

What About a Lunar Sabbath

By Angel Manuel Rodríguez

QUESTION: I've been told that the biblical Sabbath was a lunar Sabbath fixed by the moon, rather than a specific day of the week independent of the moon or the sun. What do you think?

Any biblical evidence to support this proposal is lacking. Therefore, I feel uncomfortable honoring the issue by addressing it here. But apparently I should say something about it.

If the time for the Sabbath was determined by the moon, then the Sabbath will have to be observed at different days during the month and not on the seventh day of the week. The Sabbath could be any day of the week, based on the time of the new moon. Let me say a few things about this matter.

1. The Israelite Calendar: The Israelite calendar was luni-solar, that is to say time was measured on the basis of the new moon (the rotation of the moon around the earth) and also the sun (the rotation of the earth around the sun). A lunar calendar of 12 months is about 11 days shorter than the solar calendar, which is approximately 365 days. In the ancient world this was solved by adding an extra month seven times in 19 years. In the Bible the moon calendar was used to fix the time for the festivals—for instance, 14 days after the new moon came Passover (Num. 28:16). Apparently some people are arguing that the Sabbath itself was to be observed seven days after the first day of the month.

2. The Sabbath and the Moon: At the beginning of the twentieth century the connection between the Sabbath and the moon was proposed and defended by a number of critical scholars. They rejected the biblical origin of the Sabbath and suggested that its origin was related to several “evil days” in the

Babylonian calendar, including the day of the full moon, during which people rested. Those days occurred in a sequence of about seven days. Further study indicated that the so-called “evil days” were not a sequence of seven days; they were the first, seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the month. That theory has since been abandoned.

3. *Genesis 1 and the Sabbath:* The origin of the biblical Sabbath is definitely connected with the creation week. It was instituted by God three days after the creation of the moon (Gen. 1:14; 2:2), not the seventh day after the first day of the month. It was to function independent of the month on a specific sequence of days unconnected from the moon and the sun, but uniquely grounded in God’s power to rule over time. The seventhness of the Sabbath is related to the passing of time, from the beginning of God’s creating activity on Planet Earth to its close. This is indeed a unique divine act, a fragmentation of time in a sequence of seven days exclusively fixed and governed by God Himself.

4. *Sabbath and Festivals:* A lunar Sabbath would imply that the Sabbath is part of the Israelite festivals, but that is not the case. The seventh-day Sabbath was instituted long before the festivals were given to the Israelites. The Hebrew term translated “feasts, festivals,” is *môcadîm*, and it means “fixed/appointed time, meetings.” It refers to different activities that were not necessarily dated by the lunar calendar (e.g., Jer. 8:17; Hosea 2:9). Even if one were to argue that the term applies to the Sabbath, it does not follow that the time for the Sabbath was fixed by the moon (cf. Lev. 23:2). Besides, the Bible makes clear that the Sabbath is to be differentiated from the festivals (Lev. 23:37, 38).

Finally, the Sabbath rest was different from the rest required during the ceremonial Sabbaths. Leviticus 23:3 states that during the Sabbath the Israelites were “not to do any work.” But during the time of the sacred assembly the people were commanded to “do no regular work” (23:8, 21, 25, 35, 36, NIV). This indicates that there was a type of work they were allowed to do during the festivals that was forbidden during the Sabbath.

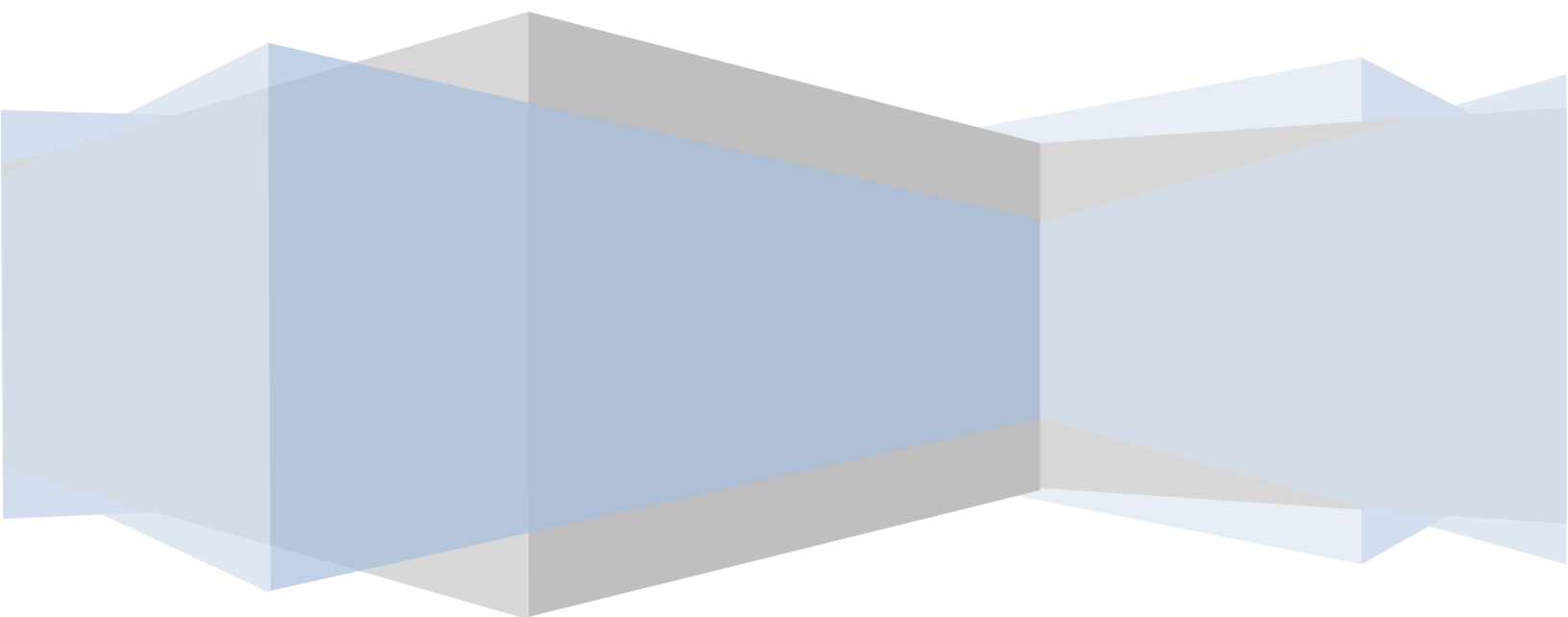
Although the intentions of those promoting the lunar Sabbath may be good, they have to be aware of the fact that they are unintentionally introducing and promoting a sabbath rest that is different from the biblical seventh-day Sabbath rest.

*Angel Manuel Rodríguez is director of the **Biblical Research Institute of the General Conference.***

“Let them make me a sanctuary that I may dwell among them”.
Exodus 25:8

**RESPONSE TO ELDER ANGEL RODRIGUEZ:
WHAT ABOUT A LUNAR SABBATH?**

PREPARED BY: *Odette Boily* *August 2008*



Letter of Conveyance

A Biblical, Astronomical, Chronological and Historical Challenge to you!

Following my visit to Elder Angel Rodriguez in April, 2008 in Washington D.C., it was my hope that the Biblical Research Institute would investigate the *Grace Amadon Collection* on the luni-solar calendation studied by the Committee set up in 1938-39 by the General Conference. Instead, a short article was submitted in the *Adventist World* by Elder Rodriguez in August 2008, which I am submitting at the beginning of this response, for your perusal.

The purpose of this response is not to prove Elder Rodriguez wrong or right but it is prepared and submitted to you at this time with the hope that a symposium on the subject of luni-solar calendation and the pivotal date of October 22, 1844, be re-opened for study and understanding.

Most Seventh-day Adventists would not be able to explain the reason why William Miller and his associates chose the date of October 22 instead of September 23 for the Day of Atonement in 1844. Yet in 1844, the Rabbinical Jews claimed that October 22 was wrong and September 23 was right. Minor detail you may say, but not so in the light of the profound and scholarly research William Miller with his associates have done and the 1938-39 General Conference Committee later put through for us to study that we might today be confirmed in the restoration of the luni-solar calendar of the Barley Harvest Mosaic law which was lost for centuries during the Dark Ages.

I challenge any of the recipients of this response to prove it wrong on the basis of the Bible and the luni-solar calendar of the Barley Harvest Mosaic law. The **Seventh-day Sabbath** follows the same calendation as the Feasts of the Lord because all these Feasts are based on the **sanctuary calendar**: the luni-solar calendar of the Barley Harvest law.

Soon, very soon, the Seventh-day Adventist Church will have to give an answer for her faith in the prophecy of Daniel 8:14 and 9:24-27. From my 25 years experience in the SDA Church, I have never seen such complete, connected and harmonious explanation on the luni-solar calendation as the *Grace Amadon Collection* puts forth.

In the light of the *Vatican Encyclical Letter Dies Domini* written in 1998, the recent historical visit of the Pope in the USA in April 2008 with his speech at the United Nations, and the growing intensity of numerous discussions on the calendar reform similar to the 1920-50 era, the words of the Chairman of the Committee of 1938-39 formulate best the concern and urgency of the time we are living in and my attempt to express it in this response:

The committee feels that a threefold cord of evidence has been woven by these historical and scientific studies that is far stronger and may prove of more vital import to this movement in stressful days to come than anyone perhaps realize at this moment.

It behooves us to take heed of the dilemma the SDA Church will be facing very soon. Hoping to hear from you in the near future,

With His Love,

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- Mark Finley, General Conference Vice President
- Elder Orville Parchment, Assistant to the President
- Elder Don Schneider, North American Division President
- Elder Dan Jackson, Canadian Union President
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**1844 RE-VISITED
A RESPONSE TO ANGEL MANUEL RODRIGUEZ
DIRECTOR OF THE BIBLICAL RESEARCH INSTITUTE
SDA CHURCH GENERAL CONFERENCE**

**REFERENCE:
ARTICLE IN ADVENTIST WORLD MAGAZINE, AUGUST 2008 TITLED:
WHAT ABOUT A LUNAR SABBATH?**

A SHORT INTRODUCTION

The year was 1844. The date was October 23. All of their expectations and hopes had been shattered. Christ did not return on October 22, 1844, to take them Home. William Miller, the man used by God for more than 20 years along with his associates, lost his faith in that great date and died in 1849. Only a small remnant continued to study the Bible in order to understand where they went wrong. L.E. Froom in his fourth volume of *Prophetic Faith of Our Fathers* tells the story.

I first discovered this wonderful piece of history in 1982 in the book *The Great Controversy* written by Mrs. Ellen G. White in the 1800 era. Since then, the study of these great pioneers of the Advent Movement along with the Bible, have been my constant companions. The sanctuary, as described in the book of Exodus and Leviticus, became the solution to their dilemma.

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people.

The Great Controversy, p.423.

I encourage you to obtain this book and read it for yourself, especially chapter 22, where the whole position of Adventism is faithfully described. Your understanding of the Bible will never be the same.

THE SANCTUARY IS THE KEY

If the subject of the sanctuary was the key which unlocked the mystery of 1844, would it not be wise to refer constantly to this wonderful, complete, connected and harmonious system of truth to reveal more truth to us in this last period of Earth's history? Besides the discovery of the work of our Great High Priest in the Most Holy Place and the commencement of the hour of judgment on October 22, 1844, the Millerites were also given a most important revelation regarding the sanctuary that almost came back to life in 1939.

Following the request of Pastor Wierts in the 1920 era, the General Conference of the SDA Church set up a Committee to re-visit the date of October 22, 1844. At that time, the Rabbinical Jews were questioning our stand on the Great Day of Atonement date in 1844, because according to the Jews it was celebrated on September 23, 1844.

The full collection of the research and data's of this Committee is available through the SDA Heritage Archives at Andrews University in Michigan. It is called: the *Grace Amadon Collection*. Along with 3 other American friends, I am in possession of the collection since 2007 and I have studied faithfully with great interest the research done on the luni-solar calculations and articles as prepared by the Committee which was formed of:

Elder Leroy E. Froom, Chairman
Professor Milton E. Kern
Professor Albert W. Werline
Professor W. Homer Teesdale

Dr. Lynn Harper Wood, Secretary
Dr. Milian L. Andreasen
Elder Frederick C. Gilbert
Miss Grace E. Amadon

AN IMPORTANT COLLECTION ON THE LUNI-SOLAR CALENDAR IN OUR POSSESSION

The research is composed of 3000 pages and more on the subject of astronomy and the calculations of the Millerites to arrive at the true date of October 22, 1844. More specifically, the luni-solar calendar and the beginning of the year according to the Barley Harvest Mosaic law were re-discovered by William Miller and his associates. That in-depth study of the luni-solar calendar led them to the Karaites whom in the 8th century AD stood against the Rabbinical Jews who had long compromised the calculation of the calendar of the festivals of the Lord as they do to this day, by using the new moon after the vernal equinox instead of the new moon corresponding to the barley harvest.

Moses commanded that they should not even reap their barley until the first fruits of it had been offered to the Lord at the time of the Passover. Sidersky adds, "The aim of the Mosaic command was to regulate the months according to the course of the moon, and the whole year in accordance with the course of the sun -- by assigning as a starting point the lunar month coinciding with the beginning of a determined solar season." That determined solar season was still the barley harvest in the

time of Christ. Later on, as after the dispersion of the Jews, the Sanhedrin did not content itself to observe the maturity of the barley, but added to it the observation and the calculation of the equinox.

The ceremony of the barley was the divine rule by which the position of the month Nisan (or first month Abib) was located... Such a provision as the barley-harvest control of the year thrusts definite certainty into Jewish reckoning in the time of Christ--- which held on until the Jews were scattered after the destruction of Jerusalem (AD 70). By this rule, we know that the Nisan paschal moon could not come until the rains were over and the barley ripe. On those two counts, a Passover in Dystrius, the ancient name for March, is out -- for all the reports on agriculture and meteorology in Palestine, ancient and modern, show that March is the month for the latter rain, and that the barley ripens in April.

Grace Amadon Collection Part V Crucifixion Date, page 8.

1844 PROBLEM AND SOLUTION: THE LUNI-SOLAR CALENDAR

In 1844, for the first time since the end of the 70 weeks, a problem in luni-solar reckoning directly related to the ministry of Christ, came up for solution. This problem reverted to the original Mosaic types, and therefore the calendar measure had to be a replica of the primitive Mosaic year. The following astronomical details were a necessary foundation for laying out this luni-solar calendar: 1) The appointed Jewish feasts dates; 2) New moon and full moon dates, as found in standard tables; 3) Form and lengths of the Jewish year -- common and embolismic; 4) Position of the moon in the heavens, and her times of setting; and 5) Difference in time between meridians.

The dates of the Jewish festivals, in Jewish time, are found in the Bible. They were given to Moses when he was in the mount with God. The book of Exodus, II Chronicles, II Kings, and the prophecy of Jeremiah contain definite dates for important events. Many such are found also in the prophecies of Ezekiel, Haggai, and Zechariah. They are all lunar time. These chronological references all go to show that the Jewish people, throughout the centuries, had a dependable calendar system, with its related festivals according to which events were reliably recorded. The feasts themselves occupied a period of more than half the Hebrew year, concerning which Moses had received instructions direct from God.

For nearly forty years Moses remained with Israel (and this was before they entered the Promised Land), and was thus responsible for the operation of these institutions which became an integral part of the Jewish

polity. These were far-reaching in purpose, for God's original plan provides that all the families of the earth should come up to Jerusalem to keep the feast of Tabernacles. But a common center of worship in the earth, when, from one new moon to another, by lunar reckoning, and from one Sabbath to another, by solar reckoning, all flesh would come to worship before God, shows that a luni-solar time system can be world-embracing in performance. Two millenniums after the world was created, Moses wrote that both great lights -- the moon as well as the sun -- were for days and years. The lunar year therefore had a part in the great plan of creation and is taken note of in the pages of Holy Writ.

Grace Amadon Collection - Solar Time, page 6.

THE LUNI-SOLAR BARLEY HARVEST MOSAIC CALENDAR RESTORED IN 1844

Following the Biblically and astronomically sound original Karaites reckoning for the true Jewish sacred year, the Adventist leaders fix upon October 22 as the true 10th day of the true 7th month by applying this direct and simple formula: As the true "first month" began with the appearance of the new moon in April 1844, so the true "seventh month" in that year must begin with the appearance of the corresponding new moon after its change on the evening of October 11, the new moon becoming visible on the 13th, as every current calendar informed them. Therefore, they declared, the 10th day of the 7th month would fall upon October 22, New England-time reckoning.

The time calculations for the specific day were complicated by the fact that not only does the Jewish sacred year differ from our Gregorian --- running from April to April, instead of from January to January -- but the Jewish or Biblical day is from sunset to sunset, instead of our arbitrary civil reckoning from midnight to midnight. All calculations must therefore accord with Biblical reckoning, and then be translated into our present Gregorian calendar, civil-time reckoning.

All becomes clear when the inevitable relationship between Jewish and civil time is grasped... No intricate mathematical or astronomical calculation was necessary, so the Adventist position was easily understood by the common people. Nevertheless, a scholarly mastery of the astronomical and chronological aspects of the question was a conspicuous characteristic of Millerites leadership and literature. It was because of this that their argument could not be gainsaid by the scholars of the time.

Definite note is taken, in the Midnight Cry of October 3, of the fact that the

Rabbinate Jews had already observed September 23 as the 10th day of the 7th month, and that this was doubtless a month too early. In the same journal on October 11, we read; "The day (of Atonement) is observed by the Jews more than any other in the year, though they observe it one month earlier than the true time, as we think it is evident from the fact that barley is not ripe in Judea on the 16th day of the first month, as they reckon time; but the law of Moses required a sheaf to be waved before the Lord on that day."

No Adventists looked for the Second Advent on September 23, the Rabbinate date, because for a year and a half they had all been following the Karaites reckoning for the sacred year -- both for the Jewish year 1843, and for 1844 -- which reckoning placed the first Jewish month in April, and in consequence the seventh month in October --- and therefore not in September.

Report of Committee on historical basis, involvements and validity of the October 22, 1844 position. Part II. Chronological Development page 24-26 (excerpts).

AN INTERESTING SET BACK

After the disappointment of 1844, the sanctuary and the work of our Great High Priest in the Most Holy Place in the Heavenly sanctuary was revealed to the pioneers. The 7th day Sabbath was also brought to them through Mrs. Oakes, a Seventh-day Baptist who, according to the Gregorian calendar, kept the Sabbath on Saturday.

At that time, the SDA church was not yet formed and a small group of the 7th Month Movement adopted the 7th day Sabbath as we keep it today. Many people get offended at the thought that Mrs. White was not shown the discrepancy between a Day of Atonement on October 22, 1844, established through the Mosaic Luni-Solar calendar and a 7th day Sabbath kept after a Gregorian calendar. Let us not forget that truth is progressive.

Interestingly, many of the pioneers were still eating pork at that time including Mrs. White. It was only after she was instructed by God around 1869, that Adventists cease to partake of unclean meats as revealed to her from Leviticus 11. Until 1855, the pioneers kept the Sabbath from 6:00 P.M to 6:00 P.M. J.N. Andrews was the one who brought their attention to the Jewish reckoning of sunset to sunset and they started keeping the Sabbath according to that time. By then, most of the old pioneers of the 7th Month Movement had abandoned their faith on October 22, 1844. William Miller never did accept the 7th day Sabbath and died in 1849. If he would have accepted it, would he not have kept it according to the Barley Harvest Mosaic calendation he had just figured out and not the Gregorian calendar? We are also told that by 1855, the SDA Church had become Laodicean in spirit.

A.T. JONES AND THE TWO REPUBLICS

Many other set backs are related in the writing of Mrs. White such as the infamous Minneapolis Conference in 1888. By 1891, A.T. Jones, an SDA minister who was a main figure at that conference, published his book *The Two Republics*. It demonstrates the differences and similarities of the republics of Rome and the United States of America. Interestingly enough, only 3 years after Minneapolis, Jones writes in length about the pagan festivals of Easter, Christmas, and Sunday worship and how they were introduced by Pagan and Papal Rome to replace Passover and the 7th day Sabbath by changing times, laws, and calendars, while enforcing it on the Jews who have compromised their ways of calculating their Festivals after the Council of Nicaea in AD 325.

Could it be this was the main subject Jones and Waggoner really introduced in 1888 and created such an uproar? Righteousness by faith could not have been the subject that brought such offensive attack against these two young men. Righteousness by faith was the main core teaching of the Reformation under Luther and every true Protestant SDA agrees with it.

Remember, in the 1800 era, there was no computer to publish books as we have today. Would it not be correct to say that A.T. Jones was in the process of writing his book *The Two Republics* (of more than 500 pages) at that time and wanted to share his discovery of the change in calendars?

GRACE AMADON AND M.L. ANDREASEN

Grace Amadon attempted to do the same thing after the Committee closed in 1939 and she still continued to do so until her death in 1945.

In a letter signed by M. L. Andreasen and addressed to Grace Amadon, he expressed the confusion he feared that could be produced if the Committee's findings were made available to the Adventists at large in reference to the Seventh-day Sabbath and the luni-solar calendar. None of the Committee members are alive today to confirm this, but a complete reading of the reports and research reveals without a shadow of a doubt that we are keeping the wrong calendar as far as the accepted Millerite prophetic calendar calculation and the Biblical confirmation we have from the sanctuary.

“Objections to the Use of the Wandering Lunar Day Lines as Basis in Determining Jewish Feasts and the Beginning of the Jewish New Year”

The work that our committee has done gives a little insight into the magnitude of such a task. And this all comes about when it is decided to apply to world conditions what was never so intended. The Seventh-day Sabbath is clear and distinct. A child can understand its computation. Let not the people observing God's holy day sponsor a calendar that means confusion, and make our work unnecessarily hard. For while the proposed scheme does not in any way affect the succession of the days of the week, and hence does not affect the Sabbath, nevertheless if the people

observing the Sabbath also advocates the new scheme of calendation, the resulting confusion will not be of any help to us...

Thus the more so as such a calendar as is proposed has never been in use before, and apparently cannot be constructed so as to apply to the world as a whole. In its present form it appears like special pleading, constructed to fit a certain situation, and inapplicable to world conditions. The 2300 days began in Jerusalem; they were confirmed at the same place by the events of the seventieth week. 457, 27, 31, 34 form a straight line, all centering in Jerusalem. It would seem that 1844 should also terminate there.

The committee has done a most excellent piece of work. The endorsing, unreservedly, of the plan now before us seems to me appears in its implications so loaded with dynamite, with TNT, that we might well beware. I would most earnestly warn the committee in this matter. I am afraid that the repercussions of such endorsement at this time will be felt in wide circles...

Seventh-day Adventists will soon have enough matters on their hands so that it will not be necessary to make trouble for ourselves before the time. The blank day may yet confront us. We cannot afford to start trouble of our own. To the world it will look that the present proposed calendar is advanced for a specific purpose - not for the purpose of adoption, for we will find that it is impossible of universal application - not for the purpose of supporting the 1844 date. I do not believe that we are under that necessity. It must be possible to establish October 22, 1844 without resorting to such devices.

A possible solution: I suggest that we make a report to Brother McElhaney of what the Millerites believed and how they arrived at their conclusions, without, at this time, committing ourselves upon the correctness of their method. Let Brother McElhaney publish this report in any way it may be thought best, and let us await the reaction. This, of course, would be only a preliminary report, and would be so designated. We will soon see what fire it will draw. In the mean time let us study further on the final report. The reaction to the preliminary report may determine the form of the final. By that time my fears may all be dispelled. By that time the committee will see light in my light, or I may be converted to their view. In any event, I hope that at this time there will not be made any attempt to present a report upon which we are not all united. God will yet help us.

Undated Letter from M. L. Andreasen to Grace Amadon Collection 154, Box 2, Folder 4

MY QUESTION TO YOU ELDER RODRIGUEZ

How can a theologian of the SDA Church assigned the duty to study such an important subject, and was sent part of this important collection in December 2007 and January 2008, was visited by the undersigned in April 2008 at his office in Washington, D.C. and candidly declared then that he had not studied the subject of the luni-solar calendar yet and definitely not the possibility of a luni-solar 7th day Sabbath, attempt already to answer the question asked in the Adventist World Magazine?

It would have been wiser to set up a group of interested people in the matter and prayerfully and carefully peruse the research done in 1938-39 to evaluate their findings. This was the main purpose of my visit and I must admit here that the answer given is totally not satisfactory. In fact this response is to challenge Elder Rodriguez and anyone who wishes to do so to prove the luni-solar calendar and 7th day Sabbath wrong based on the premises submitted here.

THE CALENDAR IS IN THE SANCTUARY

The sanctuary was not given to Moses after sin as an after-thought in the mind of the Creator. The Bible is clear that the plan of salvation, as so wonderfully pictured in the sanctuary, was before the foundation of the world. The calendar Moses gave to the Israelites can be easily found throughout the sanctuary as it forms the very physiology or functioning of the Jewish economy. All of their festivals including the 7th day Sabbath were represented in the sanctuary through the pieces of furniture, sacrifices and ceremonies. (Numbers 28, Leviticus 23). This calendar, based on the luni-solar Barley Harvest Mosaic law, was revealed to the Millerites to be restored for the last generation. This is indeed the fulfillment of Daniel 7:25, "He shall think to change times and laws".

It is inconceivable that the Israelites would keep the Feasts of the Lord as Moses constantly calls them to do, using the Barley Harvest calendar, and then all of a sudden switch to a Roman, pagan, papal calendar to keep the Sabbath. Anyone who takes time to study these two calendars will see the discrepancy.

The two calendars are completely different and do not even start at the same time. Using the argument of Genesis 1 as a proof of a Saturday fixed 7th day and the moon created on the fourth day, does not prove or demonstrate **when** and **how** to start the week. What was the first day of the Biblical calendar when it started at the beginning of time? Sunday? -- The Roman calendar is **man-made**. When instituted around BC 46, it started in March-April and was changed later on to January by the Senate. The first day of the week use to be Saturn-day and later changed for Sun-day, Saturn-day becoming the 7th day. Interestingly enough, if the Romans had retained Saturn-day as the first day, we would be keeping Friday (Venus-day) for the 7th day Sabbath today. Of course the Gregorian Roman, pagan, papal calendar in use today has no Biblical, astronomical, chronological or historical basis. It is Babylon at its best indeed; total confusion just like Rome was and still is.

Adam and Eve, nature, and the animals, were not created as babies. Neither are the moon phases identified in Genesis 1 to ascertain the week and the month of creation.

According to Mrs. White, the sun was created on the first day and science tells us that astronomically, the moon influences the rotation of the earth and the tides, which implies that the moon had to be created the same day as the earth to assure its gravity and rotation. Could a deeper research of these verses in Genesis 1 as written in the Hebrew language, not show the creation of the moon on the fourth day but its **appointment** for days, seasons, months and years along with the stars and the sun? *Psalm 104:19.*

CHRIST IS OUR EXAMPLE

At the time of Ezra and Nehemiah, the calendar was restored with the Feasts in Jerusalem upon their return from Babylon. Some 400 years later, at the time of Christ, the calendar used by the Jews was still the luni-solar Barley Harvest Mosaic law. Christ kept the 7th day Sabbath according to that calendar and not the Roman calendar, as some scholars ignorantly write in the *Study Bible* with the commentaries of E.G. White inserted in it. I am sure Mrs. White would never have made such statement:

The week in use at the time of Christ is exactly the same as the week of our calendar today. Sunday is the first day of the week and Saturday is the seventh day. Jesus lived under the Roman calendar. What the Jews called seventh day and first day, the Romans called Saturn's day and Sun's day. *Study Bible, KJV, page 576.*

(This is not written by Mrs. White. It is part of a basic Bible study at the end of the Bible).

What Mrs. White wrote in Chapter 9 of *Patriarchs and Prophets* has to do with the Biblical Week, not the Roman, pagan, papal week as we keep it today. The main reason Babylon will be falling down has to do with her man-made calendar and more specifically, her Saturn-day and Sun-day Lord's days.

I can agree that the Roman civil week was known by the Jews. But I am assured that the Jews and Christ kept their religious calendar to perform the sacrifices, offerings and Festivals of which the 7th day Sabbath is part of. If He would have kept the Sabbath on Saturday, I am assured the Pharisees would have corrected Him -- they only corrected Him for healing on the Sabbath, not because He kept a Pagan, Roman calendar. We know how much they hated the Romans, how then could they have kept their calendar?

Christ not only kept the Sabbath as it was his custom, but also the Feasts that He himself instituted in order to teach the full and complete plan of salvation. We can follow Him in the sanctuary as the Passover Lamb offered on the cross in the **Court**, to His ascension and High Priesthood coronation in the **Holy Place** in heaven, with the sending of the Holy Spirit at Pentecost to confirm it, and the Great Day of Atonement in the **Most Holy Place** entry on October 22, 1844. We only need for Him to stand up and come out of the Most Holy Place after the judgment of the living saints is done, probation to close. And He returns in the cloud of glory to take us Home.

Christ not only kept the festivals but He is the fulfillment of the Feasts as He:

- Died on **Passover** AD 31 Abib 14
As established by the Millerites through the prophecy of Daniel 8:14 and 9:24-27.
- Rested on **Unleavened Bread** Abib 15
Which is also a 7th day Sabbath by luni-solar calendar reckoning
- Resurrected on **Firstfruits** Abib 16
- Sent the Holy Spirit at **Pentecost** fifty days after Firstfruits Abib 16
- Inspired the Millerites from 1834-1844 to give the **Trumpets** sound.
Which will be repeated through the Loud Cry under the Sunday Law still to come.
- Entered the Most Holy Place on the **Great Day of Atonement** on October 22, 1844, to begin the judgment of the dead, while soon, no one knows how soon, the judgment of the living will start.
- And is coming again to take us Home at the **Feast of Tabernacles**.

The Heavenly Father wants to sanctify us on His Sabbaths. (Exodus 31:13; Ezekiel 20:12). These are His Sabbaths including the 7th day Sabbath. Numbers chapter 28 indicates clearly the calendar of the sanctuary along with Leviticus 23. The calendar of the Creator can be found:

- **Daily** Genesis 1 and 2
- **Weekly** Genesis 1 and 2
- **Monthly** Genesis 7 and 8; Exodus 9, 12
- **Yearly** Exodus 9: 31, 32; Leviticus 23; Numbers 28
- **Sabbatical Year** Leviticus 25
- **Jubilee year** Leviticus 25
- **Millennium** Revelation 20

The luni-solar week is as such:

New Moon 1st of the month
7th Day Sabbath The 8th, 15th, 22nd, 29th respectively

All of the Feasts are to be fulfilled in the believers who follow the Lamb wheresoever He goes. It is false to declare that these Feasts were finished at the cross, since the Great Day of Atonement has been proclaimed by the Adventists only since 1844. Except for Passover, Christ still fulfilled them after His death in resting on Abib 15 (first day of Unleavened Bread) and resurrecting on Abib 16 (Firstfruits). The type of the Passover Lamb met the antitype at the cross. Passover was fulfilled and replaced by the Lord's Supper. No longer is there a need for a lamb to be sacrificed. Christ is the Lamb of God. However, the other feasts types met their antitype **after** the cross and were **not** nailed to the cross.

WHAT WE NEED TO TEACH AT THIS TIME

It was He who framed the sun, earth, moon and stars, projecting them into their appointed courses and holding them there with the precision of Infinity, who ordained their cycles, not merely to rule the day and the night, but as undeviating measuring lines to tell off the great prophetic periods of divine revelation, and thus to signify the crucial epochs of the ages. It was He who, through the centuries, has guided the course of human events according to His own inscrutable scheme and schedule for man's redemption, who, through His prophet Daniel, gave the master key by which to unlock the mystery of the times, that we might understand the unfolding fulfillment of His matchless plan of salvation spanning the centuries, and now nearing its great consummation.

Dated from a decree that can be checked and rechecked by eclipse which marked the reigns of Babylonian and Persian monarchs, this prophetic span was certified and sealed by the death of the divine Son of God in the very year marked out by the first fully dated, 70-weeks segment of the full prophecy. Christ came as the great antitypical Lamb of God, inherently foreshadowed by the Passover Lamb type, slain on the appointed month and day in the designated Jewish sacred year, to provide the sacrifice imperative for man's redemption. All this was accomplished at Christ's first advent as He appeared on schedule time in humility, to become the predicted Victim of the cross.

Next, we are carried along by this mighty span of allotted years, through the eventful centuries of Christ's post-ascension ministry in the heavenly sanctuary, on to the very year, month and day when He actually closed the first, and entered upon the second and final phase of Priestly ministry for man -- God's great judgment hour -- shortly to precede His Second Advent in glory. These consecutive periods and events, we affirm, have been told off to us by inherent, time-making cycles of the sun and moon, together with the concurrent records of man. There has been and can be no mistake in calculations here. And the certainty of it all was sealed by the cross in the midst of the week of the prophetic 70th week. Astronomy proves that there has been and can be no lost time.

Established thus by decree at its beginning, and certified by the cross -- the greatest event of all past history --- this prophetic span come to its appointed close on October 22, 1844, just as it has been traced. This sweeping period, with its specific terminal date, holds more its amazing portent, and is fraught with greater consequence to man and the universe, than all the ambitious schemes of earthly conquerors or all the imposing

achievements of human statesmen, scientists, and scholars. Here, both the epochs and the events of the divine plan of salvation are disclosed in sequence and relationship. Were this people silent as to the meaning and the actuality of the historical fulfillment of the final point in the series, the very stones must need cry out -- in parallel to Christ's declaration to those who would hush the hosannas of the child heralds before the great tragedy of the cross that certified this mighty end-event of the span, God's judgment hour.

Excerpts from the Report of Committee, Part VI, Recapitulation and Statement, page 10-13.

ADVENTISM'S DEEPER SIGNIFICANCE

Such is the deeper significance of the great Second Advent movement. It is this that underlies its appearance on scheduled time in the 19th century. Such is the amazing method, provision, and providence of God, covering time and eternity, and embracing heaven and earth. And such is the wondrous, infallible time-message of the spheres, ordained in the very beginning of human history not only for daily utility, but for signs and seasons and infallible measurements in disclosing the all-embracing, redemption plan of the ages --- for unto 2300 days-years, then shall the sanctuary be cleansed -- with the end of sin's experiment at its close. It was a determinative act of God graciously made known in advance to man. Truly there is a God in Heaven in whom we live, and move, and have our being, who is soon to close forever the last page of the troubled book of human history. Solemn but happy, then the lot of those who sense the amazing meaning of the hour, and are truly giving to mankind, heaven's appointed message pertaining to these tremendous times.

Seventh-day Adventists alone are carrying this commissioned sanctuary truth to the world, as based on Daniel 8 and Revelation 14, and they will not fail in faithfulness to their heavenly mandate. This sanctuary truth, with its threefold chronological foundation, is indeed the vital heart of the advent movement and message.

'As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience.... Our faith in reference to the messages of the first, second, and third angels was correct... The great way-marks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the

thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of judgment is going forward -- where he is interceding for his people.'
E.G. White, Review and Herald, Nov. 27, 1883, p. 737.

Let there be no confusion or uncertainty upon the sanctuary-truth. Acquaintance with its unassailable proofs, and their full justification before the world and the church, means spiritual confidence and satisfaction of soul, and in consequence, an aggressive forwarding of the banner of truth in the midst of the collapsing standards and growing uncertainties around us. We are a people with a heavenly message, and a divine mandate to which we must ever adhere with unswerving allegiance.

Excerpts from the Report of Committee, Part VI, Recapitulation and Statement, page 10-13.

A REAL CHALLENGE TO ALL CATHOLIC AND ADVENTIST SCHOLARS AND OTHERS: BABYLON IS FALLING THROUGH THE BARLEY HARVEST MOSAIC CALENDAR

The Millerites method of calendation was carefully studied by the 1938-39 Committee of Adventist scholars. It confirmed the soundness of October 22, 1844, foundational date using the Biblical Mosaic Sanctuary calendar model. But it also revealed to the members of the Committee an inconsistency in maintaining a traditional position of a Friday crucifixion and a Sunday resurrection in AD 31. It is this inconsistency that occupied much of the Committee's study.

The AD 31 date is the pin that is embedded in the 2300 day prophecy and holds the 2 dates of 457 BC and October 22, 1844, fast in their prophetic place and cannot be moved. However, to be honest and consistent with the method used by William Miller and his associates, the Biblical Mosaic Sanctuary Calendation model, in order to explain the 2300 day prophetic date clearly reveals that a Friday crucifixion is biblically, astronomically, chronologically and historically impossible!

Instead, it confirms that Passover Abib 14 in AD 31 falls on a Gregorian Thursday. As we know, the year AD 33 is commonly held by the general Protestant and Catholic world as the year of the crucifixion with a Friday/Passover/Good Friday. However, the study committee of 1938-39 and the Millerites prove the impossibility of using the year of AD 33, because the Barley Harvest law cannot be applied to a March AD 33 (too early for barley to be ripen and wave the sheaf) or to obtain a Friday Passover in April.

This immediately challenges the traditional Sunday Resurrection and the traditional Saturday Sabbath, since the four Gospels are very clear that Christ died on the

Preparation Day, rested on the Sabbath day, and resurrected on the first day of the week.

AN IMPORTANT SUBJECT

Scholars cannot find to this day, the **exact day** of the crucifixion of Christ, using the Gregorian calendar. But because the prophecy of Daniel 8:14 and 9:24-27 unlocks the year of the crucifixion in AD 31 and reveals the month of April according to the Barley Harvest law as being the right time of the year, we can prove the day through this method of calendation. Many agree that Christ died on Abib 14, at the feast of Passover around the evening sacrifice at the ninth hour as confirmed in the Bible. However, from the Millerites to the Committee of 1938-39 to this day, the puzzle is still not complete because of prejudices and traditions. And yet we are told by Mrs. White in the book *Desire of Ages*, page 571:

While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt.

With all the biblical, astronomical, chronological and historical data available today, it is possible to connect every fact of the crucifixion and verify dates and times according to the true Biblical sanctuary calendation. We owe much to the pioneers of the 7th Month Movement, the Spirit of Prophecy writer and the 1938-39 members of the Committee. It is now given to the SDA members to give the Loud Cry of the 3 Angel's Message in no uncertain sound.

ADVENTIST YEAR BOOK 1883

The first Adventist year book published in 1883, included calendar information for all that year and date and time for all astronomical new moon, first quarter, full moon and last quarter phases of the moon. On page 66 appears this related interesting statement below the calendar for July 1883:

Those who disbelieve in the 7th day Sabbath bring against it numerous objections, all of which are readily answered with the exception of one, - **THE CROSS**. This is the great, the unanswerable objection to the Bible Sabbath.

1938-39 COMMITTEE CHALLENGE

Where does it leave us with an AD 31 date? The crucifixion, according to AD 31 calendation falls on a Thursday (April 26) and can be proven by the Barley Harvest Mosaic law and the full moon of April AD 31 as being the 25th, according the US Naval

Observatory and other reliable astronomical sources. The complete calendation of the Week of Christ's death is as follows:

Abib 13 ----- Full Moon ----- Last Supper ----- Gregorian **April 25** - Wednesday (evening) (John 13:1)

Abib 14 ----- Passover ----- Christ died ---- Gregorian **April 26** ---- Thursday (hours of evening sacrifice)

Abib 15 ----- Unleavened Bread ----- Christ rested in the tomb ---- Gregorian **April 27** - Friday

Abib 16 ----- Firstfruits ----- Christ resurrected ----- Gregorian **April 28** - Saturday (early in the morning)

If we are to be consistent with the Barley Harvest Mosaic law calendar for AD 31:
April 13 was the 1st day of the month, new moon crescent, and new sacred year
April 25 was the 13th day of the first month luni-solar calendar and the **full moon**
April 26 was the 14th day, Preparation day and **Passover crucifixion day**.
April 27 was the 15th day Seventh-day Sabbath and first day of Unleavened Bread making it always a high day
April 28 was the 16th day first day of the week, the resurrection day and the feast of Firstfruits.

The following vital facts in reference to the Passover of the crucifixion are made known by the simple astronomical method of translating the moon of Abib:
Abib 14 was Luna 14, the Passover Day
Abib 14 was the day **after** the fulfilling of the moon (Full moon: Wednesday, April 25)
Abib 14 was the crucifixion - Thursday, April 26

Mrs. White, in the book *Desire of Ages*, confirms this vital fact of Abib 14 being the day after the fulfilling of the moon. The last supper being ended Abib 13 in the evening (April 25 - Wednesday), Christ died on Abib 14 (April 26 - Thursday afternoon), rested on Abib 15 (April 27 - Friday) and resurrected Abib 16 (April 28 - Saturday).

In company with His disciples, the Savior slowly made His way to the garden of Gethsemane. The Passover **moon, broad and full**, shone from a cloudless sky.

Desire of Ages, page 685.

Therefore, the only day of the entire series that answered to all these stipulations was April 26, AD 31. This is the challenge that the 1938-39 Committee was facing and that the members could not come to an agreeable, consistent conclusion to this very important matter. The whole report has been carefully put aside and preserved in the archives for the past 70 years (of captivity) for this very reason.

PRISONERS OF TRADITIONS AND CUSTOMS

There is no doubt when one reads the 3000 pages and more of the report and numerous files, that the 1938-39 Committee members were prisoners of traditions and customs and did not or would not by-pass these traditions and beliefs of a pagan Sunday resurrection and feared the storm and shaking it could bring to the SDA Church if these findings were brought out to the Adventist, Protestant and Catholic world.

It would be well at this time to remind the readers that in the 1920 era, the League of Nations wanted to replace the outdated Gregorian calendar. Adventists were facing the challenge of a weekly cycle being changed by the upcoming New World Calendar submitted by Elisabeth Achelis and her World Calendar Organization promoting most loudly the new calendar reform. All these facts are easily accessible on Internet but are boldly mentioned in the *Grace Amadon Collection*. The Seventh-Day keepers were facing a Saturday being moved from its Gregorian calendar place to a movable Saturday, a challenge that may be repeated in the near future since the World Calendar Association is still active and is re-submitting the Elisabeth Achelis old fixed week calendar of a January 1st always on Sunday. If they have their way this time, the new calendar should be in place by 2012.

It remains our responsibility today to study this out in order to give a connected, complete and harmonious reason for our faith. It is only by using the Biblical Mosaic Sanctuary calendar model, that we can maintain a consistent Biblical, prophetic foundational platform for the 3 Angels Judgment Hour Message, the 2300 day prophecy, and its complete explanation. Are we preparing to take the challenge or like the Committee of 1938-39, will we miss an opportunity to restore our Heavenly Father's true calendar? It is that serious.

BARLEY HARVEST MOSAIC LAW CALENDATION: THE SOLUTION

The Barley Harvest Mosaic law calendation as re-discovered by William Miller and his associates was used to figure out the 3 fold dates of the 2300 day prophecy: 457 BC, AD 31, and October 22, 1844, in their times and span, and obligates us today to re-study these important facts. We do have a unique Judgment Hour Message to give to the world.

We have nothing to fear about the future except we forget the way the Lord has led the Millerites Movement, the 1938-39 Committee, how He is leading us now through their faithful study, and His Holy Word. We as a people have correctly used a Biblical Mosaic Sanctuary Calendar model based on the luni-solar reckoning, to give the prophecy explanation of the 2300 days. However, to establish credibility to the Biblical position and foundation of our faith, we cannot continue to use a traditional Roman, Gregorian calendar model, based on solar reckoning, in order to prove a Friday crucifixion. To maintain a continuous weekly cycle with its Gregorian Saturday Sabbath is the same as our inconsistent position in keeping the traditional Gregorian calendar to

figure out the length of the days using midnight to midnight and then on Gregorian Friday, switch and use the Biblical Mosaic Sanctuary model of sunset to sunset to keep the Sabbath day. What we are doing is mixing constantly two systems of calendation which are completely different and declaring them to be the same.

It would be as similar as mixing the linear and metric system. For example, declaring that 60 miles/hour is equivalent to 60 km/hour. Everyone knows that 60 miles/hour = 100 km/hour. It needs a ratio of adjustment to arrive at these numbers. We must do the same between the luni-solar calendar and the Gregorian calendar in order to draw the right conclusion that October is the 10th month in the Gregorian calendar but the 7th month in Barley Harvest Mosaic Sanctuary calendation.

OBLIGATION AND RESPONSIBILITY

This leaves us as Seventh-day Adventists challenged in our position and with an obligatory responsibility to review where we have been, where we are today, and where we are going from here. Our Heavenly Father does not change therefore His calendar has not changed. The enemy has done this, with the help of the man of sin. His number is 666. It is the number of a man and is indeed confusion, confusion, confusion!

We are called to give the unique 3 Angels Judgment Hour Message which includes coming out of Babylon and her confusion. **Babylon is falling right now through the power of this message!** The SDA Church and her faithful members is not Babylon.

The Barley Harvest Mosaic law – the 2300 days prophecy - the 3 Angels message, are fully being restored through the power of this message. It is causing the authority of Babylon with her daughters to fall with her traditional pagan Roman calendar system, using a false pagan Good-Friday crucifixion in order to have an Easter Sunday resurrection to promote and impose her pagan Babylonian Sun-worship system.

The Roman Church has not only changed the Biblical 7th day Sabbath into Saturday but she has also enforced a Sunday sun worship, falsified **Passover** with a Good-Friday crucifixion, **Firstfruits** for an Easter bunny resurrection, and totally left out the feast of **Unleavened Bread**. Using her method, it is impossible to calculate a true **Pentecost** which is 50 days after Firstfruits and she has totally cancelled the **Feasts of Trumpets, Day of Atonement** and **Tabernacles** from her calendar. Traditions have replaced these fall feasts for Turkey-**Thanksgiving** – **Halloween** and **Ash-day** in November in honor of the dead. Of course, she has adopted **Christmas** and **New Year** from pagan traditions as well explained in the book of A.T.Jones, *The Two Republics*. The whole world is now bowing down before her.

CATHOLIC AUTHORITY DECLARED FALSE AND EXPOSED

The Catholic Church's authority is based on a **Sunday Resurrection** which she claims justifies her Sunday worship as the Lord's Day. Babylon's authority is challenged by the very fact that Biblically, astronomically, chronologically, and historically, Passover **in AD 31 did not occur on a Friday. Hence, the resurrection could not occur on a Sunday, hence Sunday has no value whatsoever, neither is her Gregorian, Roman, pagan,**

papal calendar.

The Roman Catholic Babylonian system is completely exposed as we use a Biblical Barley Harvest Mosaic Law Sanctuary calendar model to explain the 2300 day prophetic dates and times in all of their significance and import. It confirms God's kingdom, for His ways of computing time stands and will be kept throughout all of eternity.

As the sign of the authority of the Catholic Church, papist writers cite "The very act of changing the Sabbath into Sunday, which Protestants allow of; ... because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin." -*Henry Tuberville, An Abridgment of the Christian Doctrine, page 58*. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church - "the mark of the beast"? *The Great Controversy, page 448*.

And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. *Isaiah 66:2*.

AN INTERESTING APOSTOLIC LETTER

The *Apostolic Letter Dies Domini* was submitted by Pope John Paul II to the Bishops, Clergy, and Faithful of the Catholic Church on keeping the Lord's Day Holy. It is dated May 31, 1998 and believed to have been written by his attaché, the present pope, known as Cardinal Ratzinger. It behooves us at this time to really know what we stand for.

Formed of 87 articles, it is easily available on the Internet. The main core of the letter is Sunday observance and is a mixture of Catholic teachings with lots of Biblical principles inserted along to reassure anyone who is not aware of the Catholic approach. Throughout the letter, the people are encouraged to make Sunday: (Quoted verbatim from the *Dies Domini* Encyclical Letter).

Article 2 The fundamental feast day.

Article 8 For Christians, Sunday is above all an Easter celebration, wholly illumined by the glory of the Risen Christ. It is the festival of the "new creation".

Article 13 The Sabbath precept, which is the first covenant, prepares for the Sunday of the new and eternal Covenant, is therefore rooted in the depths of God's plan.

Article 16 The commandment of the Decalogue by which God decrees the Sabbath observance is formulated in the Book of Exodus in a distinctive way: 'Remember the Sabbath day in order to keep it holy.' (20:8)

Article 19 “We celebrate Sunday because of the venerable Resurrection of our Lord Jesus Christ, and we do so not only at Easter but also at each turning of the week”: so wrote Pope Innocent I at the beginning of the fifth century, testifying to an already well established practice which had evolved from the early years after the Lord’s Resurrection. Saint Basil speaks of “holy Sunday, honored by the Lord’s Resurrection, the first fruits of all the other days”; and Saint Augustine calls Sunday “a sacrament of Easter”.

Article 20 According to the common witness of the Gospels, the Resurrection of Jesus Christ from the dead took place on “the first day after the Sabbath” (*Mk 16:2, 9; Lk 24:1; Jn 20:1*)

Article 21 It was for this reason that, from Apostolic times, “the first day after the Sabbath”, the first day of the week, began to shape the rhythm of life for Christ’s disciples. (*cf. 1 Cor. 16:2*).

Article 22 In those early Christian times, the weekly rhythm of days was generally not part of life in the regions where the Gospels spread, and the festive days of the Greek and Roman calendars did not coincide with the Christian Sunday. For Christians therefore it was very difficult to observe the Lord’s day on a set day each week. This is why the faithful had to gather before sunrise. Yet fidelity to the weekly rhythm became the norm, since it was based upon the New Testament and was tied to the Old Testament revelation. This is eagerly understood by the Apologists and the Fathers of the Church in their writings and preaching where, in speaking of the Paschal Mystery, they use the same Scriptural texts which, according to the witness of Saint *Luke* (*cf. 24:27, 44-47*), the risen Christ Himself would have explained to the disciples. In the light of these texts, the celebration of the day of the Resurrection acquired a doctrinal and symbolic value capable of expressing the entire Christian mystery in all its newness.

ARTICLE 23 It was this newness which the catechesis of the first centuries stressed as it sought to show the prominence of Sunday relative to the Jewish Sabbath. It was on the Sabbath that the Jewish people had to gather in the synagogue and to rest in the way prescribed by the law. The Apostles, and in particular Saint Paul, continued initially to attend the synagogue so that they might proclaim Jesus Christ, commenting upon “the words of the prophets which are read every Sabbath”. *Acts 13:27*. Some communities observed the Sabbath while also celebrating Sunday.

Soon, however, the two days began to be distinguished ever more clearly, in reaction chiefly to the insistence of those Christians whose origins in Judaism made them inclined to maintain the obligation of the law... Saint Augustine notes in turn: Therefore the Lord too has placed his seal on his day, which is the third after the Passion. In the weekly cycle, however, it is the eighth day after the seventh that is after the Sabbath, and the first day of the week.... Moreover, there have always been groups within Christianity which observe both the Sabbath and Sunday as "two brother days."

ARTICLE 26 By contrast, the Sabbath's position as the seventh day of the week suggests for the Lord's Day a complementary symbolism, much loved by the Fathers. Sunday is not only the first day, it is also the "eight day", set within the sevenfold succession of days in a unique and transcendent position which evokes not only the beginning of time but also its end in "the age to come."

ARTICLE 64 For several centuries, Christians observed Sunday simply as a day of worship, without being able to give it the specific meaning of Sabbath rest. Only in the fourth century did the civil law of the Roman Empire recognize the weekly recurrence determining that on "the day of the sun" the judges, the people of the cities and the various trade corporations would not work. Christians rejoiced to see thus removed the obstacles which until then had sometimes made the observance of the Lord's Day heroic. They could now devote themselves to prayer in common without hindrance.

It would therefore be wrong to see in this legislation of the rhythm of the week a mere historical circumstance with no special significance for the Church and which she could simply set aside. Even after the fall of the Empire, the Councils did not cease to insist upon the arrangements regarding Sunday rest.

ARTICLE 66 When through the centuries, she has made laws concerning Sunday rest, the Church has had in mind above all the work of servants and workers, certainly not because this work was any less worthy compared to the spiritual requirements of Sunday observance, but rather because it needed greater regulation to lighten the burden and thus enable everyone to keep the Lord's Day holy. In this matter, my predecessor Pope Leo XIII in his *Encyclical Rerum Novarum* spoke of Sunday rest as a worker's right which the State must guarantee...

Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy.

ARTICLE 86 From Sunday to Sunday, the pilgrim people follow in the footsteps of Mary, and her maternal intercession gives special power and fervor to the prayer which rises from the Church to the Most Holy Trinity.

COMMENTS

Two important points caused me to introduce these few articles of *the Dies Domini Encyclical Letter*.

The **first point** is:

ARTICLE 26 Sunday is not only the first day, it is also the “**eight day**”, set within the sevenfold succession of days in a unique and transcendent position which evokes not only the beginning of time but also its end in “the age to come”.

It is fascinating that after reading the *Dies Domini letter*, mention is made of Sunday being the 8th day. After studying the luni-solar calendar for a number of years, I cannot but smile at the shrewdness of the Catholic Church in covering every single avenue in order to make of no effect the teaching of the Word of God. Indeed, **the 8th day is mentioned in the Bible as the first Sabbath of the luni-solar month**. The new calendar reform proposes to line up the week the same way as the luni-solar week to add more to the confusion. However, the new calendar reform proposal is still solar based and starts with January 1st while the luni-solar calendar starts in March/April and is luni-solar based. Please compare the 2 calendars in the appendix at the end of this response.

The **second point** is:

ARTICLE 66 Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy.

Please refer to the following paragraphs in order to appreciate how the *Dies Domini Letter* and the Speech of the Pope in April 2008 express the mandate of the Catholic Church at the present time.

LIBERTY OF CONSCIENCE THREATENED

In order for the Catholic Church to regain the ascendancy she lost after 1798, the Protestant world and the civil government will have to make certain concessions. It would seem this is happening under our very eyes. From the recent visit of the Pope in April 2008 in the United States, we read in his speech before the United Nations. (Quoted verbatim from the Pope’s speech).

The activity of the United Nations in recent years has ensured that public

debate gives space to viewpoints inspired by a religious vision in all its dimensions, including ritual, worship, education, dissemination of information and the freedom to profess and choose religion. It is inconceivable, then, that believers should have to suppress a part of themselves – their faith – in order to be active citizens. It should never be necessary to deny God in order to enjoy one’s rights. The rights associated with religion are all the more in need of protection if they are considered to clash with a prevailing secular ideology or with majority religious positions of an extreme nature. The full guarantee of religious liberty cannot be limited to free exercise of worship, but has to give due consideration to the public dimension of religion, and hence to the possibility of the believers playing their part in building the social order. Indeed, they actually do so, for example, through their influential and generous involvements in a vast network of charitable organizations in the service of the poorest and most marginalized. Refusal to recognize the nature, expressing communion between persons – would effectively privilege an individualistic approach, and would fragment the unity of the person.

My presence at this Assembly is a sign of esteem for the United Nations, and it is intended to express my hope that the organization will increasingly serve as a sign of unity between the States and an instrument of service to the entire human family. It also demonstrates the willingness of the Catholic Church to offer her proper contribution to building international relations in a way that allows every person and every people to feel they can make a difference. In a manner that is consistent with her contribution in the ethical and moral sphere and the free activity of her faithful, the Church also works for the realization of these goals through the international activity of the Holy See. Indeed, the Holy See has always had a place at the assemblies of the Nations, thereby manifesting its specific character as a subject in the international domain. As the United Nations recently confirmed, the Holy See thereby makes its contribution according to the dispositions of international law, helps to define that law, and makes appeal to it.

The United Nations remains a privileged setting in which the Church is committed to contributing her experience “of humanity”, developed over the centuries among people of every race and culture, and placing it at the disposal of all members of the international community. This experience and activity, directed towards attaining freedom for every believer, seeks also to increase the protection given to the rights of the person. Those rights are grounded and shaped by the transcendent nature of the person,

which permits men and women to pursue their journey of faith and search for God in this world. Recognition of this dimension must be strengthened if we are to sustain humanity's hope for a better world and if we are to create the conditions for peace, development, cooperation, and guarantee of rights for future generation.

In my recent Encyclical, *Spe Salvi*, I indicated that "every generation has the task of engaging anew in the arduous search for the right way to order human affairs". For Christians, this task is motivated by the hope drawn from the saving work of Jesus Christ. That is why the Church is happy to be associated with the activity of this distinguished Organization, charged with the responsibility of promoting peace and good will throughout the earth. Dear Friends, I thank you for this opportunity to address you today, and I promise you of the support of my prayers as you pursue your noble task.

Page 4 & 5 available on Internet.

In June 2008, I attended the Religious Liberty Convention held in Washington D.C., organized by the North American Religious Liberty Association. While in Washington, I met with Elder Orville Parchment and expressed to him my many concerns regarding the Pope's speech. Elder Parchment patiently heard me out and assured me he will look into these concerns. I have not yet heard anything from Elder Parchment, but I appreciate he is very busy.

These concerns I listed as such:

CONCERN #1 The Pope declared: "The full guarantee of religious liberty cannot be limited to free exercise of worship, but has to give due consideration to the public dimension of religion, and hence to the possibility of the believers playing their part in building the social order."

QUESTION: What is the true definition of religious liberty? Does the papacy agree with this definition?

The Constitution of the United States guarantees liberty of conscience. Nothing is dearer or more fundamental. Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines of ravings in defense of liberty of conscience are a most pestilential error - a pest, of all others, most to be dreaded in a state.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship', also 'all such as maintains that the church may not employ force.'

"The pacific tone of Rome in the United States does not imply a change of

heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.'...

The archbishop of St-Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.'...

The Great Controversy, page 564.

The Pope's definition of religious liberty is completely different than our definition:

Declaration of Principles:

The God-given right of religious liberty is best exercised when **Church and State are separate**. Government is God's agency to protect individual rights and to conduct civil affairs; in exercising these responsibilities, officials are entitled to respect and cooperation.

Religious liberty entails freedom of conscience: to worship or not to worship; to profess, practice or promulgate religious beliefs, or to change them. In exercising these rights, however, one must respect the rights of all others.

Attempts to unite church and state are opposed to the interests of each, subversive of human rights, and potentially persecuting in character; to oppose union, lawfully and honorably, is not only the citizen's duty but the essence of the golden rule - to treat others as one wishes to be treated.

Religious Liberty Magazine, July-August 2008, page 3.

According to these principles, Christian citizens may be involved in political affairs and still practice their faith freely. However, religion of any kind cannot be given civil power to impose or enforce its dogmas.

CONCERN #2 The Pope declared: "Indeed, the Holy See has always had a place at the assemblies of the Nations, thereby manifesting its specific character as a subject in the international domain. As the United Nations recently confirmed, the Holy See thereby makes its contribution according to the dispositions of international law, helps to define that law, and makes appeal to it".

QUESTION: What kind of a contribution may we expect from a Church that always had a place at the assemblies of the Nations and never respected the principle of religious liberty as stated above?

The defenders of the papacy declare that the church has been maligned and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the results of the barbarism of the times and plead that the influence of modern civilization has changed her sentiment.

Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim was affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that the “church *never erred*; nor will it, according to the Scriptures, *ever err*” (*John L. von Mosheim, Institutes of Ecclesiastical History, book 3, century II, part 2, chapter 2, section 9, note 17*), how can she renounce the principles which governed her course in the past?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular government be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution. *The Great Controversy, page 563, 564 (italics are original).*

CONCERN #3 The Pope declared: “The United Nations remains a privileged setting in which the Church is committed to contributing her experience “of humanity”, developed over the centuries among peoples of every race and culture, and placing it at the disposal of all members of the international community. This experience and activity, directed towards attaining freedom for every believer, seeks also to increase the protection given to the rights of the person.”

QUESTION: Is there no reason for concerns as we read such a bold statement?

The Roman Catholic Church, uniting the forms of paganism and Christianity, and like paganism, misrepresenting the character of God, has resorted to practices no less cruel and revolting. In the days of Rome’s supremacy (538-1798), there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known until revealed in the judgment. Dignitaries of the church studied, under Satan

their master, to invent means to cause the greatest possible torture and not end the life of the victim. In many cases, the infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

The Great Controversy, page 569

CONCERN #4 The Pope declared: "That is why the Church is happy to be associated with the activity of this distinguished Organization, charged with the responsibility of promoting peace and good will throughout the earth."

QUESTION: Does not this statement confirm my concerns regarding the papacy uniting with the highest civil power on earth to impose her dogmas?

Let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in the past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience and the triumph of Rome in this country is assured.

God's Word has given warning of the impending danger; let this be unheeded and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling her lofty and massive structures in the secret recesses of which her former persecution will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution.

The Great Controversy, page 581.

IN SUMMARY

Many generations have come and gone, all expecting the Second Coming of their Lord. Many signs have come and gone: wars, rumors of wars, and pestilence as described in Matthew 24. But the Word of God is clear: "The end is not yet". Matthew 24:6.

What will bring the end of this world of sin? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." Matthew 24:14. The gospel we are to preach now is "Fear God and give glory to Him for the hour of His judgment is come and worship Him that made the heavens and the earth." It also combines the announcement of "Babylon is fallen, is fallen and come out of her my people."

Although seemingly lengthy, this response intends to emphasize the three important messages presented by the angels of Revelation 14 and 18. The angels represent the speed with which these messages are to be given to notify the inhabitants of the earth to get ready for the end is very near. These messages are to swell into the Loud Cry under the Sunday Law.

Get ready, get ready, get ready. Time is almost finished, almost finished, almost finished. Cry, cry, for the arm of the Lord to be revealed, for the arm of the Lord to be revealed. Time is almost finished. What you do, you must do quickly!

15 Manuscript Release 211.3

The same worship test preached by Elijah on Mount Carmel is being repeated in the restoration of Our Heavenly Father's luni-solar calendation which was first given by the Millerites in 1844. The coming out of pagan, papal traditions and customs was partly started with the Reformation and the Advent movement. But at this time of Earth's history, the people of God must return to the spirit of true godliness that animated the primitive Church and bring forward all the hidden truths of many centuries.

We are told that at the time of the end, we will proclaim the Sabbath more fully. This entails the greater understanding of the Biblical Sanctuary Barley Harvest Mosaic law Calendar as taught by the pioneers, combined with a full understanding of the Catholic Church and her attempt to falsify again these present truths under a cloak of her own making. That is why I have introduced the *Dies Domini Encyclical Letter* written in 1998 and the speech of the Pope before the United Nations in 2008. These are current events that may be of importance in the near future. But God's people will not be fooled and will stand tall at this time of Earth's history and defend His law and liberty of conscience at any cost.

May the Holy Spirit help us to know the truth at this time and teach it boldly is my prayer.

With His love,

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APPENDIX

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APPENDIX 1

What About a Lunar Sabbath

By Angel Manuel Rodríguez

QUESTION: *I've been told that the biblical Sabbath was a lunar Sabbath fixed by the moon, rather than a specific day of the week independent of the moon or the sun. What do you think?*

Any biblical evidence to support this proposal is lacking. Therefore, I feel uncomfortable honoring the issue by addressing it here. But apparently I should say something about it.

If the time for the Sabbath was determined by the moon, then the Sabbath will have to be observed at different days during the month and not on the seventh day of the week. The Sabbath could be any day of the week, based on the time of the new moon. Let me say a few things about this matter.

1. *The Israelite Calendar:* The Israelite calendar was luni-solar, that is to say time was measured on the basis of the new moon (the rotation of the moon around the earth) and also the sun (the rotation of the earth around the sun). A lunar calendar of 12 months is about 11 days shorter than the solar calendar, which is approximately 365 days. In the ancient world this was solved by adding an extra month seven times in 19 years. In the Bible the moon calendar was used to fix the time for the festivals—for instance, 14 days after the new moon came Passover (Num. 28:16). Apparently some people are arguing that the Sabbath itself was to be observed seven days after the first day of the month.

2. *The Sabbath and the Moon:* At the beginning of the twentieth century the connection between the Sabbath and the moon was proposed and defended by a number of critical scholars. They rejected the biblical origin of the Sabbath and suggested that its origin was related to several “evil days” in the Babylonian calendar, including the day of the full moon, during which people rested. Those days occurred in a sequence of about seven days. Further study indicated that the so-called “evil days” were not a sequence of seven days; they were the first, seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the month. That theory has since been abandoned.

3. Genesis 1 and the Sabbath: The origin of the biblical Sabbath is definitely connected with the creation week. It was instituted by God three days after the creation of the moon (Gen. 1:14; 2:2), not the seventh day after the first day of the month. It was to function independent of the month on a specific sequence of days unconnected from the moon and the sun, but uniquely grounded in God's power to rule over time. The seventhness of the Sabbath is related to the passing of time, from the beginning of God's creating activity on Planet Earth to its close. This is indeed a unique divine act, a fragmentation of time in a sequence of seven days exclusively fixed and governed by God Himself.

4. Sabbath and Festivals: A lunar Sabbath would imply that the Sabbath is part of the Israelite festivals, but that is not the case. The seventh-day Sabbath was instituted long before the festivals were given to the Israelites. The Hebrew term translated "feasts, festivals," is *môcadîm*, and it means "fixed/appointed time, meetings." It refers to different activities that were not necessarily dated by the lunar calendar (e.g., Jer. 8:17; Hosea 2:9). Even if one were to argue that the term applies to the Sabbath, it does not follow that the time for the Sabbath was fixed by the moon (cf. Lev. 23:2). Besides, the Bible makes clear that the Sabbath is to be differentiated from the festivals (Lev. 23:37, 38).

Finally, the Sabbath rest was different from the rest required during the ceremonial Sabbaths. Leviticus 23:3 states that during the Sabbath the Israelites were "not to do any work." But during the time of the sacred assembly the people were commanded to "do no regular work" (23:8, 21, 25, 35, 36, NIV). This indicates that there was a type of work they were allowed to do during the festivals that was forbidden during the Sabbath.

Although the intentions of those promoting the lunar Sabbath may be good, they have to be aware of the fact that they are unintentionally introducing and promoting a sabbath rest that is different from the biblical seventh-day Sabbath rest.

*Angel Manuel Rodríguez is director of the **Biblical Research Institute of the General Conference.***

Article was published August 2008, in Adventist World Magazine

APPENDIX 2

Moon Phases for Year 31 AD

Lunation	New Moon	First Quarter	Full Moon	Third Quarter	Duration
-23401				Jan 5 6:38 AM	29d 11h 08m
-23400	Jan 11 10:35 PM	Jan 19 5:20 AM	Jan 27 9:03 AM	Feb 3 3:28 PM	29d 11h 22m
-23399	Feb 10 9:57 AM	Feb 18 1:43 AM	Feb 25 11:16 PM	Mar 4 10:18 PM	29d 12h 04m
-23398	Mar 11 10:01 PM	Mar 19 9:24 PM	Mar 27 10:37 AM	Apr 3 4:12 AM	29d 13h 13m
-23397	Apr 10 11:14 AM	Apr 18 2:49 PM	Apr 25 7:41 PM	May 2 10:24 AM	29d 14h 25m
-23396	May 10 1:39 AM	May 18 5:18 AM	May 25 3:12 AM	May 31 6:11 PM	29d 15h 09m
-23395	Jun 8 4:48 PM	Jun 16 4:58 PM	Jun 23 9:59 AM	Jun 30 4:43 AM	29d 15h 13m
-23394	Jul 8 8:01 AM	Jul 16 2:17 AM	Jul 22 5:03 PM	Jul 29 6:40 PM	29d 14h 48m
-23393	Aug 6 10:50 PM	Aug 14 9:54 AM	Aug 21 1:31 AM	Aug 28 12:02 PM	29d 14h 12m
-23392	Sep 5 1:01 PM	Sep 12 4:36 PM	Sep 19 12:30 PM	Sep 27 7:53 AM	29d 13h 32m
-23391	Oct 5 2:33 AM	Oct 11 11:26 PM	Oct 19 2:41 AM	Oct 27 4:43 AM	29d 12h 47m
-23390	Nov 3 3:20 PM	Nov 10 7:34 AM	Nov 17 7:55 PM	Nov 26 12:46 AM	29d 11h 49m
-23389	Dec 3 3:10 AM	Dec 9 6:06 PM	Dec 17 3:02 PM	Dec 25 6:25 PM	29d 10h 46m

APPENDIX 3

Calendar for March 31 AD (United States)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
Phases of the moon: 5:☉ 12:● 20:☾ 27:☽						

March AD 31: The astronomical new moon or conjunction was March 12. The moon was too early for the barley harvest to be ready.

APPENDIX 4

Calendar for April 31 AD (United States)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
Phases of the moon: 2:☾ 10:● 18:☾ 25:☉						

April AD 31: The astronomical new moon or conjunction was April 10, the lunar crescent would have been April 13 (Abib 1) and the **full moon** on Wednesday April 25th

The following vital facts in reference to the Passover of the crucifixion are made known by the simple astronomical method of translating the moon of Abib:

Abib 14 was Luna 14, the Passover Day

Abib 14 was the day after the fulfilling of the moon

Abib 14 was the crucifixion day

Therefore, the only day of the entire series that answered to all these stipulations was Thursday April 26, AD31.

APPENDIX 5

Moon Phases 1844

Lunation	New Moon	First Quarter	Full Moon	Third Quarter	Duration
-977			Jan 5 5:35 PM	Jan 12 9:32 PM	29d 13h 09m
-976	Jan 19 6:18 PM	Jan 27 12:31 PM	Feb 4 8:43 AM	Feb 11 5:22 AM	29d 14h 27m
-975	Feb 18 8:46 AM	Feb 26 9:58 AM	Mar 4 9:02 PM	Mar 11 1:20 PM	29d 15h 31m
-974	Mar 19 12:17 AM	Mar 27 5:02 AM	Apr 3 6:58 AM	Apr 9 10:09 PM	29d 16h 15m
-973	Apr 17 4:32 PM	Apr 25 8:17 PM	May 2 3:16 PM	May 9 8:23 AM	29d 16h 21m
-972	May 17 8:53 AM	May 25 7:30 AM	May 31 10:47 PM	Jun 7 8:29 PM	29d 15h 33m
-971	Jun 16 12:26 AM	Jun 23 3:25 PM	Jun 30 6:17 AM	Jul 7 10:50 AM	29d 13h 58m
-970	Jul 15 2:24 PM	Jul 22 9:13 PM	Jul 29 2:34 PM	Aug 6 3:26 AM	29d 12h 09m
-969	Aug 14 2:32 AM	Aug 21 12:16 AM	Aug 28 12:34 AM	Sep 4 9:43 PM	29d 10h 45m
-968	Sep 12 1:17 PM	Sep 19 7:52 AM	Sep 26 1:14 PM	Oct 4 4:29 PM	29d 10h 08m
-967	Oct 11 11:25 PM	Oct 18 3:16 PM	Oct 26 5:05 AM	Nov 3 10:20 AM	29d 10h 12m
-966	Nov 10 9:37 AM	Nov 17 1:31 AM	Nov 24 11:42 PM	Dec 3 2:08 AM	29d 10h 36m
-965	Dec 9 8:13 PM	Dec 16 3:22 PM	Dec 24 7:29 PM		29d 10h 59m

Astronomical new moon: April 17 and October 11 established the spring and fall festivals in 1844.

APPENDIX 6

Calendar for March 1844 (United States)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						
Phases of the moon: 4:☉ 11:☾ 19:● 27:●						

March 1844: The astronomical new moon or conjunction was March 19. The new moon crescent would have been March 22 or 23.

Passover would have been April 4th or 5th, which was too early for the barley to be ripen to wave a sheaf at Firstfruits. The latter rain still falls in Israel the first week of April and April 8 is the earliest the barley can be ripen.

APPENDIX 7

Calendar for April 1844 (United States)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				
Phases of the moon: 3:☉ 9:☾ 17:● 25:☾						

April 1844: The astronomical new moon or conjunction was April 17. The new moon crescent would have been April 19 (see US Naval Observatory – fraction illuminated of the moon for 1844); thus Passover would have been May 3.

APPENDIX 8

Calendar for October 1844 (United States)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
Phases of the moon: 4:☉ 11:☿ 18:☽ 26:☽						

October 1844: The astronomical new moon was October 11 and the new moon crescent was October 13. The Day of Atonement was October 22 making it 7 months after the New Sacred Year of April started and 173 days after Passover.

APPENDIX 9

Luni- Solar Monthly Calendar

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

The Luni-Solar Calendar is composed of 29 or 30 days.

The new moon starts the monthly cycle on the 1st day of each month.

The 7th day Sabbaths are the 8th, 15th, 22nd, and 29th of each month.

APPENDIX 10

The World Calendar Proposal for 2012
(Symmetrical and Invariable)

First Quarter																				
January					February					March										
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4						1	2	
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30						
Second Quarter																				
April					May					June										
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4						1	2	
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	1
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	2
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30	W					
Third Quarter																				
July					August					September										
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4						1	2	
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30						
Fourth Quarter																				
October					November					December										
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4						1	2	
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	1
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	2
29	30	31	26	27	28	29	30	24	25	26	27	28	29	30	W*					

W = Leap year Day, World Holiday (366th day), outside the week.

W* = World's day, World Holiday (365th day), outside the week.

The World Calendar Association website is:

www.worldcalendar.org

The proposed calendar for 2012 is the same as mentioned in the Grace Amadon Collection. (Notice the 1st, 8th, 15th, and 22nd in January).

APPENDIX 11

Catholic Scholar Verifies Neither Saturday nor Sunday is Biblical Sabbath

On January 5, 2006, Roman Catholic scholar and apologist, Patrick Madrid, made a startling statement of which every person who loves the true Sabbath should be aware. EWTN, Global Catholic Radio Network, hosts a call-in radio show entitled Open Line. A listener called in with a question regarding the allegation that the Catholic Church has changed the Sabbath from Saturday to Sunday.

Madrid stated that the current Saturday is not the original Biblical Sabbath but that the change made by the Catholic Church was actually one of calendation. Following is a transcript of his statements. To listen to Madrid's remarks, [click here](#) (when viewing on the Internet):

Well, what we have to remember is, first of all what Jesus said: He said don't forget that man was not made for the Sabbath; the Sabbath was made for man. And, the Lord Himself, we're told, was the Lord of the Sabbath, so He had the authority, in areas as far as how we would observe that commandment.

What your brother-in-law may not understand is that the Catholic Church did not change that commandment. The Catholic Church observes the commandment to keep holy the Lo- . . . the Sabbath, but it does so on the Lord's Day, and the earliest Christians transferred their observance of that commandment from Saturday to Sunday.

First of all, because there was a distinct break between the Old Testament requirements: the rituals and Mosaic covenant

demands dealing with the Sabbath worship and animal sacrifices, and that sort of thing. And they wanted to show that Christianity was distinct from Judaism. It came from Judaism, but it was distinct from it. Uh, celebrating the Lord's coming, I'm sorry, celebrating the Lord's resurrection and death on the day that He rose from the dead seemed to be the most appropriate.

Uh, the other thing that we should remember, too, is that our calendar that we follow, including Seventh-day Adventists, is not only a calendar that was devised by the Catholic Church, but also it is a calendar that's based upon the solar year, not the lunar year. And the Jewish calendar that was observed in the time of Christ is, follows a lunar calendar, which is several days short of the solar calendar.

So the great irony is that even the Seventh-day Adventists themselves are not worshiping on exactly the same Sabbath day as the Jews of the time of Christ, because it's several days off now, uh, having, uh, switched to [from?] following the lunar calendar.

Transcript of radio interview from EWTN, Global Catholic Radio Network

Seventh-day Adventists have always quoted Roman Catholics in showing that the Catholic Church admits that she changed the Sabbath to Sunday. One of the best known is in *Great Controversy*, page 448:

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." - Mgr. Segur, *Plain Talk About the Protestantism of Today*, p. 213.

APPENDIX 12

THE UNIVERSAL JEWISH ENCYCLOPEDIA: SABBATH AND THE NEW MOON

Sabbath and New Moon (Rosh Hodesh) were both periodically reoccurring in the course of the year. The New Moon is still and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath but gradually it became less important and the Sabbath became more and more a day of religion and humanity, of religious meditation and instruction, of peace and delight of the soul, and produced, powerful and beneficent effects outside of Judaism.

The Universal Jewish Encyclopedia, page 410