

2. When Was the Transition Made from Lunar Sabbaths to Continuously-Repeating Weekly Sabbaths?

One question looming large in the minds of many, including June and me, is when exactly did Judaism collectively reject lunar Sabbath practice and belief in favor of the continuously-repeating weekly cycle that is now universally recognized and practiced? Although I began asking this question from the moment I first heard of the lunar sabbath teaching, no lunar sabbatarian has ever shown me any evidence from any historical records (authored by individuals who lived through and experienced the change) that such a switch was made. Instead, they produce counter-productive innuendoes, suggesting that those who request such historical evidence are placing their trust more in “historical records” than they do in Scripture. Of course, this doesn’t answer the question, nor do such charges reflect the desire that June and I have to “live by every Word of Yahweh.” The problem lunar sabbatarians are faced with, as we see it, is, our interpretation of Scripture happens to align with the historical record, whereas their interpretation (as we are about to see) requires a lot of supposition, not to mention a complete distrust of any historical records that refute their interpretation of Scripture. In view of the fact that lunar sabbatarians regard their interpretation of Scripture as reflecting the one and only understanding that can possibly “fit,” their next move is to allude to those offering historical support as putting their trust in the historical record above that of the Scriptural record. Sometimes it seems that when the opposing camp is unable to produce answers, they justify their inability to respond by making accusations and/or other charges designed to discredit the one asking the question.¹

Of course, one thing that lunar sabbatarians cannot escape is the fact that, if their premise is true, at *some* point in history, Judaism collectively switched from being lunar sabbatarians to observing a continuously-repeating weekly cycle that ends with a Sabbath, just as they do today. A few lunar sabbatarians have attempted to at least narrow down a general time frame for when they believe the “switch” occurred. Some have expressed the notion that this method was unlawfully changed by the Jews upon their return from the Exile.² Others teach that “Lunar Sabbaths” were abandoned when Julius

¹ Here are a couple of examples of the reactions I have received from lunar sabbatarians who are unable to produce the historical record of when Judaism switched from lunar sabbath observance to the current continuously-repeating cycle: A man named David, posting under the screen name of “shieldofdauid” in EliYah’s Forums (www.eliyah.com), the “True Sabbath” private forum discussion thread entitled “**Are ALL "Moedim" Moon-related?**”, directed the following comment to me on 02-09-2006: “You sound like a judeo-xian history spokesperson. But I'm glad you keep admitting your foundation of belief in shabbath and the calendar is on history.” In an earlier posting in the same forum thread (02-06-2006), David issued the following statement regarding his respect, or lack thereof, for the historical record: “First, history is not to be our guide. History is written by corrupt men and can be manipulated by the anti-messiah rulers of the world.” Of course, his remark does not answer my question as to how the record of all Jews worldwide collectively deciding to switch from lunar Sabbathkeeping to their present method of reckoning, without a trace of any controversy over such a decision, let alone a whimper of protest, vanished.

Another lunar sabbatarian, Arnold Bowen, issued the following remark on 07-13-2005 in the same private forum, in the thread entitled “**Philo**”: “RESPONSE; I don't need history to prove my doctrine. The History is for you and others that don't seem to have the faith to believe Scripture alone.” Note: I might add that this particular lunar sabbatarian *does* assert his interpretation of Philo’s writings as his “historical support” in favor of the lunar sabbath doctrine.

² The notion that the switch from a lunar-based weekly cycle to the continuously-repeating weekly cycle occurred after the Babylonian Exile comes from a book that a lunar sabbatarian mailed us in early 2004. The book is entitled *Scientific Basis of Sabbath and Sunday*, by Robert John Floody, published by Herbert B. Turner & Co., Boston, MA, 1906. On page 103 of his book, Mr. Floody made the following remark: “The intimate connection between the new moon and the Sabbath reveals their similarity of nature and origin, and establishes the conclusion that they were simply lunar festivals occurring at the phases of the moon similar to the custom of other peoples. Here is a chain of evidence that is not lacking in a single point to establish the proposition that the Sabbath before the Exile fell on the changes of the moon. After the Babylonish Captivity the Sabbath occurred on the regular seventh day of the calendar.”

Caesar implemented a calendar change in 46 B.C.E.³ Still others teach that the change came in the third century C.E.⁴ All lunar sabbatarians seem to agree that there was never an *immediate* transition from lunar Sabbaths to continuously-repeating weekly Sabbaths, primarily because there is no existing record of a switch from lunar Sabbaths to continuously-repeating weekly Sabbaths.⁵

In their drive to find what they term the “smoking gun,” lunar sabbatarians commit some historical blunders that we all need to beware of. One such blunder involves the fact that the Romans originally attributed the first day of the week to the planet Saturn, hence the term “the day of Saturn.”⁶ The question becomes, “When did the ‘day of Saturn’ become the *seventh* day of the week?” According to lunar sabbatarians Joey Thompson and Troy Miller, it must have been in the *fourth century*. Notice the explanation submitted by Mr. Thompson in the “True Sabbath” forum:

The day of Saturn was given first place (the top choice) on the calendar week during the first century. Saturn's day was venerated in the first century. Constantine changed that in the fourth century and venerated the day of the sun god, keeping the same order, moving the day of Saturn to the seventh place, thus setting the stage to deceive all Torah seekers at the end time. The change from Lunar to fixed had already been made.⁷

Notice from the above quote that Mr. Thompson offered no evidence to substantiate his claim that the “day of Saturn” fell on the first day of the week during the first century. Lunar sabbatarian Troy Miller echoes the same understanding (also lacking in documentation) in an online study he authored, entitled

³ Cf., Arnold Bowen’s booklet entitled “Proof That Weekly Sabbath Days Are Determined By The Moon,” page 9, where he writes, “We are accused of breaking the weekly cycle, and this accusation is true. It needs breaking because; it is a man-made cycle, not found anywhere in Nature or Scripture, unlike the cycles for the year, day, and month. A man called Julius Caesar broke the cycle in 46 B.C. when he had a calendar made and disregarded the Moon cycles in the calculations. He used a 30-31 day count for the months no matter what the True Moon did. Thus, changing times as prophesied by Daniel the Prophet. The Roman week is an artificial measurement of time and is not found in Nature or the Bible, the same as the year beginning in January, and the day beginning at 12 a.m., and the month, beginning every 30-31 days. None of these is found in Nature or Scripture, they are traditions of men.”

⁴ Cf., Troy Miller’s online study entitled “[Historical Evidence Proves the Creator’s Calendar. It also proves that the Gregorian Calendar is corrupt, pagan and bereft of light.](#)”, page 10, where he writes, “After Clement of Alexandria’s time (150-215 A.D.), an ominous change started to take place that was to radically change the believer’s concept of the Sabbath.” This study may be read in its entirety by accessing the following URL: http://www.creationcalendar.com/CalendarIssue/7-Historical_Evidence_Proves_Creation_Calendar.doc.

⁵ Lunar sabbatarian Joey Thompson, in summarizing his belief that the change was *gradual*, and not immediate, wrote the following: “I’m pretty certain, no one knows exactly when the Sabbath and various other parts of YHWH’s calendar was changed. What does seem to be pretty clear is that it was changed not in one fell swoop, but rather gradually over many, many years. It was more of a step by step process. The first big step would have been in 46 B.C. when the New Moon was taken out of the calendar by Caesar (*World Book Encyclopedia* Vol. 3, page 28). The destruction of the temple in 70 A.D. allowed for authoritarian confusion and over time (IMO) it allowed for the Jewish Priest[s] to come from Babylon in the second century A.D. and make the changes accordingly.....But there is no smoking gun. That’s what we are all looking for.” This was posted on 05-02-2007 at 12:00 PM in the “True Sabbath” forum thread entitled “**Historical Evidence.**” This forum is located at www.elijah.com.

⁶ That “Saturn’s Day” was originally regarded as the first day of the week, Samuele Bacchiocchi offers the following information in footnote #43, page 247 of his book *From Sabbath to Sunday*: “W. Rordorf, *Sunday*, p. 35; note that initially the day of the Sun was the second day of the planetary week, following the day of Saturn which was first. This is clearly proved, for instance, by several stone calendars (so-called *indices nundinarii*) where the days of the week are given horizontally, starting with the day of Saturn.”

⁷ From a posting submitted by Joey Thompson in the “True Sabbath” forum, located at www.elijah.com. He submitted this posting in the forum thread entitled “**Historical evidence**” (under the screen name JoeyThompson777) on 04-30-2007 at 07:14 AM.

“Historical Evidence Proves the Creator’s Calendar. It also proves that the Gregorian Calendar is corrupt, pagan and bereft of light.” An excerpt from his article is displayed below:



In 321 AD the Emperor Constantine the Great permanently grafted the astrological planetary week system onto the Roman calendar, making the first day of this new week the day of the Sun and a day of rest and worship for all, and imposing the sequence and names to the days of the planetary week as we know them today. With this official edict the market week and the planetary week were finally and permanently fused into one continuous seven day cycle named after the "gods". By edict of the Emperor, Roman-Babylonish time was suddenly transformed into "Christian" time.

When Constantine venerated the day of the sun all he did was bump Satyrday from the first column to the seventh, moving Sunday to the prominent first day column.

He did not change the order of the days, Satyrday was still followed by Sunday and preceded by Venus’ day. He only moved the column in which all seven days fell. Again, Satyrday Sabbath keepers are STILL

worshipping on the first day of the pagan planetary week, not the seventh. Satyrday is only the 7th day of the week by virtue of Constantine, not YHWH.

This is an excerpt from the study entitled “Historical Evidence Proves the Creator’s Calendar. It also proves that the Gregorian Calendar is corrupt, pagan and bereft of light.” Authored by lunar sabbatarian Troy Miller, he makes the unsubstantiated claim that the day known as “Saturday,” or as he prefers to spell it, “Satyrday,” was the first day of the week until 321 C.E.

As demonstrated from the quotations supplied by these two lunar sabbatarians, it is clear that lunar sabbatarians, in spite of their comments that non-lunar sabbatarians put their trust in history more than the Bible, are themselves very desirous of historical evidence to support their belief. In their quest for historical support, however, they are very prone to offering their own speculations as though they are facts. To the unsuspecting student, i.e., those who trust lunar sabbatarian comments as being authoritative, it must be true that the “day of Saturn” fell on the first day of the week until the fourth century C.E. However, this claim is easily refuted, as Justin Martyr, between the years 150 and 161 C.E. had already written that it was his custom to meet on the first day of the week, the day known as “Sunday.” We will address the quote from Justin Martyr in chapter four. There is additional evidence that the Roman “day of Saturn” was considered the seventh day of the week during, and likely before, the first century C.E. Samuele Bacchiocchi, in his book *From Sabbath to Sunday*, addresses when the “day of the Sun” came to occupy the first and *foremost* day of the week on the Roman calendar:

When did the day of the Sun come to acquire such a festal character in ancient Rome? No certain indications are available to pinpoint the time. Pliny the Elder (died A.D. 79) in his *Natural History* writes that “in the midst of these planetary gods moves the Sun, whose magnitude and power are the greatest ... he is glorious and preeminent, all-seeing and all-hearing.”⁸

If, according to Pliny the Elder, who was a first-century Roman scholar, the Sun was “glorious and preeminent” over the other “planetary gods,” it is reasonable to discern that it was also preeminent in discerning the order of the days of the week. If anyone considers some other day as having been preeminent, we have yet to see the evidence supporting such a claim. In chapter four we will also read of

⁸ This quote is taken from the book *From Sabbath to Sunday* by Samuele Bacchiocchi, The Pontifical Gregorian University Press, Rome, 1977, p. 249. On the previous pages (pp. 247-48), Bacchiocchi states, “The process which led to the enhancement of Sun-day at the expense of Saturn-day is difficult to trace because of the lack of explicit information regarding what religious customs, if any, were associated with either day.” My observation has been that lunar sabbatarians hone in on the “difficult-to-trace” aspects of history and add their speculation as though it is factual information, labeling it “evidence.”



how first-century Roman historian and senator Tacitus identified the “day of Saturn” with the seventh day, not the first day.

How the “Day of Saturn” was simultaneously the first day of the week for Romans and the Seventh Day of the week for Judaism

We have shown that lunar sabbatarians, without offering any documentation to support their claim, assert that in the fourth century Rome “bumped” the “day of Saturn” from first place to seventh. In other words, “day one Saturn’s day” became “day seven Saturn’s day.” Is this *really* how things happened? Let’s look at things from another perspective.

We know that at some point in time the Romans decided that, instead of having "Saturn" represent the first day of their week, they were going to go with the "Sun." The historical record doesn’t tell us whether or not their decision had anything to do with Judaism, but certainly the move was designed so as to give preeminence to the Sun ... making it the first in order. Please keep in mind that, during this "change," the Jews just kept plodding along with their continuously-repeating seven-day sequence, as they generally had nothing to do with attributing the weekly Sabbath to "Saturn" or any other planet. Thus, at some point in time, the Romans declared the "day of the Sun" to be the first day of the week, which in turn meant that their (new) seventh day of the week [*dies Saturni*] matched up with the Jews' seventh day of the week. Since the Romans borrowed the seven-day weekly cycle from Judaism, it is not surprising that they would also want the numerical sequence to match up with the one recognized by Judaism.

The lunar sabbatarians we have met question the veracity of the historical record that the Roman world would care to adopt the Jewish seven-day week. Nevertheless, this is what the historical record reveals, and anything else is supposition, unless an alternate historical record can be presented. To this point, as revealed by the comments offered by lunar sabbatarians, supposition is all they have to offer. The fact is, the Roman world simultaneously had an eight-day “market week” and a seven-day “planetary week.”⁹ This is in complete harmony with the information found in *The New Encyclopædia Britannica*:

Moreover, by the 1st century BC the Jewish seven-day week seems to have been adopted throughout the Roman world, and this influenced Christendom.¹⁰

The above information, offered both by Samuele Bacchiocchi and *The New Encyclopædia Britannica*, is rejected by lunar sabbatarians, not because they can produce evidence of an alternate historical understanding, but because it conflicts with their interpretation of Scripture. As we will read later, lunar sabbatarians believe it was Judaism that adopted the Romans’ seven-day week, not the other way around!

What makes this particular investigation all the more interesting is the fact that even authors cited by lunar sabbatarians in support of their position agree that Judaism was observing the same weekly cycle

⁹ Ibid, pp. 243-244, where we read, “Two Sabine calendars found in central Italy in 1795 and a third one which came to light at Cimitile, near Nola in southern Italy, in 1956 (all three dated no later than the time of Tiberius (A.D. 14-37), present in the right column the eight letters from A to H of the eight-day Roman *nundinum* market week and in the left column the seven letters from A to G, representing the seven-day planetary week.”

¹⁰ From *The New Encyclopædia Britannica*, Vol. 15, 15th edition, Encyclopædia Britannica, Inc., Chicago, IL, article “Calendar,” p. 417.

that they observe today for at least 100 years *before* the Messiah's birth.¹¹ A book dogmatically presented as sealing the lunar sabbatarian contention that the weekly cycle was originally based upon the lunar cycle is Eviatar Zerubavel's book *The Seven Day Circle: The History and Meaning of the Week*. On page 11 of his book, Zerubavel frankly states that Judaism was observing the same continuously-repeating weekly cycle that they observe today some 1,500 years prior to the invention of the mechanical clock.¹² According to the *Encyclopedia International*, the mechanical clock was invented in the 13th century:

It is known that both Westminster (by 1288) and Canterbury (by 1292) in England had clock towers which gave the time to all who could see or hear their bells.¹³

Let's do the math: If the mechanical clock had been invented in the year 1288 ... and 1,500 years earlier the Jews were observing a continuously-repeating weekly cycle that is independent of the lunar cycle, this means the Jews were certainly observing this continuously-repeating weekly cycle in the year 212 B.C.E., even by the standards of the author whom lunar sabbatarians cite in support of their position.

Other scholars who espouse the notion that the weekly Sabbath was originally determined by the lunar cycle (albeit without documentation), agree that, by 100 years *prior to* the Messiah's birth, Judaism was observing the same continuously-repeating weekly cycle that they observe today. An example of this is Duncan Steel, in his book *Marking Time: The Epic Quest to Invent the Perfect Calendar*, where we read the following:

The general meaning of *sabattu* was still in the context of a period within a month, however, and not a seven-day cycle. The idea of such a cycle, with every seventh day being regarded as a day of purification when many activities are disallowed, appears to be a Judaic invention, the word *sabattu* being gradually appropriated (in a context disconnected from its original

¹¹ I am about to cite a primary example of an author cited by lunar sabbatarians in support of their belief that the weeks were originally based upon the lunar cycle. To the chagrin of lunar sabbatarians, this same author agrees that by the 1st century B.C.E., the Jews were observing the same continuously-repeating weekly cycle that they observe today. This author is Eviatar Zerubavel, who authored a book entitled *The Seven Day Circle*. Here is what lunar sabbatarian Arnold Bowen had to say: "Another Jewish author who wrote the *Seven Day Circle* named Zerubavel traces the weekly cycle that is being kept today, back to Alexander Egypt and states that 'it is a Jewish invention and is an artificial rhythm that was created by human beings totally independent of any natural periodicity, unlike the day and the year etc.' He goes on to say 'it is totally oblivious to nature, resting on ;b'mathematical[/b] regularity alone. It's invention was one of the first major attempts by humans to break away from being prisoners of nature and create an artificial world of their own.' He also says that the week was originally by the phases of the moon same as the *Universal Jewish Encyclopedia* but instead of saying he does not know where today's Sabbath originated, he traces it back to Alexander Egypt and says 'the first people to have established a continuous weekly cycle that was entirely independent of the lunar cycle were the ancient Egyptians. Possibly as a result of being sun worshipers, which essentially freed them from the necessity of observing lunar rites.'" This comment is taken from a posting submitted by Arnold Bowen, under the screen name of "Brother Arnold" on 02-12-2005 at 07:53 AM in the "True Sabbath" forum thread entitled "[b]DEBUNKING LARRY'S BOOK[/B]."

¹² Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, The University of Chicago Press, 1989, p. 11. Here's the exact quotation: "A continuous seven-day cycle that runs throughout history paying no attention whatsoever to the moon and its phases is a distinctively Jewish invention. Moreover, the dissociation of the seven-day week from nature has been one of the most significant contributions of Judaism to civilization. Like the invention of the mechanical clock some 1,500 years later, it facilitated the establishment of what Lewis Mumford identified as 'mechanical periodicity,' thus essentially increasing the distance between human beings and nature." Note: I have only read a small portion of Zerubavel's book, and I am not certain of how qualified he is to make any of the assertions that he presents. The only portions of this book that I have read are photocopies a friend mailed to me. In Zerubavel's introduction, he states that he was motivated to author the book when he found himself unable to answer his 3½ year-old daughter's question, "Daddy, what's Thursday?"

¹³ From the *Encyclopedia International*, Grolier, Incorporated, New York, Vol. 4, 1972, p. 502.

meaning) so as to render the concept of the Sabbath. There is no evidence that the Jews used such a system prior to the Exile (which followed the destruction of the great Temple in Jerusalem by the Babylonians in 586 B.C.), but they were using it a few centuries thereafter, certainly by 100 B.C., in the context of abstaining from work and various other pursuits every seventh day. The important point is that this cycle was disconnected from the lunar month.¹⁴

The above-cited author, Duncan Steel, is apparently a scholar who believes the concept of a continuously-repeating weekly cycle wasn't in place prior to the destruction of the first temple in 586 B.C.E. Of course, he doesn't state that it *couldn't* have been in place – he merely states that there is no evidence that Judaism observed a continuously-repeating weekly cycle prior to the Exile. Conversely, there is no evidence that they *didn't*! In fact, based upon the evidence we have been exposed to, including evidence from Scripture, we disagree with Steel's contention that the weekly Sabbath was originally dependent upon the lunar cycle, especially since he offers no evidence supporting such a belief. Nevertheless, at least he recognizes the fact that, by 100 B.C.E., the weekly Sabbath handed down to us by Judaism, was already in place. If this weekly Sabbath doesn't have the blessing of Yahweh, then we can be certain that Yeshua the Messiah would not have joined with Judaism in worshipping on that same day.

Now that we have established that every known authority agrees that for *at least* one hundred years before the Messiah's birth Judaism was practicing the same continuously-repeating weekly Sabbath that they observe today, let's return our focus to how Rome changed the "Day of Saturn" so as to coincide with the weekly Sabbath recognized by Judaism. We have already offered supportive evidence from *The New Encyclopædia Britannica* that it was Rome who adopted the weekly cycle practiced by Judaism, not the reverse. Thus, not only is it certain that Judaism was observing a continuously-repeating weekly cycle hundreds of years before the first century of our era, but during that first century B.C.E., the Romans adopted the same weekly cycle. How, then, do we account for the fact that Rome changed the "Day of Saturn" from the first day of the week to the seventh day of the week, and how did this change affect Judaism? What we are about to demonstrate is the fact that the Jews' numerical sequence did not match up with that of the Romans. The first day of the week for Romans was the day of Saturn, but that same day was the seventh day for Judaism. Here, then, is how the Jews' seven-day week differed from the Romans' seven-day week:

Roman Days of the Week vs. Hebrew Days of the Week (before Rome changed their sequence)

| Roman Day # | Roman Name | Translation | Hebrew Day # |
|--------------------|-------------------|----------------------|---------------------|
| 1 | Dies Saturni | Day of Saturn | 7 |
| 2 | Dies Solis | Day of the Sun | 1 |
| 3 | Dies Lunae | Day of the Moon | 2 |
| 4 | Dies Martis | Day of Mars | 3 |
| 5 | Dies Mercurii | Day of Mercury | 4 |
| 6 | Dies Jovis | Day of Jupiter | 5 |
| 7 | Dies Veneris | Day of Venus | 6 |

¹⁴ Duncan Steel, *Marking Time: The Epic Quest to Invent the Perfect Calendar*, John Wiley & Sons, Inc., New York, 2000, p. 76.



As the above chart indicates, prior to the change implemented by Rome, the "Day of Saturn" was, for Jews, the seventh day of the week. However, for Romans, it was the first day of the week. Later, when the Romans ascribed preeminence to the "Day of the Sun," they elevated it to the first day of the week, which simultaneously demoted the "Day of Saturn" to last place in the weekly cycle ... coinciding with the seventh day of the Hebrew week. Prior to the change, the first day of the week, for Romans, was the seventh day for Judaism. Please notice that the Roman designation for the Jews' seventh day has always been the "Day of Saturn":

Roman Days of the Week vs. Hebrew Days of the Week (after Rome changed their sequence)

| Roman Day # | Roman Name | Translation | Hebrew Day # |
|-------------|---------------------|----------------------|--------------|
| 1 | Dies Solis | Day of the Sun | 1 |
| 2 | Dies Lunae | Day of the Moon | 2 |
| 3 | Dies Martis | Day of Mars | 3 |
| 4 | Dies Mercurii | Day of Mercury | 4 |
| 5 | Dies Jovis | Day of Jupiter | 5 |
| 6 | Dies Veneris | Day of Venus | 6 |
| 7 | Dies Saturni | Day of Saturn | 7 |

As depicted by these two charts, the Jews' weekly cycle is now in agreement with the Roman system. Their first day of the week is the Romans' first day of the week. Prior to this synchronization, the Romans' "Day of Saturn," which was their *first* day of the week, was the *seventh* day of the Jewish week. We believe lunar sabbatarians somehow misunderstand how things were before the switch was made that aligned the two weekly systems. It's as though lunar sabbatarians believe the Jews must have at one time worshipped on "*Dies Veneris*," which would have been the seventh day for Romans ... instead of "*Dies Saturni*" ... the seventh day for Judaism. As a side note here, it needs to be emphasized that the Jews themselves did not refer to the seventh day as "the Day of Saturn." This was strictly a heathen designation applied to the day on which the Jews worshipped. We will address the lunar sabbatarian approach to this heathen designation later in our study.

We thus see that the attempts by Troy Miller and Joey Thompson to present a fourth-century switch in the way Romans reckoned the days of the week are without foundation. The easiest way to refute such a theory is to produce the second-century writing of Justin Martyr, who plainly presented the "Day of the Sun" as being the first day of the week on which he worshipped, as opposed to the day venerated by Judaism. If Justin Martyr, in the year 150 C.E., already understood the "day of the Sun" as representing the first day of the week, then it becomes nonsensical to presume that it wasn't actually considered the first day of the week until another 170 years later. We will address this aspect more fully in chapter four.

When we consider that some lunar sabbatarians have suggested that the alleged switch from lunar sabbaths to the continuously-repeating weekly Sabbath was implemented as early as the return from the Babylonian exile (5th century B.C.E.), and still *other* lunar sabbatarians have suggested a time as late as the 3rd century C.E., this computes to a range of some *seven hundred years!* When we factor in the reality that, even within this 700-year time frame, lunar sabbatarians are unable to produce a record (written by someone who was there) validating the change they're trying to prove happened, their



research methods immediately become suspect. This, of course, is the great conundrum faced by lunar sabbatarians, and the fact that no one supporting this belief has come forward with solid, tangible historical evidence dating and documenting exactly “when” such a change occurred, much less “how” such a colossal event could have escaped the notice of all historians ... or how “evil men” could have been capable of manipulating and subverting the record of each protest that would have surely ensued. Producing such a record is critical to establishing any credibility to lunar sabbatarian claims. In fact, as we will demonstrate in this study, the available historical evidence reveals that Judaism, during the time of the Messiah, reckoned the weekly Sabbath the same as they do today. More on this later.

Thus far we have only addressed two of the three previously-mentioned prerequisites for adopting lunar sabbatarian theology. We have addressed the lunar sabbatarians’ intense distrust of both Judaism and the historical record, and we very briefly touched upon the three isolated texts that are foundational to their position. The third one, as mentioned previously, is the reversal of the “truth in numbers” mentality. We refer to it as *Reverse Numbers Logic*, and we address this technique in our next section.