

# Yom Shabbat

זכור את-יום השבת לקדשו:

**“zâkar yom shabbat, qa^dash.”**

**Remember the Sabbath day, to set it apart.**

**Exodus/Shemoth 20:8**

## **A Day to Remember**

Is the Shabbat to be observed in the 21<sup>st</sup> century?

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Isaiah Scroll

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 **יְהוָה**. **Isaiah 66:23**

**Hebrew and other terms used:**

BCE – Before the Common Era; BC

Brit ChaDashah - New Testament

CE – Common Era; AD

El or Elohim – God

El Shaddai – God Almighty

Messiah – Christ

Pesach - Passover

Shabbat – Sabbath

Tanach - Old Testament

Torah – Law

**יְהוֹשֻׁעַ** - Yehoshua; Yeshua; also known as 'Jesus'

**יְהוָה** – YHVH; Yehovah; Jehovah; often referred to as 'the Lord'

# The Shabbat is a Day of Rest

*In the beginning Elohim created the heaven and the earth,... on the seventh day Elohim rested from all his work which Elohim created and made. Genesis 2:2-3*

The Shabbat is a symbol of the heavenly rest to come -Heb. 4:1-11. The number "58" in the Hebrew numbering system means, "nun" and "chet", which together spell "nach", a form of the Hebrew verb "To Rest". Also the name "Noah" means "58 or nun-chet"; rest.



Noah's Ark resting in the Mountains of Ararat in Turkey

The Shabbat's sanctity is grounded in the rest that was taken by the living Elohim . The Shabbat is first a day of rest, and a day to make Elohim our primary focus.

*"All truth passes through three stages. First, it is ridiculed,  
second it is violently opposed,  
and third, it is accepted as self-evident."*

Arthur Schopenhauer 1788-1860



# What do the scriptures say about the Creator's rest day?

As Israel travelled; prior to their arrival at Sinai (and receiving the Torah /law on tablets of stone); we read in **Exodus 16:2** יְהוָה יְהוָה hath said ,



tomorrow is the rest of the holy Shabbat unto יְהוָה. In verse 28 And יְהוָה יְהוָה said unto Moses, How long refuse ye to keep my commandments and my laws?

Elohim's commandments had been violated and refused for many generations, not just for a few days prior ,or he would not have been able to make this statement. Elohim had called his (peculiar) people apart, (For thou art an set

apart people unto יְהוָה thy Elohim, and Yehovah hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. **Deut.14:2**) and now back to their land; and the first priority of all the commandments was the keeping of the Shabbat.

Again in **Exodus 16:29** See, for that יְהוָה יְהוָה hath given you the Shabbat, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let

no man go out of his place on the seventh day. This happened before the Torah was given. Some may think that any day will satisfy Elohim, but יְהוָה יְהוָה left no doubt about the day he



wanted observed, he told and showed Israel exactly which day was the Shabbat. For 40 years (over 2000 weeks)a double portion of manna fell on the sixth day, and no manna fell on the Shabbat, until Israel entered the promised land (Exodus 16:35, Joshua 5:12).

Nuweiba Beach

Solomon's Column at Nuweiba Beach

**On the way to the garden of Gethsemane** across the Kidron Valley( derived from the Hebrew expression Gat Shemen which means olive press) only hours before his death the Saviour makes the point several times as recorded by John. *...if ye love me keep my commandments,... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.* John 14:15,21 KJV emphasis added

The question that needs to be answered, is why would the Messiah so close to his death still be telling his disciples how important to him, and his FATHER ,the commandments were, and that of keeping; them, if they were being done away with in a few hours at his death , as dispensationalist cults teach?

Messiah was the sacrificial Passover lamb that shed his blood once and for all for sin; only did away with the sacrificial process in the Law, which had been necessary to that point in time.

John wrote in his first letter *"Whosoever believeth that Yehoshua is the Messiah is born of Elohim: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of Elohim, when we love elohim, and keep his commandments. For this is the love of Elohim, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of elohim overcometh the world: and this is the victory that overcometh the world, even our faith."* 1 John 5:1-4 KJV



*Think not that I am come to destroy the law, or the prophets: **I am not come to destroy**, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. **Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven:** but whosoever shall do and teach them , the same shall be called great in the kingdom of heaven.* Matthew 5 : 17-19 KJV



## The SHABBAT is the Creator's Day

יהושע said it himself, *The Son of man is Master even of the Shabbat.* **Matthew 12:8, Mark 2:28, Luke 6:5.** That clearly makes the Shabbat יהוה's day ; " I [John] was in the Spirit on יהוה's day **Revelation 1:10** .

There is no hint whatsoever here of this being the Gregorian Sunday. *It is lawful to do well on the Shabbat.* **Matthew 12:12**

Why not accept what Elohim has made for man **Mark 2:27**, the Gregorian seventh day; instead of substituting the counterfeit pagan days ;(which scripture doesn't even once sanction) and *making the word of Elohim of none effect through your traditions.* **Mark 7:13**

Remember 'to obey is better than sacrifice'. **1 Samuel 15:22** .

In **Matthew 28: 1-6** we find that "in the end of the SABBATH before the dawn of the first day" ("yet dark" **John 20:1** ) an earth quake had occurred ; the stone had been rolled away ; and Jesus had risen .This day was given the pagan name of Easter.



Sea of Galilee

In **Mark 16** 'A young man' said: *tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.* "As they went, ... יהושע met them" and said "go tell my brethren that they go into Galilee,

and there shall they see me".

The disciples (even Peter) did not obey Messiah's instructions, and so in **John 20:19** the same day at evening, being the first day of the Shabbat week [a day they could have been travelling to Galilee] ...the disciples were assembled for fear of the Jews, came

יהושע as they sat at meat and he upbraided them for their unbelief and hardness of heart. No 'sun' day worship service here!

In **John 20:26** "after eight days" [not on the eighth day ('sun' day) as generally taught, but after; יהושע appeared to the disciples including Thomas. (This is confirmed by John's previous pattern writing **John 4:40** "he [ יהושע ] abode there two days."and in verse 43 "after two days" which would be the third day, "he departed") The day of Shavuot arrives 50 days after Reshiyth in **Acts 2:1**. The disciples were waiting as directed in **Luke 24:49** ; they were baptized with the holy spirit ; Peter preached ; and over 3000 souls were added to the church . *and they continuing daily with one accord in the temple, and breaking bread* **Acts 2:46**

No Gregorian pattern here.

## True Believers Become a Part of Israel

(the general assembly and congregation of the firstborn, which are written in heaven), as Paul writes in Romans 11: 17 and thou, being a wild olive tree, wast grafted in among them, and with them partakest of the root and fatness of the olive tree.

**Galatians 3:29** For this is the covenant that I will make with the house of Israel after those days, saith Yehovah; I will put my laws into their mind, and write them in their hearts: and I will be to them a Elohim, and they shall be to me a people: ...And if ye be Messiah's, then are ye Abraham's seed, and heirs according to the promise. **יְהוָה**, said in **Mathew 7:13-14** Enter ye in at the strait [closely defined] gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many [Not every one that saith unto me, Master, Master, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.... Many will say to me in that day, Master, Master, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them , I never knew you: depart from me, ye that work iniquity.] there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

In **Acts 2:38** then Peter said unto them, ' Repent and be baptized every one of you in the name of **יְהוָה** Messiah for the remission of sins, and ye shall receive the gift of the Ruach ha Qodesh. For the promise is unto you, and to your children, and to all that are afar off, even as many as Yehovah our Elohim shall call'.

The Master **יְהוָה** said Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. **Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven:** but whosoever shall do and teach them , the same shall be called great in the kingdom of heaven. **Matthew 5 : 17-19**

Nowhere does Scripture do away with the Shabbat.

the scripture can not be broken **John 10:35** The Torah of Yehovah is perfect, converting the soul... **Psalm 19:7** The mercy of Yehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. **Psalm 103:17,18**

The Shabbat is mentioned as important when the abomination of desolation happens, pray that your flight be not in winter, neither on the Shabbat day. **Matthew 24: 15,20** KJV



*Lo, this only have I found, that Elohim hath made man upright; but they have sought out many inventions. Eccl 7:29*

Elohim said, *If thou turn away thy feet from the Shabbat, from doing thy pleasure on my Holy day [שַׁבָּת] 'S DAY]; and call the Shabbat a **delight**, Set apart of שַׁבָּת, honourable; and shalt honour him, not doing thine own ways, nor finding thy own pleasure, nor speaking thine own words: then shalt thou delight thyself in Yehovah; and I will cause thee to ride upon the high places of the earth ... Isaiah 58:13 KJV* emphasis added

*He that turneth away his ear from hearing the law, even his prayer shall be abomination. Proverbs 28:9 KJV*

*Fear Elohim and keep His commandments: for this is the whole duty of man. Ecclesiastes 12:13 KJV*

The Shabbat will be kept in the future and will be a day of worship.

*For as the new heavens and the new earth, which I will make, shall remain before me, saith שַׁבָּת, ... it shall come to pass, that from one new moon to another, and from one SABBATH, to another [actual Hebrew word is Sabbath] shall ALL flesh come to worship before me, saith Yehovah Isaiah 66:22-23 KJV*

The Shabbat was made by Elohim to be kept by all mankind for all time. *For I am שַׁבָּת, I change not. Malachi 3: 6 KJV*

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of lohim : not of works lest any man should boast. For we are his workmanship, created in Messiah Yehoshua unto good works, which Elohim hath before ordained that we should walk in them. Ephesians2:8-10 KJV*

*Being justified freely by his grace through the redemption that is in Messiah יְהוֹשֻׁעַ : Whom Elohim hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Elohim; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in יְהוֹשֻׁעַ . Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the Elohim of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one Elohim, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? Elohim forbid: yea, we establish the law. Romans 3:24-31 KJV*

*But Elohim commendeth his love toward us, in that, while we were yet sinners, Messiah died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to Elohim by the death of his Son, much more, being reconciled, we shall be saved by his life. Romans 5:8-10 KJV*

*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. John 15:10 KJV*

*And hereby we do know that we know him, if we keep his commandments, he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of Elohim perfected: hereby know we that we are in Him. He that saith he abideth in him ought himself also to walk, even as he walked. 1 John 2:3-6.*

*יְהוֹשֻׁעַ* walked perfectly in the Torah; the living Word. Next, is a study of the greek word *cheirographon*.

# The Cheirographon

There is some repetition of previous information in the following discussion, in order to cover the topic completely.

Messiah's sacrifice on our behalf is prophesied by Isaiah.

**Isaiah 53:3-6** *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and יהוה [the Father's name] hath laid on him the iniquity of us all.*

Paul reminds us of our need. **Romans 3:23** *For all have sinned, and come short of the glory of Elohim;*

**Ephesians 2:15** *Having abolished in his flesh the enmity, even the law of commandments contained in ordinances χειρόγραφον [SEC# G5498 Greek: cheirographon; legal document] ; for to make in himself of twain **one new man**, so making peace;*

**Colosians 2:14** *Blotting out the handwriting of ordinances [SEC# G5498 Greek: cheirographon; legal χειρόγραφον document] that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

Solid Greek scholarship has determined that this text does not state that the living "Word" דָּבָר dâbâr who represented the Words דָּבָר dâbâr spoke by the Father at Mt. Sinai, when nailed to the cross, brought an end of דָּבָר dâbâr (He arose from the grave), but rather that the handwritten record of the sinner's violations (*the cheirographon*) of the law דָּבָר dâbâr was nailed to the Messiah's cross, causing those violations to be forgiven by virtue of the Messiah's sacrifice (His shed blood **Matthew 26:28** *For this is my blood of the new testament, which is shed for many for the remission of sins.*).

Christianity today has misused **Colosians 2:14** to justify the notion that the דָּבָר dâbâr no longer needs to be obeyed.



However Paul would disagree: **Romans 3:31** *Do we then make void the law [דָּבָר dābâr] through faith? Elohim forbid: yea, we establish the law [דָּבָר dābâr].*

Israel failed to obey the דָּבָר dābâr: (**Jeremiah 6:16** *Thus said יְהוָה, Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; and find rest for yourselves. But they said, 'We do not walk in it.'*).

### **Isaiah 1:16-19**

*Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith יְהוָה: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.*

**Matthew 11:27-30** *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

Messiah יְהוֹשֻׁעַ [the Son's name, meaning יְהוָה saves ] said in **Matthew 5:17** *Think not that I am come to destroy the law [דָּבָר dābâr], or the prophets: I am not come to destroy, but to fulfil. Matthew 5:19 Whosoever therefore shall break one of these least commandments [דָּבָר dābâr], and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

**Malachi 3:6** *For I am יְהוָה, I change not;*

**Hebrews 13:8** *יהוֹשֻׁעַ Messiah is the same yesterday, and today, and forever.*

**1John 5:2-3** *By this we know that we love the children of Elohim, when we love Elohim and keep [guard] His commands. For this is the love for Elohim [the Almighty], that we keep His commands דָּבָר דָּבָר dâbâr, and His commands דָּבָר דָּבָר dâbâr are not heavy [burdensome, grievous],*

'Christians' today are prepared to obey the hundreds of thousands laws of man and teach that they must be obeyed; rather than obey even the TEN in the Father's דָּבָר דָּבָר dâbâr, whose burden is light. Remember, true believers are grafted (**Romans 11:17** *And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches.*) into Israel (the "church" did not replace Israel), and need to remember who they really are, Israelites.

**Revelation 17:5** *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER [Roman Catholic Church] OF HARLOTS [ Protestant Denominations; Sunday observers, who disobey the 4<sup>th</sup> commandment דָּבָר דָּבָר dâbâr, as the Catholic Church claims (the protestants are still her offspring); Traditions of men: Christmas, Easter, pagan ways] AND ABOMINATIONS OF THE EARTH.* Today we have both, Judaism who disobeyed the דָּבָר דָּבָר dâbâr and rejected the Messiah יהושע and Christianity teaching that the דָּבָר דָּבָר dâbâr was done away; rejecting the fact that the Hebrew "Word" יהושע Messiah (not the Greek/ Latin- Jesus- substituted name with no meaning) was the דָּבָר דָּבָר dâbâr who became flesh lived and taught the דָּבָר דָּבָר dâbâr.

The real Truth is found in between.

# History of the Calendar

## The Need for a Calendar: An Overview

A calendar is necessary to help me, my family, my fellow-workers, and the world's peoples keep track of time. Its purpose is to keep us in touch with appointments and events at home, in the office and world wide..



Jewish Babylonian Calendar

Currently there are several calendars in use throughout the world. Most are religious calendars used mainly to identify the dates of religious festivals celebrated by the world's many religions. Amongst these is the sacred calendar of the Creator. The sacred calendar is based on the movements of the sun and the moon. It is also linked accurately to many past world events as well as Bible prophecies which describe world-encompassing events shortly to take place. In Scripture, prophecy clearly tells us that there is

coming a 'great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.' After the tribulation there will be 'signs in the heavens'. Which is the right calendar? We know there is a day that is to be set aside, as a day of rest. When is that day?

## The Seven Day Week

The fixed 7-day week is so much a part of daily life that it is commonly assumed to be as old as human society. It is not known for sure when the system of fixed 7-day weeks, with no relation to the lunar cycle, came into use, but probably lie in Sumerian/Babylonian culture. Some Historians believe that around 2350BC. Sargon I, King of Akkad, having conquered Ur and the other cities of Sumeria, instituted a seven-day week, the first to be recorded. Israel was commanded to observe "the seventh day", as one on which no work was to be performed (in contrast to the other days when work was done). If this is understood as every seventh day Akkadian Assyrian Calendar (rather than the seventh day of some period such as the month) then a sequence of fixed 7-day weeks emerges.



Akkadian Assyrian Calendar



The fixed 7-day week was not widely used until it was introduced into the Julian Calendar in the 4th Century CE by the Emperor Constantine. Through accidents of history, the Gregorian Calendar has come to be used worldwide as the standard civil calendar for government and business affairs. No improvement has been made in this calendar since it was decreed by Pope Gregory in 1582.

In human society at present the fixed seven day cycle runs on continuously but it has no harmonious relation with the other units of time, the month and the year. The 7-day week exists solely because of social habit and religious tradition, with otherwise no justification. The synodic month (a.k.a. the mean lunar month) is the mean (that is, average) interval in days between exact conjunctions of the Moon and the Sun (as observed from the Earth). The current value of the synodic month (rounded to six decimal places) is 29.530588 days.

## Did Weeks of Different Lengths Exist?

If you define a "week" as a 7-day period, obviously the answer is no. But if you define a "week" as a named interval that is greater than a day and smaller than a month, the answer is yes. The ancient Egyptians used a 10-day "week", as did the French Revolutionary calendar.

The Maya calendar uses a 13 and a 20-day "week". The Soviet Union used both a 5-day and a 6-day week. In 1929-30 the USSR gradually introduced a 5-day week. Every worker had one day off every week, but there was no fixed day of rest. On

September 1 1931 this was replaced by a 6-day week with a fixed day of rest, falling on the 6th, 12th, 18th, 24th, and 30th day of each month (1 March was used instead of the 30th day of February, and the last day of months with 31 days was considered an extra working day outside the normal 6-day week cycle). A return to the normal 7-day week was decreed on 26 June 1940.

Lithuanians used a week of nine days before adopting Christianity, and the Gregorian Calendar.



Egyptian Calendar

## The Lunar Year

Most calendars are based on the solar year. Solar years have the disadvantage of not being easily observable. Many years of observations are required to fix them with any significant degree of accuracy. On the other hand, the phases of the Moon -- and the first visibility after the new moon in particular -- are very easy and quick to observe. Therefore, the first calendars defined a lunar year, usually consisting of 12 synodic months. A synodic month is the interval from one new moon to the next and lasts 29.530588 days. This is equivalent to 29 days, 12 hours, 44 minutes and 2.9 seconds. Since for practical reasons a month should contain an integer number of days, most calendars alternated between months of 29 and 30 days, respectively. A year made out of six months of each type has 354 days and is thus too short by 0.3672 months as compared with a true lunar year. Therefore lunar calendars have to insert one leap month about every third year to keep in step with the moon phases. A pure lunar calendar is not synchronous with the seasons and after 16 years will put the winter in the summer and vice versa. Over a period of 32 years it will cycle through a complete year.

## The Lunar-Solar Year

A lunar-solar year is the attempt to combine the phases of the moon and the seasons into one calendar. This is possible if leap months are inserted. Several schemes were used in history. The best known solution was found by the Greek Meton in the year 432 BC but apparently was known to other cultures before. The Metonic cycle encompasses a total of 235 months of which 125 are full (i.e. they have 30 days) and 110 are 'hollow' (having 29 days). The months are combined into 12 normal years with 12 months each and 7 leap years with 13 months each. The cycle covers 6940 days whereas 225 synodic months sum up to 6939.688 days and 19 tropical years to 6939.602 days. The difference in motion between Sun and Moon amounts to only 0.0866 days so that eclipses repeat in the Metonic cycle with high accuracy. No correction applied.



# The Roman Calendar

There is a common misconception that the current Gregorian Calendar, created by the **Jesuit** astronomer, **Christopher Clavius**, for **Pope Gregory XIII**, continues an unbroken seven day pattern from Creation. However the Calendar has been meddled with so many times by numerous peoples (Egyptian, Babylonian, Greek to name a few) over several thousand years that the probability of it being on the right day quite possibility doesn't exist, seeing that man has been involved. Consequently, there is no way of knowing what is the correct weekly pattern. Western Civilization may think they have got everything right, but that is not necessarily the case.

The first Roman calendar was called, the **calendar of the Republic**, a dating system that according to legend was introduced by Romulus, the founder of Rome, circa 738 BCE, though there is information suggesting it was introduced by the Etruscan Tarquintus Priscus {5<sup>th</sup> king, 616-579 BCE}). The year began in March and consisted of 10 months, 6 months of 30 days, 4 months of 31 days with a winter gap. Numa Pompilius added 2 more months (January, February), but the year was still short. There was a shift to a solar only Calendar about the fifth century BCE from a lunar/ solar pattern. The Romans separated their months from the lunar cycle by going to fixed days each month. The Roman Calendars had numerous adjustments for political reasons, plus adjustments for past miscalculations (eg. *Annus Confusionus*, Year of Confusion; 46 BCE, Sosigenes calendar reform - the longest year on record at 445 days, to adjust for seasons).



In the mid-1st century B.C. Julius Caesar invited Sosigenes, an Alexandrian astronomer, to advise him about the reform of the calendar, and Sosigenes decided that the only practical step was to abandon the lunar calendar altogether. Months must be arranged on a seasonal basis, and a tropical (solar) year was used, as in the Egyptian calendar.



*"In 46 B.C., Julius Caesar asked astronomer Sosigenes to suggest ways to improve the calendar. Acting on Sosigenes suggestions, Caesar ordered the Romans to disregard the moon in calculating their calendars."* World Book Encyclopedia, Vol. 3, p. 28

Sosigenes

# The Eight Day Week

*The Roman eight-day week was known as internundinum tempus or “the period between ninth-day affairs.” (This term must be understood within the context of the ancient Roman mathematical practice of inclusive counting, whereby the first day of a cycle would also be counted as the last day of the preceding cycle. J. P. V. D. Balsdon, Life and Leisure in Ancient Rome*

*“The ‘ninth-day affair’ around which this week revolved was the nundinæ, a periodic market day that was held regularly every eight days.” - Eviatar Zerubavel, The Seven Day Circle: The History and Meaning of the Week*

The following is a quote from one researcher, of many, discussing various aspects of a Roman Calendar:

*“An important feature of the Roman calendar for chronological reconstruction is the 8-day **nundinal cycle**, which was roughly similar to the modern 7-day week. The cycle is not explicitly described in any surviving literary source, but its operation is generally clear from surviving fasti. The cycle operated in both the Republican and Julian calendars. Macrobius, Saturnalia 1.16.34, tells us that the Roman market day occurred every 8 days. Since Dio Cassius 48.33.4 records that **a day was added** to A.U.C. 713 = 41 in order to avoid a market day on the first of the following year, it seems certain that this market cycle was continuous throughout Republican times. However, Dio Cassius 60.24.7 notes that the **market day was changed** in A.U.C. 797 = A.D. 44 and **not for the first time**, from which we can conclude that it was interrupted in the early imperial period. By this time, it also coexisted with the modern sabbatical week, which eventually came to replace it.*

*Each day in the civil year was associated with a **nundinal letter** from **A** to **H**, in a cycle that was reset to **A** on Kal. Ian. every year, at least after A.U.C. 600 = 154, and repeated every 8 days thereafter, except in intercalary years.*

*In the Republican calendar, the cycle was further reset to **G** on Kal. Int. If the intercalation was 22 days the sequence jumped from **D** to **G**; this had the effect of moving the nundinal letter for the market day forwards by two letters after Kal. Int; if it was 23 days the sequence jumped from **E** to **G**; the nundinal letter for the market day moved forwards by one. For this reason, each Republican year is associated in the tables with one nundinal letter in a regular year and two in an intercalary year. The letter(s) effectively represent the phase shift between the nundinal cycle and the market cycle caused by the annual reset of the nundinal cycle. It is unclear how the bissextile day introduced by the Julian reform was reflected in the nundinal cycle, since surviving early imperial fasti do not include the bissextile day.*

Three possibilities seem reasonable:

- *a.d. bis VI Kal. Mart. took the same letter as a.d. VI Kal. Mart. In this case, the nundinal letter of market days after the bissextile would move backwards by one letter, and the calendar dates would also move backwards by one day for the remainder of the year.*
- *a.d. bis VI Kal. Mart. and a.d. VI Kal. Mart. had consecutive letters. In this case, the nundinal letter of market days after the bissextile would be unchanged, but the calendar dates would still move backwards by one day for the remainder of the year.*
- *a.d. bis VI Kal. Mart. had no letter and was omitted from the nundinal cycle. In effect, the market cycle was interrupted for one day. In this case both the nundinal letter and the calendar dates of market days after the bissextile would be unchanged.*

*The third possibility can be excluded between the Julian and Augustan reforms, since if it were true the intercalation described by [Dio Cassius 48.33.4](#) would not have had the desired effect. However it is very likely that ambiguity introduced by the bissextile day was addressed this way as part of the Augustan reform.*

*After A.U.C 600 = 154, the civil year was the same as the consular year. From A.U.C. 532 = 222 to A.U.C. 600 = 154, the consular year began on Id. Mart. Before then it most likely began on Kal. Mai. in the period covered here. Surviving annals are organised by the consular year. As noted above, it is not known for sure whether the civil year tracked the consular year or whether it already started on Kal. Ian., although the latter seems far more likely. Hence it is not clear exactly how the nundinal cycle operated at this time, e.g. whether it was reset to **A** on Id. Mart. instead of Kal. Ian. However, the consular reform did not change the phase relationship between the nundinal cycle and the calendar, so for chronological purposes we may assume a (possibly proleptic) reset of the nundinal letters on Kal. Ian. throughout the Republican period.* © Chris Bennet, 2001-2012 -- All rights reserved

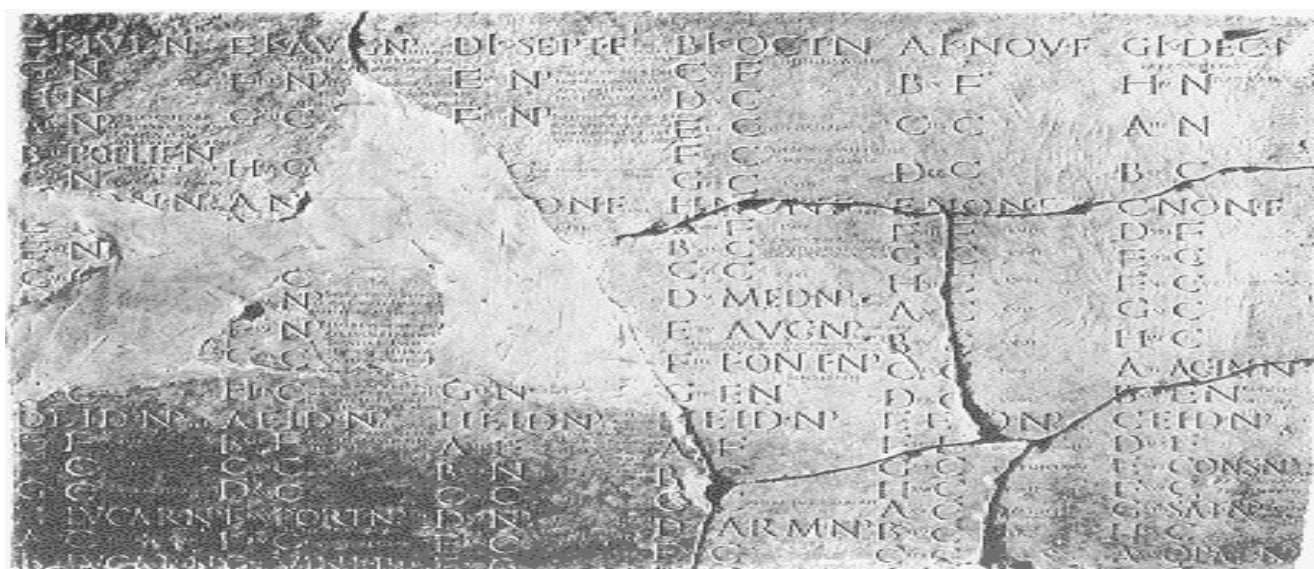




The **first day of the week** was **Saturday**; dies Saturni – the day of Saturn. As the god of agriculture, he can be seen in this pre-eminent position of importance, holding his symbol, a sickle. The **second day of the week** was originally **Sunday**; dies Solis – the day of the Sun seen here as the sun god with rays of light emanating from his head.. The **third day of the week** shows the moon goddess, with the horned crescent moon as a diadem on her head. Her day was **Monday**; dies Lunæ – day of the Moon. The **week ends with the goddess Venus**; dies Veneris – day of Venus, which in Northern European languages was changed to a Norse goddess and became Friga's day or **Friday**.

The Julian Calendar was in common use until the 1500s, when countries started changing to the Gregorian Calendar. However, some countries (for example, Greece and Russia) used it into this century, and the Orthodox church in Russia still uses it, as do some other Orthodox churches.

This does not mean that years were counted the way we do now. They were counted from the start of the reign of the Emperor or Caesar and reset to one when the next Emperor took over. Historians sometimes counted years ab urbe condita, that is since the founding of Rome.



Fragmented Julian Calendar

# Year of Confusion

The old Roman calendar was very complicated and required a group of men, known as the pontiffs, to decide when days should be added or removed to keep the calendar in track with the seasons. This made planning ahead difficult and the pontiffs were open to bribery in order to prolong the term of elected officials or hasten elections. In order to avoid these problems Julius Caesar abolished the use of the lunar year and the intercalary month, and regulated the civil year entirely by the sun. With the advice and assistance of Sosigenes, he fixed the mean length of the year at 365 1/4 days, and decreed that every fourth year should have 366 days, the other years having each 365. In order to restore the vernal equinox to the 25th of March, the place it occupied in the time of Numa, he ordered two extraordinary months to be inserted between November and December in the current year, the first to consist of thirty three, and the second of thirty-four days. The intercalary month of twenty-three days fell into the year of course, so that the ancient year of 355 days received an augmentation of ninety days; and the year on that occasion contained in all 445 days. This was called the last year of confusion. The first Julian year commenced with the 1st of January of the 46th before the birth of Messiah, and the 708th from the foundation of the city.



Reconstruction of a Fasti Antiates (Roman Julian Calendar) from fragments

In the distribution of the days through the several months, Caesar adopted a simpler arrangement than that which we have now. He had ordered that the first, third, fifth, seventh, ninth, and eleventh months, that is January, March, May, July, September and November, should each have thirty-one days, and the other months thirty, except February, which in common years should have only twenty-nine day, but every fourth year thirty days. This order was interrupted in 8 BCE to gratify the vanity of Augustus, by giving the month bearing his name as many days as July, which had been re-named after the first Caesar during 44BC. A day was accordingly taken from February and given to August; and in order that three months of thirty-one days might not come together, September and November were reduced to thirty days, and thirty-one given to October and December.

The additional day which occurred every fourth year was given to February, being the shortest month, and was inserted in the calendar between the 24th and 25th day. February having then twenty-nine days, the 25th was the 6th of the calends of March, sexto calendas; the preceding, which was the additional or intercalary day, was called bis-sexto calendas,--hence the term bissextile, which is still employed to distinguish the year of 366 days. The English denomination of leap year would have been more appropriate if that year had differed from common years in defect, and contained only 364 days. In the modern calendar the intercalary day is still added to February, not, however, between the 24th and 25th, but as the 29th.

In the Julian calendar, the tropical year is approximated as  $365 \frac{1}{4}$  days = 365.25 days. This gives an error of 1 day in approximately 128 years.

The approximation  $365 \frac{1}{4}$  is achieved by having 1 leap year every 4 years (as explained above) and the rule for calculation is that every year divisible by 4 is a leap year. However, this rule was not followed in the first years after the introduction of the Julian calendar in 45 BC. Due to a counting error, every 3rd year was a leap year in the first years of this calendar's existence.

The leap years were:

45 BC, 42 BC, 39 BC, 36 BC, 33 BC, 30 BC,  
27 BC, 24 BC, 21 BC, 18 BC, 15 BC, 12 BC, 9 BC,  
AD 8, AD 12, and every 4th year from then on.

There were no leap years between 9 BC and AD 8. This period without leap years was decreed by emperor Augustus as part of his reform.



It is a curious fact that although the method of reckoning years after the (official) birth year of Messiah was not introduced until the 6th century, by some "stroke of luck" the Julian leap years coincide with years of "our Lord" that are divisible by 4.

The seven day week was introduced by the Emperor Constantine I in the 4th century CE.

### Problems with the Julian Calendar.

The Julian calendar introduces an error of 1 day every 128 years. So every 128 years the tropical year shifts one day backwards with respect to the calendar. Furthermore, the method for calculating the dates for Easter was inaccurate and needed to be refined.

In order to remedy this, two steps were necessary: 1) The Julian calendar had to be replaced by something more adequate. 2) The extra days that the Julian calendar had inserted had to be dropped.



Early Roman twelve month Calendar

The solution to problem 1) was the Gregorian Calendar.

The solution to problem 2) depended on the fact that it was felt that March 21 was the proper day for vernal equinox (because March 21 was the date for vernal equinox during the Council of Nicaea in 325 CE). The Gregorian calendar was therefore calibrated to make that day vernal equinox.

By 1582 vernal equinox had moved  $(1582 - 325)/128$  days = approximately 10 days backwards. So 10 days had to be dropped. The Zodiac moves relative to the earth one position approximately every 2600 years.

### What is a Julian date and a modified Julian date?

It's the number of days since noon 4713 BCE January 1. What's so special about this date?

Joseph Justus Scaliger (1540--1609) was a noted Italian-French philologist and historian who was interested in chronology and reconciling the dates in historical documents. As many calendars were in use around the world this created the problem of which one to use. To solve this Scaliger invented his own era and reckoned dates by counting days. He started with 4713 BCE January 1 because that was when solar cycle of 28 years (when the days of the week and the days of the month in the Julian calendar coincide again), the Metonic cycle



of 19 years (because 19 solar years are roughly equal to 235 lunar months) and the Roman indiction of 15 years (decreed by the Emperor Constantine) all coincide. There was no recorded history as old as 4713 BC known in Scaliger's day, so it had the advantage of avoiding negative dates.

Joseph Justus's father was Julius Caesar Scaliger, which might be why he called it the Julian Cycle. Astronomers adopted the Julian cycle to avoid having to remember "30 days hath September ...." and to avoid the 10/11 day hiatus in the Gregorian calendar.

For reference, Julian day 2450000 began at noon on 1995 October 9. Because Julian dates are so large, astronomers often make use of a "modified Julian date";  $MJD = JD - 2400000.5$ . (Though, sometimes they're sloppy and subtract 2400000 instead.)

*The great difficulty facing any [calendar] reformer was that there seemed to be no way of effecting a change that would still allow the months to remain in step with the phases of the Moon and the year with the seasons. It was necessary to make a fundamental break with traditional reckoning to devise an efficient seasonal calendar." - The Julian Calendar, Encyclopædia Britannica*

# The Gregorian Calendar

The Gregorian calendar is the one commonly used today. It was proposed by Aloysius Lilius, a physician from Naples, and adopted by Pope Gregory XIII in accordance with instructions from the Council of Trent (1545-1563) to correct for errors in the older Julian Calendar. It was decreed by Pope Gregory XIII in a papal bull in February 1582.

In the Gregorian calendar, the tropical year is approximated as  $365 \frac{97}{400}$  days = 365.2425 days. Thus it takes approximately 3300 years for the tropical year to shift one day with respect to the Gregorian calendar.

The approximation  $365 \frac{97}{400}$  is achieved by having 97 leap years every 400 years.

These are calculated as follows : Every year divisible by 4 is a leap year. However, every year divisible by 100 is not a leap year. However, every year divisible by 400 is a leap year after all.

So, 1700, 1800, 1900, 2100, and 2200 are not leap years. But 1600, 2000, and 2400 are leap years.

(Destruction of a myth: There are no double leap years, i.e. no years with 367 days. See, however, the note on Sweden lower down this page.)

The 4000-year rule.

It has been suggested (by the astronomer John Herschel (1792-1871) among others) that a better approximation to the length of the tropical year would be  $365 \frac{969}{4000}$  days = 365.24225 days. This would dictate 969 leap years every 4000 years, rather than the 970 leap years mandated by the Gregorian calendar. This could be achieved by dropping one leap year from the Gregorian calendar every 4000 years, which would make years divisible by 4000 non-leap years.

This rule has, however, not been officially adopted.



When the Gregorian Calendar was created and the days were shuffled around from the Julian Calendar, that didn't insure that the Hebrew Sabbath was on the right day now that it landed on Saturday. No evidence exists that the Hebrew Sabbath was a consideration during all the changes in the Julian and Gregorian Calendars. It would appear that in fact Rome made every effort possible to exclude the true Sabbath-day pattern from daily life and future Calendars, when the move was made to the current seven day week.

*"We shall be taken for Persians, perhaps . . . The reason for this, I suppose, is that it is known that we pray towards the east . . . Likewise, if we devote the day of the Sun to festivity (from a far different reason from Sun worship), we are in a second place from those who devote the day of Saturn, themselves also deviating by way of a Jewish custom of which they are ignorant."* - Tertullian, Apologia, chap. 16, in J. P. Migne, Patrologiæ Latinæ

# Constantine



**321 CE:** *“On the venerable **day of the Sun** let the Magistrates and the people residing in the cities rest, and let all workshops be closed. In the country however persons engaged in agriculture may freely and lawfully continue their pursuits because it often happens that another day is not suitable for grain-sowing or vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost.”* - Codex Justinian 3.12.2; translated by Philip Schaff, History of the Christian Church, Vol. 3 (1902), p. 380, note. emphasis added

**Also:** *“Quod non oportet Christianos Judaizare et otiare in Sabbato, sed operari in eodem die. Preferentes autem in veneratione Dominicum diem si vacre voluerint, ut Christiani hoc faciat; quod si reperti fuerint Judaizare Anathema sint a Christo.”*

**English:** *“Christians shall not Judaize and be idle on the Sabbath, but shall work on that day; but the Lord’s day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing, they shall be accursed from Christ.”* - Canon 29 Council of Laodicea

Constantine gave believers his infamous 'Christian Creed:

*“I renounce all customs, rites, legalisms, unleavened breads and sacrifices of Lambs of the Hebrews, and all the other feasts of the Hebrews, sacrifices, prayers, aspirations, purifications, sanctifications, and propitiations, and fasts and new moons, and Sabbaths, and superstitions, and hymns and chants, and observances and synagogues, and the food and drink of the Hebrews; in one word I renounce absolutely everything Jewish, every Law, rite and custom.....and if afterwards I shall wish to deny and return to Jewish superstition, or shall be found eating with Jews, or feasting with them, or secretly conversing and condemning the Christian religion instead of openly confuting them and condemning their vain faith, then let the trembling of Cain and the leprosy of Gehazi cleave to me, as well as the legal punishments to which I acknowledge myself liable. And may I be an anathema in the world to come, and may my soul be set down with Satan and the devils”.* Stefano Assemani, Acta Sanctorum Martyrum Orientalium at Occidentalium, Vol. 1, Rome 1748, page 105



## The Catholic Council makes Calendar changes

Clavius reveals that when the Julian calendar was made the ecclesiastical calendar of the Church at the Council of Nicæa, the Church deliberately rejected Biblical calendation and instead adopted pagan calendation. Referring to the differing systems of calendation used for determining the Biblical Passover versus the pagan substitute of Easter,

Clavius states:

*“The Catholic Church has never used that [Jewish] rite of celebrating the Passover, but always in its celebration has observed the motion of the moon and sun, and it was thus sanctified by the most ancient and most holy Pontiffs of Rome, but also confirmed by the first Council of Nicæa.”*

– Christopher Clavius, *Romani Calendarii A Gregorio XIII P.M. Restituti Explicato*, p. 54

*“We Catholics acknowledge readily, without any shame—nay with pride—that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the Gospel of Christ.”*

– Adam, Karl, 1928. *The Spirit of Catholicism*, (New York: MacMillan), p. 2.

*“At every step in the course of the apostasy, at every step taken in adopting the forms of sun worship, and against the adoption and the observance of Sunday itself, there had been constant protest by all real Christians. Those who remained faithful to Christ and to the truth of the pure word of God observed the Sabbath of the Lord according to the commandment, and according to the word of God which sets forth the Sabbath as the sign by which the Lord, the Creator of the heavens and the earth, is distinguished from all other gods. These accordingly protested against every phase and form of sun worship. Others compromised, especially in the East, by observing both Sabbath and Sunday. But in the west under Roman influences and under the leadership of the church and the bishopric of Rome, Sunday alone was adopted and observed.”*

*“In order, therefore, to the accomplishment of her original purpose, it now became necessary for the church to secure legislation extinguishing all exemption, and prohibiting the observance of the Sabbath so as to quench that powerful protest [against worship on Sunday]. And now . . . the “truly divine command” of Constantine and the council of Nicæa that “nothing” should be held “in common with the Jews,” was made the basis and the authority for legislation, utterly **to crush out the observance of the Sabbath of the Lord, and to establish the observance of Sunday only in its stead.**”*

– A. T. Jones, *The Two Republics*, A. B. Publishing, Inc., 1891, p. 320-321, emphasis added

All the evidence confirms that there was no effort ever made to synchronize the Roman Calendars to the original Sabbath pattern and that the Gregorian Calendar does not have the Sabbath on the correct day even though it would appear to fall on the seventh day, Saturday. Turns out, Saturday, dies Saturni – the day of Saturn, is not the Shabbat.

*“Sunday is our mark of authority... the Church is above the Bible, and this transference of the Sabbath observance is proof of this fact”* - Catholic Record

*“Sunday is the 'Lord's Day', the first day of the week, and the day that Christ rose from the dead.”* - Section 2175 of the Catholic Catechism.

*“... believers in Allah are particularly close to us”* - (Crossing the Threshold of Hope, by Karol Wojtyla (Pope John-Paul II), 1996.)

*“It was the Catholic Church which made the law obliging us to keep Sunday holy. The church made this law long after the Bible was written. Hence said “law” is not in the Bible. The Cath. [sic.] Church abolished not only the Sabbath, but all the other Jewish festivals.”* - Letter by T. Enright, Bishop of St. Alphonsus Church

*“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.”* - Priest Brady, in an address reported in The News, Elizabeth, New Jersey, March 18, 1903

*“The [Roman Catholic] Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday.”* - The Catholic Universe Bulletin, August 14, 1942, p. 4.

## The change-over from the Julian to the Gregorian calendar.

The papal bull of February 1582 decreed that 10 days should be dropped from October 1582 so that 15 October should follow immediately after 4 October, and from then on the reformed calendar should be used.

This was observed in Italy, Poland, Portugal, and Spain. Other Catholic countries followed shortly after, but Protestant countries were reluctant to change, and the Greek orthodox countries didn't change until the start of this century.

The following list contains the dates for changes in a number of countries.

Albania: December 1912

Austria: Different regions on different dates

5 Oct 1583 was followed by 16 Oct 1583

14 Dec 1583 was followed by 25 Dec 1583

Belgium: Different authorities say

14 Dec 1582 was followed by 25 Dec 1582

21 Dec 1582 was followed by 1 Jan 1583

Bulgaria: Different authorities say

Sometime in 1912

Sometime in 1915

18 Mar 1916 was followed by 1 Apr 1916

China: Different authorities say

18 Dec 1911 was followed by 1 Jan 1912

18 Dec 1928 was followed by 1 Jan 1929

Czechoslovakia (i.e. Bohemia and Moravia):

6 Jan 1584 was followed by 17 Jan 1584

Denmark (including Norway):

18 Feb 1700 was followed by 1 Mar 1700

Egypt: 1875

Estonia: January 1918

Finland: Then part of Sweden. (Note, however, that Finland later became part of Russia, which then still used the Julian calendar. The Gregorian calendar remained official in Finland, but some use of the Julian calendar was made.)

France: 9 Dec 1582 was followed by 20 Dec 1582

Germany: Different states on different dates:

Catholic states on various dates in 1583-1585

Prussia: 22 Aug 1610 was followed by 2 Sep 1610

Protestant states: 18 Feb 1700 was followed by 1 Mar 1700

In Great Britain and Dominions (including what is now the USA) still followed the old Julian Calendar (year ending 24th March) until 1751. Lord Chesterfield's Act of 1751/2 stated that the year 1752 would begin on 1st January and end on the following 31 December. 2 Sep 1752 was followed by 14 Sep 1752. This is the most recent break in the continuous seven day count. The shuffle was made to appear that nothing changed.

September 1752															
To make the weeks work out, eleven days were subtracted and three real days were eliminated to make this adjustment, which puts our calendar out of sync with time measured prior to this change. Count the days.															
Su	M	Tu	W	Th	F	Sa									
&	&	1	2	14	3	15	4	16	5						
17	6	18	7	19	8	20	9	21	10	22	11	23	12		
24	13	25	26	27	28	29	30								

Greece: 9 Mar 1924 was followed by 23 Mar 1924

Hungary: 21 Oct 1587 was followed by 1 Nov 1587

Italy: 4 Oct 1582 was followed by 15 Oct 1582

Japan: Different authorities say:

19 Dec 1872 was followed by 1 Jan 1873

18 Dec 1918 was followed by 1 Jan 1919

Latvia: During German occupation 1915 to 1918

Lithuania: 1915

Luxembourg: 14 Dec 1582 was followed by 25 Dec 1582

Netherlands:

Brabant, Flanders, Holland, Artois, Hennegau:

14 Dec 1582 was followed by 25 Dec 1582

Geldern, Friesland, Zeuthen, Groningen, Overysel:

30 Nov 1700 was followed by 12 Dec 1700

Norway: Then part of Denmark.

Poland: 4 Oct 1582 was followed by 15 Oct 1582

Portugal: 4 Oct 1582 was followed by 15 Oct 1582

Prussia : 22 Aug 1610 was followed by 2 Sept 1610



Romania: 31 Mar 1919 was followed by 14 Apr 1919

Russia: 31 Jan 1918 was followed by 14 Feb 1918

Spain: 4 Oct 1582 was followed by 15 Oct 1582

Sweden (including Finland):

17 Feb 1753 was followed by 1 Mar 1753 (see note below)

Switzerland:

Catholic cantons: 1583 or 1584

Zurich, Bern, Basel, Schaffhausen, Neuchatel, Geneva:

31 Dec 1700 was followed by 12 Jan 1701

St Gallen: 1724

Transylvania : 14 Dec 1590 was followed by 25 Dec 1590

Turkey: 18 Dec 1926 was followed by 1 Jan 1927

Tyrol : 5 Oct 1583 was followed by 16 Oct 1583

USA: See Great Britain, of which it was then a colony.

Yugoslavia: 14 January 1919 was followed by 28 January 1919

but parts of the country had changed over earlier.

Sweden has a curious history. Sweden decided to make a gradual change from the Julian to the Gregorian calendar. By dropping every leap year from 1700 through 1740 the eleven superfluous days would be omitted and from 1 Mar 1740 they would be in sync with the Gregorian calendar. (But in the meantime they would be in sync with nobody!)

So 1700 (which should have been a leap year in the Julian calendar) was not a leap year in Sweden. However, by mistake 1704 and 1708 became leap years. This left Sweden out of synchronisation with both the Julian and the Gregorian world, so they decided to go 'back' to the Julian calendar. In order to do this, they inserted an extra day in 1712, making that year a double leap year! So in 1712, February had 30 days in Sweden.

Later, in 1753, Sweden changed to the Gregorian calendar by dropping 11 days like everyone else.

*"It should be noted that the Gregorian Calendar is useless for astronomy because it has a ten-day hiatus in it. For the purpose of calculating positions backward in time, astronomers use the Julian Date Calendar." -- source:Calendopaedia*

In international standard ISO-8601 the International Organization for Standardization (ISO) has decreed that Monday shall be the first day of the week.

# Jewish Calendar

The year is divided into 12 lunar months which each start when the new moon. This gives a total of approx 354 days. The result of this is that the entire year moves 11 or 12 days per year. This was compensated for by adding an additional month seven times in every 19 years.

The names of the Jewish months, mostly of Babylonian origin (pagan), are - Tishrei (formally Abib), Iyyar (formally Ziv), Sivan, Tammuz, Av, Elul, Tishri (formally Ethanim), Marchesvan (Bul), Kislev, Tebet, Shebat and Adar. In a leap year Adar I is followed by Adar II. The months of Marchesvan and Kislev vary in length to make the year length correct. The new year starts on the first day of the first new moon after the vernal equinox. However there are some days of the week on which the year cannot start as certain holidays cannot precede or succeed the Sabbath. This means that some years a day is added, or removed, to ensure that the day/date rules are abided by.

An ordinary year consists of 353, 354 or 355 days. A leap year consists of 383, 384 or 385 days. These three lengths of each type of year are known as 'deficient', 'regular' and 'complete' years.

The word, Shabbat, is found 77 times in the Tanach and 60 times in the Brit ChaDashah.

**Remember** the Sabbath day, to set it apart. Six days you labour, and shall do all your work, but the seventh day is a Sabbath of יהוה your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

Exodus 20:8-10 The Scriptures 98+ emphasis added

**Remember** (Hebrew זָכַר) : a verb used with an object - to recall to the mind by an act or effort of memory; think of again. Remember implies that a thing exists in the memory, though not actually present in the thoughts at the moment.

That would mean the Shabbat already existed prior to this reminder at Sinai.

For in six days יְהוָה made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore יְהוָה blessed the Sabbath day and set it apart.

Exodus 20:10 The Scriptures 98+

Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy. Exodus 31:13 KJV

*Verily my Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am יהוה that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to יהוה*  
Exodus 13:31-32 KJV

*He appointed [asah]the moon for seasons [mô'êd]... Psalms 104:19 KJV*

*יהוה has "made the moon for seasons, appointed times or mow'ed."*

In Leviticus 23 we see what those 'mow'ed' are.

*"And יהוה spoke to Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts [mô'êd] of יהוה, which ye shall proclaim to be holy convocations, even **these are my feasts** [mô'êd]. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of יהוה in all your dwellings. Leviticus 23:1-3 KJV*

### **MOST IMPORTANT**

The Shabbat is a sign of loyalty to יהוה. The Scriptures then continue on (Leviticus 23:4-44) describing the seven other feasts (mô'êd), spread throughout the year. The Moon is used for the timing of the other mô'êd, but for some reason יהוה is not obeyed when it comes to the Shabbat, even when it is in context. Why is the Shabbat treated differently. Where is the difference. There are no other Scriptures contradicting this instruction.

Now in Deuteronomy:

*for you are a set-apart people to יהוה your Elohim, and יהוה has chosen you to be a people for Himself, a treasured possession above all the peoples who are on the face of the earth. Deuteronomy 14:2 (The Scriptures 98+)*

*If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath 'a delight,' the set-apart day of יהוה 'esteemed,' and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in יהוה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya'aqob your father. For the mouth of יהוה has spoken!" Isaiah 58:13 The Scriptures 98+*

יהושע said: *Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven* **Matthew 5:17-19** KJV

Paul wrote to the Romans: *For I speak to you, the gentiles, ... if some of the branches were broken off, and you, being a wild olive tree, have been grafted in among them, and came to share the root and fatness of the olive tree, do not boast against the branches. And if you boast, remember: you do not bear the root, but the root bears you!* **Romans 11:13,17,18** The Scriptures 98+

Paul is saying, in these verses, that new believers become part of Israel. Israel has not ceased to exist, so all the Scriptures are still applicable.



*And on the **first day she is called the new moon, for on that day the light rises upon her. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light.*** - Book of Enoch LXXVIII. Vs 12-15 The Sun and Moon: the Waxing and Waning of the Moon. emphasis added

*“the beautiful, harmonic, mathematical calculation underlying the solar year, which according to (Zadok) priestly tradition derived from divine origin, are enunciated in detail in 1 Enoch 72:32 ( On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night 33 is equal to the day and the year is exactly as to its days three hundred and sixty-four.),74: 10-12 ; 75:2, 82: 6; 2 Enoch 13-17, 41-8; Jubilees 6:23-28; (in the Dead Sea Scrolls documents) 4QMMT A II-III; Psalms Scroll 11 QPs XXVII, 2-11, mention of these principles may also be found in the Temple Scroll, The Damascus Document, The Scroll of Priestly Courses, and The Songs of the Sabbath Sacrifice” Prof Elior, P 45 “The Three Temples”*

*“Moses puts down the beginning of the vernal equinox as the first month of the year, attributing the chief honour, not as some persons do, to the periodical revolutions of the year in regard to time, but to the graces and beauties of **nature** which it has caused to shine upon men; for it is through the bounty of nature that the seeds which are sown to produce the necessary food of mankind are brought to perfection. And the fruit trees in their prime, which is second in importance only to the necessary crops, is engendered by the same power; for we always find in nature that those things which are not very necessary are second to those which are indispensable” - Philo on Moses. 2:222 emphasis added*

*For there shall arise false messiahs, and false prophets [religious imposters; spurious prophet, that is, pretended foreteller], and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*  
**Matthew 24:24 KJV**

*"Declaring the new month by observation of the new moon, and the new year by the arrival of spring, can only be done by the Sanhedrin. In the time of Hillel II [4th century C.E.], the last President of the Sanhedrin, the Romans prohibited this practice. Hillel II was therefore forced to institute his fixed calendar, thus in effect giving the Sanhedrin's advance approval to the calendars of all future years." The Jewish Calendar and Holidays: The Jewish Calendar; Changing the Calendar*



*“Several customs which prevailed during the age between the Exodus of the Israelites and the resurrection of Christ had so completely changed by the seventeenth Christian century that the translators of the “Authorized Version” of the English Bible were not able to perceive some important truths taught in the Greek version of the Old Testament and the Greek New Testament. Unseen truth would not be clearly translated into the English Bible. The student who of necessity was limited in his studies to the English version would not be able to see more truth than was expressed in the English version.”* Sunday the World’s Rest Day, The Sabbath-The Lord’s Day, by Rev. Samuel W. Gamble, D.D. Page 82. Published for the New York Sabbath Committee, Doubleday, Page and Company, New York, 1916.

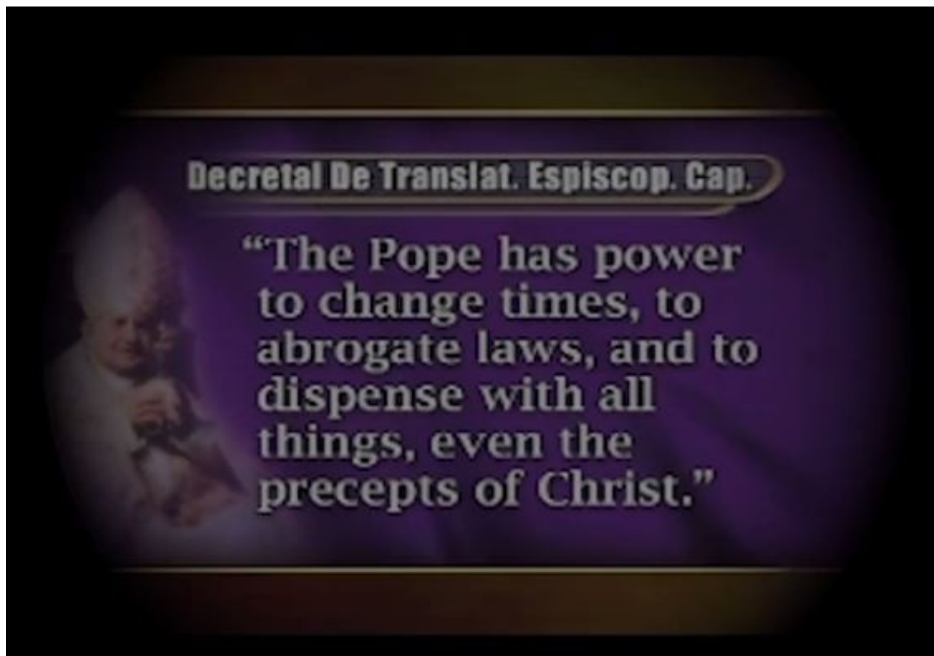
Israel was chosen by יהוה to be "a light to the nations". However, Rabbinical Judaism believes that they, through their legal rulings have authority to bind their declarations over religious practise throughout the earth and these also bind both יהוה and Moses.

In much the same way, the Roman Pontiff claims infallible authority over both the interpretation and practise of Christian doctrine, including Protestantism, throughout the earth.

*“Since the Jews for more than sixteen centuries have been observing a Saturday Sabbath, and since Christians have been for more than eighteen centuries having a fixed Sunday Sabbath, it is only reasonable to expect most Sabbath writers to try and*

*interpret all Bible Sabbath teachings on the theory of fixed septenary cycles. But the noted Rabbi Hirsch believes and teaches that “The old (Jewish) Sabbath had no connection with a fixed [cycling] week.”*

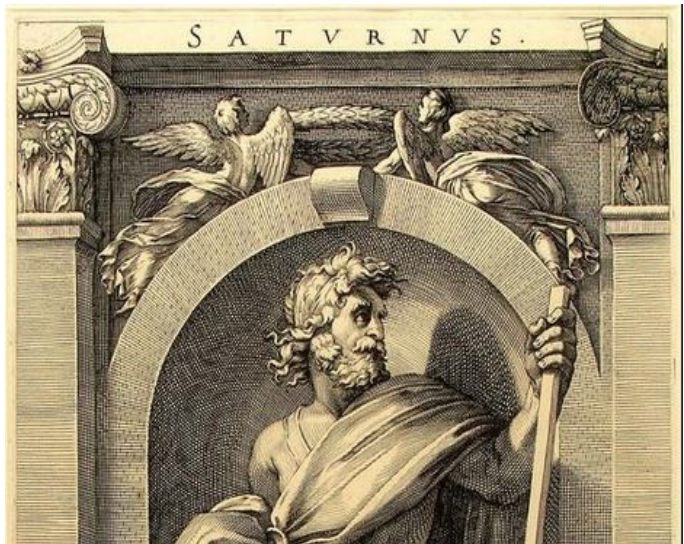
*Sunday the World’s Rest Day, The Sabbath-The Lord’s Day, by Rev. Samuel W. Gamble, D.D. Page 82. Published for the New York Sabbath Committee, Doubleday, Page and Company, New York, 1916.*



*During the century preceding the destruction of Jerusalem, the Sodhaïbour or "Secret Council for Intercalation" appointed by the Sanhedrin, fixed each year of the Jewish calendar by means of astronomical calculations based on certain regulations kept secret for a long time, which in the end transpired [via Hillel II] to the outer world. The direct observation of the new moon on the evening of the 29th day of the month, and the statements of witnesses – observers to be received with the customary formalities by a tribunal designated by said Council – were used merely to confirm the astronomical calculations, and, above all, in order to surround with mystery, the deliberations of the Council behind closed doors. - Sidersky, op. cit., p. 625.*

*"...the Gregorian calendar is solar, the Jewish one is lunar. The latter evolved over a period of many centuries, going through a number of formulations, much experimentation, and a great deal of controversy....Despite the fact that the **Jewish calendar finally became fixed in 358 C.E.**, there was no end to the criticisms and disputes leveled at its inaccuracies for centuries thereafter." - Nathan Ausubel, The Book of Jewish Knowledge, An Encyclopedia of Judaism and the Jewish People, pp.70-71, 1964, emphasis added*

Many who say the Shabbat is on Saturday, point out that "the Jews keep Saturday". However is this following the scriptural Hebrew Sabbath, or a corruption of the original Sabbath for Hillel II's faux Sabbath paired with Rome's Sunday. Saturn (Hebrew: Chiun) the planet and Saturday are both named after the Roman god Saturn.



*The teachers of the law and the Pharisees have the authority to tell you what the Law of Moses says.*

*So you should obey them. Do everything they tell you to do. But their lives are not good examples for you to follow. They tell you to do things, but they don't do those things themselves. **Matthew 23:2,3** ERV*

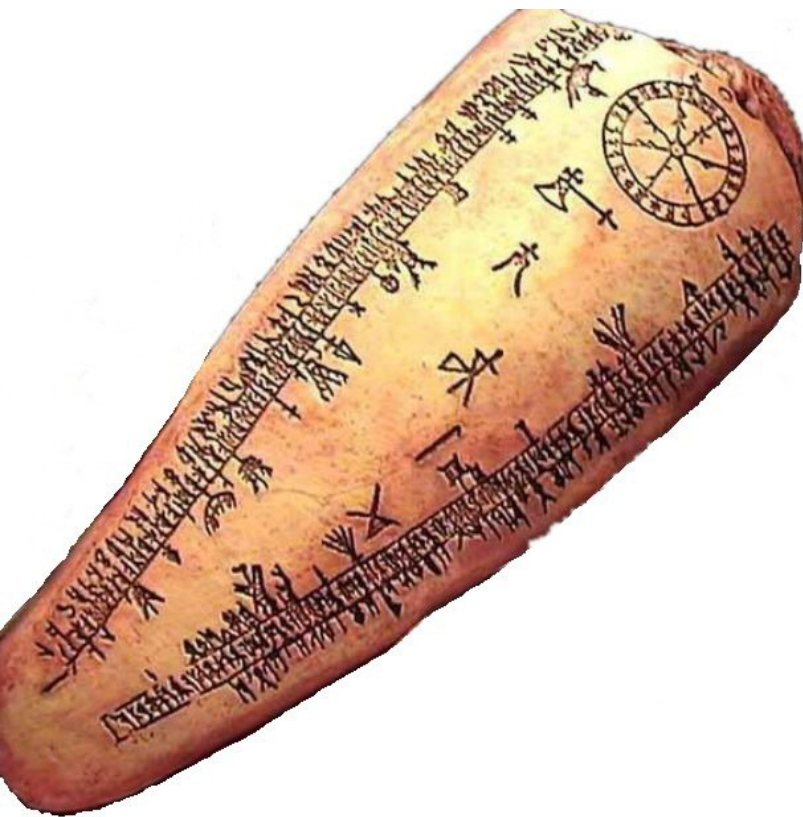
Messiah said: "do as you are told, don't do as they do". Judaism says to observe the Shabbat, however they observe it on Saturnsday. But is that the correct day?

Scriptural and Historical evidence proves otherwise.

*"The association of the Sabbath Day with Saturday, ... was probably one reason why Saturn, a planet in Babylonian astrological schemes regarded as beneficent rather than malefic, should have come to assume in late classical times the role of an unlucky star (sidus tristissimum, stella iniquissima)...Dio Cassius [Roman historian born 155 A.D., died after 230 A.D.] also speaks of the Jews having dedicated to their God, the day*

called the day of Saturn[Saturday], 'on which, among many other most peculiar actions, they undertake no serious occupation'..Tacitus [another Roman historian] (Historiae, V, 4) thinks that the Jewish Sabbath may be an observance in honour of Saturn" "the establishment of a periodic week ending in a Sabbath observed every seventh day was doubtless responsible for the gradual obsolescence of the new moon festival as a period of general abstinence, since with continuous weeks the new moon day and the Sabbath Day would from time to time coincide" Hutton Webster, Rest days., p. 244, 245, 255

and upon her forehead a name written, a secret: **BABYLON [BAB\_EL] THE GREAT, THE MOTHER [ROME] OF HARLOTS [most protestant denominations, who came out only partially; Saturday and Sunday observers who persist in disobeying the fourth commandment and more, as ROME claims; plus Christmas; Easter; other pagan holidays] AND OF THE ABOMINATIONS [disobeying the third commandment; changing the Father's and Messiah's names, plus the rapture error, the trinity, eating unclean foods, etc, adding and taking away from Scripture.] OF THE EARTH. Revelation 17:5**



*Viking Rune Stone Lunar Calendar*

*institutions were linked together . . . The enforcement [at the Council of Nicæa, A.D. 321-325] of the weekly observance of Sunday gave official recognition to the week of seven days and resulted in the introduction of it into the official civil calendar of Rome. The Romans passed that calendar down to us, and in it we have still the ancient planetary titles of the days of the week. - Robert L. Odom, Sunday in Roman Paganism*

*1Kings 4:7* And Solomon had **twelve officers** over all Israel, which provided victuals for the king and his household: **each man his month in a year** made provision. emphasis added

*Revelation 22:2* In the middle of its street, and on either side of the river, was the tree of life, which **bore twelve fruits, each tree yielding its fruit every month.** And the leaves of the tree were for the healing of the nations. emphasis added

*This planetary week was paganism's counterfeit of the true, Biblical week instituted by the Creator in the beginning of Earth's history. . . . Just as the true Sabbath is inseparably linked with the Biblical week, so the false Sabbath of pagan origin needed a weekly cycle. Thus we have found that the two counterfeit*



*“The Jewish and astrological weeks evolved quite independently of one another. However, given the coincidence of their identical length, it was only a matter of time before some permanent correspondence between particular Jewish days and particular planetary days would be made. A permanent correspondence between the Sabbath and “the day of Saturn” was thus established...[some time] later than the first century of the present era, Jews even came to name the planet Saturn Shabtai, after the original Hebrew name of the Sabbath, Shabbath.”* Eviator Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, New York: The Free Press, 1985. P. 17

*John Knox translation of Daniel 7:25  
makes it even more clear:*

*He shall insult the Most High,  
he shall torment/wear out the  
holy ones of the Most High,  
and he shall attempt to change the  
calendar and the ordinance . . . .”*

*“Under the reign of Constantius (337-362) the persecutions of the Jews reached such a height that . . . the computation of the calendar [was] forbidden under pain of severe punishment.”* Calendar, *The Jewish Encyclopedia*,

*“mean motions of the sun and moon, the true [calendar] having been set aside.”* Maimonides, *Kiddusch Ha-hodesch*, Tr. Mahler, Wein, 1889.

*“In the time of the earliest prophets, the New Moon stood in the same line with another lunar observance, the Sabbath. Ezekiel, who curiously enough frequently dates his prophecies on the New Moon ... describes the gate of the inner court of the (new) temple looking eastward as kept shut for the six working days, but opened on the Sabbath and the New Moon.”* *Scribner's Dictionary of the Bible* (1898 edit.), p. 521

*“... the custom of celebrating the Sabbath every 7th day, irrespective of the relationship of the day to the moon's phases, led to a complete separation from the ancient view of the Sabbath...”* *Encyclopedia Biblica*, (1899 edit.), p. 4179

*“...the Hebrew Sabbathon ... was celebrated at intervals of seven days, corresponding with changes in the moon's phases...”* *Encyclopedia Biblica*, 1899. p. 4180

*“The Hebrew month is a lunar month and the quarter of this period—one phase of the moon—appears to have determined the week of seven days.”* *Encyclopedia Biblica*, p. 4780

*"This intimate connection between the week and the month was soon dissolved. It is certain that the week soon followed a development of its own, and it became the custom -- without paying any regard to the days of the month (i.e. the lunar month) ... so that the New Moon no longer coincided with the first day [of the month ]."*  
Encyclopedia Biblica, (1899 edit.), p. 5290

*"With the development of the importance of the Sabbath as a day of consecration and the emphasis laid upon the significant number seven, the week became more and more divorced from its lunar connection . . ."*  
The Universal Jewish Encyclopedia, Isaak Landman (ed.), Vol. X, "Week," (1943 ed.), p. 482

*"The Sabbath depending, in Israel's nomadic period, upon the observation of the phases of the moon, it could not, according to this view, be a fixed day. When the Israelites settled in the land and became farmers, their new life would have made it desirable that the Sabbath should come at regular intervals, and the desired change would have been made all the more easily as they had abandoned the lunar religion."*

*"The Assyrian calendar seems to disclose an effort to get rid of the movable Sabbath in favor of the fixed. "*  
1906 Jewish Encyclopedia, Sabbath

*...the week of seven days was connected with the lunar month, of which it is, approximately, a fourth. The quadripartite division of the month was evidently in use among the Hebrews and other ancient peoples; but it is not clear whether it originated among the former. It is unnecessary to assume, however, that it was derived from the Babylonians, for it is equally possible that observations of the four phases of the moon led the Hebrew nomads spontaneously and independently to devise the system of dividing the interval between the successive new moons into four groups of seven days each. There is ground, on the other hand, for the assumption that both among the Babylonians and among the Hebrews the first day of the first week of the month was always reckoned as coincident with the first day of the month. The emphasis laid on the requirement (Lev. xxiii. 15) that the weeks of Pentecost should be "complete" ("temimot") suggests that weeks might be reckoned in such a way as to violate this injunction. This was the case as long as the first day of the first week of the month was made to coincide with the new moon. At the end of four weeks an interval of one or two days might intervene before the new week could begin. At an early date, however, this intimate connection between the week and the moon must have been dissolved, the chief cause of the fixed week of seven days being, in all probability, the predominance of the seventh day as the Sabbath (but see Meinhold, "Sabbat und Woche im O. T." Göttingen, 1905, according to whom Sabbath, originally only the full-moon day and the week are independent of each other). The week thus became a useful standard in the measurement of intervals of time (one week, Gen. xxix. 27 et seq.; two weeks, Lev. xii. 5; three weeks, Dan. x. 2; seven weeks, Deut. xvi. 9; Lev. xxiii. 15). The Jewish Encyclopedia pg 48*





Star Calendar Nineveh 700-600 BCE

*“It is not to be doubted that the diffusion of the Iranian [Persian] mysteries has had a considerable part in the general adoption, by the pagans, of the week with Sunday as the holy day. The names which we employ, unawares, for the other six days, came into use at the same time that Mithraism won its followers in the provinces in the West, and one is not rash in establishing a relation of coincidence between its triumph and that concomitant phenomenon. Robert L. Odom, Sunday in Roman Paganism, page 157*

*“This change from the luni-solar to a fixed solar calendar occurred in Rome during the repressive measures which were enacted against all Jewish customs . . . during the reign of Emperor Hadrian. With the fall of the Nazarene headquarters...at Jerusalem, this new Roman calendar quickly spread throughout ‘Christendom.’ This new calendar not only replaced yearly festival dates such as Passover, but it also revamped the concept of the week and its seventh day.” Iranaeus 2nd Century CE*

*“The present Jewish calendar was fixed in the fourth century [CE].” Jewish Theological Seminary of America, Letter by Louis Finkelstein to Dr. L. E. Froom, Feb. 20, 1939. Regarding the present Jewish calendar*

*The pre-eminence assigned to the dies Solis [day of the Sun] also certainly contributed to the general recognition of Sunday as a holiday. This is connected with a more important fact, namely, the adoption of the week by all the European nations. Franz Cumont, Astrology and Religion Among the Greeks and Romans, page 163*

*"The astrological influence is obviously even more pronounced around the fringes of the Roman Empire, where Christianity arrived only much later. English, Dutch, Breton, Welsh, and Cornish, which are the only European languages to have preserved to this day the original planetary names of the week, are all spoken in areas that were free of any Christian influence during the first centuries of our era, when the astrological week was spreading throughout the Empire Eviatar Zerubavel," The Seven Day Circle: The History and Meaning of the week, New York: The Free Press, 1985. page24*

*"The pagan names of the Planetary week have been perpetuated in the calendar in use among the so-called Christian nations. Every time we look at the calendar we have before us a constant reminder of the amalgamation of paganism and Christianity that took place as a result of the great religious apostasy – that "falling away" foretold by the apostle Paul, which occurred in the early centuries of the Christian church and made the modern Babel of conflicting sects and creeds which profess the name of Christ." Robert L. Odom, Sunday in Roman Paganism, page 202*

*Counterfeit worship requires a counterfeit calendar and the Council of Nicea provided it. Biblical calendation was supplanted by pagan solar calendation, and the planetary week replaced the Biblical week which depended upon the moon. Elaine Vornholt/ L.L. Vornholt-Jones, Calendar Fraud, page 53*

He that answereth a matter before he heareth *it*, *it is* folly and shame unto him **Proverbs 18:13**

# The Weekly Pattern

The Hebrew months were based solely on the Lunar Cycle.

**Hebrew Month:** Starts at new moon, i.e., when moon comes closest to being between earth and sun (molad) Mean time between molads is 29days 12hours, 44 minutes, 3 1/3 seconds

**Hebrew Year:** 19-year cycle used since 19 solar years is almost exactly 235 lunar months A cycle consists of 12 common years (12 months) and 7 leap years (13 months) Leap years occur at 3rd, 6th, 8th, 11th, 14th, 17th, and 19th year in cycle

The New Moon may be observed about 40 hours after the moon's conjunction with the sun.

*The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle.* Universal Jewish Encyclopedia, p. 4

## Time of the Exodus

Lamb selected ↓ Pesach ↓ ↓ Exodus

New moon **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**

The Scroll of Jasher describes a 29/30 day month; day 1 of the New Month being the New Moon day (Rosh Chodesh).

**Jasher 83:1-4** *“And in the **twelfth month**, in the **twenty-third day** of the month, Moshe took Aharon and his sons, and he dressed them in their garments, and anointed them and did to them as YHWH had commanded him, and Moshe brought up all the offerings which YHWH had on that day commanded him.” Moshe afterward took Aharon and his sons and said to them, For **seven days** shall you remain at the door of the tabernacle, for this am I commanded. And Aharon and his sons did all that YHWH had commanded them through Moshe, and they remained for seven days at the door of the tabernacle. And on the **eighth day, being the first day of the first month, in the second year** from the Yisraelites (Israelites)' departure from Mitzrayim (Egypt), Moshe erected the sanctuary, and Moshe put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that had commanded him. emphasis added*

## Time of the Aaron's appointment as priest

Sunset 23rd of month Aaron began his service to YHVH↓

↓ New Moon

**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** **1** 2 3 4 5 6 7 **8**

**Jasher 88:14** *And it was in the second moon, on the first day of the moon, that Y'hovah said to Y'hoshua [Joshua], Rise up, behold I have given Jericho into thy hand with all the people thereof; and all your fighting men shall go round the city, once each day, thus shall you do for six days.17 And on the seventh day they went round the city seven times, and the priests blew upon trumpets.*

### Jericho March

↓ Jericho march at    New Moon    ↓ Shabbat                    ↓ Shabbat                    Shabbat

**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

**Jasher 88:14** states that the march around Jericho began on the New Moon (day 1) then day 7 of the march would have been on the 7th day of the month, the day before the Shabbat. Shabbat would fall on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, 29<sup>th</sup>.

### Sabbath Pattern

New moon                    ↓ 1<sup>st</sup> Shabbat                    ↓ 2<sup>nd</sup> Shabbat                    ↓ 3<sup>rd</sup> Shabbat                    ↓ 4<sup>th</sup> Shabbat

**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

When a study of Scripture is made; every place in the Scripture where Shabbats and New Moons are indicated, the 2nd day of the moon or month is always the 1st work day, and the 8th, 15th, 22nd and 29th days of the month are Shabbats without exception! It will be so in the new Heaven and the new Earth as the prophet Isaiah states: –*“For as the new heavens and the new earth which I will make shall remain before Me,”* says יהוה , *“so shall your descendants and your name remain. And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me,”* says יהוה . **Isaiah 66:22-23** KJV

**[The] 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 . . . follows a lunar calendar, which is several days short of the solar year. So the great irony is that even the Seventh-day Adventists themselves are not worshipping on exactly the same Sabbath day as the Jews of the time of Christ.** - Patrick Madrid on “Open Line,” EWTN emphasis added

The evidence would suggest that Saturday is not the true Shabbat and the first day of the week is not Sunday. Rome reset the Calendar and it has no resemblance to the Creation week or the monthly pattern at the time of the Exodus or the pattern of the week when Messiah was crucified.

*In the end of the **sabbath**, as it began to dawn toward the **first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre. Matthew 28:1 (KJV)*

*And when the **sabbath** was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the **first day of the week**, they came unto the sepulchre at the rising of the sun. Mark 16:1,2 (KJV)*

*And that day was the preparation, and the **sabbath drew on**. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and **rested the sabbath day** according to the commandment. Luke 23:54-56 (KJV)emphasis added  
Now upon the **first day of the week**, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. Luke 24:1,2 (KJV)emphasis added*

*The **first day of the week** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. John 20:1 (KJV)emphasis added*

All these verses do not agree with the today's pagan based Gregorian/Jewish Calendar which shows Sabbath/ Saturday as the end of the week and Sunday as the first day of that week. The Passover that year was on Tuesday.

27		March		31		March		3791		Nissan		15			
Sunday		Monday		Tuesday		Wednesday		Thursday		Friday		Shabbat			
								1	18	2		19	3 4:57p-6:14p	20	
													Ki Tisa Parshat Parah		
4	21	5		22	6	23	7	24	8	25	9	26	10 5:01p-6:19p	27	
													Vayakhel-Pekudei Parshat Hachodesh Shabbat Mevarchim		
11	28	12	Yom Kippur Katan	29	13	Rosh Chodesh	1	14	2	15	3	16	4	17 5:06p-6:23p	5
													Vayikra		
18	6	19		7	20		8	21	9	22	10	23	11	24 5:10p-6:27p	12
														Tzav Shabbat Hagadol	
25	13	26 9:43a-10:44a		14	27 5:12p-6:29p		15	28	16	29	17	30	18	31 5:14p-6:32p	19
		Erev Pesach Fast of first born			Pesach			Chol Hamoed 1 Day 1 of the Omer		Chol Hamoed 2 Day 2 of the Omer		Chol Hamoed 3 Day 3 of the Omer		Chol Hamoed 4 Day 4 of the Omer	



The Calendar for year 31 CE (many researchers agree that this was the most probable year for Messiah's death; Messiah was about 30 years old when he began his ministry which was the fall of 27 CE); notice Pesach is not on Friday. The conclusion is that Saturday is not the true Shabbat; but a substitute. Other research points to April as the time of Pesach, as a Lunar Eclipse occurred on April 25<sup>th</sup>, 31 CE.

### **Passover days in most likely years:**

CE 28 – Tuesday; CE 29 – Sunday; CE 30 – Thursday; CE 31 – Tuesday; CE 32 – Tuesday

When the weeks on the calendar are extrapolated back, using a Jewish Calendar program (Kaluach3 program plus torahcalendar.com both calculate past and future dates), to the most probable year of Messiah's death at Pesach (at evening on the 14<sup>th</sup>), it is apparent that the days don't line up with the Shabbat or the Gospel accounts, meaning today's **Saturday is not the Shabbat**.

Passover is shown on the 15<sup>th</sup> on the official Jewish Calendar above. Judaism when subjected to pressure from Rome changed the calendar. Today's Sunday also doesn't represent the First Day of the Hebrew Week when Messiah arose.

*“ And when he [ ד'וֹשֵׁב ] had been sacrificed, there was darkness over the whole earth, the sun having been completely hidden, and the heaven appearing dark though it was day, so that the stars appeared, but had at the same time their brightness darkened, as I suppose your reverence is not ignorant of, because in all the world they lighted lamps from the sixth hour until evening, and the moon, being like blood, did not shine the whole night, and yet she happened to be at the full.”* The report of Pontius Pilate, Procurator of Judea to Tiberius Caesar

Who do we trust the Gospel writers or today's Jewish Calendar? If Matthew, Mark, Luke and John are right, then the Jewish Calendar and Gregorian Calendar are misrepresenting when the Shabbat is. The Messiah rose on the day after the Shabbat/Sabbath; on the 16<sup>th</sup> not on Sunday but in exact sync with the First Day of Unleavened Bread. Under pressure from Rome, the Jewish Calendar was adjusted some time after to align with Rome. What Calendar aligns with the correct days for the Pesach (14<sup>th</sup>), Shabbat (15<sup>th</sup>), and First Day (16<sup>th</sup>) of the week?

*“The changes in the calendric position of the weekly religious rest day have been few from pre-historic times to the present day. The Sabbath which came down to the Jews from pre-historic [prior to Moses] times was the seventh day of the lunar week. The lunar week and the lunar month gave the simplest form of time division to early man . . . Moon and month meant the same thing. The division of the month into four weeks of seven days left the so-called epagomenal days which had to be neglected, and the weekly division begun again at the time of the next new moon. The change from the lunar week to the seven-day week running continuously through the year, while a momentous change, was unrecorded. The use of two styles of weeks seems to have existed together, and the more modern seven-day week slowly, but finally, supplanted its ancient but inexact competitor. The lunar week was simple and serviceable . . . We no longer say three barley corns round and dry make one inch, but that was a measure which served our ancestors very acceptably for all practical purposes. When the continuous seven-day week was generally accepted, then it was linked with the past, as we now date events before Christ by a scale unknown to the people and historians of those times. . . The **lunar Sabbath was succeeded by the seven-day weekly Sabbath** without confusion, and the mention of the Sabbath in Exodus 31:13 and elsewhere, may be taken to refer to the **lunar day.**”* Sunday the World’s Rest Day, “The Sabbath, the Day Which Divine Love Established and Human Love Must Preserve,” Theodore Gilman, p. 479. Published for the New York Sabbath Committee, Doubleday, Page and Co., New York, 1916. emphasis added

A Scriptural month has a New Moon Day, work days and weekly Sabbath day. The evidence reveals that Saturday (Saturnalia {Roman}/ Kronos {Greek}— pagan name) is not the true Sabbath. Saturday followed by Sunday was chosen by the Catholic church. Observing Saturday is no different than observing Sunday. The feasts fall on Shabbat except for Yom Kippur. Certainly less confusing than the Jewish Calendar.

To be joined with יהוה's Family, means to be in a behavioral covenantal relationship with Him, the Father of the Family, by keeping His Word, beginning with the Shabbat.

**Tertullian** observes: *We shall be taken for Persians [Mithraists], perhaps ... The reason for this, I suppose, is that it is know that we pray towards the east... Likewise, if we devote the day of the Sun to festivity (from a far different reason from Sun worship), we are in a second place from those who devote the **day of Saturn**, themselves also deviating by way of a Jewish custom of which they are ignorant. - Tertullian, Apologia, emphasis added*

**Philo** (20 BCE- 50 CE) testifies of the reckoning of the new moon stating that it occurs *"after the conjunction...at this time there is nothing in the whole of heaven destitute of light...because at that period the more powerful and important body gives a portion of necessary assistance to the less important and weaker body; for, at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses."*

*Thus said the Master יהוה, "The gate of the inner courtyard facing east is shut the six days of work, but on the Sabbath it is opened, and on the day of the New Moon it is opened. Ezekiel 46:1 The Scriptures 98+*

*And it shall be that from New Moon to New Moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me, declares יהוה. Isaiah 66:23 The Scriptures 98+*

*Examine yourselves whether ye be in the faith. II Corinthians 13 : 5 KJV*

*... the law is light. Proverbs 6:23 KJV*

*he that doeth truth cometh to the light. John 3:21 KJV*

*Go ye therefore, and teach all nations, baptizing in the name of the Father... Son... Ruach ha Qodesh. Teaching them to observe whatsoever things I have commanded you. Matt 28:19-20*

*Here is the patience of the saints: **Here are they that keep the commandments of Elohim, and the faith of Yehoshua.** Revelation 14:12 emphasis added*

He who believes obeys, for by his obedience there is proof that he believes.

*Study to shew thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Timothy 2:15 KJV*

*"When a man who is honestly mistaken, hears the truth, he will either quit being mistaken, or cease being honest." Richard Humpal*

essary to begin at the top. Bliss claims to have found such looms in Tell al-Hasi ("A Mound of Many Cities," p. 113). The primitive

**Looms.** fashions of olden times made it possible to weave a whole garment in one piece, and the looms were adapted to the sizes of the products required. It was not customary to weave long strips of cloth from which the clothing was cut out later, although this was possible when the rods upon which the warp was stretched could be turned, as seems to have been sometimes the case with the Egyptian looms.

One of the most important problems of ancient weaving methods was the separation of the odd from the even threads of the warp, so that the woof could pass between them easily, and their interchange of positions (*i. e.*, respectively over and under the woof) after each stroke of the shuttle. This the ancient Egyptians effected by means of two sticks: one was pushed between the two layers of threads, keeping them separate, while the other, to which the threads of the lower layer were fastened by loops, made it possible to pull them up simultaneously, and thus to produce the interchange of positions. The insertion of the transverse thread was effected by means of a shuttle (אֶרֶב). There are no data by means of which the history of the development and perfection of this important discovery can be pursued any further.

Egyptian representations show that from the earliest times the Syrians delighted in variegated and gorgeous garments. The Hebrews must soon have learned how to manufacture many-colored stuffs, in addition to the most simple single-colored weaves. For example, the coarsest mantles of the modern peasants are striped black (or brown) and white, and they were probably the same in antiquity. The inweaving of gold was fashionable for elegant garments (Ex. xxviii. 5 *et seq.*, xxxix. 2 *et seq.*; Ps. xlv. 10), but it is not certain whether the stuff called קֶמֶח, often mentioned in the description of the Tabernacle, was of variegated weave or an embroidery. It is doubtful whether the Hebrews understood how to weave figured textures.

The weaving of clothing, etc., for household use was originally a task which devolved upon the housewives; it is not known when weaving was first developed as a separate trade. In later times weavers held a position of high esteem among the people (comp. Delitzsch, "Jüdisches Handwerksleben," pp. 45 *et seq.*).

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**WECHSELMANN, IGNAZ:** Hungarian architect and philanthropist; born at Nikolai, Prussian Silesia, in 1828; died at Budapest Jan. 17, 1903. He was educated at Berlin, and then went to Vienna, where he became the friend and assistant of the architect Ludwig Förster. In 1856 he removed to Budapest, where he, as Förster's representative, superintended the building of the great synagogue. Most of the monumental buildings erected in the Hungarian capital between 1870 and 1890 were designed by him, his work including palaces, mills,

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factories, churches, and the famous Burg-Bazar. In 1886 he received the Order of the Iron Crown of the third class, and shortly afterward Francis Joseph I. elevated him to the Hungarian nobility.

Failing eyesight compelled Wechsellmann to retire from active life in 1890, whereupon he devoted his time to philanthropic activity in Budapest. His greatest act of charity was embodied in two clauses in his will, by which he bequeathed one million kronen to the Institute for the Blind, and two millions for the support of meritorious teachers in the public schools. Half of these beneficiaries were to be Jews and the other half Christians; and the board of directors of the Jewish community was entrusted with the administration of the bequests.

s. L. V.

**WECKER, DER.** See PERIODICALS.

**WEDDING** and **WEDDING-GIFTS.** See MARRIAGE CEREMONIES.

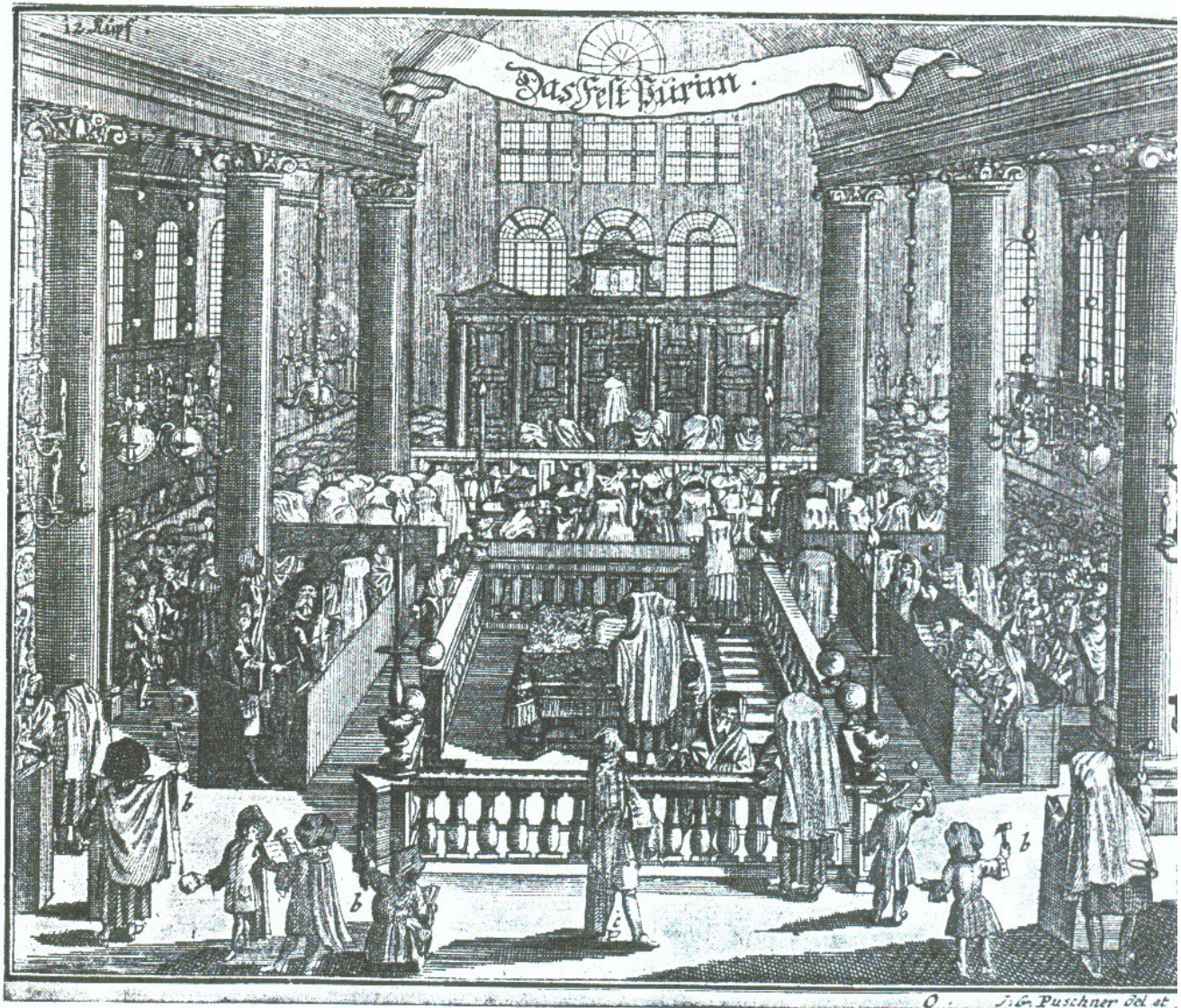
**WEEK** (Hebr. "shabus'," plural "shabu'im," "shabu'ot"; Aramaic, "shabbeta," "shabba"; N. T. Greek, *σάββαρον, σάββα*): A division of time comprising seven days, thus explaining the Hebrew name. There are indications of the use of another system of reckoning time, in which the month was divided into three parts of ten days each, the decade being designated in Hebrew by the term "asor" (Gen. xxiv. 55; comp. the commentaries of Dillmann and Holzinger *ad loc.*; Ex. xii. 3; Lev. xvi.

29, xxiii. 27, xxv. 9). This apparently represented one-third of the solar month, while the week of seven days was connected with the lunar month, of which it is, approximately, a fourth. The quadripartite division of the month was evidently in use among the Hebrews and other ancient peoples; but it is not clear whether it originated among

**Connection with Lunar Phases.** the former. It is unnecessary to assume, however, that it was derived from the Babylonians, for it is equally possible that observations of the four phases of the moon led the Hebrew

nomads spontaneously and independently to devise the system of dividing the interval between the successive new moons into four groups of seven days each. There is ground, on the other hand, for the assumption that both among the Babylonians and among the Hebrews the first day of the first week of the month was always reckoned as coincident with the first day of the month. The emphasis laid on the requirement (Lev. xxiii. 15) that the weeks of PENTECOST should be "complete" ("temimot"), suggests that weeks might be reckoned in such a way as to violate this injunction. This was the case as long as the first day of the first week of the month was made to coincide with the new moon. At the end of four weeks an interval of one or two days might intervene before the new week could begin. At an early date, however, this intimate connection between the week and the moon must have been dissolved, the chief cause of the fixed week of seven days being, in all probability, the predominance of the seventh day as the Sabbath (but see Meinhold, "Sabbat und Woche im O. T.," Göttingen, 1905, according to whom Sabbath, originally only the full-moon day and the week are





*Purim in the synagogue. Reproduced from Kirchner's "Jüdisches Ceremoniell," Nuremberg, 1724*

Holič. In the early 18th cent. the Jews of Holič suffered greatly at the hands of their landlords, the counts Czobor, and of the Kurucz rebels. Some of them had to flee to Moravia, but in 1736 there were again forty Jewish families living in Holič under the protection of Baron Gudenus. In 1746 Emperor Francis, the consort of Maria Theresa, became their landlord, and their condition improved a great deal. They conducted trade between Moravia and Hungary, farmed butcher shops from various religious orders, and owned houses. Their rabbi in 1752 was Aaron Lebl. Other rabbis of distinction were: Jacob Moses (1765); Judah Dresnicz (1781); (at this time Aaron Freistadt, the author of *Beth Aharon* (1786), was an assistant rabbi in Holič); Joseph Kutenplan; Isaac Moses Puls; Baruch Abraham Austerlitz; J. H. Pollak.

**HOLIDAY PRAYERS,** *see* DIVINE SERVICE; LITURGY; PRAYER-BOOKS.

**HOLIDAYS** (*yamim tobim*, singular *yom tob*, corrupted in popular speech to Yontovim and Yontev). The Jewish holidays may be grouped under the following heads:

1. **Sabbath and New Moon** (Rosh Hodesh), both periodically recurring 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; gradually it became less important, while 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.

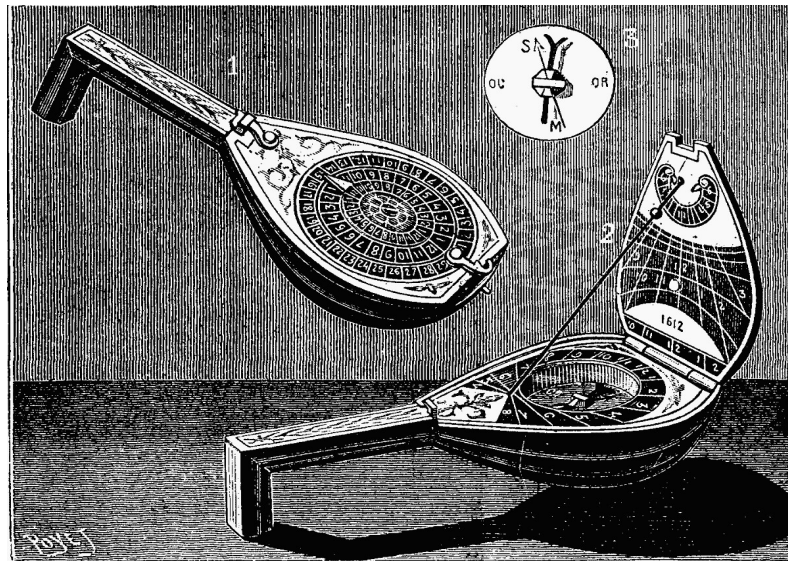
2. **The Three Pilgrimage Festivals** (Shelosh Regalim), **Passover, Shabuoth and Sukkoth.** All three are harvest festivals and undoubtedly originated after Israel had entered Palestine. On these days pil-



## Items of interest to do with time



Large time piece in the middle east; possibly similar to what Hezekiah had with steps



Diptych sundial in the form of a lute, c. 1612. The gnomons-style is a string stretched between a horizontal and vertical face. This sundial also has a small nodus (a bead on the string) that tells time on the hyperbolic *pelikinon*, just above the date on the vertical face. - Wikipedia

Shalom