

119

GROUP STUDY GUIDE

Time: The Lunar Sabbath Uncovered

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This teaching evaluates the proposal that the weekly Sabbath cycle should restart with each lunar month. It principally examines a model placing Sabbaths on the eighth, fifteenth, twenty-second, and twenty-ninth days, while noting that other versions exist. It argues for an uninterrupted seven-day cycle grounded in creation and the Sabbath commands.

The lesson distinguishes the moon's role in monthly festival dates from the weekly Sabbath count. Genesis 1:14, Leviticus 23, and Psalm 104:19 are important in the debate, but the teaching argues that calling an occasion an appointed time does not mean every such occasion must be set by the moon.

Numbers 28:2-4 describes daily offerings at their appointed times, and Judges 20:38 uses the same term for an agreed signal. These examples illustrate the breadth of the term *moed*. The correct timing of a particular appointment must therefore be established from its own instructions, not from the word alone.

The source tests lunar resetting against the six-and-one pattern, the manna account, and the fifty-day count toward Shavuot. It asks how extra month-boundary days would fit an uninterrupted count. It also explains that one Sabbath falling on a particular month date does not establish a permanent rule for every month.

The historical section considers rabbinic texts, Josephus, the Dead Sea Scrolls, and Roman writers. These are supporting witnesses to historical practice, with different dates and limitations. They should not be treated as equally early eyewitness accounts or allowed to replace the scriptural argument.

The lesson concludes that the weekly Sabbath follows a recurring seven-day cycle independent of lunar resetting. We can explain its objections precisely, evaluate the actual model being discussed, and preserve fellowship. The claim that every ordinary new moon is a required rest day must be distinguished from the explicit first-day rest of the seventh month.

Summary points

- The main lunar model examined restarts the week each month.
- It places Sabbaths on dates 8, 15, 22, and 29.
- The lesson notes that lunar-Sabbath models are not all identical.
- The Sabbath command uses six workdays followed by the seventh day.

- The word moed does not require a lunar calculation in every context.
- Daily offerings have appointed morning and evening times.
- The manna account provides a double portion before Sabbath.
- The Shavuot count requires accounting for every day.
- An isolated Sabbath date does not establish a monthly resetting rule.
- Historical evidence supports the discussion but requires source criticism.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. The model principally examined places Sabbaths on 8, 15, 22, and _____.
2. That model restarts its weekly cycle near the beginning of each lunar _____.
3. Leviticus 23:3 allows work for _____ days before the Sabbath.
4. The day sanctified in Genesis 2:2-3 is the _____ day.
5. In Exodus 16, Israel gathers a _____ portion before Sabbath.
6. Leviticus 23:16 specifies a count of _____ days.

Challenging

1. Numbers 28:2-4 uses appointed time for offerings made in the morning and the _____.
2. Judges 20:38 uses moed for an appointed _____.
3. Calling something a moed does not prove its date must be determined by the _____.
4. A single Sabbath on a particular monthly date does not establish a _____ rule.
5. Month-boundary days still contain an evening and morning and cannot simply be omitted from the _____.
6. The explicit new-moon rest in Leviticus 23:24 occurs in the _____ month.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. What distinguishes the lunar-Sabbath model examined here from the recurring-week model?

2. Why does the word moed not settle the debate by itself?

3. How does the manna account support the teaching's weekly-cycle argument?

4. How should we test the Shavuot argument on a calendar?

5. Why is a single Sabbath on the twenty-second or fifteenth insufficient to prove a lunar rule?

6. How should we use the historical evidence and discuss the conclusion?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. 29

What Is the Lunar Sabbath?

2. month

What Is the Lunar Sabbath?

3. six (also: 6)

Leviticus 23:3

4. seventh (also: 7th)

Genesis 2:2-3

5. double

Exodus 16:22-30

6. fifty (also: 50)

Leviticus 23:15-16

Challenging

1. evening

Numbers 28:2-4

2. signal

Judges 20:38

3. moon

Do Moedim Scriptures Prove Lunar Sabbaths?

4. recurring

Do Pinpointed Sabbaths Prove Lunar Sabbaths?

5. count

Genesis 1; How Would We Count to Pentecost?

6. seventh (also: 7th)

Leviticus 23:24; What Is the Lunar Sabbath?

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. The examined model restarts the week near each new moon and fixes Sabbath to selected month dates. The teaching's model continues counting every seventh day without a monthly reset. Other lunar proposals should be described individually rather than assumed identical.

What Is the Lunar Sabbath?

2. It can identify an appointed daily offering or an agreed signal as well as a festival. We must read the instructions for the particular appointment to determine whether its timing uses a lunar date or a count of days.

Numbers 28:2-4; Judges 20:38; Leviticus 23:3

3. It specifies gathering for six days, a double provision on the sixth, and no gathering on the seventh. The lesson asks where a monthly interruption fits that pattern; the account does not explicitly prescribe a new-moon reset.

Exodus 16:22-30

4. Start at the day after the relevant Sabbath and count every actual day to fifty. Compare that total with the day after the seventh Sabbath. Do not remove month-boundary days from the elapsed-day count simply to make a proposed model fit.

Leviticus 23:15-16; How Would We Count to Pentecost?

5. A recurring weekly Sabbath can occasionally coincide with those month dates. Establishing a repeating rule requires more than one coincidence and must account for the explicit six-and-one pattern.

Do Pinpointed Sabbaths Prove Lunar Sabbaths?; Exodus 16:1, 22-30

6. Use historical reports to investigate practice while distinguishing their dates, genres, and biases. Keep Scripture central, represent opposing models accurately, and explain the teaching's continuous-week conclusion with patience toward other believers.

What If We Examine Historical Data?; conclusion; Hebrews 10:24-25

Facilitator reminders

The guide distinguishes explicit biblical statements from this teaching's interpretations and historical reconstructions. Continue testing conclusions and preserve fellowship across calendar differences.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.