CHAPTER TWENTY-SIX

EPILOGUE

By Kerry Wynne

At the time of the Exodus the Hebrew slaves observed their Egyptian masters celebrating sacred days that corresponded to the four main phases of the Moon, and on the 7th day of these phases. Astronomically, the Moon appears to STOP its journey around Planet Earth between each phase. There is evidence that the Children of Abraham may have worshiped God on the day of the New Moon and the day of the Full Moon. If they had done so, they would have fulfilled God's prediction in Genesis 1:14 that human beings would use the movements of the Sun and Moon to determine their own times for sacred convocations.

The Exodus calendar is clearly lunar in its operation, and the Moon regulates the appointing of every single sacred day and occasion specified in the Law of Moses. The annual Sabbaths could not be appointed by the phases of the Moon while the weekly Sabbaths were observed by a seven-day week, fixed week calendar that never existed. If the Exodus calendar had not been fully lunar, and if all the holy days had not been lunar appointed, chaos would have resulted as the annual sabbaths would end up falling on the weekly Sabbaths when they were not supposed to. During the Passover month, the double Sabbaths that defined the Passover season and the Feast of Unleavened bread would only occasionally "land" together as they were designed to. Furthermore, the requirement to purchase Passover lambs on the 10th day of the Passover month would have caused the Israelites to violate the weekly Sabbaths that would have fallen on the 10th day of the month of any fixed-week calendar scheme.

Contrary to popular scholarly opinion, it is virtually impossible that the Neo-Babylonian Empire imposed a fixed-week calendar on the captive Jews that interfered with their keeping of their lunar weekly Sabbaths. The Babylonian Jews at the time had, for perhaps a thousand years before, kept lunar Sabbaths, and it is recorded that they did so at the time of the Babylonian Captivity of the Jews.

As the Babylonian Captivity came to an end and the Assyrian Empire took charge of the areas in which the majority of Jews lived, the Assyrians had no interest in imposing their calendars on the Jews or anyone else. Their civil calendar was lunar.

By the time of the Second Temple Period, we have Jewish records of the calendars used in the temple. All of these calendars were lunar, and the fixed-week calendars proposed by factions within Judaism were rejected by the Jewish leader of the Hasmonean Period.

As Rome came on the scene, Jewish historical and temple record keeping had improved, and we know from these historical annals which calendars were used in the temple. They were all lunar calendars-- even the one used by Antiochus when he desecrated the temple and offered swine on the altar.

At the time of the destruction of the Jewish temple in 70 AD, the Roman general consulted the Jewish lunar calendar to calculate which days were Sabbaths. He set up his battering rams on

the 8th day of the month-- a lunar Sabbath. This fact is recorded by the Jewish historian, Josephus.

As we work through the first few centuries after the Resurrection, there is no mention in Jewish records of any change to fixed weeks until 359 AD when the Babylonian rabbis fixed their calendar and gave it to the Jews all over the world. Meanwhile, during the time of Christ most areas of the Roman calendar had fixed weeks of eight days. In 321 AD the Roman emperor, Constantine, officially changed the Empire's calendar to seven-day weeks after a couple of centuries of incremental transition which differed in various parts of the Empire. Both Christians and Jews document the continued existence of the lunar calendar during this time by the Jews.

The prophecy of Daniel 8:14 that Antiochus Epiphanes would desecrate the temple for 2,300 evening and morning sacrifices does not work unless a lunar calendar is used. If it is used, it works out to the very day. The lunar calendar and lunar Sabbaths leave their traces in the Four Gospels and in the account of the events of the Crucifixion, demonstrating beyond a reasonable doubt that Jesus did not die on a Friday and be resurrected on a Sunday, since there was no such thing as Fridays, Saturdays, and Sundays back then, and no fixed seven-day calendar.

As it interfaces with Adventism, the Karaite Jews are documented to have opposed the adoption of the fixed week calendar in 359 AD, and records of this opposition exist in the form of a crisis in Judaism created around 800 AD by the Karaites fighting for the return to the lunar calendar.

As one contemplates the evidence that we have laid out in this book, we have proven the existence of the lunar calendar and lunar Sabbaths in Judaism through 359 AD to the point of overkill. The absurdity of the mistaken idea that Judaism could function with fixed-week weekly Sabbaths and variable-week, lunar-appointed annual sabbaths is clearly demonstrated when one views the confusion that would be created by annual and weekly Sabbath conflicts, no double Sabbaths that happened for well over 1,000 years every single year without fail, and the prospect of Jews purchasing Passover lambs on the days when the supposed fixed-week weekly Sabbaths would land on the 10th day of the month.

As a result of the evidence presented, historians must revise their history of the Jews. They must also grant that no dates in the ancient world can be established to within more than three or four days, including the actual date of Christ's death. Sabbatarians are now faced with the necessity of bringing their beliefs and practices into line with what the Bible actually teaches. If they are going to keep the Sabbath, it must be kept according to the four phases of the Moon. If they are going to choose to keep the Sabbath because Paul allowed it because of the hard heartedness of the people, they must cease to tell prospective converts that Sabbath-keeping is mandatory.

Finally, Sabbath-keepers must stop teaching that the pope of Rome changed the Sabbath from Saturday to Sunday since the Sabbath was NEVER Saturday, and they must tell their prospective converts that even the Jews keep whatever seventh day the society in which they live determines to be the seventh-day. They must tell their flock that there is only one chance in seven that the current day is an exact seven-day multiple of the 7th day of Creation, and that all of these reasons explain why Paul taught that no longer does any day possess any sacredness in and of itself.