

Lunar Sabbaths: *Debunked in Three Verses*

Introduction

Could it really be that easy? One can scour the internet for hours and hours and find dozens of extremely lengthy articles that are written to debunk the Lunar Sabbath doctrine. But, does it really take a long argument to prove that Lunar Sabbaths are not scripturally possible? The purpose of this study is to reveal how three simple verses of scripture concretely show that Lunar Sabbaths are not the true weekly Sabbaths of **יהוה**.

Lunar Sabbaths Defined

For those who are unaware, the Lunar Sabbath doctrine is, in a nutshell, the belief that the weekly Sabbath commanded throughout the scriptures is to be observed according to the phases of the moon, as opposed to the traditional, continual seven-day cycle. The four phases of the moon are the new moon (crescent or conjunction, depending on which group they are a part of), the first quarter, the full moon, the last quarter, and the final crescent, which they say announces the last Sabbath of the 30-day month¹.

There are two different schools of thought within the Lunar Sabbath community – those that observe the 8th, 15th, 22nd, and 29th days of the lunar month as Sabbaths, and those that observe the 7th, 14th, 21st, and 28th as Sabbaths. Both groups also observe the day of the new moon as a sort of Sabbath as well.

The observance of the days by the latter group above can be easily shown unscriptural by the following verses of scripture.

Mark 15:42 (ASV) – “And when even was now come, because it was the Preparation, that is, the day before the Sabbath.”

Luke 23:54 (ASV) – “And it was the day of the Preparation, and the Sabbath drew on.”

John 19:14, 31 (ASV) – “Now it was the Preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, ‘Behold, your King!’... (31) The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.”

Yeshua was crucified on the Day of Passover, which is the 14th day of the first month of the scriptural year – Aviv (**Leviticus 23:5**). This day, in the year Yeshua was crucified, was also called

¹ See http://www.creationcalendar.com/HallOfShame/AdamDrissel_Rebuttal.pdf, page 2, paragraph 3.

the “preparation” day. The weekly Sabbath was not a day one would use to prepare anything. On the contrary, the weekly Sabbath is the one day of the week that one is required to prepare ahead of time for. As a result, Lunar Sabbaths on the 7th, 14th, 21st, and 28th days of the lunar month are immediately discounted as scripturally possible. But what about the other group?

The First Passover in Canaan

The account of the first Passover observance by the Israelites in the land of Canaan can be found in [Joshua 5:10-12](#).

[Joshua 5:10-12 \(ASV\)](#) – “And the children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at even in the plains of Jericho. (11) And they did eat of the produce of the land on the morrow after the Passover, unleavened cakes and parched grain, in the selfsame day. (12) And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.”

These three verses contain all the proof one needs to debunk the Lunar Sabbath doctrine. However, because there are several aspects of this passage that are often disputed we will need to dig a little deeper into it.

- “Produce” or “Old Corn” -

The argument exists that the Hebrew word translated as “produce” in the American Standard Version (ASV) of [Joshua 5:11](#) above, [מַעֲבוֹר](#) *avur*, represents grain that was carried over the Jordan River from Israel’s wanderings in the wilderness. It is indeed true that the Hebrew root of this word is [עָבַר](#) *avar* means “to pass over”². However, we must examine the context in order to properly determine what exactly is “passed over” in verse 11.

In the Hebrew text the phrase [מֵעֲבוֹר הָאָרֶץ](#) *meavur haarets*, which is translated above as “of the produce of the land,” is in the construct form. The construct form is how the Hebrew language expresses possession. Another way of wording the same phrase in English would be “the land’s produce.” When a phrase in Hebrew is in the construct form it is against grammatical rules to break the phrase up into pieces. It must be taken as a whole. Thus we cannot simply focus on the use of *avur* as being proof that the corn the Israelites ate was carried over from the wilderness. We must consider the phrase “of the land” as one with *avur*.

Knowing this we must ask ourselves, what “land” is being spoken of in verse 11? Well, the end of verse 12 answers the question for us – the land of Canaan. But, even logic tells us that grain from the wilderness cannot be what is spoken of here. First of all, we are given no indication whatsoever in the Torah that the Israelites ever stopped long enough in the wilderness to prepare, plant, and fully harvest grain fields while they were there. In fact, it is easy to

² Gesenius, Wilhelm. “Entry for [עָבַר](#).” [Hebrew and Chaldee Lexicon to the Old Testament Scriptures](#). London, UK: Samuel Bagster & Sons, Limited, exact publication date unknown.

conclude that this didn't happen since they had no need to do so given the daily provision of manna יהוה provided for them. Second, the phrase "of the land" becomes completely meaningless if it is referring to the exact same grain they had partaken of while wandering in the wilderness (grain which is nowhere spoken of).

In addition to the above, we can see an extremely close parallel between the command relating to the Wave Sheaf in Torah and this passage in Joshua.

Leviticus 23:14 (ASV) – "And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your Elohim: it is a statute forever throughout your generations in all your dwellings."

There are several parallels we can examine here in the Hebrew text. First we see that in [Leviticus 23:14](#) the Israelites were forbidden from eating bread and parched grain prior to the Wave Sheaf being offered. The Hebrew word for "bread" here is לֶחֶם *lechem*. Although this is not the same word used in [Joshua 5:11](#) for "unleavened cakes," which is מַצּוֹת *matsot*, both words refer to products that are made from harvested grain. The former, *lechem*, refers to a leavened loaf of bread while *matsot* refers to unleavened bread. The Hebrew word for "parched grain," however, is identical in both verses - קָלִיּ *qaliy*.

A second parallel is the phrase "this/the selfsame day," which in Hebrew is הַיּוֹם הַזֶּה *hayom hazeh*. In [Leviticus 23:14](#) the Israelites are forbidden to eat of products made from the grain of the land until "the selfsame day" they offer the first fruits unto יהוה. In [Joshua 5:14](#) the Israelites ate the "produce of the land" on "the selfsame day" of the "morrow after the Passover."

More evidence for the fact that *avur* here refers to the produce of the land of Canaan as opposed to mysterious, non-existent grain carried over from the wilderness can be found in two other ancient textual witnesses we have – the Greek Septuagint (LXX) and the Latin Vulgate. Here is [Joshua 5:11](#) in both:

Joshua 5:11 (LXX) - καὶ ἐφάγοσαν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα.

Joshua 5:11 (Vulgate) - et comederunt **de frugibus** terrae die altero azymos panes et pulentam eiusdem anni

The phrases in **bold** text are the Greek and Latin equivalents of the Hebrew "of the produce of the land" phrase. The underlined words are the words that correspond to the Hebrew "produce" (or "old corn," in some translations). The Greek word σίτου *sitou* is defined simply as "grain"³. The Latin *frugibus* is defined as "fruit, produce, pulse, legumes"⁴. Neither the Greek nor Latin words have a definition referring to "old" grain. The words that the translators of the LXX and Vulgate chose to use were those that simply represent the grain or produce of the land that they were in – the land of Canaan. In addition, Gesenius, known in the scholarly

³ Henry George Liddell. Robert Scott. "Entry for σίτος." [A Greek-English Lexicon](#). Oxford, UK: Clarendon Press., 1940.

⁴ Charlton T. Lewis. Charles Short. "Entry for *frugibus*." [A Latin dictionary founded on Andrews' edition of Freund's Latin dictionary / revised, enlarged and in great part rewritten by Charlton T. Lewis and Charles Short](#). Oxford: Clarendon P, 1879.

world as the “father of Hebrew grammarians,” defines the word *avur* also as “corn, prop. produce, or offering of the land”⁵.

We can safely conclude from all of the information above that the argument that the Hebrew *avur* means “old corn” really isn’t an argument at all. Not only is there no evidence that the Israelites did any grain farming while wandering in the wilderness, but there is a plethora of linguistic evidence that proves *avur* refers the fruit or produce of the land of Canaan.

- “Morrow After the Passover” -

This may seem like a simple one, right? Those who are studied in the Torah, knowing that יהוה’s Passover is on the fourteenth day of the first month, Aviv ([Leviticus 23:5](#)), will easily recognize that the “morrow after the Passover” refers to the fifteenth day of Aviv. In addition, the plain and clear text of [Numbers 33:3](#) that follows solidifies this fact.

[Numbers 33:3 \(ASV\)](#) – “And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptian.”

This verse clearly equates the phrase “morrow after the Passover” with “the fifteenth day of the first month.” This simple textual truth, however, is extremely problematic, even devastating to the Lunar Sabbath doctrine. Let me explain how.

First I will provide a very simplistic break down of the events that transpired in [Joshua 5:10-12](#) above in a tabular format. Then I will explain the relevant events in more detail.

Events of Joshua 5:10-12		
Day of the Month	Event(s)	Manna Appeared?
Aviv 14	יהוה’s Passover (Leviticus 23:5). The Israelites, under the direction of Joshua, camped in Gilgal and observed the Passover of יהוה in the evening, according to the commandment.	Yes
Aviv 15	The morrow after the Passover (Numbers 33:3). The Israelites ate of the produce of the land of Canaan on this day. In order for this to have been scripturally lawful the first fruits of the land had to have been first offered unto יהוה (Leviticus 23:10-15).	Yes
Aviv 16	Day after the Israelites had eaten of the produce of the land. The manna ceased on this day as a result.	No

⁵ Gesenius, Wilhelm. “Entry for עֵבוֹר.” [Hebrew and Chaldee Lexicon to the Old Testament Scriptures](#). London, UK: Samuel Bagster & Sons, Limited, exact publication date unknown.

The first point that needs to be addressed in more detail is the timing of the morning sacrifice, the Wave Sheaf offering, and the daily appearance of the manna. The morning offering is generally understood to have been made at the third hour of the day, or around 9:00am, coinciding with the customary hour of morning prayer. All other offerings throughout the day, including additional offerings that were required on the various holy days, were made after the initial morning sacrifice.

The manna, according to the following passage, would appear on the surface of the ground as soon as the dew lifted each morning.

Exodus 16:13-15 (ASV) – “And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. (14) And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. (15) And when the children of Israel saw it, they said one to another, ‘What is it?’ For they knew not what it was. And Moses said unto them, ‘It is the bread which יהוה hath given you to eat.’”

Dew, as a general rule, evaporates shortly after sunrise. Exceptions exist when one lives in a very humid climate, or that time of the year is very humid. Data produced by the US Naval Observatory shows that sunrise between March 1st and April 30th during any given year (a wide range in which Passover will most definitely occur) ranges between 5:00am and 6:00am⁶. Needless to say the Israelites would have had plenty of time to gather their omer of manna prior to the morning sacrifice each day, especially in that area of the world during early spring.

The second point that needs to be addressed in more detail is the events on the fifteenth of Aviv. We are told that the Israelites ate of the produce of the land of Canaan on this day. However, we also know that they were strictly prohibited from doing so in [Leviticus 23:14](#) until they have offered the oblation of Elohim. If the Israelites, under the direction of Joshua, ate of the produce of the land of Canaan on the fifteenth of the first month it is only because the Wave Sheaf was offered on that day as well. The day likely started with their normal gathering of manna prior to the morning sacrifice. Then, after the priests completed the offering of the morning sacrifice a sheaf of the grain of the land of Canaan was reaped and waved before יהוה. This action made it permissible for the Israelites to start reaping and using the grain of the land for food. Apart from the Wave Sheaf offering being made it would have been unlawful for them to have partaken of the produce of the land as the scriptures so plainly say.

The final point that needs to be addressed is the act of the manna ceasing on the “morrow after they had eaten of the produce of the land.” First, it is apparent that since the day that they ate from the produce of the land was the fifteenth of the first month, the “morrow after they had eaten of the produce of the land” is necessarily the sixteenth of the first month. Second, the verb used to describe the action of the manna in verse 12 is the Hebrew [שָׁבַת](#) *shavath*, which means “to rest, to keep as a day of rest”⁷. It is the verb from which the well-known word “Sabbath” derives its meaning. In the same way that we “cease” from our labors on the weekly Sabbath day, the manna “ceased” from appearing on the “morrow after they had eaten of the

⁶ http://aa.usno.navy.mil/data/docs/RS_OneDay.php - Data based on 35° 13' E, 31° 49' N and 2 hours East of Greenwich

⁷ Gesenius, Wilhelm. “Entry for [שָׁבַת](#).” [Hebrew and Chaldee Lexicon to the Old Testament Scriptures](#). London, UK: Samuel Bagster & Sons, Limited, exact publication date unknown.

produce of the land.” This doesn’t mean that the manna appeared on the sixteenth never to appear again afterwards. We don’t work on the day we “cease” from our labors – the weekly Sabbath. We cease from the labors we perform on every other day on the Sabbath. Likewise the manna ceased from appearing on the sixteenth as it did every day prior to then (from its initial creation).

The timeline of the three days contained in those three simple verses couldn’t be clearer. Israel observed the Passover on the fourteenth according to the commandment; they offered the first fruits of the land of Canaan to יהוה on the fifteenth, allowing them to lawfully partake of its produce; the manna never appeared again after the morning of the fifteenth because they ate of the produce of the land that day.

- What About the LXX? -

Some Lunar Sabbatarians will contend that the translation of [Joshua 5:11](#) in the LXX proves that the Wave Sheaf offering didn’t have to take place on the fifteenth. Here is the text of that verse in the LXX again, with Brenton’s English translation following it:

[Joshua 5:11 \(LXX\)](#) - και ἐφάγοσαν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα.

[Joshua 5:11 \(Brenton\)](#) – “And they ate of the grain of the earth unleavened and new corn.”

The argument is that the Wave Sheaf didn’t have to take place on the fifteenth because the LXX is missing the time element of “the morrow after the Passover” that is found in the Hebrew text. This argument, however, falls gravely short when all of the textual evidence is examined. We have three primary textual witnesses that can help us to understand what the true translation of this passage really is – the Hebrew (Masoretic Text), the LXX, and the Vulgate. Here are the verses in parallel for ease of comparison:

[Joshua 5:11 \(MT\)](#) – וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצֹּת וְקִלְוֵי בְעֶצֶם הַיּוֹם הַזֶּה:

[Joshua 5:11 \(LXX\)](#) - και ἐφάγοσαν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα.

[Joshua 5:11 \(Vulgate\)](#) - et comederunt de frugibus terrae die altero azymos panes et pulentam eiusdem anni

The only one of these three witnesses that does not contain some sort of time element in this verse is the LXX. The Hebrew, as we have already seen, has the phrase “morrow after the Passover,” or מַמַּחֲרַת הַפֶּסַח *mimacharath hapesach*. The Latin Vulgate has the phrase *die altero* which is literally translated “the next day.” This phrase is not identical to the Hebrew text, obviously, but in this context it describes the exact same day – the next day after the Passover, which is the fifteenth of the first month. The LXX text here is mysteriously silent. There is, however, evidence that many different Greek manuscripts, such as the Codex Vaticanus, contain the phrase *τη επαυριον του πασχα* *te epaurion tou pascha*, which is

translated “on the next day of the passover.” In addition to this the ancient Syriac version of the Old Testament, found today in the *Bibliothecae Syriacae*, contains a similar phrase.⁸

I believe the evidence is clear. A time element is definitely part of the text of [Joshua 5:11](#). From the best witnesses we have to this time element, we can conclude that the Israelites ate of the produce of the land on the day after the Passover, or the fifteenth of Aviv.

The Day After the Sabbath

So, what does all of the information above have to do with Lunar Sabbaths, right? Well, the key to understanding the significance of [Joshua 5:10-12](#) as it relates to Lunar Sabbaths is found in another passage relating to the Wave Sheaf offering.

Leviticus 23:6-11 (ASV) – “And on the fifteenth day of the same month is the feast of unleavened bread unto יהוה: seven days ye shall eat unleavened bread. (7) In the first day ye shall have a holy convocation: ye shall do no servile work. (8) But ye shall offer an offering made by fire unto יהוה seven days: in the seventh day is a holy convocation; ye shall do no servile work.’ (9) And יהוה spake unto Moses, saying, (10) ‘Speak unto the children of Israel, and say unto them, “When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: (11) and he shall wave the sheaf before יהוה, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.””

The important phrase in this passage is found in verse eleven – “the morrow after the Sabbath.” The most simplistic way of understanding this phrase is that it is speaking of the day after the weekly Sabbath. The reason for this is because of the contextual use of the word “Sabbath.” The first and only occurrences of the word “Sabbath” prior to the passage above is found in [Leviticus 23:3](#).

Leviticus 23:3 (ASV) – “Six days shall work be done: but on the seventh day is a Sabbath of solemn rest, a holy convocation; ye shall do no manner of work: it is a Sabbath unto יהוה in all your dwellings.”

This verse unquestionably speaks of the weekly Sabbath. On this day we are commanded to do “no manner of work” at all. That is what the Hebrew word שַׁבָּת *shabbat* refers to and is used for throughout the scriptures – a day of complete rest where no manner of work is done.⁹ If this definition is carried throughout the rest of the chapter the meaning of “Sabbath” in verses 6-11 is very clear.

⁸ Alan England Brooke, D.D. Norman McLean, M.A. [The Old Testament In Greek: According to the text of the Codex Vaticanus, supplemented from other uncial manuscripts, with a critical apparatus containing the variants of the chief ancient authorities for the text of the Septuagint.](#) London, UK: Bentley House, 1917. Page 691 and corresponding footnotes.

⁹ The only exception to this is when the scriptures discuss the Sabbatical Year in [Leviticus 25](#). In that chapter the children of Israel are commanded to let the land have a “Sabbath” every seventh year. The meaning, though applied to a year instead of a day, is the same, though. The land was to have a complete rest and was not to be worked at all.

On this same day, the “morrow after the Sabbath,” we are also commanded to start our fifty-day count to the Feast of Weeks (Shavuot). Here is the testimony of that verse in our three most reliable witnesses:

Leviticus 23:15 (MT) – וּסְפַרְתֶּם לָכֶם מִמֶּחֳרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֶת־עֹמֶר הַתְּנוּפֶה שִׁבְעַת שָׁבֻעוֹת תְּמִימַת תְּהִינָה:

Leviticus 23:15 (LXX) – Καὶ ἀριθμήσετε ὑμεῖς ἀπὸ τῆς ἐπαύριον τῶν σαββάτων, ἀπὸ τῆς ἡμέρας, ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος, ἑπτὰ ἑβδομάδας ὀλοκλήρους·

Leviticus 23:15 (Vulgate) – numerabitis ergo ab altero die sabbati in quo obtulistis manipulum primitiarum septem ebdomadas plenas

The phrases that are important in each of the languages are מִמֶּחֳרַת הַשַּׁבָּת *mimacharath hashabbat*, ἀπὸ τῆς ἐπαύριον τῶν σαββάτων *apo tes epaurion ton sabbaton*, and ab altero die sabbati. All three phrases mean the exact same thing – “from the morrow after the Sabbath.” So, there is no question that the fifty-day count to Shavuot is to begin on the “morrow after the Sabbath,” not on the Sabbath itself.

It is worth noting here that there is an argument and belief that the “morrow after the Sabbath” referred to in this verse, and in verse 11, is actually the day after the first day of the Feast of Unleavened Bread, or the sixteenth of Aviv. For the purposes of this study, however, proving whether that belief is scripturally accurate is irrelevant. Lunar Sabbatarians, as mentioned above, believe that the fifteenth of every lunar month is a Sabbath. So, to them, the “morrow after the Sabbath” and the sixteenth of Aviv are the exact same day.

Believe it or not that is where the simplistic and foundational flaw in the doctrine exists. Since Lunar Sabbatarians believe that the Wave Sheaf offering and the beginning of the count to Shavuot are both on the sixteenth of Aviv, proof that the Wave Sheaf was ever offered (and therefore the count to Shavuot begun) on any day other than the sixteenth of Aviv would cause the doctrine to irreparably crumble. That is exactly what has been proven above.

Conclusion

Solid scriptural evidence has been provided and examined above that proves that the first Wave Sheaf offering ever made in the land of Canaan was made on the fifteenth of Aviv. Passover was kept in Gilgal, according to the commandment, on the fourteenth of Aviv in the evening. The following day, called “the morrow after the Passover,” also called “the fifteenth day of the first month [Aviv]” (Numbers 33:3), the Israelites lawfully partook of the produce of the land of Canaan. To do so lawfully, the Wave Sheaf first had to have been offered the morning of the same day. Confirmation that the produce of the land of Canaan was eaten, not hypothetical “old corn” carried over the Jordan, is found in the fact that the manna ceased and never appeared again starting on the next day, the sixteenth of Aviv.

Since the Torah commands that the Wave Sheaf is to be offered and the count to Shavuot begun on the “morrow after the Sabbath,” the fifteenth day of the first month in that year must have been the “morrow after the Sabbath.” Sheer logic requires that the “morrow after the Sabbath” cannot possibly be the same as the actual Sabbath itself. Since the “morrow after the Sabbath” was the fifteenth of Aviv that year the actual Sabbath was the fourteenth (i.e. Passover was on a Sabbath in that year). Since the Sabbath was on the fourteenth it could not have possibly been on the fifteenth as well.

The scriptural fact that the first Passover the Israelites ever observed in Canaan was on a Sabbath, as shown in the three verses of [Joshua 5:10-12](#), proves that Lunar Sabbaths were not observed by the ancient Israelites and were not commanded in the Torah.

For more evidence from the practical application of the Lunar Sabbath doctrine see Appendix I.

Appendix I

Practical Evidence

The Timing of Shavuot

Leviticus 23:15-16 gives us the exact instructions on when we are to observe the Feast of Weeks (Shavuot).

Leviticus 23:15-16 (ASV) – “And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall there be complete: (16) even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto יהוה.”

There are three criteria in this verse that must each be fulfilled for us to know we are observing Shavuot on the proper day.

1. The count is required to start “from the morrow after the Sabbath”
2. There is required to be seven complete Sabbaths as a part of the complete count
3. There is to be a total of fifty days in the count, ending on the morrow after the seventh Sabbath

Lunar Sabbatarians will never have a problem with Number 1. Since they believe that the fifteenth of each lunar month is a Sabbath, the sixteenth of the month, when they believe the Wave Sheaf is to be offered, is by definition the “morrow after the Sabbath.” Numbers 2 and 3, however, can be very problematic in a real life scenario. The following tables are calendars from the year 1930. By using a program such as Stellarium¹⁰ one can easily see that there would have been a visible new moon on the evening of 31 March¹¹ making 1 April new moon day.

April 1930							
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Day of Month			1	2	3	4	5
Lunar Day			New Moon	2	3	4	5
Day of Month	6	7	8	9	10	11	12
Lunar Day	6	7	Sabbath	9	10	11	12
Day of Month	13	14	15	16	17	18	19
Lunar Day	13	14	Sabbath	16	17	18	19
Shavuot Count				1	2	3	4
Day of Month	20	21	22	23	24	25	26
Lunar Day	20	21	Sabbath (1)	23	24	25	26
Shavuot Count	5	6	7	8	9	10	11
Day of Month	27	28	29	30			
Lunar Day	27	28	Sabbath (2)	New Moon			

¹⁰ “Stellarium.” [Stellarium](http://www.stellarium.org/). 07 Mar. 2014 <http://www.stellarium.org/>.

¹¹ Data based on Raleigh, NC, USA as the location (35° 49' 12" N, 78° 39' 36.01" W)

Tuesday, 1 April 1930 was new moon day. Since Lunar Sabbatarians do not count the new moon days as part of the six days of work between Sabbaths, the first Lunar Sabbath is on Tuesday, 8 April. There are then Lunar Sabbaths on the 15th, 22nd, and 29th of April. The count to Shavuot started on the sixteenth of the first lunar month, 16 April, after a Lunar Sabbath. This lunar month only had twenty-nine days because the next visible new moon was on 30 April. By this time there have been two complete Sabbaths of the required seven and fifteen days of the required fifty for the full count to Shavuot.

Wednesday, 30 April 1930 was the next new moon day. The Lunar Sabbaths of that month fell on the 7th, 14th, 21st, and 28th of May. This lunar month, unlike the previous, would have had thirty days in it due to the illumination percentage of the new moon on the 29th day (only about 0.8% at sunset). If a lunar month has thirty days instead of twenty-nine, Lunar Sabbatarians celebrate two new moon days in a row. These days fell on the 29th and 30th of May. By this time there have been six complete Sabbaths of the required seven and forty-five days of the required fifty for the full count to Shavuot.

Thursday, 29 May 1930 and Friday, 30 May 1930 were the next new moon days. The next Lunar Sabbath wouldn't occur until 6 June. However, herein lies two major problems. First, if you choose to stop at the proper count to fifty days (Wednesday, 4 June) you are three days short of being on the required "morrow after the seventh Sabbath." Second, if you choose to stop on the required "morrow after the seventh Sabbath" (Saturday, 9 June) you are actually on day fifty-three of the required fifty-day count.

Even if the second lunar month above was only twenty-nine days the count is still off by at least two days. There is just no way for all three requirements for the proper timing of Shavuot to be accomplished when Lunar Sabbaths are used.