

## 12. Extended Sabbath Days Or Extended *Worship* Days?

If one should decide to observe “Lunar Sabbaths,” at first there might not appear to be any problems. For the first three Sabbaths of the month, nothing remarkably unusual occurs. However, when one arrives at the fourth Sabbath of the “moonth” (the 29<sup>th</sup> day of the month), something extremely out of the ordinary takes place: *Extended Sabbath days*.

### ***Lunar Sabbatarians Protest Our Use of the Term “Extended Sabbath Days”***

When we originally composed this chapter, we presumed that our use of the term “extended sabbath days” had the approval of lunar sabbatarians. However, we later found that referring to those post-weekly Sabbath days at the end of each month as “extended sabbath days” drew the ire of some lunar sabbatarians, thus requiring an explanation and an update. This chapter was initially the shortest chapter in our study, primarily because it was only needed for definition purposes. We only made reference to “extended Sabbath days” because we were conveying an explanation that we had been given by lunar sabbatarians. We would like to think that lunar sabbatarians would give a little leeway to those who are not totally familiar with their system of beliefs because there are bound to be misunderstandings and misperceptions when attempting to familiarize oneself with something that was previously a foreign concept. As it turns out, it was lunar sabbatarians who first acquainted us with the concept of “extended sabbaths,” but you wouldn’t know that now. They now go to great lengths to explain that there is no such thing as “extended sabbaths” and that those who use such terms are either unfamiliar with the lunar sabbath doctrine or else they purposely distort the truth about what lunar sabbatarians believe.

In this chapter, we will address the lunar sabbatarian charge that it is to our “folly and shame” that June and I make reference to “extended sabbath days” or to the day of the new moon as a “sabbath day.” Regardless of which terminology is correct or even “most correct,” for lunar sabbatarians there are always “extra days” at the end and at the beginning of each month on which no work involving “gainful employment” is permitted. For now, we will continue to refer to them as “extended sabbath days.”

As a review, let’s take a quick look at an illustration of lunar sabbatarian “extended sabbath days”:

#### **Lunar Sabbatarian Potential Month “A” (A 30-Day Month)**

First Day	Second Day	Third Day	Fourth Day	Fifth Day	Sixth Day	Seventh Day	Extended Sabbath	Extended Sabbath
16	17	18	19	20	21	22		
23	24	25	26	27	28	29	30	1

#### **Lunar Sabbatarian Potential Month “B” (A 29-Day Month)**

First Day	Second Day	Third Day	Fourth Day	Fifth Day	Sixth Day	Seventh Day	Extended Sabbath
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	1

As depicted above, any given lunar sabbatarian month will have either one or two “extended sabbaths,” which is driven by whether or not the month has 29 or 30 days. The above calendars have reflected our understanding of lunar sabbatarian theology as explained to us by practicing lunar sabbatarians, and let’s face it: lunar sabbatarians believe that no buying or selling is permitted on the days that we labeled “Extended Sabbath.” However, according to various lunar sabbatarians, our reference to “extended sabbaths” is skewed to the point that we have answered a matter before having heard it, which



is to our folly and shame (Proverbs 18:13). The *true* designation for the above days, they say, is “extended worship days.” As we proceed with our explanation and evaluation of these days ... regardless of whether they are properly termed “extended *sabbath* days” or “extended *worship* days” ... we will here present some of the negative reviews that June and I have received from lunar sabbatarians.

Eric Bess, in his appraisal of our use of “extended sabbaths” in our original study, went so far as to explain that our blatant misunderstanding makes it difficult to even address our comments:

The false notion that the New Moon day is a Sabbath day makes it difficult to address these erroneous comments.<sup>1</sup>

We will shortly see a quotation from the individual whom we consider to be the “original lunar sabbatarian,” who himself created the impression that the “new moon days” occurring at the end/beginning of each month are “Sabbath days.” In the meantime, for the purpose of establishing how intolerant lunar sabbatarians have been of our apparent lack of understanding, we will produce examples of the same. We have just cited a brief comment from Eric Bess. He elaborated on the severity of our misperception elsewhere in his rebuttal to our original study. What follows is Eric’s response to our commentary in chapter 4, wherein we had written that Lunar Sabbaths fall on the 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month:

First of all, let me reiterate that the month does NOT begin and end with a Sabbath. The Scriptures indicate the New Moon as its own set apart day with its own regulations. The New Moon day is neither a workday nor a Sabbath day.

Also, there are not always five Sabbaths per lunar cycle. This error probably stems from the false notion that the New Moon is a Sabbath.

Third, the so-called “extended day” that entails the conjunction and the sighting of the crescent is improperly presented.

The first day of the New Moon is never an extended day. The first day, whether determined by the conjunction or the sighting, is the first day. Depending upon when the conjunction happens, during the day or night hours, will determine when the count begins. If the conjunction requires that the count be delayed one sundown, then the “day” is added to the previous month, not “extended” onto the new month. That is why Jewish calendar months always alternate 29 and 30 days. I would be happy to accurately teach how this simple process is counted.<sup>2</sup>

June and I remain persuaded that, during our initial investigation into the lunar sabbath doctrine, we had been given the understanding that the 30<sup>th</sup> day of any given month (presuming the month consisted of 30 days), as well as the first day of the new month, were considered “extended Sabbaths.” Now that we have accumulated a better understanding of the semantics that lunar sabbatarians want us to use, we no longer refer to their months as containing five sabbaths. At the same time, as we will see shortly, lunar sabbatarians have indeed referred to the “new moon days” as “continued sabbaths,” and since day one of each month would of necessity be one of those “continued sabbaths,” we hope you can see why we

<sup>1</sup> From the response entitled “Something Different/Something Renewed,” chapter eight, that Eric Bess e-mailed me on 9/5/2006.

<sup>2</sup> Ibid, chapter 4.



initially thought that lunar sabbatarians considered it as one of the Sabbath days that occurred during the month.

### ***Our Use of “Extended Sabbath Days” Shocks Lunar Sabbatarians***

Thus far, we have seen that our reference of “extended sabbath days” apparently served to confuse the issue so much that we made it difficult for Eric Bess to even address our commentary. Lunar sabbatarians Arnold Bowen and Matthew Janzen expressed being *shocked* at what they feel was a misrepresentation on our part with regard to what lunar sabbatarians believe and practice:

What we find shocking is that the author attempts to use the words *extended Sabbaths*, yet nowhere in the commentary he quoted in his book did we use such a term. This is a term we have heard those in opposition use in reference to lunar sabbatarian theology. I hope that people will examine things in a more exhaustive manner, rather than superficially conclude that lunar sabbatarians believe in extended Sabbath days. What we hold to is the belief in a two day new moon festival, and we have given many reference works, including the Hebrew text of 1 Samuel 20 to show that it was definitely not us who concocted the interpretation, but that others too, even non-lunar sabbatarians, have shown the validity of such an understanding of the Scriptural text.<sup>3</sup>

One of the authors of the above commentary, Matthew Janzen, more succinctly expressed his protest of the use of “extended sabbaths” while participating in the online “True Sabbath” forum:

Larry asks:

quote:

Can you point me to specific Bible verses where we are told that at the end of each month there shall be an extended Sabbath? Can you point me to any Bible text where we are told that any righteous individual deliberately set aside extra (extended) Sabbath days at the end of each month?

**I reply:**To me, I see this as a sort of a straw man. In other words, I do not keep extended Sabbaths, persay, but rather at the end of each month I keep the Sabbath and the day of the new moon. Neither of these days are numbered with the working days (Ezek 46:1, 2 Kings 4:23). Since neither of these days are numbered with the working days, they must of a surety calculate together so as to have each period of time (Sabbath, New Moon, Working Days) happen at differing times. This accounts for the new moon being kept, and then four weeks of seven days being kept bringing us to the 29th day of the moon, after which we encounter the new moon again.

<sup>3</sup> Arnold Bowen and Matthew Janzen, *Weekly Sabbath Days are Determined by the Moon*, published by Ministers of the New Covenant, Conyers, GA, November 2008, p. 53. This book may be read online by accessing the following URL: <http://ministersnewcovenant.org/books/b-002.pdf>.

<sup>4</sup> Matthew Janzen, from a posting submitted under the screen name “emjanzen” on 03-11-2005 at 08:12 AM to the “**International Date Line**” thread of the (now-defunct) True Sabbath forum. This forum which was located at [www.eliyah.com](http://www.eliyah.com).



Mr. Janzen testifies that he does not keep extended sabbaths, *per se*. If one does not keep extended sabbaths “*per se*,” this means he would consider himself as keeping extended sabbaths *in a manner of speaking*. In other words, it’s an issue involving preferred semantics – hardly anything that would rank as “shocking” if someone should choose to refer to those days as “extended sabbaths.”

Lunar sabbatarians seem to be more comfortable referring to those extra days at the end of the month as “extended *worship days*.” What follows is the commentary on this topic offered by Matthew Janzen’s father-in-law and fellow lunar sabbatarian, Arnold Bowen:

RESPONSE; you say there are no examples of extended Sabbaths, what about extended **worship** day's???

We read all through the Scriptures of back-to-back **worship days**. Which will also break up the six ordinary workdays that you can **buy and sell** you cannot buy and sell on the new moons and Sabbaths. We know that the Sabbaths and new moons both are worship days and we see all through scripture were it says Sabbaths and new moons, Sabbaths and new moons. You have six days that you can buy and sale with a no buy and sale Sabbath at the end four times a month. On the fourth week of the month when you finish the six days of buy and sale and on the seventh day is a day of no buying and selling followed by another no binding and selling new moon day, i.e. **you have back-to-back no buying and selling worship days on the Sabbath and the moon**, when the gates of YHWH’s house is to be opened.<sup>5</sup>

Arnold Bowen, like Matthew Janzen, rejects the designation “extended sabbaths,” but offers what he feels is a more accurate term – “*extended worship days*.” Since the day of the weekly Sabbath *is* a worship day, you may wonder why referring to those days as “extended sabbaths” would even rate as an error that anyone would find “shocking.” We’re curious as to how such an “error” would even show up on their radar, much less find it “shocking”! Mr. Bowen expounded further on the “extended worship days” vs. “extended sabbath days” terminology in another forum posting a little over a year after his initial explanation:

Every month the 4 Sabbaths have six work days between each and the last Sabbath/worship day of the month is followed by an **extended worship day called the New Moon** and then the six day intervals begin anew with a Sabbath at the end of each. This is why they are called Lunar Sabbaths, because they are Governed by the moon and **not** the sun, as the traditional Sabbath is.

Philo's writings clearly show that **the New Moon day is a feast day and is seprate from the work day week and is a worship day as is the Sabbath**.<sup>6</sup>

After reading the above commentaries from Arnold Bowen, we hope you can understand why we are more than a little puzzled over the lunar sabbatarians’ open criticism of our use of the term “extended sabbaths.” As a reminder, according to the lunar sabbatarians we have been exposed to, it’s okay to refer to those “extra days” at the end/beginning of the month as “extended *worship days*,” but don’t *dare* refer to them as “extended *sabbath days*”! However, please pay extra attention to the last sentence above from

<sup>5</sup> Arnold Bowen, from a posting submitted under the screen name “Brother Arnold” on 08-20-2004 at 09:19 PM to the “**2 sabbaths in a row**” thread of the (now-defunct) True Sabbath forum. This forum was located at [www.elyiah.com](http://www.elyiah.com).

<sup>6</sup> Arnold Bowen, from a posting submitted under the screen name “emjanzen” on 08-27-2005 at 10:38 PM to the “**Philo**” thread of the (now-defunct) True Sabbath forum. This forum was located at [www.elyiah.com](http://www.elyiah.com).





author Arnold Bowen. He states that the New Moon day is “a worship day AS IS the Sabbath.” We cannot help but wonder ... if they’re *both* worship days ... if they’re *both* “no buying and selling” days ... and if they’re *both* “no work” days ... then what exactly is the difference?

If we are supposed to understand that there is a difference between “extended worship days” and “extended sabbath days,” this “difference” is not spelled out for us in Scripture. As a result, it is up to lunar sabbatarians to explain the difference. Should we wonder why we need to have this “difference” outlined in detail by lunar sabbatarians instead of reading the instructions or “approved Scriptural examples” in Scripture? Yes, we should!

Please consider the following: If we review the explanation cited earlier from Eric Bess, “**the New Moon day is neither a workday nor a Sabbath day.**” Let’s consider the ramifications of Eric’s remark: If new moon days are not *work* days, then they must be “*rest* days,” because if you aren’t *working*, you’re *resting*, right? This brings us to the ultimate and original definition of the word “rest.” The Hebrew word for “rest” is *Shabbat* (שַׁבָּת). That’s right, the same *Shabbat* that we know as “Sabbath” has the original meaning of *rest*. You can look up the Hebrew word *Shabbat* in *Strong’s Concordance*, where you will find that the word commonly translated as “Sabbath” is word #7676, which means “intermission.” This same Hebrew word, vowel-pointed differently, also appears as word #7673, which means *rest*. Again, both words are spelled שַׁבָּת in Hebrew. This word, in its original sense, means *rest*, which is the opposite of *work*. Yet Eric Bess tells us that the New Moon day is neither a “work” day **nor** a “rest” day. How can a day be *neither* a work day nor a rest day? As we can see, Eric Bess’ explanation would only serve to confuse the issue for anyone who wouldn’t know better.

Speaking of “confusing the issue,” that is precisely what Arnold Bowen does with his use of the word “rest.” On the one hand, it is a matter of record that Arnold refers to the “new moon days” as *extended rest days*, which, as we have seen, presupposes extended *Shabbat* days (since this is the original meaning of *Shabbat*). On the other hand, Arnold later clarified that new moon days aren’t *complete* rest days. Let’s examine Arnold’s comments to see if we can come any closer to understanding the official lunar sabbatarian position. First, let’s read what he wrote in 2004:

Whether we like it or not this is what the Scripture teaches. Anyway my point is they understood there would be “two” years of land rest in a row, every 50 years, which breaks of the cycle of the seven-year land rest, same as they understood there would be **extended rest days of the new moon each month, which breaks the cycle with “two” rest days in a row before it starts over again with the six work days rest one**, same as the 50th year breaks the cycle of the seven-year land rest, with two rest years in a row, before the cycle starts over again with the six years of planting and rest “one”.

We must remember an extended rest day can break a cycle, same as an extended work day can. Hope you can understand this, for it is taught in Scripture.<sup>7</sup>

As we can see from what Arnold Bowen wrote in 2004, he considered those extra days at the end/beginning of each month to be *rest days*. However, in 2006, Mr. Bowen stipulated that they are only *partial* rest days:

<sup>7</sup> Arnold Bowen, from a posting submitted under the screen name “Brother Arnold” on 06-08-2004 at 01:32 PM to the “**Challenge To Anyone**” thread of the (now-defunct) True Sabbath forum. This forum was located at [www.eliyah.com](http://www.eliyah.com).

Each month ends with a rest day on the weekly Sabbath for worship and rest and the new month begins with a worship day which is not a complete rest as the weekly Sabbath is, but is a day of worship.<sup>8</sup>

Our first question, after reading the above explanation, is, “From where in Scripture does Arnold Bowen produce the explanation that the day of the new moon is a *partial* rest day?”

Believe it or not, Arnold *does* grasp his understanding from Scripture. On the one hand, he points out that the day of the New Moon is not a day of buying and selling, which he gleans from Amos 8:4-5:

<sup>4</sup> Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

<sup>5</sup> Saying, When will the new moon be gone, that we may sell corn? And the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Surely, if the unrighteous folks described in Amos 8:4-5 can't wait for the new moon to be gone so they can sell corn, then it must be a sin to buy and sell on the day of the new moon, right? Although there is no Torah command to abstain from buying and selling on the day of the new moon, this one verse persuades lunar sabbatarians that it must be sinful to do such a thing. There is more to this passage that we need to address, but that will have to wait until later in our study.

We have now seen why lunar sabbatarians consider New Moon days to be days on which no buying or selling is permitted; what we need to uncover is why they consider these days as days on which only *partial rest* is required. That answer can be found in the book of Exodus, where we learn that Moses performed some rather rigorous work on the day of the new moon. Please consider what Moses did on the day of the new moon: he erected the tabernacle that day! Notice, if you will, Exodus 40:1-2:

<sup>1</sup> And Yahweh spake unto Moses, saying,

<sup>2</sup> On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

Please read the rest of the chapter, observing carefully all the labor involved in this task. Also notice that there is nary a word about there being a worship service that day. The focus is not on the first day of the month being a “sabbath” or “rest day” in any way!

Here is how lunar sabbatarians put “two and two” together with Amos 8:4-5 and Exodus 40:1-2: Since they interpret the text of Amos 8:5 as proof that no buying and selling is permitted on the day of the new moon, combined with the fact that Moses was saddled with the labor-intensive task of erecting the tabernacle on the day of the new moon, lunar sabbatarians produce the interpretation that the day of the new moon is not a day of “complete rest.” After all, Moses provides us with an “approved example” of a believer who worked on the day of the new moon. We now have the source of the criticism that lunar sabbatarians direct at us when we refer to New Moon days as “extended sabbaths.” Since work is permitted on these days, they aren't *really* sabbaths ... yet they aren't work days, either, at least not in the sense of gainful employment. But then again, they *are* work days because Moses worked on the day of the new moon. Since Moses worked on that day ... and since erecting the tabernacle was a righteous

<sup>8</sup> Arnold Bowen, from a posting submitted under the screen name “emjanzen” on 01-22-2006 at 01:38 PM to the “Pentecost/Shavuot Timing” thread of the (now-defunct) True Sabbath forum. This forum was located at www.elyiah.com.



work in service to Yahweh ... lunar sabbatarians conclude that only certain forms of work are permitted on that day.

### ***The Culprit: Bible Abuse!***

As we make the transition back to lunar sabbatarians' abhorrence of the term "extended sabbaths," we really need to bear in mind that the above deductive process is formed, not by producing a direct text outlining how New Moon days are worship days on which certain forms of work are permitted; rather, this conclusion is reached by piecing together isolated, unrelated texts, then forming an interpretation ... an interpretation that not everyone – certainly not June and I – agrees with. What some lunar sabbatarians do to verses such as Amos 8:4-5 and Exodus 40:1-2 reminds us of the man who was depressed and randomly opened the Bible to a page, looking for a verse that might jump out at him as a means of seeing what direction the Almighty might guide him. He immediately came across the verse, "And he [Judas] cast down the pieces of silver in the temple, and departed, and went and hanged himself." Not satisfied with that verse, the depressed man opened his Bible again at random and saw the phrase, "Go and do thou likewise." Dejected, he decided to try his method one more time. He opened his Bible one final time and came to the verse, "That thou doest, do quickly."

If we apply the lunar sabbatarian method of exegesis to the above story, the depressed man would quickly go and hang himself. When we read and form interpretations of isolated verses taken out of context, we, like the man who proceeds to hang himself after reading the above verses, end up with a completely different understanding of what was intended by the original authors of the Bible. Hopefully, none of us will take such drastic measures that life will be lost as a result of mis-associating verses of Scripture; however, we have seen lives disrupted and torn apart in consequence to applying this same method of exegesis. If Scripture would support the pursuit of this method of reasoning, that would be one thing; however we maintain that Scripture does not. If our conclusion is correct, then we have seen lives *needlessly* disrupted and torn apart.

The exegetical means employed by lunar sabbatarians has resulted in an interpretation that is foreign to Judaism, and an interpretation that is nowhere supported by what is known as "approved Scriptural example" practiced by the ancients. Yet, unless we agree with this interpretation, lunar sabbatarians consider us to be doomed.<sup>9</sup>

### ***Another Lunar Sabbatarian Chimes In***

We have thus far heard protests from lunar sabbatarians Eric Bess, Arnold Bowen and Matthew Janzen. In 2010, another lunar sabbatarian, Troy Miller, issued a response to our original study, using the same format exhibited by Eric Bess. This format involves copying our study, then inserting comments wherever the author feels led to insert them. In Eric's case, his inserted comments raised the volume of our study to 166 pages. Troy's inserted comments increased the page count to 163.

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<sup>9</sup> Lunar sabbatarian Arnold Bowen has established that, in his view, the lunar sabbath doctrine is a salvation issue. In a posting submitted to the True Sabbath forum at [www.eliyah.com](http://www.eliyah.com), Arnold addressed a fellow lunar sabbatarian named Joey as follows: "You and I both agree in lunar Sabbaths **which I believe to be a salvation issue** and I am trying to help Brother Chuck and Brother Larry and all those that are participating in this discussion." – *from the thread "Three days and nights in the heart of the earth," posted on 01-28-2007 at 07:16 AM.*



Troy's reaction to our referring to the first day of the month as an "extended Sabbath" involves a combination rebuke and insult:

[The first day of the month is not a Sabbath. Right away, the Acheson's validate Proverbs 18:13, proving their ignorance of Scripture, history, Nature, and what Lunar Sabbatarians believe, see more evidence below in red and green.]<sup>10</sup>

As we have already explained, it was *not* June and me who came up with the notion that the first day of the lunar sabbatarians' month is considered as "Sabbath" – we came into this understanding because this is how it was conveyed to us by lunar sabbatarians themselves. We will display the evidence of this shortly; however, before doing so, we feel we need to present evidence of the hostility directed towards us as a result of lunar sabbatarians' *perception* that we apparently did our homework in sloppy fashion.

Troy Miller exhibited what we would term the most hostile slam of our (perceived) ignorance. In his attempt to refute our study, he inserted his comments in blue, as shown below. Notice his reaction to our comment about three consecutive (lunar) Sabbath days that fall at the end of each month:

*Extended Sabbath days.*

The best way to understand this anomaly is to understand how many days are contained in a month, coupled with how many weekly Sabbath days can occur during that span of time. A month is 29.5 days long. As we have already [erroneously] established, there will always be five Sabbaths in a "Lunar Sabbath month," with the fifth Sabbath falling on day number 29. Since a month is actually 29.5 days long, this leaves a half day extra. Since there is really no such thing as "half days," there will actually be at least *one* extra day left over at month's end. [Agreed.] Often there are *two days* left over [That's right.], leaving three consecutive Sabbath days to be set aside for rest and worship. [The Acheson's do err, not knowing Scripture or what Lunar Calendar observers believe.]<sup>11</sup> The calendar on page two shows examples of "extended Sabbaths" consisting of two extra days.

Is Troy Miller's charge against us – that we do not know Scripture or what lunar sabbatarians believe – accurate? Have lunar sabbatarians ever presented those extra days at the end/beginning of each Scriptural month as "extended Sabbaths"? Or did we just make it all up out of ignorance?

<sup>10</sup> Miller, Troy, in his rebuttal attempt of our 84-page study "Something Different: Lunar Sabbaths," e-mailed to us on 06/23/2010, p. 2.

<sup>11</sup> Ibid, p. 45.





**Three Categories of Days – But Where Does Day 30 Fit In?**

For those who may be uncertain as to whether or not Troy Miller has a problem with the designation “extended Sabbaths,” the following excerpt from his rebuttal attempt of our study should remove any doubts:

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

The black numbers represent the 6 working days. In blue, the new moon days are a third category of day (not Sabbaths or extended Sabbaths). They do not count against the week (JUST like Ezekiel 46:1 says), and Passover (Abib 14) can be the preparation day for the Sabbath of Abib 15, the first day of Unleavened Bread, and Paul can be in Troas for 7 days and preach on the first day of the week ready

<sup>12</sup>

What is interesting about the above commentary from Troy is not so much the fact that he abhors the term “extended Sabbaths,” but rather the fact that he depicts *three* “categories” of days. Does Scripture support the three “categories” as outlined by Troy Miller? Well ... yes, it does! The only problem lies in the fact that lunar sabbatarians actually, in subtle fashion, present us with *four* categories of days! What are the “four categories”? We are about to find out.

Troy cites Ezekiel 46:1 as his proof text supporting the three categories. Let’s take a brief look at Ezekiel 46:1 to see if Troy reasonably applies this text to his doctrinal belief:

<sup>1</sup> Thus saith Yahweh Almighty; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

On the surface, it might at first appear that Troy got it right – three categories of days are described in Ezekiel 46:1. Category #1 includes the six working days. Category #2 is the Sabbath. So far, no problem. However, we run into a problem with Category #3, at least for 30-day months! What, you may ask, is the problem?

Well, we have a category for “working days”; we have a category for “Sabbath,” and we have a category for “DAY [Heb. יום, *yom*] of the new moon.” That makes three “categories”; however, *where does day #30 of the month fit in?* Troy does not explain this particular “category.” Day #30 is certainly not regarded as a Sabbath day by lunar sabbatarians, and it certainly isn’t the day of the new moon! While June and I regard it as a “working day” (unless it happens to fall on the day of the weekly Sabbath), such is not the case for lunar sabbatarians. Notice that Troy put “day 30” in blue on his calendar above. If he considered it to be a “working day,” he would have put it in black.

So where does it fit in? Since it’s not presented with a **black** font, we know it’s not a working day. It’s not the weekly Sabbath, or else he would have assigned it a **red** font. It certainly isn’t the “day of the new moon” as specified by Ezekiel 46:1, yet Troy gave #30 a **blue** color! Troy is here presenting day #30

<sup>12</sup> Ibid, p. 20.



as “day of the new moon,” even though it *cannot* be “day of the new moon” unless the new moon has occurred ... and day #30 is obviously *before* the occurrence of the new moon. The saying “putting the cart before the horse” comes to mind! Declaring day #30 to be “day of the new moon” is tantamount to declaring day #6 of the week to be “day of the weekly Sabbath.” Not only is day #30 never stipulated by Scripture as “day of the new moon,” but no special observance is ever associated with day #30, either by direct instruction or by approved example. Designating the 30<sup>th</sup> day of the month “day of the new moon” or even “a day of the new moon” can only be regarded as an attempt to add to the Word.

We see that, according to lunar sabbatarians, day #30 *isn't* a “work day,” it *isn't* a “sabbath day,” and by Scriptural definition it *isn't* “day of the new moon.” Thus, lunar sabbatarians have invented a “fourth category” of days. Since many lunar sabbatarians also believe the first day of the Scriptural month is the first day following the conjunction, they may hold that the occurrence of the conjunction on day #30 is what sanctifies that day. However, once again, we’re missing the Scriptural instruction or approved example of anyone ever assigning special significance to the 30<sup>th</sup> day of any month containing that many days.

Scripture, when properly examined, reveals the erroneous exegetical method employed by lunar sabbatarians. The fact of the matter is, Scripture *never* outlines any special considerations that should be implemented for the 30<sup>th</sup> day of any month. Certainly, it is not unreasonable for us to expect *at least one* piece of instruction from the Torah or even an approved Scriptural example of any righteous believer setting aside the 30<sup>th</sup> day of the month as a special observance. However, no such example exists.

### ***Critiquing a Calendar That Was Designed As a Visual Aid For Non-Lunar Sabbatarians***

Troy interspersed comments addressing his dissatisfaction of our use of the term “extended Sabbaths” throughout his rebuttal attempt. We’ll only produce one more such example, primarily because in the instance we’re about to cite, Troy capitalized on what he felt was a great opportunity to point out, not just our error in labeling the extra days at the end of each month as “sabbaths,” but also some additional mistakes, which we have decided to address here. Shown below is an excerpt from Troy’s rebuttal attempt of our original study. We apologize in advance for any confusion that may exist in sorting out our commentary from his. The excerpt below includes the “sample calendar” that June and I came up with back in our 2003 version of this study. The calendar illustration is followed by Troy Miller’s inserted comments (in blue text). You will notice that Troy launched a full-scale slam job on the calendar, apparently not realizing that we had *intentionally* overlaid it onto the Gregorian calendar so as to help novices better understand the lunar sabbatarian concept. In fact, here is what we had written as our introduction *just prior to* presenting the calendar:

First, however, for those who might have a difficult time envisioning how one might follow a Lunar Sabbath calendar, we are displaying one for you to examine. The following calendar accurately depicts a potential month during any given year:



***A Potential Lunar Sabbath Month***

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Fifth Sabbath of Previous Month	1 Day of New Moon Conjunction (first Sabbath of new month begins)	1 Extended Sabbath ends with Crescent Moon Sighting (first Sabbath of the month)	2 Day one of work week (Sabbath this month will fall on a Wednesday)	3 Day two of work week	4 Day three of work week
5 Day four of work week	6 Day five of work week	7 Day six of work week	8 Day seven (second Sabbath of the month)	9 Day one of work week	10 Day two of work week	11 Day three of work week
12 Day four of work week	13 Day five of work week	14 Day six of work week	15 Day seven (third Sabbath of the month)	16 Day one of work week	17 Day two of work week	18 Day three of work week
19 Day four of work week	20 Day five of work week	21 Day six of work week	22 Day seven (fourth Sabbath of the month)	23 Day one of work week	24 Day two of work week	25 Day three of work week
26 Day four of work week	27 Day five of work week	28 Day six of work week	29 Day seven (fifth Sabbath of the month)	1 Day of New Moon Conjunction (first Sabbath of the new month)	1 Extended Sabbath (unless crescent moon is sighted night before)	2 Day 2 of new month's work week; Sabbath this month on a Friday

Note that the Sabbaths of the above calendar fall on the 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days of the month. In any calendar promoted by *Lunar Sabbath* observers, this same sequence will always occur **[this is not true]** whether the Sabbath should happen to fall on, say, a Monday or a Thursday. **[The Sabbaths do not “fall” on days of a pagan calendar week. The Sabbaths are days found only on Yah’s calendar week.]** Also note that since the month begins and ends with a Sabbath day, there will always be *five* Sabbath days per lunar cycle. This does not include the *extended Sabbath days*, which we will address later in this study.

The Acheson’s just proved that they are again answering the matter before they have heard it, bringing shame and folly upon themselves, Proverbs 18:13. Here are the errors with the calendar above.

1. The first day of the month is NOT a weekly Sabbath for lunar Sabbath keepers as here attested to.
2. Only a 29 day month will end with a Sabbath, a 30 day month will not.
3. Yes, the Sabbaths are on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup>, but there are not two first days of the month.
4. There are only 4 weekly Sabbaths each month, not 5 as here attested to.
5. Sabbaths fall in the seventh column, not the fourth.
6. Yah’s days are numbered; they do not bear the names of pagan deities.
7. Yah’s months do NOT begin with a Sabbath, they begin with new moon.
8. New moon day is NOT announced by the first visible crescent as here attested to.<sup>13</sup>

<sup>13</sup> Ibid, p. 4.

Troy clearly doesn't appreciate our presentation of the lunar sabbatarian model; however, we apparently need to remind him that it's not *our calendar*! The above calendar reflected our understanding of a typical lunar sabbatarian calendar as conveyed to us by lunar sabbatarians, which we in turn presented to the "average Joe" as a means of helping him to better understand the lunar sabbatarian model. We have actually modified the calendar in chapter 1 of this updated study, and we are incorporating this same model towards the end of this chapter as well. In view of the fact that the calendar we presented was designed as a reflection of our understanding, which was in turn passed along to us by lunar sabbatarians, combined with our attempt to convey that same calendar to average folks who have not previously been exposed to the lunar sabbath doctrine, we felt that lunar sabbatarians such as Troy would display a little more tolerance. Such not being the case, we would like to respond to all eight of Troy's points as presented above:

1. [The first day of the month is NOT a weekly Sabbath for lunar Sabbath keepers as here attested to.](#) Our answer: Well, as we shall see later, that day is referred to by at least one lunar sabbatarian as a "continued sabbath," even though we all know the first day of the month is "New Moon Day." Exactly one week after "New Moon Day," another sabbath appears! Sounds like a "weekly sabbath" to me! However, in order to abate the wrath of lunar sabbatarians, we modified our latest version of the lunar sabbatarian calendar so as to reflect what they expect us to believe (see chapter 1).
2. [Only a 29 day month will end with a Sabbath, a 30 day month will not.](#) Our answer: Essentially, our answer is the same as above. We will shortly see that at least one lunar sabbatarian has referred to the "extra days" as "continued Sabbaths."
3. [Yes, the Sabbaths are on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup>, but there are not two first days of the month.](#) Our answer: We agree that there are not two first days of the month; however, we weren't sure how else to classify those days, since lunar sabbatarians are on record as indicating that the "extra days" don't count as "days" when counting to Pentecost. We have also modified this aspect of our calendar, as reflected in the calendar shown in chapter 1 (which can also be viewed towards the end of this chapter).
4. [There are only 4 weekly Sabbaths each month, not 5 as here attested to.](#) Our answer: Same as our answer to #1. It stands to reason that if "day 8" is the weekly Sabbath, then the day that falls seven days prior to "day 8" is *also* a weekly Sabbath. However, since lunar sabbatarians don't look at things that way, we have modified this with our current version of the lunar sabbatarian calendar.
5. [Sabbaths fall in the seventh column, not the fourth.](#) Our answer: This is where lunar sabbatarians just have to understand that we are presenting this calendar, not to help *them* understand how they observe lunar sabbaths, but to help non-lunar sabbatarians to better grasp what's going on. Whereas Troy is preoccupied with the "seventh column," our interest is in communicating to non-lunar sabbatarians that a lunar sabbatarian's weekly sabbath will occasionally fall on the day of the week commonly referred to as "Wednesday."
6. [Yah's days are numbered; they do not bear the names of pagan deities.](#) Our answer: Essentially the same as our answer in #5. We're sorry that Troy doesn't like our use of "Monday," "Tuesday," etc., but in order for us to more clearly communicate what's going on to non-lunar sabbatarians, we decided to overlay the lunar sabbatarian model onto a Gregorian calendar that a non-lunar sabbatarian can better relate to.
7. [Yah's months do NOT begin with a Sabbath, they begin with new moon.](#) Our answer: Isn't this the same complaint that we answered in #1?
8. [New moon day is NOT announced by the first visible crescent as here attested to.](#) Our answer: Well, this is a calendar issue wherein June and I disagree with Troy. However,



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since various lunar sabbatarians agree with June and me that New Moon day *is* determined by the first visible new moon crescent, that factor officially makes this an issue that has no bearing on whether or not the lunar sabbath doctrine has the support of Scripture. It thus appears that Troy is attempting to confuse the issue by incorporating his personal view regarding when the Scriptural new month begins. For anyone wishing to read our personal view on this topic, we invite you to read our study “When and *Where* Does the Scriptural Month Begin?”<sup>14</sup>

We feel that Troy was premature in the judgments he passed on us with the above eight “points.” We are about to demonstrate that it was, in fact, lunar sabbatarians who presented us with the understanding pertaining to “extended Sabbaths.” The fact that we were given this impression by lunar sabbatarians addresses and answers most of Troy’s expressed concerns. Otherwise, he really needs to understand that the model we presented was not designed for lunar sabbatarian approval; it was designed to help non-lunar sabbatarians to better grasp lunar sabbatarian theology.

### ***Where Did We Come Up With the Notion of “Extended Sabbaths”?***

We hope by now you can see that lunar sabbatarians tend to be put off and possibly even *insulted* when we refer to those extra days that follow the fourth sabbath of their month as “extended sabbath days.” What lunar sabbatarians who have so freely criticized our use of this designation need to come to grips with is the fact that we obtained our understanding from lunar sabbatarians themselves. Our only “error,” it seems, was in not properly documenting those remarks in our original study. When we composed that study, documenting the fact that lunar sabbatarians referred to those extra days as “extended sabbaths” was not something that we felt needed to be documented because it was a generally agreed-upon and understood aspect of their belief structure.

When we initially researched rationale for observing lunar sabbaths, we found much of our information online. Much of that information is still available online for anyone wishing to examine it. For example, lunar sabbatarian Ernie Hoch, in his article “The Burning Question: Sabbath – When Is It?” wrote the following:

Day ONE of a brand new lunar cycle (from conjunction) is the **NEW MOON Sabbath DAY**.<sup>15</sup>

Notice that Mr. Hoch, in deference to fellow lunar sabbatarians such as Matthew Janzen, Arnold Bowen and Troy Miller, equates the New Moon with “Sabbath day.” Mr. Hoch’s article is still available online for anyone wishing to verify the above quote. According to Mr. Hoch, New Moon day is a “New Moon *Sabbath Day*.” Would fellow lunar sabbatarian Matthew Janzen be equally as shocked by Hoch’s designation as he is by our reference to “extended sabbaths”? Would fellow lunar sabbatarian Troy Miller refer to Mr. Hoch as “**bringing shame and folly upon himself, Proverbs 18:13**” for treating those extra

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<sup>14</sup> Our study “When and *Where* Does the Scriptural Month Begin?” may be read by accessing the following URL: <http://www.ponderscripture.org/>.

<sup>15</sup> Ernie Hoch, “The Burning Question: Sabbath – When Is It?” Covenants of Promise Ministries, Chewelah, Washington, 01/18/2002, p. 5. This article may be read online by accessing the following URL: <http://www.yahwehmusic.com/covenants/burningquestion.htm>.



days as three consecutive Sabbath Days? In view of Ernie Hoch's commentary, we trust that you can understand where June and I came up with the notion that "day one" of the month, according to lunar sabbatarians, is a *Sabbath day*. Since lunar sabbatarians treat the 30<sup>th</sup> day of any month the same way they treat day #1, we hope you can also see where we came up with the understanding of "three consecutive Sabbath days."

Other lunar sabbatarians, such as John Keyser, also make reference to "extended Sabbath days." What follows is an excerpt from Keyser's article "From Sabbath to Saturday," in which he actually traces lunar sabbath observance to idol worship:

According to Janet and Stewart Farrar in *The Witches' Goddess*, "The modern use of seven day weeks also stems from the ancient lunar calendar. The first of every lunar month was marked as the first day of a new week and a Sabbath was celebrated every seventh day to mark the 4 quarters of the moon. The last week was followed by the days of the dark moon when the goddess was held to be menstruating and so an extended Sabbath was observed until the waxing crescent moon reappeared and the new month began" (Phoenix Publishing, pp. 24-25, p.106).<sup>16</sup>

We're not sure of what lunar sabbatarians should be more concerned about: The fact that a fellow lunar sabbatarian makes reference to "extended sabbaths" or that this same lunar sabbatarian traces lunar sabbath observance to heathen idol worship. Ironically, as we have already seen in our study, it is lunar sabbatarians who accuse us of bowing to "Satyr/Saturn worship" when we worship on the day commonly known as "Saturday."

Of course, lunar sabbatarians believe lunar sabbath observance was ordained at Creation and they likewise believe that all true believers of Scripture practiced lunar sabbath observance. It is to their detriment, however, that it is only through *interpretation* of Scripture that they reach this conclusion. In many cases involving an interpretation, including this one, there is a *different* interpretation of Scripture – one in which it is maintained that continuously-repeating weekly sabbaths were ordained at Creation. Since lunar sabbatarians rely on an interpretation of Scripture that can be understood in another way, they need to either come up with a "blockbuster passage" that has been heretofore overlooked, or they need to produce historical evidence that true believers were forced to abandon lunar sabbaths in favor of continuously-repeating weekly sabbaths. To this point, lunar sabbatarians have been unable to produce such a record.

Since the only apparent record of lunar sabbath observance traces to heathen idol worship, lunar sabbatarians need to produce something of epic proportions demonstrating that the faithful ancients practiced lunar sabbath observance. Until they come through, we are only able to trace *modern* lunar sabbath observance. If you have read our Introduction, you know that we are only able to trace modern lunar sabbath observance to a man named Jonathan David Brown. Mr. Brown authored a booklet endorsing lunar sabbath observance that is considered "where it all began."

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<sup>16</sup> John Keyser, "From Sabbath to Saturday," Hope of Israel Ministries (Ecclesia of YEHOVAH), Temple City, CA, printed from the Internet in January 2003, p. 11. This article is still online and may be read by accessing the following URL: <http://www.hope-of-israel.org/sabtosat.htm>.



Does the original modern lunar sabbatarian, Jonathan David Brown, have anything to say with regard to “extended sabbath days”? The answer is yes. Mr. Brown, in a commentary on Amos 8:5 from his booklet *Keeping Yahweh’s Appointments*, makes a reference to the new moon as being an “extension of the fourth sabbath period”:

Here we have one of many instances where the “new moon” (*chodesh*) appears together with sabbath (*Shabbat*). The recipients of the prophet’s message obviously understood the “new moon” as having the same requirements under the law as the “weekly sabbath,” and that it was at least related to, if not in coordinated succession with, the seven day cycle. The interesting thing about this passage is that there is not one mention in the Law of the “new moon” being a day which no work or buying and selling should occur. This tends to draw attention to the statement therein as being something that the people during that period took for granted: the new moon or *chodesh* was simply an extension of the fourth sabbath period, the “disappearance” of the moon, just as Langdon put it.<sup>17</sup>

“An extension of the fourth sabbath period”? Isn’t that what “extended sabbaths” are? Of course, the answer is yes. Why don’t lunar sabbatarians Matthew Janzen, Troy Miller, Eric Bess and Arnold Bowen offer criticism for Brown’s reference to the new moon as “an extension of the fourth sabbath period,” since there is no difference between an “extension of the fourth sabbath period” and “extended sabbaths”? This is a question that we hope these gentlemen will one day answer for us.

Elsewhere in his booklet, Jonathan David Brown describes the 29<sup>th</sup> and 30<sup>th</sup> days of the month as a “continuation [extension] of the fourth sabbath.” He writes:

It is only logical then that days 29 and 30 are counted, in his terms, as “the fourth week having one or two extra days,” and thus being actually reckoned as a continuation of the fourth sabbath, i.e. *the feast of the new moon*.<sup>18</sup>

Question: Isn’t a “continuation of the sabbath” the same thing as the sabbath *continuing on*, as in “extended”?

In our original study, June and I expressed how difficult it can be trying to explain what lunar sabbatarians believe – due to the fact that it’s not easy finding any who agree on how to properly reckon lunar sabbaths. Troy Miller’s dismissing us as “erring, not knowing Scripture” and “bringing shame and folly upon ourselves,” all because we were reiterating what various lunar sabbatarians have actually *written*, validates what we wrote. Matthew Janzen and Arnold Bowen’s expression of “shock” over our use of “extended sabbath days” validates what we wrote. Eric Bess validated what we wrote when he lamented that our reference to the New Moon as a sabbath made it difficult for him to even address our “erroneous comments.” It would seem that unless we hone in on the specific belief of a specific lunar

<sup>17</sup> Jonathan David Brown, *Keeping Yahweh’s Appointments*, Springfield, MO, 1998, p. 54.

<sup>18</sup> Ibid, p. 56. Mr. Brown later adds, “My family and a few others I know calculate the sabbaths in this manner.”



sabbatarian, then (in their estimation) we have misrepresented lunar sabbatarians everywhere and (worse yet) we have demonstrated that we don't know Scripture.

### *Extended "Worship Days"*

The above title appeared in our original study as "Extended Sabbath Days." As regrettable as it is that we had to go to all this trouble to justify our previous references to "Extended Sabbath Days," at the same time, we do feel obligated to most adequately and accurately represent lunar sabbath doctrine as understood and practiced by the majority of lunar sabbatarians. The "vocal majority" has spoken, and in accordance with their wishes, we will henceforth strive to discontinue our references to "extended sabbath days," opting instead for the preferred "extended worship days."

The best way to understand the reasoning behind lunar sabbatarian practice and belief, in our opinion, is to understand how many days are contained in the lunar cycle, combined with how many weekly Sabbath days can occur during that span of time. The lunar cycle is 29.53 days long. If, as we have now been informed by lunar sabbatarians, the first weekly sabbath of any month must fall on the 8<sup>th</sup> day, then there will always be four sabbaths in a "Lunar Sabbath month," with the fourth sabbath falling on day number 29. Since the lunar cycle, again, is actually 29.53 days long, this leaves a half day extra. Of course, there is really no such thing as "half days," so depending on when the cycle begins and ends, we will either have to "round up" to an extra 30<sup>th</sup> day or else "round down" to the 29<sup>th</sup> day as the last day of the month. According to lunar sabbatarians, when the month contains 30 days, this actually means that there are **two extra "worship days"** after the fourth sabbath of the month has ended, leaving three consecutive Sabbath days to be set aside for rest and worship. Although we previously exhibited the following calendar in chapter one, we feel presenting it again here will assist those who, like us, appreciate visual aids. The calendar on the following page is designed to show an ending month that contains 30 days, followed by a 29-day month:





### *A Potential Lunar Sabbath Month*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Fourth Sabbath of Previous Month (29 <sup>th</sup> day of month)	“Conjunction Day” 30 <sup>th</sup> day of previous month, (Not considered a day of the week)	1  New Moon Day (Not considered a day of the week)	2 Day one of work week (Sabbath this month will fall on a Wednesday)	3 Day two of work week	4 Day three of work week
5 Day four of work week	6 Day five of work week	7 Day six of work week	8 Day seven (first Sabbath of the month)	9 Day one of work week	10 Day two of work week	11 Day three of work week
12 Day four of work week	13 Day five of work week	14 Day six of work week	15 Day seven (second Sabbath of the month)	16 Day one of work week	17 Day two of work week	18 Day three of work week
19 Day four of work week	20 Day five of work week	21 Day six of work week	22 Day seven (third Sabbath of the month)	23 Day one of work week	24 Day two of work week	25 Day three of work week
26 Day four of work week	27 Day five of work week	28 Day six of work week	29 Day seven (fourth Sabbath of the month) ALSO: “Conjunction Day”	1 New Moon Day (Not considered a day of the week)	2 Day 1 of new month’s work week; Sabbath this month on a Thursday	3 Day two of work week

### *A Typical End of the “Moonth”*

To better understand exactly how one would observe “extended worship days,” one author (who supports beginning a month with the timing of the conjunction) offers a helpful scenario to better acquaint the beginner with “how it’s done.” Shown below is his narrative regarding what is done on the final weekly Sabbath of the “moonth”:

Now we have come to the 4<sup>th</sup> Sabbath – the 29<sup>th</sup> day of the lunar cycle. What a time of rejoicing it is, for our labors have ceased for this moonth and we enjoy the 7th Day of Yahweh. At sunset (the completion of the 4th Shabbat of this moonth), we continue in the Sabbath mood and immediately begin the New Moon day or days. After the first full NEW MOON day (the second day of the MOONTH END PERIOD), we watch the western sky just after sundown to see if the first crescent of the moon is visible. If it is sighted, the trumpets are blown, bonfires lit and tomorrow we start a new work shabuwa [week] (this would be a two day moonth end). If the first crescent is NOT visible, we continue on in Sabbath [mood] and again watch for the first crescent. Seen or not seen, this 3<sup>rd</sup> Sabbath moonth end/beginning evening, the trumpets are blown and tomorrow we go to work.<sup>19</sup>

<sup>19</sup> Ernie Hoch, “The Burning Question: Sabbath – When Is It?” Covenants of Promise Ministries, Chewelah, Washington, 01/18/2002, p. 13. This article may be read online by accessing the following URL: <http://www.yahwehmusic.com/covenants/burningquestion.htm>.



How do proponents of Lunar Sabbaths deal with the “leftover days” prior to the next new moon? As implied above, they are simply treated as extended worship days. Of course, those of our persuasion believe such a manner of observance effectively disrupts the seven-day cycle that we believe was implemented by Yahweh at Creation. However, those who espouse the lunar sabbath method do not regard the addition of extra worship days as a “disruption,” but rather, in their estimation, it is the Scripturally-ordained manner in which all months are ended ... and begun.

I believe many of us would enjoy the prospect of two or three consecutive days off from work at the end/beginning of each Scriptural month. That may explain why June and I have devoted as much time as we have to investigating this issue. However, we know that Yahweh is not the author of confusion (I Cor. 14:33). The fact that absolutely no provisions or explanatory instructions are given pertaining to “extended worship days” should tell us a lot. It should tell us that, in all likelihood, no such days existed, nor did Yahweh desire for His people to have any such understanding of His intentions. It is reasonable for us to expect that something that deviates so far out of the ordinary as these monthly extended worship days would have been clearly specified and the instructions for such observance comprehensively outlined. To do otherwise is simply inconsistent and confusing. As we have already pointed out, Yahweh is **not** the author of confusion.