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What About the Lunar Sabbath Theory? Defending the Sabbath Part 4

by Jim Staley

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Welcome everyone. Welcome everyone. **Passion for Truth Ministries** here, Jim Staley, and Shabbat Shalom to you. We are going to be talking about just that. We're gonna be talking about the Sabbath today. We're gonna be talking about the Lunar Sabbath. Is it valid? Where did this theory come from? How do we apply it today if it's real? We're going to dive into all of that and more, my

friends. This is an exciting day. This is the Shabbat—at least, it's Shabbat in my house. For you, you may not be Sabbath over there, but it's Sabbath over here, and we are resting, and we are calibrated, and we are enjoying the power of the living God in our lives. We're right in the middle of a series here called Defending the Sabbath. Last week, we talked about when did the Sabbath begin? This week, we are going to be talking about the Lunar Sabbath, and we're gonna do so in great detail, my friends, right after this.

All right, my friends, thank you and welcome back. I pray that God is blessing you and keeping you. I'm praying that His face is shining greatly upon you, especially—we are right in the middle of Hanukkah. I know Christians that are celebrating Hanukkah; the Jews think we are absolutely crazy. But the reality is that it has so much significance for us today, and we are enjoying it for sure. It's a tradition, it's not a commandment, but man—talking about the light every single day and enjoying the Sabbath with our family, teaching them to dive into keeping the dedication or rededicating our temples. You can't get any more Bible than that. But today we're not going to be talking about that. We're going to be continuing our 'Defending the Sabbath' series. And today we're going to be diving into the Lunar Sabbath. So if you are a Lunar Sabbath Sabbatarian out there, or you've heard this theory about the Sabbaths being calculated by the moon, then this program is for you. That's what we're going to be talking about.

And some people say, "You know, Jim, why are you even talking about this? This is another nerd topic, and it's not practical application." Well, I beg to differ a little bit. For me, as a Bible

academic and somebody that likes to get into the weeds and the details and scholastics and academics and linguistics and hermeneutics and all those things, I live with a telescope over the top of both of my lenses when I get into the original culture, the context, the language, and I love doing research. And so part of why this program is really important, you guys, is because this will allow you to learn a little bit about how I do research and about how I do my studies, how I deduce things, how I come to conclusions. And I'm certainly not saying that I'm a guru by any stretch of the imagination, but for those of you that respect this ministry and the conclusions that we draw, you're going to learn a lot about how I study and how I get all of this information that's out there in the universe and funnel it down into something that our brains can actually comprehend. I really like taking complex subjects and bringing them down into simpleton language, because I'm a simpleton. And so, I don't know about you—it took me 40 years, 40, yeah, 40-plus years to get my master's. And so I'm a slow learner, and I'm still working on my PhD. So, at the end of the day, I'm praying that this topic will make a difference in your life, that you will, when you come across this particular theory, you will hear, learn a little bit more about what it looks like, and is it for today, and did they make a mistake in this theory, or is it valid?

Again, and I want to say right now: so all my Lunar Sabbatarian friends out there, please forgive me up front, okay? Because I know that this broadcast is probably going to upset you at some point, and I apologize for that up front. And I want to say, look guys, this is not a salvation issue, right? We know that. Christ died for our sins, He rose from the grave, and that's really what it's all about. And if we stay in love, and we stay in the unity of the faith of Yeshua, then all of this other stuff—it matters, but it doesn't matter for fellowship, it doesn't matter for salvation. And the moment you find someone on either side of the aisle moving in the direction of ego and pride and demeaning the other person and looking down on them, we've walked into the presence of the enemy himself. And so if we're going to really say that we are Bible-believing Christians or Bible believers out there that try to follow the whole book, then can we start with love? Because that is the highest commandment, and everything else should be based off of that. So that's kind of my prologue for this morning, and we're going to dive right into this subject and figure out exactly what the Lunar Sabbath theory even is.

And I want to say again, this topic is extraordinarily complex, okay, when you're dealing with calendars, when you're dealing with days, shifting of calendars—Julian, Gregorian, and seven-day, eight-day, nine-day weeks—you can almost make a song out of it. There's so many different complex things that are happening here over the course of thousands of years. You got the Dead Sea Scrolls and calendars that are found within there. We're gonna talk about that. You can almost find evidence for anything that you want to believe. Look, evolutionists find evidence for what they believe. And creationists sometimes have a hard time answering some of the evolutionist points. And that's a fact. And I'm a guy that used to teach creation versus evolution. So I know there's really good points that evolutionists take.

Let's put up some rules right up front so you can understand hermeneutically, in a courtroom, if you will. And I come from that background, as many of you know, and I'm very familiar with courtrooms, and understanding the weight of evidence is critical into coming to a proper conclusion on anything. And so I'll give you a really good example of one rule that we're gonna create, okay? It is the rule of gravity. So there are certain rules—and by the way, I just made that up. You can make up whatever you wanna call it, but I call it the rule of gravity. So the gravity is

heavier on subjects that have more weight, right? So a weighted evidence would be something like this: if my 11-year-old comes to me and tells me something, and my 22-year-old comes and tells me something completely different, I'm going to give more weight to my 22-year-old than my 11-year-old. And I know my 11-year-old is probably watching right now, so sorry, Selah. But the weight of my oldest child has more maturity, more experience, is likely going to be more detailed. Not that I'm going to discount her evidence completely, but there's going to be more weight added to it.

Just as in our court system, if a judge actually was called to the stand, the court is going to give more weight to what a judge says because of his position and authority and history versus a drug dealer that is taking the stand—there's going to be more weight added to it. What that simply means is that in the hierarchy of evidence, there is certain evidence that is superior to other evidence. And the mistake—and this is really critical right up front; I just wanna deal with this. It's really critical because I see the mistake. For instance, I put out a post on Facebook asking for people to give their top three evidences for the Lunar Sabbath. And quite frankly, very few people did. Out of hundreds and hundreds of comments, very few people did. And the ones that did give evidence did not seem to understand the process or the rule of gravity, as I call it—that there are some evidences that are higher level, superior than other levels of evidence.

What will happen is people on any theory will find scriptures to support their theory. That's called eisegesis—reading into the scriptures what we already believe and then stretching them to make sure it's like a shirt that doesn't quite fit that you had when you were in high school and it used to fit and it's 30 years later and, you know, you have a little bit more muscle—AKA, right guys, we've gained a little bit of weight—and we're trying to make that shirt fit. It just don't fit. Okay. There's a lot of evidence that is out there that you can use for almost anything. And those evidences do seem to have some support. And I'm going to say right off the bat that in my research on the Lunar Sabbath, which could be infinite, okay—because it's fairly complex—I have not been able to find very much evidence that's superior. Lots of inferior evidence—still evidence; I wanna give respect and dignity to those that are Lunar Sabbatharians. There is evidence out there that seems to suggest Lunar Sabbath is the way to go. But the problem is there is superior evidence that trumps all of that.

And that's what I'm going to show you today. The moment we have a superior evidence show up, all the inferior evidence must be reinterpreted from that perspective, okay? For instance, when Yeshua says in Matthew chapter 5 that "I did not come to destroy the law, but I came to fulfill it," okay? And then we learn that the word "fulfill" means to fill all the way up. It doesn't mean to get rid of. Every scripture you can possibly bring up that seems to say that the law is done away with must be reinterpreted from the very clear. That's a hermeneutical principle of interpretation that says the clear interprets the unclear. So when there's something that is absolutely unequivocally clear, such as Matthew chapter 5:17, where He says, "I did not come to destroy the law. I did not come to abolish it. I came to make it greater." And anybody that teaches that the law is done away with will be least in the kingdom of heaven. There is no other way to interpret that. So everything else that seems to say that the law is not for today must be reinterpreted, or we have a contradiction in Scripture. Does that make sense? I'm spending a lot of time on this because it's that important about what we're going to talk about.

All right, so let's dive in and let's find out exactly what this entire theory is all about. So what about the Lunar Sabbath? What are we looking at here? What does it believe? The Lunar Sabbath theory says that the Sabbaths are calculated by the new moon. When there is a new moon, that is a transition day; it's not counted. That is the first day of the month is the new moon. And then you count seven more days, and then the eighth day is a Sabbath, the 15th is a Sabbath, the 22nd is a Sabbath, and the 29th is a Sabbath. That's the theory, okay—is that there are these lost days during the month. And I know you're not going to like that language if you're out there that believe in the Lunar Sabbath, but there are days that they don't count during the month so that they can get seven equal days. The problem is that it's not seven equal days. You have to make up that last day or two. There's some months, some weeks that have eight days or some weeks that have nine days to make up for that. And so we're going to talk about that.

And one of the major claims, or where they go, is Leviticus chapter 23. Okay. And by the way, I just want to say this again: I love every one of you out there. I don't care if you believe the Sabbath is on a Monday. Okay. Praise God. If you're fully convinced it's on a Monday, celebrate it on Monday, give it everything you've got, and give the Lord the glory. Okay. This is all about Him. And can we just say this? And I'm hoping I'll get a few thumbs up on this: this is not about ego, guys. This is not about who's right and who's wrong. I'm done with that attitude in Christianity today, in the Messianic world today. We've got to get past that into Christ and Him crucified. So this is about what my research has found, and this is my position. And I could be wrong, and if I'm wrong at any point, put it in the comments, let me know where you think that I'm wrong, and we can talk about it, okay?

But let's go to Leviticus chapter 23 and let's dive into the poster-child moment here of where this particular theory started. Okay, so hopefully you can see my screen there. It says "The Feast of the Lord." Now this is the chapter of the Feast of the Lord. It says, "And the Lord spoke to Moses, saying, 'Speak to the children of Israel and say to them, 'The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts.'"" Okay, and of course that word there is Mo'adim, which comes from Genesis 1:14—that the sun, moon, and the stars were put into the sky to calculate the Mo'adim for the feast days or the seasons, it says in English, but it's actually the feast days of the Lord. So here's where the confusion comes in.

And I want to point out some hermeneutical problems here. Then the next statement is God reminding His people of the Sabbath: "Six days work shall be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it. It is the Sabbath of the Lord in all your dwellings." Now, here's the claim and the problem that is made. The problem begins with the Lunar Sabbath theory—is that the claim is that because the Sabbath is mentioned in Leviticus 23, it must be a Mo'ed. It must be a feast day, because it's beginning the chapter right after the scripture says, "Speak to the children of Israel and say to them, 'The feasts of the Lord are My feasts.'" And then it talks about the Sabbath. The problem here is that that is an assumption, okay? It's an assumption that this is a feast. And the reason why it bends towards not being a feast at all is the exact words in the next verse. Read them carefully, guys. "These are the feasts of the Lord." It starts the whole process over again, so that argument can be made that he's simply reminding them that, "Look, the Sabbath is so critical. I'm going to tell you what I'm going to tell you, then I'm going to tell you, and then I'm going to tell you what I told you."

A great orator, a speaker, a persuasive speaker—that's how they roll. "We're going to tell you what I'm going to tell you, then I'm going to tell you, and then I'm going to wrap it up by telling you what I told you." Well, in the process of telling what I'm going to tell you doesn't mean that everything is related. It just means these are important points in my mind, okay? But it doesn't mean that everything's related. Now, I will tell you that I believe the Sabbath is related to the feast days, but they're calculated differently. And that's why the author starts off by telling you what I'm going to tell you. We're going to talk about the feast days of the Lord, and it only makes one statement. He says, "The feasts of the Lord are My feasts." He does not say, "These are the feast days." He says, "The feast days are My feasts." And remember, there's no chapters and verses in the Torah scrolls, okay, in ancient biblical documents. So we make the assumption because the title says "Feasts of the Lord"—oh, sorry about that. You're not looking at the Bible. Right here the title says "The Feasts of the Lord" in your Bible. That's not there in the Torah scroll. Neither is chapter 23, neither is verse 1 or 2. Okay, and so it's literally saying in the Torah scroll, "Speak to the children of Israel and tell them that the feasts are My feasts." Then He says, "Six days you have to do work. Rest on the seventh." But then He starts the feast days of the Lord here. And He says right here, "These are the feast days of the Lord, holy convocations which you shall proclaim at their appointed times." And He starts it, bam, on the 14th day of the month. You all see that? So right off the bat, major hermeneutical interpretation principles are broken by assuming that the feast days are starting here. It doesn't say that. It's just making a declaration: "These are My feasts," says the Lord, okay? The Sabbath's important to Me. By the way, I just want to remind you, the Sabbath's important. Now, now that we got that out of the way, these are My feasts. And He begins to give them.

Now, let's go through them. "On the 14th day of the first month at twilight is the Lord's Passover. And on the 15th day of the same month is the Feast of Unleavened Bread. Seven days you must eat unleavened bread. On the first day you shall have a holy convocation. You shall do no customary work on it. But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation. You shall do no customary work on it." Now, this is a really critical scripture here that they will use to say, "Okay, look, it says it right here: on the 15th day of the month." Okay, there is a Sabbath. And in the Lunar Sabbatarian calendar, the 15th of the month is a Sabbath. It's always a Sabbath on their calendar. And there's even a section in Scripture where there's three months in a row that they say is the 15th of the month. The problem is this is one of them. And the 15th day is always a Sabbath on the first month of the year, because the first month of the year is Nisan, and the 15th day is a high Sabbath. It's not even on Saturday. It's not a regular weekly Sabbath. It's a high Sabbath. That's why He's saying on the 15th day of the month. Now, here's what's interesting: on the 15th day of the month is a high Sabbath, which equates to the Sabbath of the Lunar Sabbatarians. The problem is that it's seven more days, and then on the seventh day, there's a holy convocation. That's not seven days in between; that's six. So that breaks the weekly Sabbath cycle. So, it's the 15th day of the month is a Sabbath, and let's count them: 16, 17, 18, 19, 20, and 21. On the 21st day, which is six days later, the seventh day, is another Sabbath. It's a high Sabbath, and it can be any day of the week. We cannot—if you're a Lunar Sabbatarian, you cannot use this verse at all. You can't use Leviticus 23 for anything, for the reasons that I just stated. One, He starts off the chapter just saying, "These are My feasts," but He actually starts the list of the feasts—which "these are My feasts"—in verse four. And then the Feast of Unleavened Bread is always going to be on the 15th, and there's always going to be

another Sabbath seven days later. Okay, so it cannot use that. I could not find any validity to using Leviticus 23 outside of stretching that. Okay.

All right. I know that this is a big deal on this, okay? And I can see in the chat that some of you are strongly disagreeing with me. But the reality is, the Hebrew language is unequivocal. We can say that—why did He start the moon? Why did He use the moon? We're going to find out. He uses the moon for the feast days of the Lord. It's not irrelevant. It's extraordinarily relevant. The entire Hebrew calendar, God's calendar, is based off a lunar and solar calendar. We, by the way, we know that from Noah when he came off the ark. The text says that it was an entire year. It tells us the year, and it's a solar-lunar year. There's no other way to get a year out of it without using 365 days. It's very fascinating. So, you can go back and look at that. That's just a little tidbit. You can do your own research on that. But here in the text of Leviticus 23, in my opinion, there's no way out of this. He does not start the feast days of the Lord until verse four. The feast days are governed by the moon, but the Sabbath is separate from that. If it was part of that, it would be after verse four, and then the argument would be very strong. I'm not gonna lie; I would have a difficult time explaining that. But because it's before verse four, no problem at all.

Okay, let's move over to—let's go back to the PowerPoint here. Let's move over to Joshua chapter five. There is a claim here that this proves the Lunar theory. Let's take a look at this and see if that's true. All right, so let's go over to the scriptures. It says, "Now the children of Israel camped in Gilgal and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. And they ate of the produce of the land on the day after the Passover, which was to be the fifteenth day of the month, unleavened bread and parched grain on the very same day." That's the commandment, okay? You have the Passover; the next day is a high Sabbath, which is the fifteenth. And that's when they eat the parched grain. Then it says—and this is the verse that is used—and the argument goes like this: that the 15th is a Sabbath, and the manna stopped on the 16th. Okay, and so because it stopped on the 16th, it's validating that's a Sabbath, because the commandment for the manna was that six days you shall pick up the manna. But on the seventh day—on the sixth day—you should pick up twice as much, because you're going to rest on the Sabbath. There's multiple problems with that, but the biggest problem is that it couldn't have stopped on the 16th by their own argument, because the text in the Torah says that it's on the sixth day that the manna stopped. Okay, the manna would have stopped the day before the Sabbath, because that's when God said it stops. It stops on the sixth day, and they take twice as much, and then they have enough for the Sabbath.

Okay, so it can't stop on the 16th, because that would say that it was actually fell on the 15th, and it couldn't have fell on the 15th if it's a Sabbath. And so, again, I hope you just followed that. If not, rewind the tape. But the argument—it doesn't work according to their own reasoning. The Torah says it doesn't fall on the 15th. It couldn't have stopped on the 16th. That precludes that it was falling on the 15th. And the Bible already said that it doesn't fall on the Sabbath. OK, so that particular claim that I found—to me, it did not hold water. Now again, it's just me, and I know—and by the way, I just want to state this: if you are a Lunar Sabbatarian out there, I'm not trying to convince you. I know—I've been around long enough, I've debated enough people in my ministry lifetime to know—you will never convince someone that's fully convinced, because most people have no grid for opening of new information, no ability to look into their own belief system from a questionable perspective and assume that they might be wrong. That's really difficult to do.

There's a lot of ego. And I'm not saying that I don't have pride in my own ego and what I believe, but I really try to be Passion for Truth here—the whole truth and nothing but the whole truth. And so I've recanted certain things multiple times, actually. And I used to believe in a Wednesday crucifixion. Now, I believe in a Thursday. And I'm sure that there's a million people that believe that it was another day. But at the end of the day, I have my belief system based on what I believe, and I hope that you are open to new information.

Okay, let's move to the next one. Let's go to Genesis 1, verse 5. It says this: "God called the light Day, and He called the darkness Night. So evening and morning were the first day." Now, why is this important that we go back to the book of Genesis? Because in Genesis, it talks about the order of the days. When does the Sabbath or the day of rest show up? It shows up on the seventh day. When does the sun, moon, and stars show up? On the fourth day. This is problematic for Lunar Sabbatharians because—and of course there's always an answer for everything, but it's an extraordinary stretch. The days start on day one: one, two, three, four, five, six, seven, and have nothing to do with the creation of the moon. So, the seventh day was a point of reference that the Creator Yahweh made and said, "On the seventh day from creation—not the seventh day from the moon, but the seventh day from creation—is when the Sabbath is going to be." If you believe that the moon is the object in the sky that God created to govern the Sabbath, then before man sinned, we have a giant problem, because he's having a Sabbath three days later—actually two, if you count inclusively. So two days after the fourth day is the end of the sixth day, and the seventh day begins, and God said, "I'm resting." That's problematic for a Lunar Sabbatharian, okay? Again, it's just how I see it.

Exodus chapter 16 says this—let's go back to the PowerPoint. It says, "And so it was on the sixth day that they gathered twice as much bread. Then he said to them, 'This is what the Lord has said: Tomorrow is a Sabbath rest, a holy Sabbath unto the Lord.'" Now guys, look at the scripture. Not only is the pattern right out of Genesis that it's seven in a row and then there is a Shabbat, but in Exodus it's the same pattern. In the wilderness there's six days that man should work, six days that the manna fell, and then it was the seventh. This is a huge problem, because we know that the manna did not fall for just six days. It was a continual pattern of six days manna fell, one day rest. Six days manna fell, one day rest. If you take the Lunar Sabbatharian calendar—and I wish I had one to put it up there—they will put the lunar new moon outside of the month, and they will start the calendar with the second day of the week instead of the first day of the week, meaning that it looks great on a calendar. The new moon is their transition day, but they don't count it as the counting of the seven days. They don't even count it as a work day, even though Ezra traveled on the new moon twice. But the problem is greater than that. When you're in the wilderness, it's a counting of seven. That's it. Because otherwise you're saying that there is a day, there's a week where the manna fell for 8 days, or manna fell for 7 days. It can't, because it says that 6 days the manna is going to fall, and on the 7th it's not going to fall. By the very definition of how the count is, God's saying, "I don't care about your month. I don't care how you count your months. I'm telling you, it's as simple as one, two, three, four, five, six, none. One, two, three, four, five, six, no manna," right? He's not saying, "Okay, by the way, on the lunar new moon, we're gonna skip that day and we're not gonna count that." There's nothing in this text.

So imagine if Moses is a Lunar Sabbatharian. He's extraordinarily confused right now. He's completely confused, because he's going by the Lunar Sabbath, and he's skipping days and

adding days to make it all line up. But then God says, "Look, it's six days." And then he's going to go, "Wait a minute. Well, what happens? When there's eight days and there's a Sabbath on a Wednesday and you're dropping manna on a Wednesday, are we supposed to pick it up?" Can you imagine the confusion that all the Israelites would have if they were keeping a Lunar Shabbat? And that's why I'm suggesting that they did not.

Okay. All right, let's move on, because we literally have a ton of stuff to go through. Did the calendar change in 1582? Did that mess up the whole Saturday, Sunday, any day theory? Well, not at all. Because the way that it worked is: in 46 BC is when the Julian calendar by Emperor Julian was put into effect. It went all the way to 1582, where it was changed. And the reason why is because—was it 10 days off? Yeah, it was 10 days off, because it wasn't a perfect calendar. So in 1582, they realized that it was 15 days off. So they adjusted the calendar. They didn't change the days of the week. Everything was still Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. It simply was on Thursday, October 4th, they added 10 days of numbers to the calendar. So instead of Friday being Friday, October 5th, it was Friday, October 15th. That's how it operated. That's how it worked out. In that way, there was no way for—in no way, my point is, is that the days of the week were changed. They did not change the days of the week. They simply changed the number of the Gregorian month. Okay. So we did not lose any days on the calendar.

Now I know some of you are saying, "What about in the first century, second century, third century, when the Romans had an eight-day week, a nine-day week, a 29-day week?" I'm going to show you some things that are very significant in research that is critical for you to understand in order to really find out the truth, the whole truth, and nothing but the truth. Some of the Lunar Sabbatarians will quote the Qumran community. We're going to talk about that and what that looks like. But for now, I want to address the calendar from Julian, 46 BC. It has never changed in the Jewish calendar: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, okay? Now, Sunday. Granted, they didn't call them that. It was day one, day two, day three, day four, day five, preparation day, Shabbat. That's how they were numbered. That's how they're numbered in the Tanakh. That's how they're numbered in the Greek Septuagint. That's how it's described. It's one day, two day, three day, four day, five day, preparation day, and Shabbat. It's never changed. And I want to throw this out there for my Lunar Sabbatarian friends—and I do have some—that are we to really seriously believe that these Orthodox Jews who were counting blades of grass, of how many blades of grass that you could walk on on the Shabbat or not walk on, that somehow down the line that they were counting 1, 2, 3, 4, 5, 6, 7—which I'm gonna prove in just a moment—that somehow they just decided to skip a day, or they got the days wrong, that somehow the Shabbat changed because they forgot to count.

Like, this is so important, guys. Common sense is critical. These are Orthodox Jews. For anybody out there that calls himself a Messianic, or a Torah-observant believer in Yeshua, whatever label you want to put on yourself, and you think that you are incredibly detailed in how you operate with the Lord and with living out your Bible, you are nothing compared to the original Orthodox of the first century, okay, that were counting mint and cumin beyond your imagination, okay? Today, the Orthodox—you can't even—if you invite an Orthodox person over to your house for dinner, it's not going to happen. You're going to have to have a certain dish wrapped in plastic. All your utensils are going to have to be new. Everything changes because they're so particular in everything that they believe. Okay. I'm not saying it's bad. I'm saying they're crazy particular. Never ever is a pagan

country going to tell an Orthodox Jew in any century of any millennium that they're not keeping the Sabbath right or they have to change their day. It's not going to happen. It didn't happen. That's why the Jews were hated so much, because they did not—uh, they bucked the system constantly. All right, which we're going to see here in a minute.

So, Jim, stop bloviating; it frustrates yourself. All right. Let's talk about this. Another claim: the moon was made for the Mo'adim. I fully believe that. We're not going to spend a lot of time on this slide. It was definitely made for the feast days. Psalm 104:19 is used. I had someone literally use this verse to say, "Jim, the moon is used for the Shabbat. It says right here, 'He made the moon for appointed times; the sun knows its going down.'" That's true. Where in the world in this verse does this have anything to do with the Sabbath? It's literally saying the moon was created for the appointed times. If the moon was made for the Sabbath, it would say it right here. Wouldn't this be a tremendous opportunity for God to put in there: "He made the moon for the Sabbath"? The appointed times do not include the Sabbath. The Sabbath is not a Mo'ed, as Leviticus 23, in my opinion, hints to. I cannot say that it's emphatic. What I can say is, if you are intellectual—and I'm one of those nerds, but if you are intellectual—you will concede, as I'm conceding, that Leviticus 23, verse three, when it talks about the Sabbath, it cannot be used to support a Mo'ed, to say it is part of the Mo'adim, and it can't be used to say that it's not. It can't. I believe the weight of the evidence is it's not, because verse 4 starts off with, "Here are the feast days of the Lord." But intellectual honesty says it has to be thrown out. We can't use it. Okay?

Jeremiah 31:35 says, "Thus says Yahweh, who gives the sun for light by day, and the laws of the moon and the stars for light by night, who stirs up the sea, and its waves roar, Yahweh of hosts is His name." The Lord of hosts is His name. This is a great scripture that, quite frankly, truly, in my opinion, it supports the fact that the Lunar Sabbath doesn't exist. Because if it did, Jeremiah would tell us so. It says that the moon and the stars were given for a light by night. It does not say that the moon was given to calculate the Sabbath. There is not a single verse in the Bible that says that. And that is telling, ladies and gentlemen. That's very, very telling. Because it does say that the Mo'adim, or the feast days, are governed by the moon. Very clearly. Like, there's no way you can get around it. God made it really, really, really clear. But you're telling me that He did not make it clear of when the Sabbath was to be instituted or calculated? But yet I'm an Israelite in the southern kingdom of Judah, and in 586 BC, you want to take me into captivity in Babylon for 70 years for me not celebrating the Sabbath the right way? No, in my opinion, I don't think so. It would be an unfair God to punish me for keeping the Sabbath the wrong way when He doesn't make it abundantly clear, okay?

Let's look at the Passion timeline. This is important. So in Mark 16:1-2, let's walk through this very carefully. "Now when the Sabbath was passed"—okay, so look, we're in the Sabbath. There's no debate. The word is Shabbat—"Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first day of the week." Now it is unequivocal that that first day of the week is Sunday. We know that from the text. You can walk through each day. It does not matter whether you believe it's a Wednesday Sabbath, a Thursday Sabbath, a Friday—excuse me—a Friday crucifixion, Thursday or Wednesday. It doesn't matter. It's right here in the text: on the first day of the week they came to the tomb when the sun had risen, okay? That first day of the week is Sunday morning. The previous day was the Sabbath. The Sabbath had passed, okay? Now, you might make the argument they're talking

about the 15th day of Nisan, which is the first day of Unleavened Bread, and it's a high Sabbath, and then after that, they bought the spices. That's great. But it says in another scripture, they rested on the Sabbath, because that's—by the way, what I believe—I believe that He died on a Thursday. They put Him in the grave before the high Shabbat on Friday, and Friday. And then they had to wait another day on Saturday. They bought the spices, and then He raises from the dead Sunday morning. OK. And by the way, if that's—I don't want to get off on that topic, but verse nine—if you believe that He rose on any other day but Sunday morning, right before dawn, look at verse nine, because verse nine, the word "early"—"He rose early"—is the Greek word "proi," which literally means the fourth watch of the night. And the fourth watch of the night is three to six a.m. That's just absolute, unequivocally, no debate, and extra-biblical evidence—historians in Jewish literature and the Gospels, Greek, Aramaic, you name it, Latin. The 3 to 6 a.m. is the fourth watch, and that was when He rose from the dead.

This is where the Dawn Sabbatarians have a problem, because the fourth watch that's found in Mark chapter 16 verse 9 tells us that the fourth watch starts between 3 and 6 a.m., which means that the first watch started at sundown the night before. So, they calculated their days based on sundown. The first watch was the night before. Okay. So in the Passion, bottom line, this particular slide I want you to see is that the Sabbath is over and the first day of the week shows up. Now, either this is a giant coincidence that Sunday is the day after the Sabbath, or this is what they did every single week—that Sabbath was on Saturday and Sunday was the first day of the week. I'm going to show you in 11 different ways—hold on shortly; I'm going to show you in 11 different ways—through historical documentation, extra-biblical evidence, that that was exactly the fact. All right, all right, let's move to the next one.

The claim here is that Hillel II changed the biblical Lunar Sabbath to the Saturday Sabbath in the 4th century when the Jewish calendar became fixed. I found this in almost every article that I could read on the Lunar Sabbath, that Hillel II was the bad guy. I even watched a video, a documentary on this subject that is supporting the Lunar Sabbath idea, very well documented. The problem is that there were several things that if you're a layman and you're not a researcher and you don't look into the weeds and check sources that people are saying, it all sounds really good. The problem is if you believe that Hillel II was the bad guy, that had to kowtow because of Roman jurisdiction and rule was breathing down his neck, and he's the last president of the Hillel—excuse me—of the Sanhedrin. And he kowtowed and fixed the calendar to make it easier for everybody. We have a giant problem, because he did not change the Sabbath to the current Saturday. It already existed for hundreds of years. The Jews were keeping the Sabbath on Saturday, as documented from historical references. Without further ado, let's talk about the historical references.

So, let's go to historical reference number one. Okay. Historian Cassius Dio—this is 63 BC. This is not 4th century, 300s, or even 200s. This is 63 BC. Quote: "as it was, they made an exception of what are called the days of Saturn. And by doing no work at all on those days, afforded the Romans an opportunity in this interval to batter down the wall." He's talking about a war, and the Romans are fighting the Jews, and they're resting on the day of Saturn, which today is called Saturday. "The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came around in succession, assaulted most vigorously. Thus, the defenders were captured on the day of Saturn without making any defense,

and the wealth was plundered." What's going on here? This historian is saying, "Look, when the Romans were fighting the Jews, the Jews were resting on the day of Saturn." This tells us that the day of Saturn, which became Saturday, existed in 63 BC, and the Jews were resting on this day. And it was such a superstitious activity, the Romans went, "Wait a minute, they're not fighting on the Saturday. We don't need to fight on the rest of the days. Why should we die in the rest of the days? Let's just wait till Saturday, and then we'll kill them." And that's exactly what happened. So 63 BC, the Jewish people are resting on the Saturn. And by this time, we know that there is a sync right here: Saturday and the Sabbath of the Jews were syncing up every single week—not on one week, every single week—because this is a war that went on for a long time. And it was every week they rested on the same exact day that the Romans called Saturday.

Let's go to historical reference number two. OK. Did I do that one already? I thought I just did that. OK. So let's go to this one. Historical reference number three. Oh, no, it is a different quote. All right. This is a different war. I'm sorry. I apologize. I just saw the same historian. I thought I made a mistake. This is the same historian, but this is 50 years later. Another war, same scenario. But this is what he says: "The Jews indeed had done much injury to the Romans, but they suffered far more themselves. The first of them to be captured were those of the fighting for the precinct of their God, and then the rest on the day, even then called the day of Saturn. And so excessive were they in their devotion to religion that they first set a set of prisoners—those who had been captured along with the temple—obtained leave from Sosius when the day of Saturn came around again and went up into the temple and there performed all the customary rites together with the rest of the people." OK, so this is really important. We've got the same historian, two different wars, 50 years apart, before Christ was even thought of being born, okay? And he says that every single day of Saturn, the Jews were resting. So there is a constant sync, all right? Now this is—I'm gonna go back to—this is what I'm talking about, of superior evidence.

We don't need any scriptures—I don't mean that the scriptures are not inferior, but when you have ambiguous scriptures, an historian that comes in—okay, let me start that over so it doesn't become confusing. If we have ambiguous scriptures and we're not sure what the Jews or how Moses or how the prophets celebrated the Sabbath—did they celebrate it every seven days, or did they use the Lunar Sabbath?—and we're not sure. We're looking into the scriptures and we're trying to find out exactly how they did it, okay? And we're quoting the book of John and we're quoting, you know, Paul, and we're quoting Yeshua, and we're quoting Moses to try to prove the Lunar Sabbath or not prove the Lunar Sabbath. When a historian comes along and says, "By the way, this is how they did it," you're done. It's over. The argument is finished, because now you know exactly how they did it. And then we have to now exegetically—meaning fancy term for "pull out of the scriptures"—what the scriptures say, rather than eisegetically read into the scriptures. Now we know how to read into the scriptures, because the historian tells us. Look, they celebrated—like Josephus says—the days the Jews celebrated the Shabbat was Friday evening to Saturday evening. Period. End of story. End of debate. There's no dawn Sabbath. It has to be evening to evening, because that's how Yeshua did it. That's how the Jews did it. That's how the disciples did it. And we're not to believe that they were doing it wrong. Yeshua would never celebrate the Sabbath the wrong way. So either He was kowtowing to the local authorities in Judaism, which we know He never did, or He was celebrating something that they were doing right—which was the Sabbath. And we know they were doing it every single Saturday, just from these two quotes alone.

But let's go to quote number three, because we've got quite a few more to go through. This is from a Roman soldier, Frontinus, in 84 AD. He says this: "the divine Vespasian attacked the Jews on the days of Saturn, on which it is forbidden for them to do anything serious, and prevailed." Again, Jews are resting on the days of Saturn. 63 BC—now we are 84 AD. We're 140 years later. They're still celebrating the Sabbath on the same day—Saturday, of the Romans. Okay. And by the way, this was written 14 years after the destruction of Jerusalem, making a strong connection between the Sabbath and the Roman Saturday. This is really, really, really important, because the Lunar Sabbatarian theory rests on the idea that the calendar changed. It rests—its foundation of evidence is built not upon, in my opinion, the scriptures, but it's built upon the theory that the calendar somehow changed. But right here in history, it's showing us that even after the destruction of the temple, the Jews are still celebrating the Sabbath on Saturday, on the day of Saturn, according to the Roman calendar. And I also think it's really important that we point out the Jews don't care about the Roman calendar. Some Messianics really focus on the fact that the Roman calendar had seven days, eight days, nine days. It wouldn't matter if the Romans had a 400-day week. The Jews don't go by the Roman calendar. They don't care. Okay, they don't care. The only reason why we can use the Roman calendar here is to show that there is a synced-up day where the Shabbat falls on a Roman Saturday every single week, which proves that from 63 BC all the way up to where we're at right now, in what was this 84 AD, that the Romans used a seven-day week. It proves it, because every single week is on the Sabbath, and the Jews were keeping a seven-day Sabbath.

All right, let's go to number four. Roman satirist Juvenal. This is 55 to 127 AD. He writes this—some who have had a father who—they're mocking the Jews, by the way; he's mocking the Jews—"some who have had a father who reveres the Sabbath, worship nothing but the clouds and the divinity of the heavens, and see no difference between eating swine's flesh, from which their father abstained, and that of man, for all which the father was to blame." He's blaming the father, who is a Jewish father, for teaching his son about serving one true God, and he's blaming the father for this. "...who gave up every seventh day to idleness, keeping it apart from all the concerns of life." So this Roman satirist, who is not a Jew, he hates the Jews, and he's blaming the Jews. He's saying, "Look, if you've got a child who's keeping the Sabbath, the father's to blame, because they worshiped, they rested every seventh day." Now, if this Roman satirist had any clue of a Lunar Sabbath, he wouldn't have said that, because it wouldn't be true. They wouldn't be resting every seventh day. The Romans would be mocking them for going, "Hey, you picked up the new moon, and now you've got eight days this week, and the first week, you've got eight days; in the back week, you've got nine days here." They would never be able to say seven days. One, two, three, four, five, six, seven. A child could do this. And that's why God said we're children. He made it simple. Just count to seven and stop.

Reference number five. Roman historian Tacitus said this in 56 to 120 AD: "They are said to have devoted the seventh day to rest, because that day brought an end to their troubles. Later, finding idleness alluring, they gave up the seventh year as well to sloth. Others maintain that they do this in honor of Saturn. Whatever their origin, these rights are sanctioned by their antiquity." Oh my goodness, I got to come back to full screen on this and stop for just a moment. I didn't see this before, but it's dawning on me now. How could he say that some people are believing that this ancient practice of resting every seven days is an honor to Saturn if it wasn't Saturday? The reason why they can't figure out—they don't know anything about Jewish culture; they don't know why the

Jews are resting on Saturn's day—because they're synced up every single week. The Jews are resting on Saturday, that some Romans are going, "Hey, are they worshipping the God of Saturn? Are they trying to give honor to the God of Saturn? I don't understand why they're resting on this day." The Romans don't even rest on that day. Okay. So it was confusion. And then he makes this incredible statement. Listen: "Whatever their origin," meaning we're not even sure—one thing's for sure, they believe—who the Jews believe—"that these rights were sanctioned by their antiquity."

Ladies and gentlemen, this is 100 AD. Antiquity for them would have been a thousand-plus years earlier. At the time of the taken away in 586 BC, the captivity of the southern kingdom, the captivity of the northern kingdom—that would be antiquity. He's saying that the Jews believe the reason why they are keeping the Sabbath on Saturday, the seventh day, goes all the way back to antiquity. Do you realize what he's saying? He's telling us that in the mind of the Jews—we don't have a clue what their origin is, but these doggone Jews believe that they're keeping it on the seventh day, our Saturday, because of their antiquity. And we know what antiquity means. It's Torah. Which tells us the 1st-century Jews believed that the Torah is telling them to keep it on the 7th day, and that happened to be the Roman Saturday. Okay, praise the Lord.

All right, let's go to historical reference number six. Tibullus. Okay, this is BC again. So I got these out of order. But in BC, it says, yeah: "Yea, even I, I her comforter, after I had given my parting charge, sought still in my disquiet for reasons to linger and delay—either birds or words of evil omen were my pretext, or there was the holy day of Saturn to detain me." So this poet says right here, on Saturday he was detained. It's the holy day. On Saturday he stopped. He couldn't move.

Let's go to reference number seven. This is Josephus, 37 to 100 AD. Quote: "The masses have long since shown a keen desire to adopt our religious observances. And there is not one city, Greek or barbarian, not a single nation, to which our custom of abstaining from work on the seventh day has not spread. And where our fast and the lighting of our lamps and many of our prohibitions in the matter of food are not observed." Josephus says—oh, you didn't even get to see that. Let me put that up there. Apologize for that here. I'm trying to work too many things at one time. Let me read it again. "There is not one city, Greek or barbarian, not a single nation, to which our custom of abstaining from work on the seventh day has not spread." Josephus is saying that we abstain from work on the seventh day—not the eighth day from the month, which is how the Lunar Sabbatarians operate. It's the 8th and the 15th, the 22nd, and the 29th. He doesn't say that. He doesn't say that on the 15th or the 20th. He says on the 7th day. The 7th day from what? From creation. 1, 2, 3, 4, 5, 6, 7, ends up on the Roman Saturday. So you can see that if I was in a courtroom and I was providing evidence, I'm showing extra-biblical evidence from historians that are saying that the Saturn day, the day of Saturn, which is Saturday, was syncing up with the Jewish holy day called Shabbat, week after week after week, for hundreds of years. Josephus comes along, who's a Jewish historian, and says that they keep the Sabbath every seven days. It's every seven days. There's no calculus involved. There's no complication. It's every seven days. And we know from other historians that the seventh day landed on the Roman Saturday.

Let's go to the Roman—excuse me—historical reference number eight. This is Augustine, one of the most revered biblical writers—excuse me—extra-biblical writers in all of even Protestant Christianity; respects a lot of what Augustine says. He says this in 596 AD: "being given to Judaizing, but ignorant of the holy sacraments and festivals of the church"—that is to say, they

kept the biblical Sabbath and were ignorant of the Roman Sunday festival. OK, this is a quote from Tamar Davis, "History of the Sabbatarian Churches," that in the sixth century, Augustine is saying that some of these Christians were keeping the Sabbath on the seventh day, and they were ignorant of the Sunday Sabbath. They were keeping the Bible Sabbath. OK, this is why it was changed. This is why the Catholic Church had to change it, because the Christians were following the Bible Sabbath in the East. And all the churches of the West in Rome had been taught and manipulated that the Sabbath was on Sunday—what they call the Lord's Day, the day that Yeshua rose from the dead. So they transferred it from Saturday to Sunday. How do you transfer something from Saturday to Sunday if it's a Lunar Sabbath? You couldn't.

Historical reference number nine. Eusebius, 265 to 330 AD, so in the 3rd and 4th century, says this: "all things whatsoever that it was the duty to do on the Sabbath on Saturday, because that's what the Sabbath was during that time period, we have transferred to the Lord's Day, Sunday, as more appropriately belonging to it." Okay, so we have Eusebius here in the 4th century telling us that, look, we're all the way back 1st century BC, 1st century AD, 2nd century AD, 3rd century AD. We're now in the 4th century, beginning of the 4th century AD, and the Sabbath is still on Saturday. It's still on Saturn's day. And they're transferring it now. Now is when Constantine comes to power. Now is when the pontiff of the government of Rome is turning to an ecclesiastical authority and a military authority. That's a dangerous scenario. Put the government into religion, right? And he's making political decisions because Rome is turning Christian. So he's got to make some major political decisions, because he's got a ton of pagans that are living in Rome as well. He's got to make them happy too. So they are switching the right from the biblical Sabbath to the Sunday Sabbath out of anti-Semitism and hatred for the Jews who were keeping, as demonstrated, the Sabbath on the seventh day.

Let's take a look at historical reference number ten. The Council of Laodicea in 337 AD makes this incredible quote. Read along with me. It says, "Christians shall not Judaize"—he's going to define what Judaizing is. He says, "Christians shall not Judaize and be idle on Saturday, but shall work on that day. But the Lord's Day"—of course he's talking about Sunday—"they shall especially honor, and as Christians shall, if possible, do no work on that day. If, however, they are found Judaizing, resting on Saturday, they shall be shut out from Christ." My friends, it could not be any more clear here. We are creating a pattern in a courtroom of massive superior evidence. OK, because someone might say, "Well, you look about this scripture, look about this scripture." For those of you that believe in the Torah, doesn't that—what our traditional Christian friends say—"What about this scripture? What about Galatians?" It doesn't matter. Once Yeshua says the law has not been done away with, it's not been done away with. It doesn't matter what Paul says. Paul must be misunderstood. That is the logical, honest position that you must take the moment that Yeshua says the law is not done away with. If Paul seems to say otherwise, we must interpret Paul through what Yeshua said, because it's superior. So that means that he must be misunderstood. We have to look for another angle, no matter how clear we think Paul is. It's the same principle here—is that no matter what the scriptures that are looked at to support the Lunar theory, once you have a superior evidence and you prove that the Jewish people, for hundreds of years, thousands, going back all the way to antiquity, they say, "We're keeping it on the seventh day," and it was lock in stock step with the Roman Saturday every single week for 500 years now. There's no changing of the calendar at all. The eight-day, nine-day—none of that matters. They're keeping it on the same day as the Romans.

There are sects that had different calendars, for sure, but they weren't dominant sects. It's like Qumran, and we'll talk about that in just a moment. So Laodicea, very clear. In 337 AD, what we can deduce: the Jews were keeping—the Christians—there were a great number of Christians that were keeping the Sabbath on Saturday. Why were they keeping it on Saturday? Because that's the day the disciples taught them to keep it, was on the Shabbat. How do we know that? It was their custom, okay? As it says in Acts all over the place, Yeshua went into the synagogue as it was His custom. And we know from extra-biblical writings the custom was to keep it on the seventh day, or Shabbat.

Let's go back to—and we got one more, I believe, here before we make a turn. Historical reference—I know this was a little bit longer program here, but we're going to try to finish this up quickly. Number 11: Philo of Alexandria says this—and again, this is BC, this is BC, guys, to 50 AD. "The fourth commandment has reference to the sacred seventh day, that it may be passed in a sacred and holy manner. Now, some states keep the holy festival only once in the month, counting from the new moon, as a day sacred to God. But the nation of the Jews"—do you see this? He's talking about the fourth commandment. He says, "There is a small sect that say that you should use the moon, and they're keeping it only once a month." So there was a Lunar Sabbath theory, and they were only keeping it once a month. But he says, "But counting from the new moon as a sacred day to God, but the nation of the Jews keep every seventh day regularly, after each interval of six days." Guys, this is the only quote that I really need to use. And I'm not trying to be sarcastic or demeaning in any way, because I could be wrong, and I could be missing information. I always—even when I'm arguing with my wife—I always reserve the right in the courts of God to be wrong. Always. But right now the superior evidence of history and historians is trumping everything in my little brain, because he says that there is a sect that was going by the lunar calculation, and they were only doing it once a month. But the nation of Israel is doing it every seventh day. And he goes beyond that and says, "after each interval of six days." There's no way in a Lunar Sabbath calendar that you can do what he says. And this is before the—well, it's during the ministry of Christ. Philo is alive during the entire life of Christ. And he's saying that the first-century Jewish nation is keeping the Sabbath every six days. There's an interval, and on the seventh day they're resting. It is not seven and a half. It's not eight. In the Lunar Sabbatarian calendar, you cannot do that. It's impossible. You cannot take an interval of six days and then rest. You can't do it, because they have the transition day of the moon and then leftover days that don't calculate, that they add here and add there. You cannot have an interval of six days and then rest on the Sabbath. So that means Philo is either a liar, or he's telling the truth, and this is how the Jews did it. And all the other evidence lines up that they said that the Saturn's day is when the Jews are having their rest.

All right, now let's quickly move to the Catholic Church. Because look, the Catholic Church messed up a lot of stuff. Let's just be really honest. That politics mixing with religion messed it all up. But it says right here, they're admitting to the change. Change of what? You cannot—well, let's just read it. Protestants, quote: "accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change. But the Protestant mind does not seem to realize that in observing Sunday, they are accepting the authority of the spokesman for the church, the Pope." Okay? So the Catholics themselves totally know they're the ones that changed it. They know—they have the Council of Nicaea notes. They know it in 321 AD. We changed the Sabbath, and anyone found to celebrate the Sabbath outside of Sunday will be excommunicated from the

church. You can go look it up for yourself. They admit it across the board. Every theologian on both sides of the aisle. I have an entire book on this subject. It's not published yet, but it will be soon, hopefully, Lord willing. And I have Protestant quotes from almost 10 different denominations. Their own theologians admit that Saturday is the biblical Sabbath, and the Catholics changed it. They all admit it. This is not a debate. The Catholics changed the Sabbath.

And here's the point that I want to make as an academic on the subject: How do you change something from a Lunar Sabbath to Sunday? If they were following the Lunar Sabbath, there's nothing to change. It's impossible. They're admitting the change, and they're saying the change was not from the Lunar Sabbath on Wednesday. It was Saturday. They changed it from Saturday, because it had always been on Saturday for—at this point, 321 AD—for 400 years earlier. We've got historians say that it was on Saturday. When they made the change in 321 AD, it doesn't matter what you think about the calendar change in 1582. It doesn't matter what you think about the 7th day, 8th day, 9th day—with all due respect—because by 321 AD, we have historians all over the place, both secular, agnostic, atheistic, and Jewish, telling us the Jews kept the Sabbath on Saturday. And then it was changed to Sunday. There's no evidence of a Lunar Sabbath. And I know the only argument that can be brought up—the only one in a court of law—when I get done with my speech and I say, "Your honor, I rest my case." The defense is simply going to say, "They were doing it wrong." And you can say that. That's the only thing that they can say—is all the Jews were doing it wrong. All the disciples were doing it wrong. Yeshua was doing it wrong. That's the only answer that my little brain can come up with, is they were all doing it wrong.

Let's look into the Catholic catechism itself. This comes right out of the catechism, teaching children Catholic creeds. "Which is the Sabbath day?" I copied and pasted this right out of the catechism. "Saturday is the Sabbath day." That's what the Catholics say. The kid says, "What's the Sabbath day?" "Saturday." "Why do we observe Sunday instead of Saturday?" "We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, AD 336, transferred the solemnity of Saturday to Sunday." Started in 321, finalized in 336. There it is. They admit it. "Why did the Catholic Church substitute Sunday for Saturday?" This little kid—he's not going to quit. Like, what is going on here? The church says, "The church substituted Sunday for Saturday because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the apostles on a Sunday." And then there's one more question I didn't put on here, which is, "Who gave the church authority to do that?" And they said, "Because Christ gave the authority to the Pope. The Pope had the right to change the day." Okay. So that's how the day got changed from Saturday to Sunday. And this is just basic Catholic creed and doctrine out of their own historical writings. Okay. So they're not making it up. They're getting it accurate, because it's right out of history.

Here's a question: If the Sabbath was not on Saturday, then why did over 30 Christian nations use a form of the Hebrew word Shabbat as the actual name for Saturday? Think about this. We've got in history, Greek is "Sabbato." "Sabbato" is a transliteration. There's no word in the Greek language for Saturday. So it came from Shabbat, and they transliterated it into the Greek language. And that was the word for Saturday, because Shabbat and Saturday—they were the same word. It was referring to the same day. Rome was the power of the day, ladies and gentlemen, and they called it Saturn's day. And thank God that they did, because otherwise we would in no way have an idea of how the Jews were syncing their calendar. Was it every seventh

day, or was it on a lunar calendar? And in this regard, it's very simple. The Greek's word for Saturday happens to be the form of the word Sabbath, or Shabbat. In Spanish, it's "Sábado". I don't even know how to pronounce it because I'm not Spanish, but I think it's "Sábado." And it's Saturday. That's their word. It's coming directly from the word Sabbath in Hebrew. Okay. Italian, same thing—"sabato," Saturday. Arabic—"sabt," Saturday. It's Shabbat. Bulgarian—"sabota," Saturday. And again, if you're Bulgarian, I probably just chopped up your word for Saturday. I apologize. Russian is "subbota," all right? Saturday. It's Sabbath. So all of these languages—and there's many, many more. I just highlighted a few. All these languages, their actual word for Saturday is the same word as the Hebrew word Shabbat or Sabbath. Why? Because that's where it originated, okay? That's where it originated.

All right, let's keep moving. Yeshua kept the Saturday Sabbath. He most certainly did. How do we know that? Because in Mark chapter one, verse 21, it says this: "Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught." Now, how do we know that He entered the synagogue on Saturday? Because Josephus, Philo, Tacitus, all of these historians—generals, agnostics, atheists, and Jewish historians alike—tell us that the Jews of the first century kept the Sabbath on the Roman Saturday. So we know He went into the synagogue on Saturday. And that's why this is such a critical conversation. Because if He goes into that synagogue on Saturday, then that means that every Saturday, as His custom, He is going into the synagogue and celebrating Shabbat. His disciples are going into the synagogue as they grew up going—on from Friday night to Saturday night, going into the synagogues on Saturday. And then as they became believers in Christ, they would move from the synagogue, where there was Jewish believers and non-Jewish believers, and they would meet in a home that evening, break bread, and have dinner together. And that would move into the first day of the week—which, by the way, nugget for those that are still on and watching this and have laboriously put up with me for this long. And I know the Lunar Sabbatarians are really putting up with me, and I appreciate you. I really do. Giving me my perspective—allow me to give it.

But a little nugget here is: when it says "on the first day of the week," the Greek actually says "toward the first day of the week." And that was a Hebrew idiom that simply meant Saturday night. It was "towards the first day of the week." The first day of the week started in the evening. And that's another proof that the days go from evening to evening—is it was "toward the first day of the week." In English it says "on the first day of the week." That implies and allows us to read into the scripture our own 21st-century Western Greco-Roman perspective, because we have church on Sunday—or the Christian church has church on Sunday—on the first day of the week. "Oh, they were meeting on Sunday morning." No. In Jewish culture, "toward the first day of the week" is Saturday night. It was a phrase that was very well known, and that's why it says that, okay? And that's how Eutychus falls out of the window in Acts chapter 20, I think it is. Eutychus falls out the window at midnight on the first day of the week. The first day of the week—first day of the week, midnight—can only be Saturday night, because there is no Sunday night midnight. It doesn't exist. Midnight on Saturday night is the first day of the week. So we know it was Saturday night when they were meeting. Sorry, I went off on a little tangent there, but all of this is connected.

Bottom line, you guys: Yeshua is keeping the Sabbath on Saturday. The disciples are keeping it on Saturday. It'd be very, very, very difficult to convince a jury of your peers in a courtroom that Yeshua did not keep the Sabbath on Saturday, as is custom, with all of the historians saying that

the Jews kept it on Saturday. And we're to believe that there's a Lunar Sabbath that was in play, and Yeshua broke it? That Yeshua not one time said anything about them breaking the Sabbath, after He ripped on them for everything they were ever doing wrong? But yet He had the right to take away—the incarnate Creator had the right to take the southern kingdom of Judah and put him into bondage for not keeping the Sabbath the right way for 70 years? And then Yeshua shows up and they're all keeping it wrong, because, you know, the sons of Zadok and, you know, the Qumran community—they're keeping it right. They got some sort of lunar calendar. And Yeshua never one time says, "By the way, guys, you're keeping the Sabbath wrong. This is wrong. You can't do this."

Lunar Sabbatarians and people that believe in the Sabbath are passionate. We should be. It's a fourth commandment. So I get the passion. But I promise you, Yeshua has more passion, because He is the Sabbath. He created it. He is the one that created the sun, moon, and the stars. There's nobody that is more passionate about the rest of day, the day of rest, than God Himself who created it. So whatever passion that you think that you have and how particular that you think it must be, Yeshua is more. And He never said a word. And that pause needs to exist. Because if it was wrong in the first century, then He was wrong for leading us down the wrong road to continue to do what He did, because He said, "Do as I do." Do as I do. As a matter of fact, He even said, "Do what they say to do, but don't do what they do." Right? Do what they say to do. And they said to keep Shabbat on the seventh day. Yeshua kept the Shabbat on the seventh day. We're supposed to be like Christ. For those of you that are like me, that are not ashamed to be called a Christian—just because other Christians might not be following God the right way—the word Christian means "little Christ, follower of Christ." I want to emulate Christ. And if the Sabbath on Saturday was good enough for Him, it's good enough for me. Somebody say amen.

There's so many more proofs, ladies and gentlemen, I don't even have time to go into it, but I can tell you this—to give, you know, to allow everyone that believes in different calendars to save face—there's one thing that I believe that God has shown me that is a major monkey wrench in all the calendars. If you want to know why there's so many different ideas and crazy stuff out there, it's called Noah's Flood, ladies and gentlemen. Noah's Flood screwed up the whole world. Pardon my French. When that comet came down—if that's what it was, an asteroid—and hit this planet so doggone hard that it cracked it open, the tectonic plates, the fountains of the deep came open, and it knocked the earth off of a zero-degree axis to 23.5 degrees, and now our seasons began. Before that, it was just Jurassic Park all day long. It messed up the calendar. It messed up everything. This is why you can't sweat over this, because the earth is in a fallen state. The earth is not the way that He created it. The sun and the stars are not working properly because the earth is off on its axis. We're off on our axis, right? We're all kiltered, and we're trying to look at the world like this. And it doesn't work that way—that glasses aren't straight right now. So the only thing we can do is we can go by history, we can go by what Christ did.

What weight did He put on the Sabbath in the first century? This much. On the Lunar Sabbath? Zero. Because if the Lunar Sabbath is correct, He would have said something. He didn't say anything. He went right along with the—what would some call the Pharisaical tradition, that they some say they got it from Rome, some say they got it from Babylon. If they got it from Babylon—are you kidding me? That Yeshua is going to celebrate a Babylonian holiday? No, He did not. He celebrated His Father's holiday every seven days, exactly what He said.

Couple other things, real quickly. My goodness, the 49-day count to Shavuot. This is very problematic for Lunar Sabbatarians, because it says in Leviticus that they have to count seven Sabbaths. It's 49 exact days. You cannot get seven weeks with 49 days on a lunar calendar. You can't do it. It's impossible. You can stretch it. You can make up whatever excuse you want, but you cannot get 49 days and get the 50th day to be after the seventh week. It will not be seven complete weeks.

And this is important too. I know that some people really put in a tremendous amount of stock in the Qumran community. And again, I apologize that this broadcast is so long, but it's so important. You're going to learn so many different things here. The Qumran scrolls, the Dead Sea Scrolls, are phenomenal—phenomenal for proving that the Bible that we have today is the Bible that they used 2,000 years ago. There was no tampering at all. Like we look at the book of Isaiah, it's the same book of Isaiah word for word that we have today, that gives tremendous credibility to everything we believe. But when you're looking at the Qumran scrolls, you must dichotomize. You must split up the difference between fact and historical record and their belief system. The Qumran community were outcasts. They did not believe even in marriage. These were all men. They're celibate. They don't even believe in marriage whatsoever. They're completely against the temple in Jerusalem. They're completely against all of Jerusalem. All right. And they've got a bad attitude, without a doubt. They've got some strange doctrines. OK. And so you pick whatever denomination that you think is strange. All right. But this would be equivalent—if you're going to take the Dead Sea Scrolls and go, "OK, the Dead Sea Scrolls, the Qumran community, this is what they believe. They believe in a Lunar Sabbath." There's some people that believe that the Dead Sea community kept a Lunar Shabbat. Great. If that's the case, it doesn't matter. It's what they believed. It doesn't mean that what they believed was right. And I can assure you it wasn't, because Christ didn't follow the Qumran community's calendar, did He? He followed the Pharisaical calendar, the Sadducean calendar, the Jewish calendar of the first century. He did not follow the Essenes in Qumran. It would be that kind of theory to say, "Oh, the Qumran community had the right calendar, because we found extra-biblical evidence from Qumran in the first century, and this community followed the Lunar Sabbath." That would be equivalent to 2,000 years from now, every single document in Christianity has been destroyed, and then somebody digs up a book, a library from the Amish here in the United States, and we're to believe that—oh, this is a document from 2023. It's 2,000 years removed. We don't have any other documents stating what the calendar is, and we're going to follow the Amish calendar, or the Baptist calendar, or the Karaite calendar, whatever calendar. Are we to believe that just because something is ancient that it's right? It's a belief system. OK, so it is not academic. And I apologize. I apologize for my passion, but it is not academically sound wisdom or practice in the academic community to take a belief system from ancient documents and say that it's credible or valid and it must be correct just because they did it.

The Qumran scrolls are incredibly valid for history and validating ancient documents, and they're priceless for helping us know how people thought, okay? But they're a sect of Judaism that's this big! that the Jews at large can't stand. The Essenes were not like—they were not like the welcome neighbors, okay? So they were constantly proclaiming that, "Y'all are going to be destroyed." And they were right about that, for sure, just like the prophets were right—they're going to be destroyed. But it doesn't validate their theology, okay? Jesus chose not to follow the Essenes. He followed the calendar of His day.

Let's kind of end with a couple more here. Here's a claim: the Jews changed their calendar because of Rome. Here's a giant problem. Over a million Jews were scattered all over the world by Assyria and Babylon, and we are led to believe that all of them simultaneously were convinced to change their method of Sabbath keeping without any historical or biblical proof. You see, one of the proofs that Lunar Sabbatarians will tell you is that Rome forced the Jewish people to change their calendar by putting pressure on Hillel II to make it fixed on the Roman Saturday. But the problem is there were a million-plus Jews scattered outside of Rome that were not under Roman authority, that had no governing authority, pockets of Judaism, cultures, and villages all over the world at that time. And none of them exist today. There's no record of Lunar Sabbatarians, their calendars, that they were following a Lunar Sabbath. None. Zero. Why is that? It's mathematically impossible. They're not going to change their key calculation from a Lunar Sabbath to a Saturday Sabbath because Rome said so, if they're outside of the jurisdiction of Rome. You see that? Hopefully that makes sense to you.

All right, there's so many things that we could talk about. Let's go ahead and begin the process of stopping here, because it's really, really, really, really important, okay, that we really recognize at the end of the day that the power of the living God is found in the Word of God. And in this case, the Word of God is validated by what? By actual historians. And so I know that the Lunar Sabbatarians—and God bless your soul, I love every single one of you without a doubt. I'm not against you. This is not to try to prove you wrong. This is trying to help people that are looking at this to see the rest of the evidence so they can decide on their own. There's plenty of websites that you could go to and videos on YouTube that support the Lunar Sabbatarian view of you. And you can pit that up against this to see kind of what you want to do for your family.

Now, I will tell you: in today's culture, it's an insult to the Jews. If we are to make the Jews jealous, like Scripture says, how are you ever going to lead a Jew to Christ by telling them that, "By the way, you're an idiot. You don't even know how to celebrate your own Sabbath. You're doing it on the wrong day." They're going to laugh and mock and go, "Where did you get this from?" They're never going to accept a Messiah when you're telling them that the staple part of their entire religion is wrong from the very beginning. That's like telling them, "By the way, you don't know how to spell God in Hebrew," okay? It's the fundamental part of who they are. And I'm not saying that we bend our theology based on our witnessing capabilities to the Jewish people. May that never be. But what I am saying is, history says. So if you want to know why I'm not going through all and every single point that the Lunar Sabbatarians bring up—and I did bring up some of the major ones, and I'm sure there's other ones that I'll be accused of leaving out—but those are inferior evidential evidences that are inferior to the superior. And the superior are the historians that are telling us exactly how the Jewish people kept it.

And so I'll leave you on two thoughts. If number one, if it is true that all these historians are correct, and if it's true that the historians are correct that the day of Saturday was the day that the Jews kept their Shabbat, and if it's true that Yeshua kept His Shabbat, the same Shabbat, on Saturday, then so should we. In my opinion, ladies and gentlemen, the power of the Shabbat is found in Christ alone anyway. And if it was good enough for Him, it was good enough for me.

I'm Jim Staley with Passion for Truth Ministries. Father, I pray that You bless Your people and help us to all find our rest in Your Son.

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