation of our own views on this topic in our study

²⁰ From Troy Miller’s rebuttal to chapter 3 (“The Sabbath Observed by the Messiah”) of our original *Something Different: Lunar Sabbaths* study, updated 10/07/2011, p. 18, op. cit. Mr. Miller’s complete rebuttal attempt can be read online by accessing the following link: <http://www.creationcalendar.com/HallOfShame/LarryJuneAchesonRebuttal.pdf>.

Balancing the Calendar II,²¹ so we ask that you read Part 3 of that study to best understand our perspective regarding the timing of the crucifixion. For now, suffice it to say that we disagree with Troy's dating of the weekly Sabbaths in the month of Abib.

In the meantime, for those who agree with Troy that Abib 15 did in fact coincide with a weekly Sabbath day during the year of the crucifixion, we offer the same basic response that we gave to Troy Miller's "Example #1": For those of us who observe the continuously-repeating weekly Sabbath, it is not uncommon for weekly Sabbaths to fall on the 8th, 15th, 22nd and 29th days of the month; in fact, this generally happens two or three times a year. That's just the way things work out, so if I were to tell someone that we observed the weekly Sabbath on the 15th day of a certain Scriptural month, this should not be automatically construed as a statement that I am a lunar sabbatarian who observes the weekly Sabbath on the 15th day of each and every Scriptural month. It appears that lunar sabbatarians such as Troy Miller assume that observing a month of weekly Sabbaths that fall on the 8th, 15th, 22nd and 29th days of the month must automatically prove that such an individual is a lunar sabbatarian.

This brings us to Troy Miller's fourth example. This example is especially interesting because it involves the Apostle Paul, whom Troy Miller presents on his web site as a "false apostle."²² :

4. Acts 20:5-7. Paul took five days to get to Troas after the last day of Unleavened Bread, which is Abib 21. So he arrived on the 26th day of Abib then stayed 7 days. We know that Passover is on the 6th day of the Israelite week, followed by the 15th (the weekly Sabbath and first day of Unleavened Bread). This passage is a stumbling block for those who cling to the Gregorian calendar because there is no way to "create" or force the end of the 7 day stay to fall on the first day of the week successfully. We don't force anything; we accept it for what it says.

Please read Acts 20:5-7 and put these dates on the calendar.

These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:5-7

Here is a **Gregorian calendar format** with Abib 14 and Abib 15 in the appropriate places...

²¹ Please see *Balancing the Calendar II*, Part 3, "Evidence That Yeshua Was Crucified on a Wednesday," pp. 38-44. Our study may be read online by accessing the following link:

<http://www.ponderscripture.org/PDF%20Files/Balancing%20the%20Calendar%20II.pdf>.

²² See, for example, Troy's web page (http://www.creationcalendar.com/milah_vs_Periah.html), where he offers a link to a sister site by clicking on a link that says, "[Paul: Greatest or False Apostle](#)". By clicking on this link, you access www.yahuah.org, where various anti-Paul articles are posted. In one article, titled "Paul: Messiah's Warnings," the anonymous author writes, "I see these passages as pointing to Paul as a wolf of the tribe of Benjamin, a deceiver, one who would show great signs and wonders, one who would get his revelation in the desert, and one who would be a self-proclaimed Apostle, but actually a liar" (cf., <http://yahuah.org/Paul%20Messiah's%20Warnings.html>). By linking his site to the web site posting these articles, it can be easily discerned that Troy Miller shares the author's anti-Paul sentiments.



						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	1	2	3	4	5	6

Paul could have left on the evening of the 21st (said he left after the days of Unleavened Bread) but he could have left after the Sabbath (the 22nd). All that is necessary is for him to arrive in Troas 5 days after the last day of UB. The number of travel days is not mentioned, and not necessary to know. Unleavened Bread is over on the 21st “day” of the first month. He arrived at Troas 5 days after Unleavened Bread (arriving on the 26th of Abib). And at Troas they abode 7 days (26-27-28-29-30-1-2) and he preached until midnight on the last night of his stay, departing on the morrow (the 3rd).

Is the 2nd of the month (above) the first day of the week? No, it is the 3rd day of the week.

So, since that little exercise disproved their counterfeit Gregorian calendar model, some try to manipulate the calendar so Paul CAN leave on the first day of the week.

Here is what THAT calendar model looks like...

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1
2	3	4	5	6		

They say that Passover (Abib 14) must have taken place on a wednesday, forcing the weekly Sabbath to take place on the 17th. Now when Paul leaves on the evening of the 21st, arriving in Troas in 5 days (Abib 26), and abodes there 7 days, (26-27-28-29-30-1-2) ready to depart on the morrow, the night he preached was actually the first day of the week (at least on this calendar). Do you spot the problem? It is highlighted in red (Abib 10 and the first day of the next month). New moon days are NOT Sabbaths.

Do you remember what happened on Abib 10? The 10th day of Abib (the day to set aside the Passover Lamb) is a work day. Abib 10 floats around on the Roman calendar. Look above. By forcing the calendar to say what they “believe”, they force Abib 17 to be the Sabbath that month. If the 17th is the Sabbath, so is the 10th, but the 10th is a commanded work day.

The 14th day of Abib is always the preparation day for first day of Unleavened Bread. **Matt. 27:62, Mark 15:42, Luke 23:54--24:1, John 19:14, 31, 42—John 20:1.** Abib 14 floats on our calendar. The fact is that the 10th, 14th and 16th of

Abib are, without exception, commanded work days. The barley could be harvested on the 16th after the Wave Sheaf had been offered, **Leviticus 23:9-14**.

Abib 10, 14 and 16 all float on the Roman calendar. If there is a continuous 7 day cycle, every few years either the 10th, 14th, and 16th will fall on a saturday. Evidence: Abib 10 fell on a saturday in 2003. The 14th fell on saturday in 2004 and 2008. Abib 16 fell on saturday in 2002, 2006 and 2009. There is no legislation provided to do these tasks a day early or late, these work dates are fixed. And YHVH never has Israel do commerce or work on a rest day. He is not the Author of confusion.

Isn't it interesting how the Father maneuvered His commanded work days in such a fashion that they would totally disrupt and destroy all the calendars of apostate man? So, would you like to see how Abib 15 CAN be the Sabbath and Paul CAN preach on the first day of the week? No problem...

1	2	3	4	5	6	7	8	
	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	
	23	24	25	26	27	28	29	30
1	2	3	4	5	6	7	8	

The black numbers represent the 6 working days. In **blue**, the new moon days are a third category of day (not Sabbaths or extended Sabbaths). They do not count against the week (JUST like **Ezekiel 46:1** says), and Passover (Abib 14) can be the preparation day for the Sabbath of Abib 15, the first day of Unleavened Bread, and Paul can be in Troas for 7 days and preach on the first day of the week, ready to depart on the morrow. Unleavened Bread is over on the 21st "day" of the first month. Paul arrived at Troas in 5 days (arriving on the 26th of Abib). And at Troas they abode 7 days (26-27-28-29-30-12) and he preached until midnight on the last night of his stay, departing on the morrow (the 3rd).²³

If you were able to read and follow Troy's commentary above, we commend you. We considered posting only the first paragraph of his commentary because it contains a critical error that invalidates the rest of his argument. He wrote, "We know that Passover is on the 6th day of the Israelite week, followed by the 15th (the weekly Sabbath and first day of Unleavened Bread)." To begin one's argument with a lunar sabbatarian premise (as though it is truth) would be like arguing that all roses are red. Just as some, but not all, roses are red, in the same way, *some* weekly Sabbaths will inevitably fall on the 8th, 15th, 22nd and 29th days of the month; however, this doesn't mean that all of them do, at least not from our perspective.

Aside from writing a commentary in which he sees everything through a lunar sabbatarian lens (i.e., his comment that Passover must always fall on the 6th day of the week), here are a few other false assumptions made by Troy Miller:

²³ From Troy Miller's rebuttal to chapter 3 ("The Sabbath Observed by the Messiah") of our original *Something Different: Lunar Sabbaths* study, updated 10/07/2011, pp. 18-20, op. cit.



- He asserts that those of our persuasion insist that Passover must have fallen on a Wednesday in Acts 20:5-7. Where does Troy come up with such a notion? The passage doesn't tell us which day of the week Passover fell on that year, so why should we presume anything? (Is it possible that Troy is confusing the Passover of Acts 20:5-7 with the Passover that occurred during the year of Yeshua's death and resurrection?)
- Troy lays heavy emphasis on Abib 10, 14 and 16 being "commanded work days," and in his estimation, these "commanded work days" pose major headaches for non-lunar sabbatarians whenever they happen to fall on the day of our weekly Sabbath. We address and refute this argument in chapter 11 of this study (cf., "[When Passover Falls on the Day of the Weekly Sabbath](#)").

When all is said and done, Troy's "Example #4" amounts to a non-argument and as we observed within the scope of our original study, it would seem that lunar sabbatarians do not and will not produce evidence that the Messiah was a lunar sabbatarian because there simply isn't any. The evidence we have seen supports believing that the Messiah observed a continuously-repeating weekly Sabbath on the day commonly known as "Saturday."