

Following a request from my brother Lungelo Gumede to respond to his view that God ordained the Sabbath to run on a luni calendar, I have compiled a short response with excerpts from Nader Mansour’s article “Response to TMR on God’s Calendar to be examined whether these things are so. My brother says that the Sabbath is guided by the moon as per Gen 1:14. This I have searched in Scripture without fruition because we are told that the Sabbath is the 7th Day of the Week and the week is not guarded by the moon but by the 24hr rotation of the sun around its axis. Any view apart from that then will have to be proved by the Holy Writ or extra-Biblical materials.

So, what is the history behind the luni Sabbath? The week of seven days was connected with the lunar month, of which it is, approximately, a fourth. The quadripartite division of the month was evidently in use among the Hebrews and other ancient peoples; but it is not clear whether it originated among the former. It is unnecessary to assume, however, that it was derived from the Babylonians, for it is equally possible that observations of the four phases of the moon led the Hebrew nomads spontaneously and independently to devise the system of dividing the interval between the successive new moons into four groups of seven days each. (www.jewishencyclopedia.com, "Week.")

One of the main pillars in support of the lunar Sabbaths theory is an article entitled "Three Months in a Row". The article itself claims that it "may be the most profound study you will read that provides undeniable *scriptural proof* for Yahweh's true calendar and Sabbath as regulated by the phases of the moon. TMR is an abbreviation to “Three Months in a Row” the supposed cycle that the Sabbath runs on.

Month 1

In this chapter the TMR article presents the Biblical Passover and Exodus account followed by some conclusions drawn from the story. We will address some of these conclusions.

TMR:

"6. The *death angel* was to pass over *at midnight* on the night of the 14th, the *sixth day* of the week. Ex 12:12 & In 19:31" p.6.

Comment:

Here we are presented with an assumption that cannot be proved from scripture. The assumption is that the 14th was the *sixth day*. The text from John 19:31 used to prove this is not speaking of the Exodus at all, but rather of the year of the crucifixion of Christ (to assume that this is the case every year is only an *assumption*). The text given in Exodus says nothing of the sixth day whatsoever. This conclusion cannot be established from the context of the Exodus account.

TMR:

"11. Counting from the New Moon, Passover the 14th, is always on *the sixth day of the week*, also called *the preparation day*. John 19:31" p.7

Comment:

- As noted before, this assumption finds no basis in scripture. The text provided does not prove that conclusion at all. The next few points (12-17) are based on this assumption. There is no further evidence provided to support the assumed conclusion. The crucifixion of Christ does not prove the day of the week in the Exodus.

TMR:

Point 13 quotes Mrs. White in support of the conclusion. "*The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Cor 5:7. . . . These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which takes away the sin of the world." GC 399" p.7*

Comment:

- The careful reader will readily see that the quote does not support the assumption that the 14th day is always on the *sixth day of the week*. The quote simply states that Christ fulfilled the type of the Passover on time. It gives no intimation of the weekly days in the Exodus. That still remains an assumption. The article seeks to support its conclusions from the pen of Ellen White which gives the impression that both are in harmony. This is not the case, as shall shortly be seen.

TMR:

"17. *"Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night."* Deut 16:1

Comment:

- The illustrations apply the night of departure to the *following* night after the death of the firstborn. Thus leaving the Israelites in Egypt for nearly 24 hours after the death of the firstborn! The text in Deuteronomy 16:1 refers to Pharaoh's decree issued *at night* which God brought about (thus delivering them). It is the same night of the Passover, not *another* night! While the illustration is true in part, it is wrong in placing the Exodus on the night *after* the death of the firstborn and the command of Pharaoh. A period of over 12 hours is inserted between the decree to leave and the exodus. This is done to maintain the idea that the 15th was a seventh-day Sabbath.

TMR:

"18. It was the Lord Yahweh who on the first day of the first month, established the first two dates; day 1 and day 14, which made it possible for us to fill in the rest of blanks with the details that establish the 15th day as the seventh-day Sabbath. Once the 15th is established as a Sabbath, then it is possible to count seven more days to the 22nd, and seven more days to the 29th, making these both Sabbaths as well. Also, from the 15th day counting backwards seven days makes the 8th day of the month, a Sabbath." p.8

Comment:

- It has been seen that only *assumptions* lead to that above conclusion. If it can be demonstrated that the 15th was *not* a 7th day Sabbath then the entire chapter is invalidated. Just as the 15th being a Sabbath would prove the other dates, so also if it is *not* a Sabbath it would immediately prove the other dates as non-Sabbath days.

TMR:

"19. Notice also, how the twelve hours of the Sabbath "daylight" is sandwiched between two overactive nights. It is not possible from scripture to prove a 24 hour Sabbath with the night preceding the daylight. Yahweh would not break His own Sabbath commandment by leading them forward on the Sabbath hours. This will be further proven in the following two successive months." p. 9

Comment:

- It is possible to prove a 24 hour Sabbath beginning with the evening from Scripture See article by J. N. Andrews entitled "<a>Time for Commencing the Sabbath" published in Review & Herald, December, 4, 1855. This article demonstrates the plain Biblical teaching that the day begins at even (sunset). It is for this reason that the Jews have kept the Sabbath the way they have, and this practice was endorsed by Christ Himself when He was here on earth and confirmed through the testimony of Jesus. See also James White's article "<a>Time to Commence the Sabbath" published in Review & Herald, February 25, 1868. When God was creating He said Evening and morning and it a day I will not take the time to repeat the evidence here. Notice how the TMR article plainly recognizes that any *travel* would violate the Sabbath hours.

TMR:

"The Lord Yahweh commanded that the Passover lamb was to be eaten: "with a belt on your waist, your sandals on your feet, and your staff in your hand." To all appearances it seemed they would be leaving that night, the night of the 14th or at the very least in the morning. Remember, we have previously established that the 14th day is also the *preparation day*. Could it be that Yahweh simply was having them be prepared to leave in advance, knowing that the Sabbath was drawing on? Because Yahweh would not break His own Sabbath, He had the people be prepared on the night of the 14th so they would not have to do any work on His Holy Sabbath, of which is only the *daylight* hours on the 15th. In this way they would be prepared in advance. Ex 12:11; Gen 1:3, 6, 13, 19, 23, 31; Gen 2:2, 3" pp.18, 19

Comment:

- Here we see how a false assumption paves the way to further false assumptions. The 14th day was *not* a Sabbath preparation day. In order to maintain the idea that the 15th of that month was a Sabbath the travel time of the Israelites is said to have taken place on the night *after* the Passover and death of the firstborn (i.e. almost 24 hours later!). Let us see what inspiration says on this vital point.

Exodus 12:11-12 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover. (12) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

- The children of Israel were to eat the Passover of the 14th that very night. Doubtless this instruction was given in anticipation of a speedy departure. Why else would they eat it in haste, with their travel clothes on? This obvious fact is acknowledged by the TMR article. At midnight the blow was struck. So urgent was Pharaoh's terror that he summoned Moses and Aaron by night Exo 12:31 and told them to leave Egypt "in haste" Exo 12:33. The question is when *did* the Israelites leave Egypt? Did they leave in haste or did they linger for another day?

Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

- *Exodus 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.* From Exodus 12:18 we learn that the 15th day begins on the *even* of the 14th day (sunset). Thus the *even* is the start of the day, not the morning. Hence Israel had to leave Egypt before the 15th day expired (at sunset). This is another flaw in placing the Exodus the night *after* Passover (i.e. the 16th). This is confirmed by Leviticus 23:32.
- The day that was appointed to be the day of unleavened bread is the selfsame day that Israel went out of the land of Egypt. This day is the 15th of the month. It was *not* a weekly Sabbath day, but a travel day (thus the 14th was *not* the sixth day of the week either). This is a major pillar for the TMR article. Inspiration plainly reveals that the 15th was *not* a 7th day Sabbath (it was a *travel* day not a *rest* day). This automatically makes it *impossible* for the 14th to be a sixth day of the week. Thus the assumption that "Passover the 14th, is always on *the sixth day of the week*" (TMR article p.7) is proved to be a *false assumption*. It still remains in the realm of illusion and wishful thinking; there is no evidence to substantiate it. The application of the TMR article is not in harmony with inspiration (see the diagram). This application is proposed to maintain the 15th as a rest day rather than a travel day, but inspiration tells us the exact opposite. Notice how this is clearly confirmed by E.G. White.

*"At midnight "there was a great cry in Egypt: for there was not a house where there was not one dead." All the first-born in the land, "from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" had been smitten by the destroyer. Throughout the vast realm of Egypt the pride of every household had been laid low. The shrieks and wails of the mourners filled the air. King and courtiers, with blanched faces and trembling limbs, stood aghast at the overmastering horror. Pharaoh remembered how he had once exclaimed, "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go." Now, his heaven-daring pride humbled in the dust, he "called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said. . . . And be gone; and bless me also." The royal counselors also and the people entreated the Israelites to depart "out of the land in haste; for they said, We be all dead men." With their loins girt, with sandaled feet, and staff in hand, the people of Israel had stood, hushed, awed, yet expectant, awaiting the royal mandate that should bid them go forth. **Before the morning broke, they were on their way.**" {PP 279-281}*

- Some have misunderstood the prohibition in Exodus 12:22 to mean that the Israelites could not leave before *sunrise*. The Bible recognizes the period before sunrise (daybreak) as *morning* or *early morning*. There are many examples to illustrate this point. See 1 Samuel 29:10; Ruth 3:14; Mark 1:35 where the morning refers to the period before sunrise/daybreak. The exodus commenced at these *early morning* hours before the sun arose. (see also John 20:1; Matthew 28:1)

- Here we are plainly told that *before* the morning of the 15th broke the Israelites were on their way. They left shortly after Pharaoh gave them permission to leave. They were already packed and ready to move. There was no need to hang around for another day! This is confirmed by Deuteronomy 16:1 "Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt **by night**." This refers to the decree of Pharaoh issued at night as well as the start of their Exodus (on the *same* night) in the very early morning hours *before the morning broke* (Exodus 12:42). Only thus can we understand why God had them ready to move out in haste because that is just what He proposed to do. It makes no sense at all to have them all packed and ready to move in haste and then to remain for a whole *day* to keep a supposed Sabbath while the Egyptians are urging them to leave (Exodus 12:33).

History also provides another witness in harmony with the above inspired accounts. The Jewish historian Flavius Josephus gives an account of the Exodus of Israel from Egypt and the *date*:

"2. They left Egypt in the month Xanthicus, **on the fifteenth day of the lunar month**; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt." (*Antiquities of the Jews, Book 2, Chapter 1*)

- Some may try to argue that even though travel took place on that day it was still a Sabbath! Such is the firm hold that this idea can take in some people's minds. Let all be reminded of the fact that Christ who led the Hebrews out of Egypt is the same one who said "But pray ye that your flight be not in the winter, neither on the Sabbath day" (Matthew 24:20). God was particular about His Sabbath and teaching His people to keep it holy. They were not even to gather the manna on the Sabbath day! God would be inconsistent should He lead the Israelites to break the Sabbath so blatantly by conducting a mass exodus on His holy day of *rest*. They did a good day's travel on the 15th! According to the TMR article "Yahweh would not break His own Sabbath commandment by leading them forward on the Sabbath hours." Therefore we rightly conclude that the 15th day of the first month was *not* a seventh-day Sabbath (and consequently, neither were the other proposed Sabbath dates for that month). Here we have *four* examples of the Sabbath not being on the 8th, 15th, 22nd or 29th days of the month. This closes the Lunar Sabbath case, hopefully, once and for all. This sad and dangerous idea leads people to abandon the true Sabbath of the fourth commandment (based on the weekly cycle) and adopt a false Sabbath based on the moon.

The explanation of the first month in the TMR article forms the basis for the entire study. We have demonstrated that the foundation is full of assumptions and contradicts inspiration. Keep in mind that this is *the* underpinning argument on which the *entire* study hangs. With this pin removed the entire study and conclusion will be found to be fatally flawed and inconsistent with inspiration.

Month 2

There is really no need to examine this article any further. With the application of the first month dispatched in light of the inspired evidence we can safely disregard the remainder of the conclusions that are *based on the flawed information from the first month*. But, knowing the possible outcry of some people, we will examine a few points just to demonstrate our conclusion.

In the second month the TMR article deals with the story of the Manna in Exodus 16. There are points in this month that are built on the information from the first month. We have adequately demonstrated (with evidence, not assumptions) errors in the TMR conclusion for the first month and this will naturally affect the conclusion for the second month. Let us examine a few examples:

TMR:

"L, From the New King James Version above it is not entirely clear that the Israelites had arrived at the Wilderness of Sin on the 14th, then murmured and complained of hunger on the 15th. Below is a clearer rendering of the same event from the *Septuagint*. Here a semicolon is placed at the natural change in thought in the Hebrew sentence structure known as an "*atnach*".

"And they departed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron." Ex 16: 1, 2 Septuagint" p.16

Comment:

Such a criticism is unnecessary, and it is not best to plead for a different translation unless there is clear and urgent reason for so doing. We do not have such a reason in this passage, as it is plain from the Hebrew reading of the text. It is only an assumption that states they arrived on the 14th of the month; there is absolutely no evidence to support this idea. The Hebrew text places their arrival on the 15th of the month (not on the 14th). The reading of the King James Version is accurate and without fault. A few literal translations will demonstrate this fact:

- *Exodus 16:1 And they took their journey from flim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between flim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. (King James Version)*
- *And they pulled up stakes from flim. And all the congregation of the sons of Israel came into the Wilderness of Sin, which is between flim and Sinai, on the fifteenth day of the second month after their going out from the land of Egypt. (Literal Translation of the Holy Bible)*
- *And they journey from flim, and all the company of the sons of Israel come in unto the wilderness of Sin, which is between flim and Sinai, on the fifteenth day of the second month of their going out from the land of Egypt. (Young's Literal Translation)*
- *And they took their journey from flim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between flim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. (The Jewish Publication Society)*
- *The whole community of Israelites moved from flim and came to the desert of Sin, which is between flim and Sinai. This was on the fifteenth day of the second month after they had left Egypt. (GOD S WORD Translation)*

This is in perfect harmony with the Masoretic Text (The Masoretic Text (MT) is the authoritative Hebrew text of the Jewish Bible from which the Old Testament King James Version was translated.) as can be ascertained by examining an interlinear Bible (Available to check online at this link (<http://www.scripture4all.org/OnlineInterlinear/OTpdf/exo16.pdf>)). The weight of evidence certainly does *not* support the Septuagint reading of this text or the conclusion of the TMR article. It is *impossible* to support the assumption of the TMR article by any evidence. The arrival of the children of Israel was on the 15th of the month (not the 14th) as is further confirmed by inspiration.

- *"On the fifteenth day of the second month after their departure from Egypt, the children of Israel came to the wilderness of Sin; and there "the whole congregation of the children of Israel murmured against Moses and Aaron. . . . And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." {Ellen White, RH, August 30, 1898 par. 3}*
- *"From Marah the people journeyed to Elim, where they found "twelve wells of water, and threescore and ten palm trees." Here they remained several days before entering the wilderness of Sin. **When they had been a month absent from Egypt, they made their first encampment in the wilderness. Their store of provisions had now begun to fail.**" {PP 292.1}*

We saw earlier that the exodus from Egypt happened on the 15th day of the first month. Now, exactly one month later, they are found arriving in the wilderness of Sin and making their encampment. Why then does the Septuagint give a different reading? The differences between the Septuagint (LXX) and the Masoretic texts are mostly expansions of the text in the Septuagint and are indicative of scribes introducing their comments of harmonization ("Putting aside clerical mistakes and misreadings, and making allowance for errors of translation, ignorance, and haste, we note certain outstanding facts as characteristic of the Greek version. It bears evident marks of its origin in Egypt in its use of Egyptian words and references, and equally evident traces of its Jewish composition. By the side of slavish and false literalism there is great liberty, if not license, in handling the original; gross mistakes occur along with happy renderings of very difficult passages, suggesting the aid of some able scholars. Distinct Jewish elements are undeniably there, which can only be explained by reference to Jewish tradition, although they are much fewer than some critics have supposed. ... Difficulties-or what seemed such-are removed by the most bold methods, and by free handling of the text; it need scarcely be said, often very unsatisfactorily." —*The Life and Times of Jesus the Messiah,* Rev. Alfred Edersheim, M. A. Oxon., D. D., Ph. D., Vol. I, pp. 27-30. New York: Longmans, Green & Co., 1896. (Quoted in *Handbook for Bible Students*, p.46. Review and Herald Publishing Association, Washington, D. C. 1922). While the Septuagint is a good translation for the most part, we need to always be sure that it is true to the Hebrew text and in harmony with inspiration (Examples of variations are Genesis 2:2; Deuteronomy 32:8; 33:2; Daniel 8:14 etc. There are major chronological variations as well. A handy online tool to examine the LXX and KJV side by side can be found at this link (<http://ecmarsh.com/lxx-kjv/>)). In this instance we have clear evidence that it is not. The Israelites travelled to the wilderness of Sin on the 15th day of the second month. Thus we see that this was a *travel* day not a *rest* day. Therefore it could not be a seventh day Sabbath.

TMR:

"2. On the 15th day of the second month of the year, after departing from Egypt, the people murmured and complained of hunger. Ex 16:1-3" p.16

Comment:

- This is an assumption that cannot be proved from the text provided (see comments on previous note). The text gives the date of their *arrival* not their murmuring. It is only an assumption that sees both events happening on the same day. We are not told how much time passed between their arrival and their murmuring. It cannot be proved that one or more days did not elapse after Israel arrived at Sin, before the manna began to fall. The TMR article assumes that no time has passed without any evidence.

TMR:

"4. Yahweh told Moses and Aaron that He would send quail that very night on the 15th, but on the next morning He would rain down bread from heaven, clearly identifying the 16th of the month as the first day of the week. The 1st & the 15th days of the month are the calendation markers given for this second month. From these two markers we can lay out the entire calendar in both directions. Ex 16:6-7, Ex 16:12, 13" p.17

Comment:

- This argument is built on the afore disproved assumption. Further assumptions are added here such as the 16th being the first day of the week. First, it cannot be definitely proved that one or more days did not elapse after the arrival at Sin before the fall of the manna; second, the murmuring cannot definitely be proved as occurring on the 15th day (arrival day); third, it was not necessary that the first fall of the manna should be upon the first day of this week (We have no warrant for making the first day on which the manna fell the day from which to commence the numbering of the week. God spoke of the sixth day with reference to its position in the week, regardless of the time in which He commenced to rain manna.). All these things are the supposed *markers* in support of the conclusion. But we see that there is a fair share of assumptions to warrant the conclusion highly questionable.

TMR:

"5. The Israelites were to gather one omer (measure) per person per day for five days, but on the sixth day they were to gather a double portion for that day and the seventh day, for the seventh- day was the Sabbath, a Holy day of rest unto the Lord. Once we established that the first day of manna fell on the 16th day of the month it is easy to add six more days to calculate that the seventh-day Sabbath is on the 22nd of the month. Ex 16:16-26" p.17

Comment:

- We have previously seen that the 15th was a *travel* day not a *rest* day. Therefore the 22nd of the month *could not possibly be a seventh-day Sabbath*. Such a conclusion can only be reached by a rich dose of assumptions combined with a pre-determined outcome. Further, It cannot be proved that the manna fell six days before the Sabbath mentioned in this chapter; as the sixth day here brought to view was certainly the sixth day *of the week*, and therefore not necessarily the sixth day of the fall of the manna. It has no reference to the number of days upon which the manna had fallen (The sixth day from what? The fall of the manna? The record does not say so. This is one of those assumptions which inhere in every argument devised against the true Sabbath (as is the case with the lunar Sabbath theory we have before us). It is rather the sixth day of the

week, without any reference to the fall of the manna. The record says nothing about the preceding five days.). Once again we are faced with a conclusion built on a mere assumption. These assumptions constitute the warp and woof of the TMR position, when these are taken away nothing is left.

TMR:

"For the second month in a row, simple math then places a seventh-day Sabbath on the 8th, 15th, 22nd, and 29th, giving us a complete layout of the 2nd calendar month." p.20

Comment:

- Once again, we have plain evidence of where a false assumption can lead. The false premise at the start guarantees a false conclusion at the end. If this is how the reader wants to arrive at truth then there is nothing more that we can do! The evidence, for those who care to examine it, speaks otherwise.

To demonstrate how this idea is built on mere assumptions let us examine the illustration provided taking note of the assumptions. We will notice the following:

- The 15th was a travel day not a Sabbath rest day
- Thus the 8th, 22nd and 29th are *not* Sabbath rest days
- No evidence the people complained on the 15th
- No evidence that the manna fell on the 16th
- No evidence the 16th was the first day of the week

Thus the second month in a row fails to prove anything in favour of the lunar Sabbaths theory; on the contrary, it stands as a witness against it. The conclusions are founded on nothing stronger than sand. The structure therefore is not sound and needs to be dismantled. With this added evidence there is no need to proceed any further. We have before us *four more examples* of the Sabbath not being on the 8th, 15th, 22nd or 29th. Even if the next month is seen as the TMR article states, it would prove absolutely nothing. Let us briefly examine the last month and see what witness it provides for us.

Month 3

The last month in the TMR article deals with the arrival of the Israelites at Mount Sinai. This month is presented as the conclusive argument for the lunar Sabbaths theory. Let us examine the evidence to determine what is *factual* and what is *assumed*. It is really not that hard.

TMR:

"2. Evidently, it was significant to Yahweh to have Moses record this event as being the *exact same day on the third month* since they had left Egypt. Since it was important to Yahweh, it most likely did not happen by chance, but rather was a planned arrival. Because it is stated to be the exact same day, then by default it must be the 15th day of the month, counting from the New Moon. If it can be established which day of the week the 15th fell on, then it is possible to connect all the other dates of that month with the proper days of the week." p.23

Comment:

- This is an honest and correct admission (Exodus 19:1, 2 "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount." Now all depends upon the meaning we give to the expression, "the same

day." What else can it mean but the same day of the month in which they came out of Egypt, and the same day of the month in which they came into the wilderness of Sin (Exodus 16:1)? If this is its meaning then it was on the 15th day of the third month that they came into the wilderness of Sinai.). The arrival day at Sinai occurred exactly three months after the day of the exodus. The day of the exodus and arrival are *identical* in that travel occurred on them. We saw earlier that the Israelites left Egypt on the 15th very early in the morning and "before the morning broke, they were on their way". This immediately disproves the idea that the 15th of the first month was a Sabbath *rest* day. In exactly the same manner the Israelites arrived at Sinai on the 15th day (making it a travel day, not a *rest* day). Hence if consistency is followed, TMR shoots itself in the foot and the luni theory falls apiece y the same hand that supports it.

TMR:

"3. Unfortunately, there is no statement in the entire book of Exodus that states on which day of the week the 15th falls. It should not be assumed that this third month in a row is identical to the preceding two months simply on the basis that it is mentioned. To be conclusive, the third month, like the two before it, must be established by its own inherent attributes as given in the Biblical narrative." p.23

Comment:

While the account does not tell us what day of the week the 15th was it *does* reveal what day it was *not*. The 15th could *not* be a seventh-day Sabbath rest. It was a *travel* day, and that immediately makes it a common working day and not a Sabbath. The above illustration places the arrival of the Israelites to Sinai at *night* (to maintain the 15th day as a Sabbath rest day (On p.26 the TMR article states "It is likely that the Israelites both traveled [*sic*] and arrived at Mt. Sinai on the night of the 15th of Sivan. In this way Yahweh protected His Sabbath, and Moses and the Israelites were able to keep it holy unto the Lord." The assumption is obvious and is in contradiction with factual evidence). But let us examine some more evidence just to be sure. Read on.

- *"From Rephidim the people continued their journey, following the movement of the cloudy pillar. Their route had led across barren plains, over steep ascents, and through rocky defiles. Often as they had traversed the sandy wastes, they had seen before them rugged mountains, like huge bulwarks, piled up directly across their course, and seeming to forbid all further progress. But as they approached, openings here and there appeared in the mountain wall, and beyond, another plain opened to view. Through one of the deep, gravelly passes they were now led. It was a grand and impressive scene. Between the rocky cliffs rising hundreds of feet on either side, flowed in a living tide, far as the eye could reach, the hosts of Israel with their flocks and herds. **And now before them in solemn majesty Mount Sinai lifted its massive front, The cloudy pillar rested upon its summit, and the people spread their tents upon the plain beneath. Here was to be their home for nearly a year. At night the pillar of fire assured them of the divine protection, and while they were locked in slumber, the bread of heaven fell gently upon the encampment.**" {PP 3 1.2}*

This majestic narrative of the arrival of the Israelites to Sinai is both wonderful and informative. It is plainly seen that the Israelites arrived at Sinai led by the cloudy pillar (i.e. during the daylight hours, *not night*). This only confirms the truth that the 15th day (The Hebrews had left Egypt exactly three months prior. Their arrival in Sinai is exactly three months from the day of their exodus. See {1MR 106.2} also *Antiquities of the Jews*, Book 3, Chapter 2 by

Flavius Josephus.) was a *travel* day (not a Sabbath). They pitched camp and were settled before night fell. Weary from their travel they slept that night. Is there need for any further evidence?

TMR:

"Begin counting on the 16th day of the first month of Abib, which is the day after the Sabbath. Count *seven "Sabbaths complete"*, and then add a day, because the text says to "*count off fifty days to the day after the seventh Sabbath*," p.24

Comment:

- The fiftieth day does *not* always follow a Sabbath day. The expression "the morrow after the seventh Sabbath" (Leviticus 23:16) is the day after the seventh *week*, not after the seventh- day Sabbath (cf. Deuteronomy 16:9). The word Sabbath, in the language of the New Testament as well as the Old, is used for "week" (Leviticus 25:8; Matthew 28:1; Luke 18:12, etc.) ("The Pentecost was a feast celebrated **seven weeks** after the passover." {3SP 265.1} "**Fifty days from the offering of first fruits**, came the Pentecost, called also the feast of harvest and the feast of weeks." {PP 540.1}.
- The word Sabbath in these verses means "week" (which is why it was called the feast of *weeks* Exodus 34:22). They were to count 7 weeks + 1 day (fifty days) *not* seven Sabbath days + 1 day! People have been needlessly confused over this issue when it is but a simple one. Hebrew scholars confirm this Biblical truth:
- "*That תורתבש (Lev 23:15) signifies weeks, like תועבש in Deu 16:9, and in the Gospels (e.g., Mat 28:1), is evident from the predicate תמימת, "complete," which would be quite unsuitable if Sabbath-days were intended, as a long period might be reckoned by half weeks instead of whole, but certainly not by half Sabbath-days. Consequently "the morrow after the seventh Sabbath" (Lev 23:16) is the day after the seventh week, not after the seventh Sabbath.*" Keil & Delitzsch Commentary on the Old Testament (comment on Lev 23:15-17)

TMR:

"7. Pentecost falls on Sivan 9 each and every year. Because the Creator's Calendar is a *fixed calendar*, the 9th day of Sivan will always be on the first day of the week, thus making the 15th day of the same month a seventh-day Sabbath." p.25

Comment:

- This claim is completely unfounded and cannot be proved. Pentecost, the Feast of Weeks (or Shavuot), is always 50 days from the 16th of the first month, *no more and no less* (This feast is not tied to a particular calendar date (God did not specify a date at all), but to a counting from Passover. Because the length of the months used to be variable, determined by observation, and there are two new moons between Passover and Pentecost it could occur on the 5th or 6th of Sivan. History affirms that Pentecost does *not* fall "on Sivan 9 each and every year"! A conclusion based on this foundation is most shaky.). The proposed date of 9 Sivan is **53** days from the 16th of the first month (go ahead and count it for yourself below). This is in direct violation of the 50 day count and the entire argument to prove it is nothing but a collection of self contradictory assumptions.

This only confirms the error of attempting to make the 15th into a seventh day Sabbath. We saw clearly that it was not a *rest* day but a *travel* day. Based on this information we can accurately illustrate which days were *not* Sabbath days.

Much point is made over the fact that God gave certain dates in those three months. The conclusion that this proves they were Sabbaths is not in harmony with the facts. The reason why the date is given is to record significant events in the *travels* of the Hebrews:

- The children of Israel departed from Egypt on the fifteenth day of the first month (Numbers 33:3).
- They came to the wilderness of Sin on the fifteenth day of the second month (Exodus 16:1).
- They came to the desert of Sinai on the fifteenth day of the third month (Exodus 19:1).

The TMR article seeks by a variety of ingenious assumptions to prove that the 15th was a Sabbath, but the evidence says otherwise. For three months in a row God is showing us that the 15th was nothing more than a common working day (a travel day). This proves conclusively that it was *not* a seventh-day Sabbath. This evidence is based on the facts of inspiration *not* on assumptions and conjectures. Thus, from the very article attempting to prove the lunar Sabbaths theory we are furnished with evidence *disproving* the theory! For three months in a row God demonstrated that the 8th, 15th, 22nd, and 29th (**L2 examples**) were *not* Sabbath rest days! It probably does not get more ironic than this.

We searched the Scriptures and have found that these things are *not* so. We appeal to all those who can use sound reasoning to ponder well the decisions they make. The theory of the lunar Sabbaths has been shown to be nothing more than a collection of assumptions and false premises. Will you abandon it and accept the true Sabbath? (The true creation Sabbath is the one determined by the weekly cycle, not by the phases of the moon. For more details read *History of the Sabbath and First Day of the Week*, by J. N. Andrews. Published by Steam Press of the SDA Publishing Association, Battle Creek, Mich. 1873 (available [here](#)). This clearly documents how the true Sabbath was preserved down through the ages in the weekly cycle.) Or will you ignore the evidence and choose the assumptions? The choice, and the responsibility, is yours. The trumpet has been sounded.

- ***“Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.” Ezekiel 33:4, 5***
- ***Jeremiah 6:17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.***

REVISITING GENESIS 1:14

And let them be for signs] *leothoth*. Let them ever be considered as continual tokens of God's tender care for man, and as standing proofs of his continual miraculous interference; for so the word *oth* is often used. And is it not the almighty energy of God that upholds them in being? The sun and moon also serve as signs of the different changes which take place in the atmosphere, and which are so essential for all purposes of agriculture, commerce, &c.

For seasons] *moadim*; For the determination of the times on which the sacred festivals should be held. In this sense the word frequently occurs; and it was right that at the very opening of his revelation God should inform man that there were certain festivals which should be annually celebrated to his glory. I think we should understand the original word as signifying months, for which purpose we know the moon essentially serves through all the revolutions of time.

For days] Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces of time the sun is above or below the horizon.

And years.] That is, those grand divisions of time by which all succession in the vast lapse of duration is distinguished. This refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds; for though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

Now is won't be consistent enough to pick seasons alone from a whole sentence in Gen 1:14 and make a fuse about it when we also have days and years in the same sentence. But to treat mow`ed judicially, let us see what it means:

04150. mow`ed, mo-ade'

Search for 04150 in KJV

- or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from 3259; properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synogogue, (set) time (appointed).

With the meaning before us we have to ask ourselves, is Genesis 1:14 about the weekly Sabbath or does it mean something else? When man was created there are two vivid appointments he had with God or two appointments which are revealed in the Bible, The Sabbath and the taking of the fruit from the tree of life, since the Sabbath is based on weekly rotation, it will be safe to say that the mow`ed spoken of Gen 1:14 is none other than man taking a fruit from the tree of life month after month as it is revealed in Isaiah 66:23 and Rev 22:2.

Notice Eze 47:12

- *They are trees for meat, and the fruit of them shall not be consumed, for it shall produce fresh fruit every month. The leaf shall be for medicine, and it shall not fade, This part of the vision is copied out into St. John's vision very exactly (Re 22:2), where, on either side of the river, is said to grow the tree of life, which yielded her fruit every month, and the leaves were for the healing of the nations. Christians are supposed to be these trees, ministers especially, trees of righteousness, the planting of the Lord (Isa 61:3), set by the rivers of water, the waters of the sanctuary (Ps 1:3) grafted into Christ the tree of life, and by virtue of their union with him made trees of life too, rooted in him, Col 2:7. There is a great variety of these trees, through the diversity of gifts with which they are endued by that one Spirit who works all in all. They grow on the bank of the river, or they keep close to holy ordinances, and through them derive from Christ sap and virtue. They are fruit-trees, designed, as the fig-tree and the olive, with their fruits to honour God and man, Jg 9:9. The fruit thereof shall be for*

meat, for the lips of the righteous feed many. The fruits of their righteousness are one way or other beneficial. The very leaves of these trees are for medicine, for bruises and sores, margin. Good Christians with their good discourses, which are as their leaves, as well as with their charitable actions, which are as their fruits, do good to those about them; they strengthen the weak, and bind up the broken-hearted. Their cheerfulness does good like a medicine, not only to themselves, but to others also. They shall be enabled by the grace of God to persevere in their goodness and usefulness; their leaf shall not fade, or lose its medicinal virtue, having not only life in their root, but sap in all their branches; their profession shall not wither (Ps 1:3), neither shall the fruit thereof be consumed; that is, they shall not lose the principle of their fruitfulness, but shall still bring forth fruit in old age, to show that the Lord is upright (Ps 92:14-15), or the reward of their fruitfulness shall abide for ever; they bring forth fruit that shall abound to their account in the great day, fruit to life eternal; that is indeed fruit which shall not be consumed. They bring new fruit according to their months, some in one month and others in another: so that still there shall be one or other found to serve the glory of God for the purpose he designs. Or each one of them shall bring forth fruit monthly, which denotes an abundant disposition to fruit-bearing (they shall never be weary of well-doing), and a very happy climate, such that there shall be a perpetual spring and summer. And the reason of this extraordinary fruitfulness is because their waters issued out of the sanctuary; it is not to be ascribed to any thing in themselves, but to the continual supplies of divine grace, with which they are watered every moment (Isa 27:3); for, whoever planted them, it was that which gave the increase.

The real Sabbath

Contrary to the views of higher criticism the Sabbath is not based on the moon. The true Sabbath is what it has always been. Its basis is found in the creation story recorded in Genesis 1-3. This story, far from being mythological and allegorical as the higher critics suggest, is very real and factual. We can rely on this information with confidence and faith. We need not be uncertain or vague in this matter. Those who attempt to merge the critical view (the Lunar Sabbath) with the Biblical view (the true Sabbath) are attempting an impossibility. This union can only be accomplished by twisting of scripture and disregard of facts. Sadly, this has been the case with many who are falling for the lie.

This is accurate history and origin of the Sabbath as is presented in the Bible. God never indicated any connection between His Sabbath and the moon. The 4th commandment is so plain that a child can understand it. This Biblical Sabbath has been preserved by God down through the ages to our time. It has never been lost, and God’s faithful people in all ages are a witness to this fact. Even the Jews of today, in their Sabbath keeping, stand as a living testimony to the falsehood of the Lunar Sabbath of higher criticism.

A fair hearing has been accorded to the luni sabbatarian view and theory, but does it meet the simple “*thus saith the Lord?*” Let the reader examine the two sides of the coin and make an informed judgment.

- *Isa:8:20: To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

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NB:

I OWE NADER MANSOUR FOR THE INFORMATION HEREIN PROVIDED FROM HIS ARTICLE - "RESPONSE TO TMR ON GOD'S CALENDAR"