

Yom Shabbat

Preface

Around the year two thousand I came across the Dehioth/ Dehiyyot or The Postponements to the Jewish Feast Calendar. I discovered the Jewish/ Rabbinical Calendar doesn't match the New Moon cycle about 60% of the time.

The postponements, are rules set down by **men**, not Elohim, which can change when a Jewish/ Rabbinical new year begins (Rosh Hashanah **in conflict** with Exodus **"This new moon is the beginning of new moons for you, it is the first new moon of the year for you.** Exodus 12:2 The Scriptures 98+) on the Rabbinical calendar. By changing the beginning of their year to the fall, and by a day or two, this causes a shift in the entire year, including the 'Holy Days', of one or two days.

"After centuries of controversies between conservatives relying on observation (of moon and seasons) and innovators recommending calculation, and between religious authorities in Palestine and Babylonia, the system was settled in the 10th century A.D. (in favor of calculation and Babylon; emphasis mine)." - The Astronomical Companion - Guy Ottewell, 1994 ed., p. 30, under "Calendars (Jewish)"

These are the four dehioth (postponements):

- a. When the molad (a **Hebrew** word meaning "birth" that also generically refers to the time at which the New Moon is "born") Tishri occurs on a Sunday, Wednesday, or Friday, Rosh Hashanah [Seventh month/ Tishri 1] is postponed to the following day.
- b. When the molad occurs at noon (18th hour) or later, Rosh Hashanah is postponed to the next day. (Or, if this day is a Sunday, Wednesday, Friday, [it is postponed] to Monday, Thursday, or Saturday because of dehioth 'a'.).
- c. When the molad Tishri of a common year falls on Tuesday, 204-parts after 3 a.m., i.e., 3d 9h 2014p or later, Rosh Hashanah is postponed to Wednesday, and, because of dehioth a., further postponed to Thursday.
- d. When, in a common year succeeding a leap year, the molad Tishri occurs on Monday morning, 589 parts after 9 a.m., i.e., 2d 15h 589p or later, Rosh Hashanah is postponed to the next day.

Note: In more than 60% of all years, Rosh Hashanah does not occur on the day of the molad, but is postponed according to one of the dehioth. Therefore, the dehioth are actually not the exceptions to the rule, but the rule.

What God set in the heavens cannot be touched or altered by man. The calendar, devised by men, is easily within reach, and can be altered numerous times. Indeed, it has been!

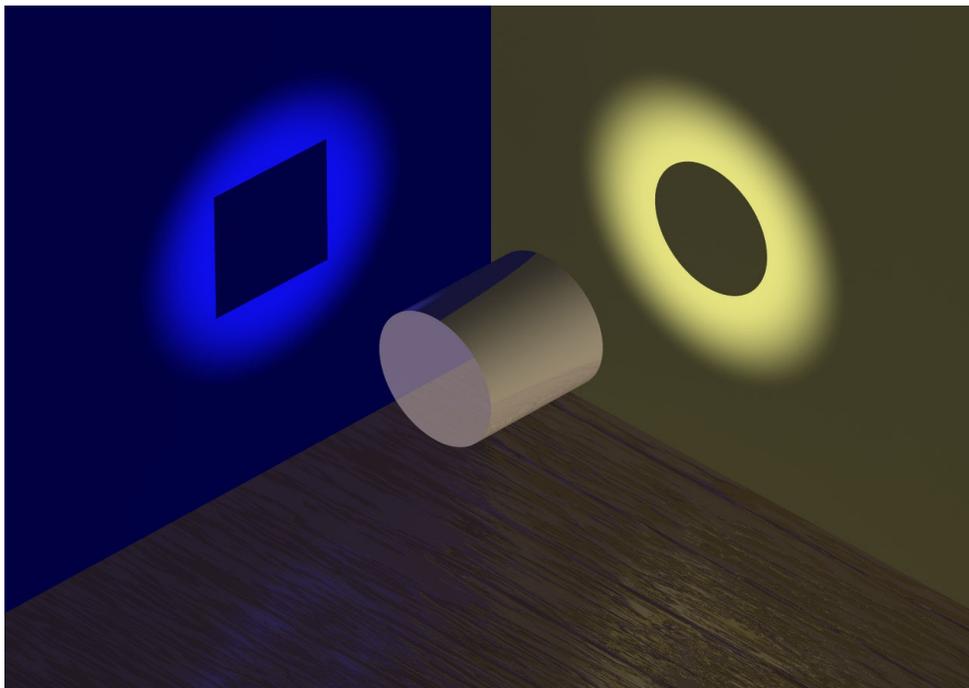
Once the Jews had decided which New Moon would be New Year's Day (the seventh new moon, Tishri 1, which is also the Feast of Trumpets/ Yom Teruah) for the upcoming year, they would then count backward from that point in time a predetermined amount of time -- not six moons, which would be the logical thing to do, but 177 days -- and they call that day Abib 1. Abib 1 on the calendar may or may not be on a new moon day.

The first day of each month on the Hebrew calendar should be in accordance with the new moon. Yet, such is not the case. If this was changed, what else was changed?

Science has discovered that our subconscious takes everything in as pieces of information. People are unable to tell the difference between the truth and something that's totally made up. This is a power humans don't possess. Instead, people are irrational all the time; so what they think is truth, is actually **confirmation bias**. Things can be true, coincidentally, but as individuals, people most of the time, do not generally have access to the base facts or the source documents. If they do, they still tend to not bother researching an item to see if it is a valid fact. They are hearing it from somebody else; putting it together from who is in their environment. So what they recognize as truth in their minds is really **confirmation bias**. The challenge is to dig deeper. It is crucial to look at all the facts when investigating a matter.

Should we not observe the correct days set out by the Creator, using His timepiece?

In my research, into the Calendar, this is what I found. - *D Langtree*



Point of view

A Day to Remember

זכור את-יום השבת לקדשו:

“zâkar yom shabbat, qa^dash.”

Remember the Sabbath day, to set it apart.

Exodus/Shemoth 20:8

Is the true Shabbat (Sabbath) to be observed in the 21st century?

At the mouth of two witnesses, or at the mouth of three witnesses may a matter be established.

Deuteronomy 19:15 WEB

"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

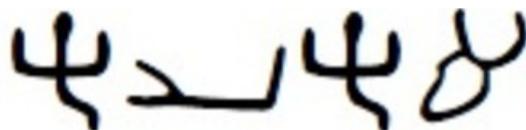
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References to Judaism and the Jews, and who they are is not addressed here.

The Creator's name in Paleo Hebrew

The image shows four handwritten Paleo Hebrew characters. From left to right, they are: a vertical stroke with a hook at the bottom, a horizontal stroke with a hook at the right end, a vertical stroke with a hook at the bottom, and a vertical stroke with a hook at the bottom and a small circle at the top right.



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:

יְהוָה, YHVH; lehouah, Yehovah; Jehovah; Yahweh; 'the LORD'

יְהוֹשֻׁעַ Ioshua, Y'shua: Yehoshua; Yeshua; 'Jesus'

BCE – Before the Common Era; BC

BDB – Brown – Driver – Briggs Hebrew Definitions

Brit ChaDashah – New Testament

CE – Common Era; AD

EI or Elohim, Alohim – frequently referred to as God

EI Shaddai – God Almighty

KJV – King James version

Messiah – Christ

Pesach – Passover

S98+ – Scriptures 98+ (Scripture sacred name version)

Shabbat – Sabbath

Strong's – SEC -- Strong's Exhaustive Concordance

Tanach – Old Testament

Torah – Law

WEB – World English Bible

The Shabbat is a Day of Rest

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

*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** S98+*

The Shabbat came to be, at Creation, and is a symbol of the heavenly rest to come. Scripture related to this topic.

... but Messiah as a Son over His own house, whose house we are if we hold fast the boldness and the boasting of the expectation firm to the end. Therefore, as the Set-apart Spirit says, “Today, if you hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tried Me, proved Me, and saw My works forty years. “Therefore I was grieved with that generation, and said, ‘They always go astray in their heart, and they have not known My ways.’ “As I swore in My wrath, ‘If they shall enter into My rest...’ ” [Ps. 95:11]. Look out, brothers, lest there be in any of you a wicked heart of unbelief in falling away from the living Elohim, but encourage one another daily, while it is called “Today,” lest any of you be hardened by the deceivableness of sin. For we have become partakers of Messiah if we hold fast the beginning of our trust firm to the end, while it is said, “Today, if you hear His voice, do not harden your hearts as in the rebellion.” For who, having heard, rebelled? Was it not all who came out of Mitsrayim, led by Mosheh? And with whom was He grieved forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter into His rest, but to those who did not obey? So we see that they were unable to enter in because of unbelief. **Hebrews 3:6-19** KJV

Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it. For indeed the Good News was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it. For we who have believed do enter into that rest, as He has said, “As I swore in My wrath, if they shall enter into My rest...” And yet His works have come into being from the foundation of the world. For somewhere He has said thus about the seventh day, “And Elohim rested on the seventh day from all His works,” [Genesis 1] and in this again, “If they shall enter into My rest...”

Since then it remains for some to enter into it, and those who formerly received the Good News did not enter in because of disobedience, He again defines a certain day, “Today,” saying through David so much later, as it has been said, “Today, if you hear His voice, do not harden your hearts.” For if Yehoshua [Joshua] had given them rest, He would not have spoken of another day after that. **So there remains a Sabbath-keeping for the people of Elohim.** For the one, having entered into His rest, has himself also rested from his works, as Elohim *rested* from His own. Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedient. **Hebrews 4:1-11.** The Scriptures 98+ emphasis added

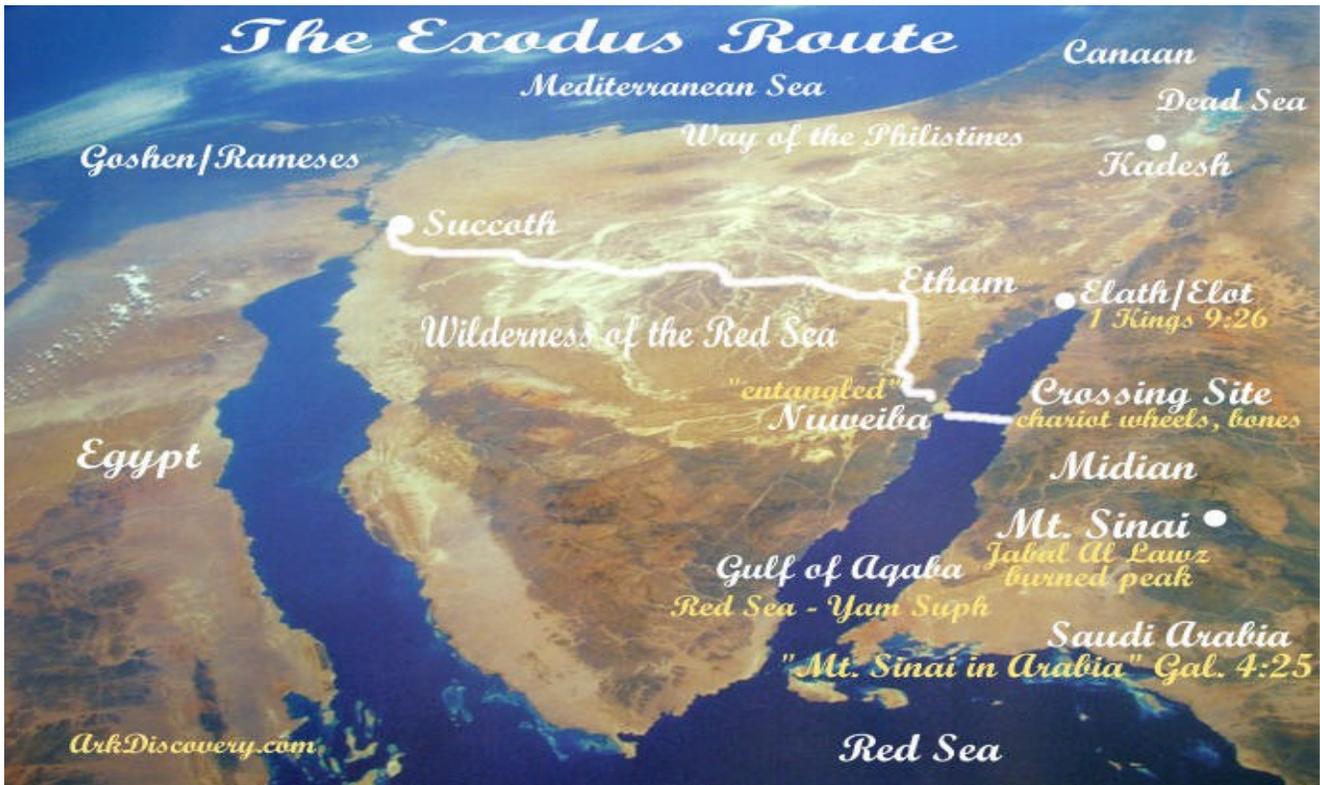
The number '58' in the Hebrew numbering system means, 'nun' and 'chet', which together spell 'nach', a form of the Hebrew verb 'to rest'. Also the name Noah נח *nôach* means '58 or nun-chet'; rest.



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.

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



As Israel travelled; **prior** to their arrival at Sinai (and receiving the Torah /law on tablets of stone); we read in **Exodus 16:23** KJV יְהוָה hath said , tomorrow is the rest of the holy Shabbat unto יְהוָה In verse 28 And 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.

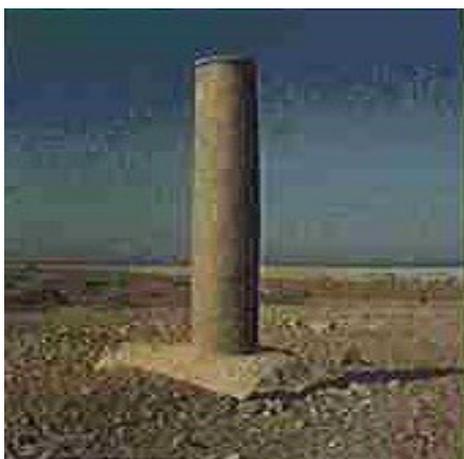
Elohim had called his (peculiar) people apart, (*For thou art an set apart people unto יְהוָה thy Elohim, and יְהוָה hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. Deut.14:2* KJV) and now back to their land; and the first priority of all the commandments was the keeping of the Shabbat.

Again in **Exodus 16:29** KJV See, for 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 (*yôm*).

This happened before the Torah was given. Some may think that any day will satisfy Elohim, but **יְהוָה** left no doubt about the day he wanted observed, he told and showed Israel exactly which day was the Shabbat. The day He rested.



Nuweiba Beach where Israel camped before crossing the Red Sea



Solomon's Column at Nuweiba Beach. There is also a Column on the Arabia side as well saying in Hebrew 'this is where Israel crossed'.

For 40 years (over 2000 weeks) a double portion of manna fell on the sixth day, and no manna fell on the Shabbat. This ended when Israel entered the promised land (Exodus 16:35, Joshua 5:12).

Exodus 20:8-11 S98+ *Remember the Sabbath day (yôm), to set it apart (qâdash). 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. For in six days יהוה made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore יהוה blessed the Sabbath day (yôm) and set it apart.*

SEC H6942

קדש

qâdash

BDB Definition:

1) to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate

1a) (Qal)

1a1) to be set apart, be consecrated

1a2) to be hallowed

1a3) consecrated, tabooed

1b) (Niphal)

1b1) to show oneself sacred or majestic

1b2) to be honoured, be treated as sacred

1b3) to be holy

1c) (Piel)

1c1) to set apart as sacred, consecrate, dedicate

1c2) to observe as holy, keep sacred

1c3) to honour as sacred, hallow

1c4) to consecrate

1d) (Pual)

1d1) to be consecrated

1d2) consecrated, dedicated

1e) (Hiphil)

1e1) to set apart, devote, consecrate

1e2) to regard or treat as sacred or hallow

1e3) to consecrate

1f) (Hithpael)

1f1) to keep oneself apart or separate

1f2) to cause Himself to be hallowed (of God)

1f3) to be observed as holy

1f4) to consecrate oneself

Part of Speech: verb

The first Moed is the Sabbath

And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and **moed**/ appointed times, and for days and years, Genesis 1:14

Remember Yom Shabbat, to keep it holy. Exodus 20:8

Then Adonai spoke to Moses saying: Speak to Bnei-Yisrael, and tell them: These are the appointed moadim of Adonai, which you are to proclaim to be holy convocations—My **moed**. Work may be done for six days, but the seventh day is a **Shabbat** of solemn rest, a holy convocation. You are to do no work—it is a **Shabbat** to Adonai in all your dwellings. Leviticus 23:1-3 TLV

He appointed the moon for **moed**/seasons: Psalm 104:19

The moon and stars to rule by night: Psalm 136:9

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 made 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 **יהושוע** 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 dispensationalism teaches? Messiah was the sacrificial Passover lamb that shed his blood once and for all for sin. He only did away with the sacrificial process in the Torah, which had been necessary up to that point in time.

John wrote in his first letter **יהושוע** *Whosoever believeth that **יהושוע** 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 emphasis added

*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 emphasis added*

The SHABBAT is the Creator's Day

יהושוע said it himself, *The Son of man is Master even of the Shabbat.* **Matthew 12:8**, TS98+ **Mark 2:28**, **Luke 6:5**. That clearly makes the Shabbat **יהוה's** day; as we first learned in Genesis.

I [John] was in the Spirit on יהוה's day **Revelation 1:10** KJV

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

Why not accept what Elohim *has made for man* **Mark 2:27**; 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** KJV

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

In **Matthew 28: 1-6** we find that “in the end of the SABBATH before the dawn of the



Sea of Galilee

first day” (“yet dark” John 20:1) an earthquake had occurred ; the stone had been rolled away ; and Jesus had risen.

This day was given the pagan name of Easter.

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, ...”

יהושוע met them” and said “go tell my brethren that they go into Galilee, and there shall they see me”.

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.

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. **Galatians 3:29**

יהושוע, 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 **יהושוע** 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'.

Master **יהושוע** 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** KJV emphasis added

The term 'Gentile believer' is an oxymoron (*a figure of speech that juxtaposes elements that appear to be contradictory eg. jumbo shrimp*) and does not exist in a Hebraic world view.

הַגֵּוִי even reinforced this perspective in **Matthew 18:15-17** *And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother. But if he does not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word might be established.'* And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a **gentile** and a tax collector. emphasis added

Therefore once a person becomes part of the Commonwealth of Israel, they then are to abide by **יְהוָה**'s rules.

Nowhere does Scripture do away with the Shabbat. *'the scripture can not be broken'* **John 10:35** KJV

*The Torah of **יְהוָה** is perfect, converting the soul...* **Psalms 19:7** KJV

*'The mercy of **יְהוָה** 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.'* **Psalms 103:17,18** KJV

If the Torah was so revered (as perfect) by the Psalmist, why does 'christianity' think it's OK to discard, saying it has been done away with? That's not what scripture says over and over. The Torah is forever. The Shabbat is forever.

The Shabbat is mentioned as important when the abomination of desolation happens,- *pray that your flight be not in winter, neither on the Sabbath 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. Ecclesiastes 7:29 KJV

Elohim said, *If thou turn away thy feet from the Shabbat, from doing thy pleasure on my Holy day [יְהוָה'S DAY]; and call the Shabbat a **delight**, Set apart of יְהוָה, 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 יְהוָה, ... 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 יְהוָה Isaiah 66:22-23 KJV

The Shabbat was made by Elohim to be kept for all time. *For I am יְהוָה, 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 emphasis added*

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 emphasis added

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** emphasis added



יהושוע walked perfectly in the Torah; the living Word.

The Cheirographon

The Greek word cheirographon is used in Ephesians and Colossians (epistles written by Paul).

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

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

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 hath laid on him the iniquity of us all. Isaiah 53:3-6 KJV

Paul writes in Romans of our need: *For all have sinned, and come short of the glory of Elohim; Romans 3:23 KJV*

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

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

Solid Greek scholarship has determined that this text does not state that the living "Word" דָּבָר dâbâr who represented (when He, the Word, became flesh) 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 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.*). Many in the 'Christian' religion today have misused this one verse, Colossians 2:14, to justify the notion that the Torah/ the law no longer needs to be obeyed, contradicting numerous other verses and even the Saviours own words.

Paul himself disagrees with this false notion: *'Do we then make void the law through faith? Elohim forbid: yea, **we establish the law.**'* Romans 3:31 KJV emphasis added

Israel failed to obey the: (Jeremiah 6:16 *Thus said יהוה, 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.'*).

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 יהוה: 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. Isaiah 1:16-19

*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.*** Matthew 11:27-30

Messiah יהושע [the Son's name, meaning יהוה **saves**] said in Matthew 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

Whosoever therefore shall break one of these least commandments [דָּבָר dābār], 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. Matthew 5:19 emphasis added

For I am יהוה, I change not; Malachi 3:6

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

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 dābār, and His commands דָּבָר dābār are not heavy [burdensome, grievous], 1John 5:2-3

'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 of the Father's, 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 4th commandment, 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 *dâbâr* and rejected the Messiah יְהוֹשֻׁעַ and Christianity teaching that the דָּבָר *dâbâr* was done away; rejecting the fact that the Hebrew “Word” יְהוֹשֻׁעַ Messiah (not the Greek/ Latin-Jesus- substituted a name with no meaning) was the דָּבָר *dâbâr* who became flesh lived and taught the דָּבָר *dâbâr*.



Viking Rune Stone Lunar Calendar

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..



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

Jewish Babylonian Calendar 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.



The fixed 7-day week was not widely used until it was introduced into the Julian Calendar (which in prior times had an eight day week) 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.

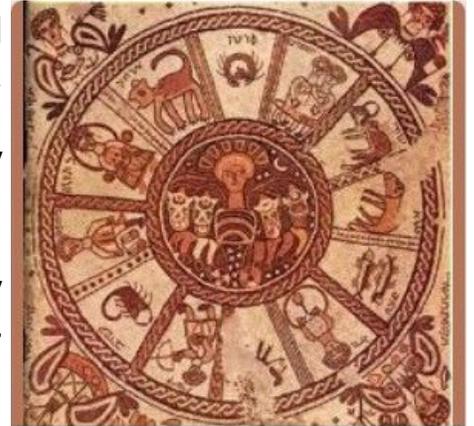
Did Weeks of Different Lengths Exist?

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 Egyptian Calendar 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.



The Babylonians, at a very early period, divided their months into seven-day cycles . . .
Ancient History, Hutton Webster, p. 20.

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 {5th 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.



Sosigenes

"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

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.*

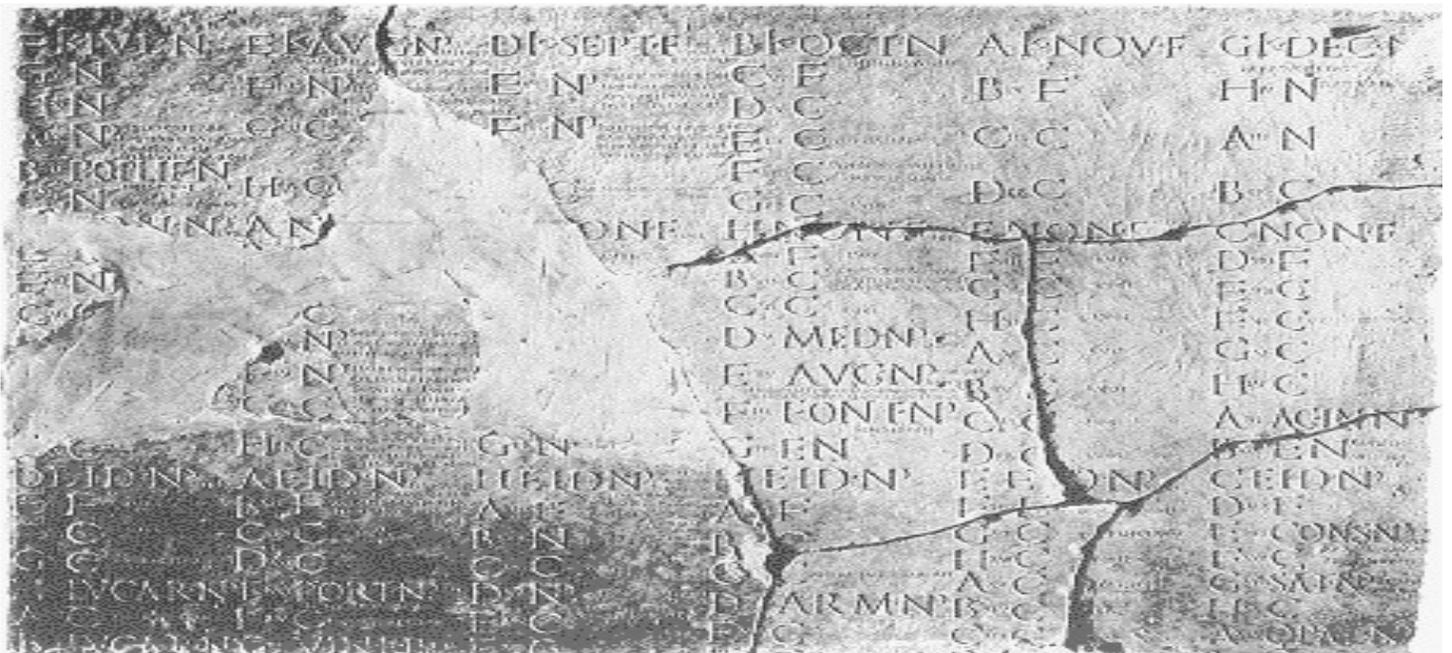
*In the Republican calendar, the cycle was further reset to **G** on Kal. Int. If the intercalation was 22 days the sequence jumped from **D** to **G**; this had the effect of moving the nundinal letter for the market day forwards by two letters after Kal. Int; if it was 23 days the sequence jumped from **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*

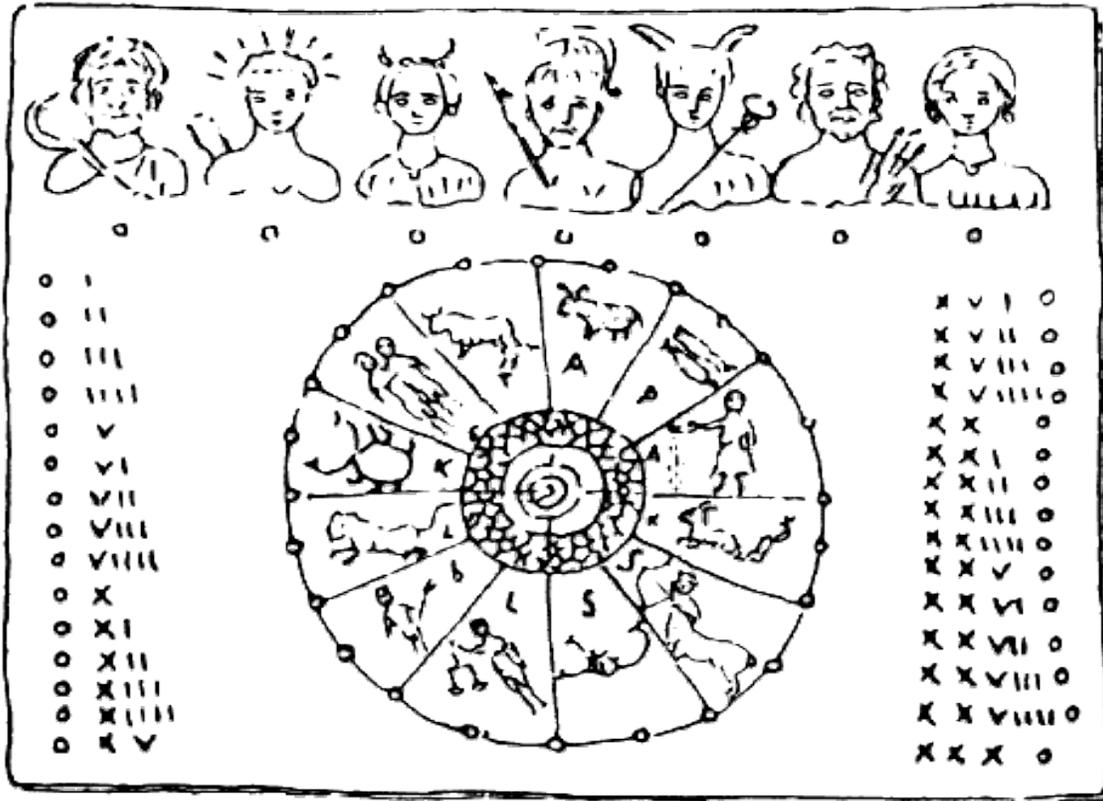


Fragmented Julian Calendar

Romans separated their months from the lunar cycle in the fifth century B.C.E.. Month lengths then became fixed. At that time, Ides was assigned as the 15th day in all months given 31 days in length – March, May, July and October. It was designated as the 13th day in all other months. As a result, from then on the Kalends section had from 16 to 19 days, the Nones section had either four or six days and the Ides section, as before, always had eight days. - webexhibits.org/calendars/calendar-roman.html#anchor-months

A later **seven-day** week Julian calendar, as seen in this sketch of a clay calendar found at the Baths of Titus (constructed 79 – 81 CE), provides further proof that the Biblical Sabbath can never be found using the Julian calendar or the Gregorian calendar that followed. The centre circle contains the 12 signs of the zodiac, corresponding

to the 12 months of the year. The Roman numerals to the left and right indicate the days of the month. Across the top of the calendar appear the seven planetary pagan gods of the Romans.



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. **Tuesday** - Dies Martis (day of Mars) **Wednesday** - Dies Mercuri (day of Mercury) **Thursday** - Dies Iovis (day of Jupiter) 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**



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

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.

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. Obviously to further reinforce the validity of the new calendar.

The seven day week was introduced by the Emperor Constantine I in the 4th century CE. The year zero was associated with 'Messiah's birth', though proven wrong by many historians since.

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 were inaccurate and needed to be refined.

Early Roman twelve month Calendar



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.

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 (March 21 the date generally being closest to the 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" which avoids 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

In the years following Clement of Alexandria's time (A.D. 150-215), an ominous change started to take place that was to radically change the Christian concept of the Sabbath.

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 luni-solar month) . . . so that the New Moon no longer coincided with the first day of the month.

"The introduction . . . of 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. . . Encyclopaedia Biblica, 1903 p. 4179/ 5290



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 appears 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 Gregorian 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

The Sabbath depending, in Israel's nomadic period, upon the observation of the phases of the moon, it could not, accordingly be a fixed day [planetary day of the modern Roman cycling week]. The Jewish Encyclopedia: A Descriptive Record of the History. Edited by Isidore Singer, Cyrus Adler. Volume 10, p. 590.

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



“We ought not therefore to have anything in common with

the Jews, for the Savior has shown us another way; our worship follows a more legitimate and more convenient course [the new order of the days of the week]; and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast. How can they be in the right, they who, after the death of the Savior, have no longer been led by reason but by wild violence, as their delusion may urge them? They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, they frequently celebrate two Passovers in the same year. We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? To celebrate the Passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people. Besides, consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. Our Savior has left us only one festal day of our redemption, that is to say, of his holy passion, and he desired (to establish) only one Catholic Church...".
Eusebius, Vita Const., Lib. iii., 18-20

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 Greek Church had no such facilities of examining the authentic records . . . till the Julian Calendar had been adopted; still the true date of the crucifixion was less disguised by the Greeks than that of the nativity, but he [Constantine] wished, almost the necessity, of so keeping Easter as to make the day of crucifixion Friday, and of the resurrection Sunday, caused differences of opinion that led to persecution and bloodshed. Mazzaroth, The Constellations, Frances Rolleston, p. 133. Rivingtons, London, 1862.

Even after Constantine's edict about Sunday, it took another generation or two for the seven-day week to catch on throughout the empire. The 24-hour system took longer, having to wait until the invention of the mechanical clock in the Middle Ages by monks anxious to observe with precision their canonical hours. Before this, people marked the passage of time during the night by using the stars and during the day either by eyeballing the sun or by listening to public announcements of the time. Calendar, David Ewing Duncan, p. 47, New York, Avon Books, 1998 emphasis added

In 380 AD Emperor Theodosius outlawed pagan practice in the empire, including any form of Judaism, and made Christianity the official religion.

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](#)

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, the day of Saturn, is not the Shabbat.

The Gregorian Calendar names all the days after pagan deities.

| | |
|-----------|--------------------------------------|
| Sunday | - Sun |
| Monday | - Moon |
| Tuesday | - Tiu; Norse god of war |
| Wednesday | - Woden; Celtic god of wisdom |
| Thursday | - Thor; Celtic god of thunder |
| Friday | - Freya; Celtic goddess of fertility |

Saturday - Saturn; Roman god of agriculture

"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

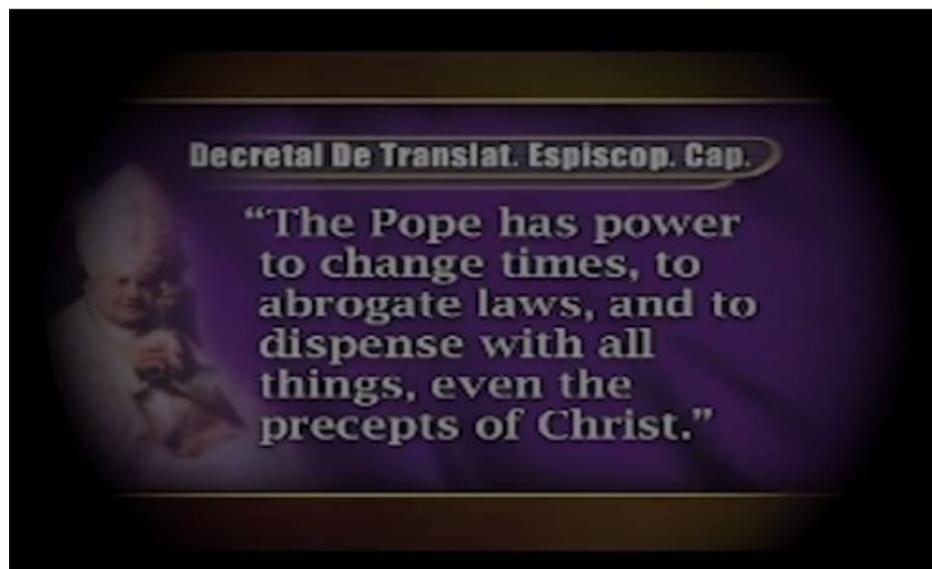
"Sunday is the 'Lord's Day', the first day of the week, and the day that Christ rose from the dead." - Section 2175 of the Catholic Catechism.

"... 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 or sometime in 1915; 18

Mar 1916 was followed by 1 Apr 1916

Canada: see Great Britain

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

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

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. Sep 2 1752 was followed by Sep 14 1752. This is the most recent break in the continuous seven day count. The shuffle was made to appear that nothing changed.

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

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

1853 Compendium

Spain and her colonies (including Florida): 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: both calendars from 1583 until fully adopting the Gregorian calendar in 1812.

Zurich, Bern, Basel, Schafhausen, 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. Alaska upon purchase in 1867

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.

That makes Sunday the new seventh day?



The Current 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. More details below.

The names of the original months were numbered – First, Second, Third, etc.

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. There are several rules (not in Scripture) as well. 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.

A 19-year cycle is 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 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.)

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 **יְהוָה** 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** *zâkar*) : 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 **יְהוָה** the earth, the sea, and all that is in them, and rested the seventh day. Therefore 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 **mo'ed**.”

In Leviticus 23 we see what those 'mo'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_{emphasis added}*

MOST IMPORTANT

The **first mô'êd**, in this passage, is the **Shabbat**, which 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 Jewish timing of the other mô'êd, but for whatever 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 **יְהִיָּה** '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 **יְהִיָּה** . 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 **יְהוָה** has spoken!"

Isaiah 58:13 The Scriptures 98+

Another repeat: **יְהוֹשֻׁעַ** 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+

As was said earlier, 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.

Most theologians and some scholars assume that mainstream Jewish society, at the time of Jesus...was practicing a fixed seven-day week which was the same as the modern fixed [cycling planetary designations] seven-day week. This is extremely doubtful. The change, from a lunar to a fixed week, was brought about by the power and influence of Rome. As long as the Nazarenes held power in Jerusalem, all Roman practices and customs, including that of the consecutive week, were held at bay. Shawui Sabbath: Ancient Sabbath Observance

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

“And in periods of seven days the moon undergoes its changes. In the first week she becomes half moon; in the second, full moon; and in the third, in her wane, again half moon; and in the fourth she disappears.” St. Clement of Alexandria, The Stromata, or Miscellanies, Chapter 16

“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 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 it is said in the Scripture: On the tenth day of this month let each of them take a sheep according to his house; in order that from the tenth, there may be consecrated to the tenth, that is to Elohim, the sacrifices which have been preserved in the soul, which is illuminated in two portions out of the three, until it is entirely changed in every part, and becomes a heavenly brilliancy **like a full moon, at the height of its increase at the end of the second week**.”* - Philo on Mating with the Preliminary Studies, XIX (102);

emphasis added

"The four quarters of the moon supply an obvious division of the month...it is most significant that in the older parts of the Hebrew scriptures the new moon and the Sabbath are almost invariably mentioned together. The [Creator\'] month is beyond question an old sacred division of time common to all the Semites; even the Arabs, who received the week at quite a late period from the Syrians, greeted the New Moon with religious acclamations. ... We cannot tell [exactly] when the Sabbath became disassociated from the month." Encyclopedia Biblica (1899 edit.), pp. 4178 and 4179

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

"...let all the festivals and sabbaths and new Moons....be days of exemption..."
1 Maccabees, Chapter 10:34

"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.

*"Then late on the day of the ninth, close to nightfall, they set the Temple on fire, and it continued to burn the entire next day, on the tenth. When the Temple was destroyed for the first time at the hands of Nebuzaradan [the captain of the guard], that day was the ninth of Av, **and it was the day following Shabbat**, and it was the year following the Sabbatical Year.... And similarly when the Temple was destroyed*

a second time at the hands of Titus, the destruction occurred on the very same day, on the ninth of Av.” - Page 205, 206 Talmud the Steinsaltz Edition”, Volume XIV Tractate Ta’anit Part II (1995 by Israel Institute for Talmudic Publications and Milta Books); emphasis added

Israel was chosen by יהוה to be "a light to the nations". However, Rabbinical Judaism has shown that they, through their legal rulings have authority to bind their declarations over religious practice throughout the earth and with these changes, supposedly, bind not just Moses, but יהוה also.

The Roman Pontiff, in much the same way, claims infallible authority, throughout the earth, over both the interpretation of Scripture and the practice of Christian doctrine, including Protestantism, closely resembles Catholicism.

“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.

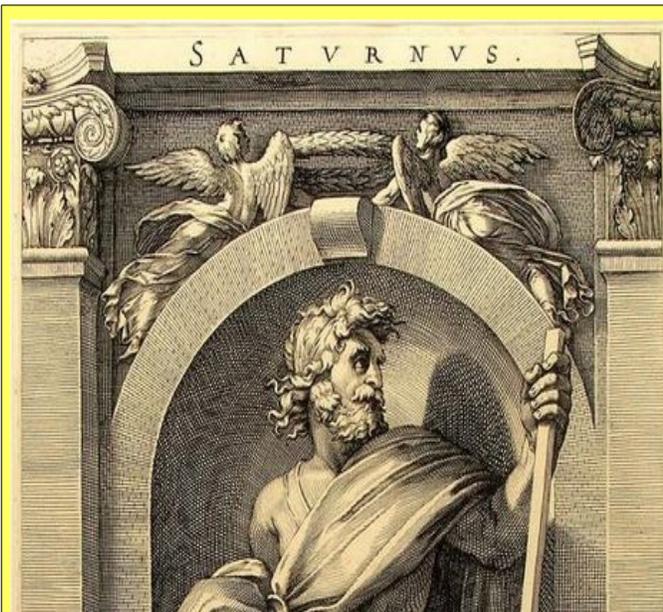
*Early historical records clearly confirm that very early Gentile Christians also kept the same [lunar] Sabbath Calendar as the...Nazarenes. This practice was first changed by Sixtus in 126 A.D. and later officially changed by a royal Roman decree from the emperor Constantine. Observance of the Sabbath day was made illegal and observance of a “Sunday” of a **fixed week** was made mandatory for all except farmers. Previous to this time the Roman Saturday was the **FIRST DAY OF THE ROMAN WEEK**. The veneration of the Sun in the second century A.D. began to pressure Roman culture to change the first day of their week **FROM SATURNDAY TO SUNDAY**. (Had the Jews been observing this same Roman calendar at this early date, as some maintain, then their seventh day Sabbath would have been on **FRIDAY** which was the traditional seventh day of this Roman calendar during the first century A.D.).*

In A.D. 130, Hadrian visited the ruins of Jerusalem left after the First Roman-Jewish War of 66-73. He promised to rebuild the city, but planning it as a pagan metropolis to be called Aelia Capitolina. A new pagan temple on the ruins of the Second Temple was to be dedicated to Jupiter.[11] In addition, Hadrian abolished circumcision (brit milah), which he, as an avid Hellenist, viewed as mutilation.[12] A Roman coin inscribed Aelia Capitolina was issued in 132. Hadrian’s policies triggered the massive Jewish uprising

(132135), led by Bar Kokhba and Akiba ben Joseph. Following the outbreak of the revolt, Hadrian called his general Sextus Julius Severus from Britain, and troops were brought from as far as the Danube. Roman losses were very heavy, and it is believed that an entire legion, the XXII Deiotariana was destroyed. [13] Roman losses were so heavy that Hadrian's report to the Roman Senate omitted the customary salutation "I and the legions are well" [14]. Hadrian's army eventually defeated the revolt however. According to Cassius Dio, during the war 580,000 Jews were killed, 50 fortified towns and 985 villages razed. After the end of the war, Hadrian continued the religious persecution of Jews, according to the Babylonian Talmud [15]. He attempted to root out Judaism, which he saw as the cause of continuous rebellions, prohibited the Torah law, the Hebrew calendar and executed Judaic scholars. The sacred scroll was ceremoniously burned on the Temple Mount. At the former Temple sanctuary, he installed two statues, one of Jupiter, another of himself. In an attempt to erase any memory of Judea, he removed the name from the map and replaced it with Syria Palaestina, after the Philistines, the ancient enemies of the Jews. He re-established Jerusalem as the Roman pagan polis of Aelia Capitolina, and Jews were forbidden from entering it. - Hadrian - Wikipedia the free Encyclopedia

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 Shabbat, or a corruption of the original Shabbat, for Hillel II's Shabbat paired with Rome's Sunday. Saturn (Hebrew: Chiun) the planet, and Saturday are both named after the Roman god Saturn. As was noted earlier, the Roman week at one point was eight days, so during that period the Hebrew calendar would have floated though the Roman weeks.

When the switch was made to a seven day week, if the Roman calendar was to sync with the Hebrew calendar, it could only have happened in certain months to have the Hebrew Shabbat land on Saturday. There is no proof of this (that Rome tried to sync to the Hebrew week), rather it was to the contrary, by making a new fixed week of seven days. Rome setup the Gregorian so that the first day of the week landed on their Sunday. Plus the **10 day adjustment** in 1582 would mean that Sabbath really isn't on Saturday.

Greek Matthew 23:2-3

λεγων επι της μωσεως καθεδρας εκαθισαν οι γραμματαις και οι φαρισαιοι
παντα ουν οσα αν ειπωσιν υμιν τηρειν τηρειτε και ποιειτε κατα δε τα εργα
αυτων μη ποιειτε λεγουσιν γαρ και ου ποιουσιν

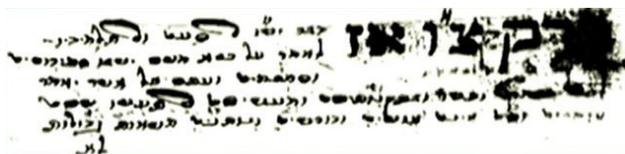
The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever **they** bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. KJV emphasis added

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 23:3 ERV.

Judaism says to observe the Shabbat, however they observe it on Saturdaysday. But is that the correct day?

Peter said: “We have to obey Alohim rather than men.”

Shem-Tov's Hebrew Matthew 23:2,3



Shem-Tov's Hebrew Matthew 23:2,3 (english)

The Pharisees and sages sit upon the seat of Moses. Therefore, all that **he** says to you, diligently do, but according to their reforms [takanot] and **their** precedents [ma'asim] do not do, because they talk but they do not do. emphasis added (referencing To this day they are doing according to the former rulings: they are not fearing יהוה, nor do they follow their laws or their right-rulings, or the Torah and command which יהוה had commanded the children of Ya'aqob, whose name He made Yisra'el II Kings:17:34)

tradition: takanot (hebrew) Dictionary definition: enactments reforms that change biblical law

precedents: ma'asim (hebrew) definition: actions, deeds

But he answered and said unto them, Why do ye also transgress the commandment of God by your **tradition**? Thus have ye made the commandment of God of none effect by your **tradition**. Matthew 15:3 KJV

tradition: takanot (hebrew) Dictionary definition: enactments reforms that change biblical law.

Saturday Sabbath 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

The Roman's saw that the Hebrews did not fight on the Sabbath unless attacked. So, the

Romans simply moved their engines and battering rams up to the walls on the Sabbath day [8th of Av], which otherwise they could not do, and on the next day [9th of Av], they battered the city. - Josephus, Antiquities of the Jews Book 14, Chapter 4, section 3; pages 369-370

“in periods of seven days the moon undergoes its changes. In the first week she becomes half moon; in the second [week], full moon; and in the third [week], in her wane, again half moon; and in the fourth [week] she disappears.” - Clement of Alexandria vol. 6, chapter 16, The Stromata (circa 150-215 A.D.)

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 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

“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

“[Peter] inferred thus: "Neither worship as [some] Jews...[for] if the moon be not visible, they do not hold the Sabbath, which is called the first; nor do they hold the new moon, nor the feast of unleavened bread, nor the feast, nor the great day.” Clement of Alexandria, The Stromata, or Miscellanies, Chapter 5

“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

Star Calendar Nineveh 700-600 BCE

...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

“ 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

*Do not follow a crowd to do evil **Exodus 23:2** TS 98+*

*Don't do something just because everyone else is doing it. **Exodus 23:2** ERV*

Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of יהוה your Elohim which I am commanding

you. Deuteronomy 4:2 TS 98+

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

The New Moon

The Hebrew months were based solely on the Lunar Cycle. The new moon, which determines the beginning of the month, is covered or concealed until it is revealed. **Rosh Chodesh** or **Rosh Hodesh** ראש חודש; *Beginning of the Month; Head of the Month*) is the name for the first day of the month in the Hebrew calendar.

The crescent moon originated in Babylon and became an integral part of Islam.

Blow up the trumpet in the new moon, in the time appointed, on our solemn
feast day. Psalm 81:3

חֹמֶץ יוֹם חַג כֶּסֶח כְּחֹדֶשׁ חֲדָשׁ שׁוֹפָר תִּקְעוּ
חֹמֶץ (comes from) הַ קֶּסֶח (open) hand/ cover

Hebrew Month: Starts at the new moon conjunction/ concealment, i.e., when moon comes closest to being aligned between earth and sun (molad).

The Mean time between molads is 29 days 12 hours, 44 minutes, 3 1/3 seconds.

The conjunction/ concealment happens at the same moment in time no matter where a person is on the earth.

This timing is determined by the Creator not by man. The new month begins at a precise moment in the heavens. Everyone on the planet is on the same page using this method. Modern man has found a way to predetermine these points in time, but the Creator could make a change when He wishes; as **יְהוָה** says only His Father knows the day or the hour.

According to Josephus, Seth's sons were the first astronomers and had developed a knowledge of the precise cycles of the sun, moon and stars; what today, we call astronomy. We can likewise determine the various cycles of the moon with precision.

Another clue.

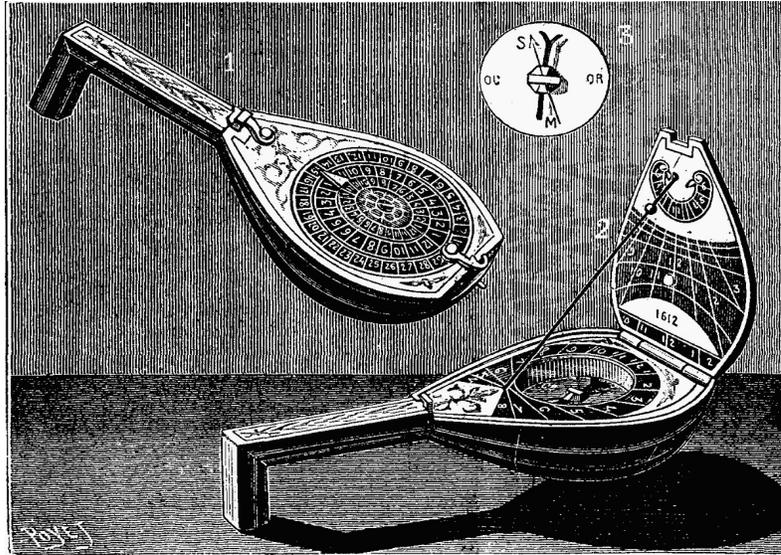
Significance of number **8**

Noach; the eighth from Adam; eight souls saved from the flood.

SAC H5146: **נֹחַ** *nôach* *no'-akh*; the same as SAC H5118; **rest**; *Noach*,

SAC H5118: **נָח** *nûach* **נֹחַ** *nôach* *noo'-akh*, *no'-akh*; from SAC H5117; *quiet*: - **rest** (-ed, -ing place)

SAC H5117: **נָחַח** *nûach* *noo'-akh* A primitive root; to *rest*, that is, *settle* down; used in a great variety of applications, literally and figuratively, intransitively, transitively and causatively (to *dwell, stay, let fall, place, let alone, withdraw, give comfort*, etc.): - cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) **rest**, set down.



Diptych sundial in the form of a lute, c. 1612. The gnomon-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

The Monthly and Weekly Pattern

Time of the Exodus Shabbat Pattern

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** 30

And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. **Numbers 33:3** KJV

Second Month of the Exodus Shabbat Pattern

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** 30

When ye shall enter into the land which I give you, and reap the harvest of it, then ye shall bring a sheaf, the **first-fruits** of your harvest, to the priest; and he shall lift up the sheaf before the LORD, to be accepted for you. On **the morrow of the first day** [of Unleavened Bread] the priest shall lift it up....And ye shall not eat bread, or THE NEW PARCHED CORN, un til **this same day**, until ye offer the sacrifices to your God: it is a perpetual statute through out your generations in all your dwellings **Leviticus 23:10-11, 14, Septuagint**

Josephus and Philo in their writings confirm that First fruits is on the sixteenth of the month; following the Shabbat. This doesn't happen on the Gregorian calendar.

Jericho March Shabbat Pattern

Rosh chodesh ↓ **Jericho march** ↓ **Shabbat** ↓ **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

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

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.*

As Jasher 88:14 states, 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 8th, 15th, 22nd, 29th.

There is only one Calendar that can be used to place Joshua's seven day march and the 7th day battle, without breaking the Sabbath.

Solomon Dedication Shabbat Pattern

New moon ↓ **1st Shabbat** ↓ 2nd Shabbat 3rd ↓ Shabbat ↓ 4th 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

And Shelomoh at that time observed the Festival seven days, and all Yisra'el with him, a very great assembly from the entrance of H̄amath to the wadi of Mitsrayim. And **on the eighth day they held an assembly**, for they

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

Is the Creator going to go by the man made Gregorian calendar for eternity or His timepiece in the heavens?

An example from the Brit ChaDashah of the early Sabbath week (which included more than one Sabbath interval) can perhaps be read from the Book of Luke as follows: “And it came to pass, on the second Sabbath after the first, **Deuteroprotos Sabbaton** [‘Second-First Sabbath’], as he is going through the corn fields, that his disciples were plucking the ears, and were eating, rubbing with the hands, And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the **Sabbaton** [Sabbath]?” Luke 6:1-2 KJV showing original Greek words

There are other instances that confirm.

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

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) emphasis added

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) emphasis added

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

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

All these verses do not agree with the today's pagan based Gregorian/Rabbinic Calendar which shows Sabbath/ Saturday as the end of the week and Sunday as the first day of that week. The Passover that year would have been on Tuesday. The Julian Calendar of the time had Saturday as the first day of the week; Sunday the second day.

“**Forty** years before the destruction [70 CE] of the Temple, the western light (of the Lamp-stand, the Menorah) went out, the crimson thread remained crimson, and the lot for the LORD always came up in the left hand. They would close the gates of the temple by night and get up in the morning and find them wide open”.

- The Yerushalmi, p.156-157

Our rabbis taught: During the last **forty** years before the destruction of the Temple the lot [‘for the Lord’] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the HekI [Temple] would open by themselves”. - Yoma 39a

“According to the Roman calendar a new moon may occur at any time during the [Gregorian] month. Most people today probably don’t even know when a new moon appears.” - Herman Hoeh, The Crucifixion Was Not On Friday, p.34

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, start of Jubilee year); 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 25th, 31 CE.

CE 28 – Tuesday; CE 29 – Sunday; CE 30 – Thursday; CE 31 – Tuesday; CE 32 – Tuesday, Year 33, which Rome marks as the year of the Crucifixion, lands on Friday, perpetuating the myth of Good Friday. However Messiah was not born in the year zero; scholars agree. So year 33 is in error.

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, NASA, and other moon calculators), to the most probable year of Messiah's death at Pesach (at evening on the 14th), 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 days in most likely years:

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.

First hand witness:

“ And when he [**יְהוֹשֻׁעַ**] 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; second Greek form; [emphasis added](#)

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 16th 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 (14th), Shabbat (15th), and First Day (16th) of the week?

Other Calendar Anomalies

| | | | | | | | | |
|---|-------|---|-----|-----|----------------------------|---|----------------|--------------|
| AD 31 | | | | | | | | |
| Creator's Calendar | | | | | | | | |
| SHABBAT | | MESSIAH ENTERS JERUSALEM (lamb chosen) | | | MEMORIAL LAST SUPPER | PESACH Messiah (Lamb) was slain | SHABBAT | FIRST DAY |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| Gregorian Calendar (Created in 1582) Days of the Week | | | | | | | | |
| Wed | Thurs | Fri | Sat | Sun | Mon | Tues | Wed | Thurs |
| Moon Phase | | | | | | | | |



Messiah did not enter Jerusalem on Palm Sunday.

If the Gregorian Calendar had existed in 33 CE, Messiah would have entered Jerusalem on Monday, the tenth of the Hebrew month, the day the Passover lamb was chosen (Exodus 12:3). The Gregorian Calendar was setup to make Sunday the first day of the week.

However 33 CE is the wrong year.

“**Forty** years before the destruction [70 CE] of the Temple, the western light (of the Lamp-stand, the Menorah) went out, the crimson thread remained crimson, and the lot for the LORD always came up in the left hand. They would close the gates of the temple by night and get up in the morning and find them wide open”.

- The Yerushalmi, p.156-157

Our rabbis taught: During the last **forty** years before the destruction of the Temple the lot [‘for the Lord’] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the HekI [Temple] would open by themselves”. - Yoma 39a

| | | | | | | |
|----------------------------|---|---|---|---|--|-------------------------------|
| <h1>AD 70</h1> | | | | | | |
| Av (5 th month) | | | | | | |
| 3 | 4 | 5 | 6 | 7 | 8 | 9th |
| | | | | | Shabbat | Jerusalem falls to Roman army |
| | | | | | Rome prepared to attack Jews rested | |



AD 1492

Jews leave Spain on the 9th of AV

FIFTH MONTH (AV)

| | | | | | | |
|---|---|---|---------|-----|----|----|
| | | | Shabbat | | | |
| 5 | 6 | 7 | 8 | 9th | 10 | 11 |



Gregorian Calendar (Created in 1582)

| JULY | | | AUGUST | | | |
|------|-----|------|--------|-------|-----|-----|
| Sun | Mon | Tues | Wed | Thurs | Fri | Sat |
| 29 | 30 | 31 | 1 | 2 | 3 | 4 |

“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, being more efficient and less confusing than the Jewish Calendar. Plus in several instances the Jewish calendar moves feasts to fall on other days with no Scriptural basis. When and where did the Creator give directions to make those changes.

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 **שַׁבָּת**, “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+

Using the Gregorian calendar this pattern would not work, since the New Moon would not allow the six day work pattern to happen leading up to a Sabbath day..

*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 **שַׁבָּת**. **Isaiah 66:23** The Scriptures 98+*

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

“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.

*Second – 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.”***

Third – The passing out of sight of the old Bible lunar calendar and the now almost universal effort to interpret the Bible upon the basis of solar calendars. . .

Sixth-The losing sight of the use of uncounted days in the Bible calendar. . . Because of the failure to note the above mentioned difficulties it has become quite difficult so to write or teach as to be clearly understood about the Scriptural Sabbaths.” Sunday the World’s Rest Day, The Sabbath-The Lord’s Day, by Rev. Samuel W. Gamble, D.D. p. 81-82. Published for the New York Sabbath Committee, Doubleday, Page and Company, New York, 1916 emphasis added

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What's important?

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

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

*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*

I will never break my covenant with you. Judges 2:1 KJV

*In every place where I cause My Name to be remembered I shall come to you and
bless you. Exodus 20:24 KJV*



*Then **they that feared יהוה** spake often one to another; and יהוה hearkened, and heard it, and a **book of remembrance was written before him for them that feared יהוה**, and that thought upon [SEC# H2803 חשב châshab} **valued, esteemed, had a high regard of] his name.** And they shall be mine, saith יהוה of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Malachi 3:16,17 KJV emphasis added*

... one came and said to Him, “Good Teacher, what good shall I do to have everlasting life?” And He said to him, “Why do you call Me good? No one is good except One – Elohim. But if you wish to enter into life, guard the commands [keep the commandments].” Matthew 19:16,17 KJV

... a certain one learned in the Torah stood up, trying Him, and saying, “Teacher, what shall I do to inherit everlasting life?” And He said to him, “**What has been written in the Torah? How do you read it?**” And he answering, said, “**‘You shall love יהוה your Elohim with all your heart, and with all your being, and with all your strength, and with all your mind,’** [Deuteronomy 6:5 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might.] **and ‘your neighbour as yourself.’**[Leviticus 19:18 - ‘... you shall love your neighbour as yourself.]’ ” And He [Y'shua] said to him, “**You have answered rightly. Do this and you shall live.**” Luke 10:25-28 KJV emphasis added

If we want to be the Father's ב ("beyt") [abide in him, set apart from the world] we then need to ג (gimel") [move] go back to His Word(s) and do what He said to do, out of our own preference; with “teshuva” (repentance) and love. We can return to His “Torah”; because we want to, and because we can. Not just because there was a commandment, or the opposite, of not subjecting ourselves to the “law” because we think it was “done away” with (“*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 “*Think not that I am come to destroy the law [Torah], or the prophets: I am not come to destroy, but to fulfil [fully preach, Word made flesh] . For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law[Torah], till all be fulfilled. Whosoever therefore shall break one of these least commandments, 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.*” Matthew 5:17-19) KJV emphasis added; but we will be greatly blessed by obeying His Torah, because he promised we would, when we do what He says we should do. As we have been grafted into

Israel, we need to do what he told Israel to do.

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. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in". Romans 11:17-19 KJV emphasis added

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John 15:4-5 KJV

At Creation: **Genesis 1:14** S98+ *And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days (yôm) and years,*
Genesis 2:2,3 S98+ *And on the seventh day (yôm) Elohim completed His work which He had done, and He rested on the seventh day (yôm) from all His work which He had made. And Elohim blessed the seventh day (yôm) and set it apart, because on it He rested from all His work which Elohim in creating had made.*

Exodus 20:8 S98+ *“Remember the Sabbath day, to set it apart.*

These proclamations were never changed.

His Shabbat has never changed. Only man has changed it's timing.

Long before the books were compiled to form the Brit ChaDashah, **Revelation 22:14** was quoted, as it is given here, by Tertullian (CE 208), and by Cyprian (CE 251)
Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city.

Revelation 14:12 - *Here is the patience [endurance] of the saints [remnant, set-apart ones], here are those guarding [keeping] the commands of Elohim and the faith of יְהוָה .*

It is always good to be able to determine the time of the year, month, and day.

The day may soon come, when there is no way of communicating with others.

If you don't have access to a conjunction table, below is a alternative.

How to determine the conjunction if you only have the heavens to watch.

Calculating the Concealment

Details to be considered when predetermining the New Moon's timing each month. Some months are more difficult to predetermine, till they arrive. (*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. **Matthew 24:36***)

1. Current Conjunction/ Concealment
2. Waxing first visible crescent
3. First quarter phase moon
4. Full moon
5. Third quarter phase moon

6. Waning last visible crescent
7. Conjunction/ Concealment for next month

1. Toward the end of the last week, of the lunar month, before the conjunction/ concealment, shortly before sunrise, sight the waning moon above and towards the eastern sky.
2. With your hand measure the angle between the waning moon and the horizon, just as the sun rises; watching for a time that most closely fits measuring degrees with your hands.
3. Mark down the date, the degree of the angle (eg. 25°) and the time (eg. 4:30 a.m.)

Using the example of 4:30 A.M. when the sun first appears. The angle in this example is 25° between the moon and the horizon where the sun is just appearing; and this is about 2 days before what you believe will be the day of the concealment.

Formula: The moon travels around the earth once a month in about 29.53 days, on average. Calculation: 29.53 days X 24 hours a day = 708.72 hours (average) in one 360° revolution of the moon in one lunar month. Then divide 360° by 708.72 hours to determine that the moon moves precisely $.508^\circ$ or about $.51^\circ$ in one hour. The moon moves relative to the sun by an amount $.51^\circ$; multiplying by 24 hours, makes the movement of the moon about 12.2° every day.

The formula is the angle of the sun to the moon at sunrise divided by the rate of change per hour, which equals the time of concealment, in hours, from the time you took your measurements. That's all you need to know. The moon will travel 360° from new moon to new moon in 29.53 days, on average. Take the 25° measurement for the angle between the sun and the moon at sunrise and divide it by the $.51^\circ$ rate of change per hour. This gives us the amount of time it will take for the sun and moon to reach the point of alignment or conjunction. Therefore 25° divided by $.51^\circ$ per hour gives us 49.2 hours. It will take 49.2 hours from 4:30 A.M., when we determined our angle between the sun and the moon, for the moon to travel the 25° still needed to reach concealment. So, how many days away is 49.2 hours from the time we determined our angle between the sun and the moon? How many days away is the concealment? Divide 49.2 hours by 24 hours (don't use fractions of a day for the remainder; we want whole days with the remainder in hours) and we come up with 2 days, with 1.2 hours or 72 minutes remaining. Add this 2 days to the date marked down, and we arrive at 4:30 A.M. (2 days later). Add the remaining 1 hour and 12 minutes to 4:30 A.M., and that brings us to 5:42 A.M. as our "rough" calculation for the time of the concealment. The new month then begins after sunset the following evening in this example.

One way of finding an Angle

Astronomers measure angular separation of objects in degrees. There are 360 degrees in a circle. And the angular separation of any point on the horizon and the point directly overhead (the zenith) is 90 degrees. Halfway from the zenith to the horizon is 45 degrees.

When you hold your hand at arm's length, you can estimate angles like this:

- Stretch your thumb and little finger as far from each other as you can. The span from tip to tip is about 25 degrees
- Do the same with your index finger and little finger. The span is 15 degrees
- Clench your fist at arms length, and hold it with the back of your hand facing you. The width is 10 degrees
- Hold your three middle fingers together; they span about 5 degrees
- The width of your little finger at arms length is 1 degree.

Summary

The 'Jewish' leadership have rejected the Messiah.

The 'Jewish' leadership have changed the beginning of the New Year to the fall,

The 'Jewish' leadership have changed the names of the months to pagan names.

The 'Jewish' leadership have changed the timing of the Feasts the majority of the time.

The 'Jewish' leadership have changed the timing of the Sabbath.

Saturday is not the Sabbath. Sunday not the first day of the week.

There is no proof that when the man made calendars were changed over time, that the seventh day ended up being the Gregorian Saturday or that Sunday should be the first day of the week, all the evidence proves otherwise.

There is Feast timing proof of an original Lunar based calendar.

We should be able to observe New Moon Days, Sabbaths, and Appointed Times by following the lights in the heavens. That's what the Creator made them for. His instructions for Shabbat incorporate the moon.

Passover did not happen on Friday.

Many of the above quoted sources are 'Jewish'.

There is Scriptural proof of an original Lunar based calendar.

There is Historical proof of an original Lunar based calendar.
The Gregorian Calendar isn't used for astronomy because it has a **ten-day hiatus in it**
These are many witnesses that the calendar has been changed.

When we keep our Heavenly Father's Sabbath days, we are saying that
יהוה **is our Creator. He is who we honour with our obedience.**

It all comes down to obedience.

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

Don't take our word for it.

Do the research.

Don't fall into **confirmation bias**.

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

"Trust, but verify" Ronald Reagan

"The human understanding, once it has adopted an opinion, collects any instances that confirm it, and though the contrary instances may be more numerous and more weighty, it either does not notice them or else rejects them in order that this opinion will remain unshaken." - Francis

Picture examples of two supporting documents

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 (ארנט). 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 רִקְמָה, 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.*).

BIBLIOGRAPHY: Rieger, *Versuch einer Technologie und Terminologie der Handwerke in der Mischnah, s.v. Spinnen, Weben, etc.*, Berlin, 1894; Cheyne and Black, *Encyc. Bibl.* E. G. H. I. Bz.

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,

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 Wechselmann 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.

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L. V.

WECKER, DER. See PERIODICALS.

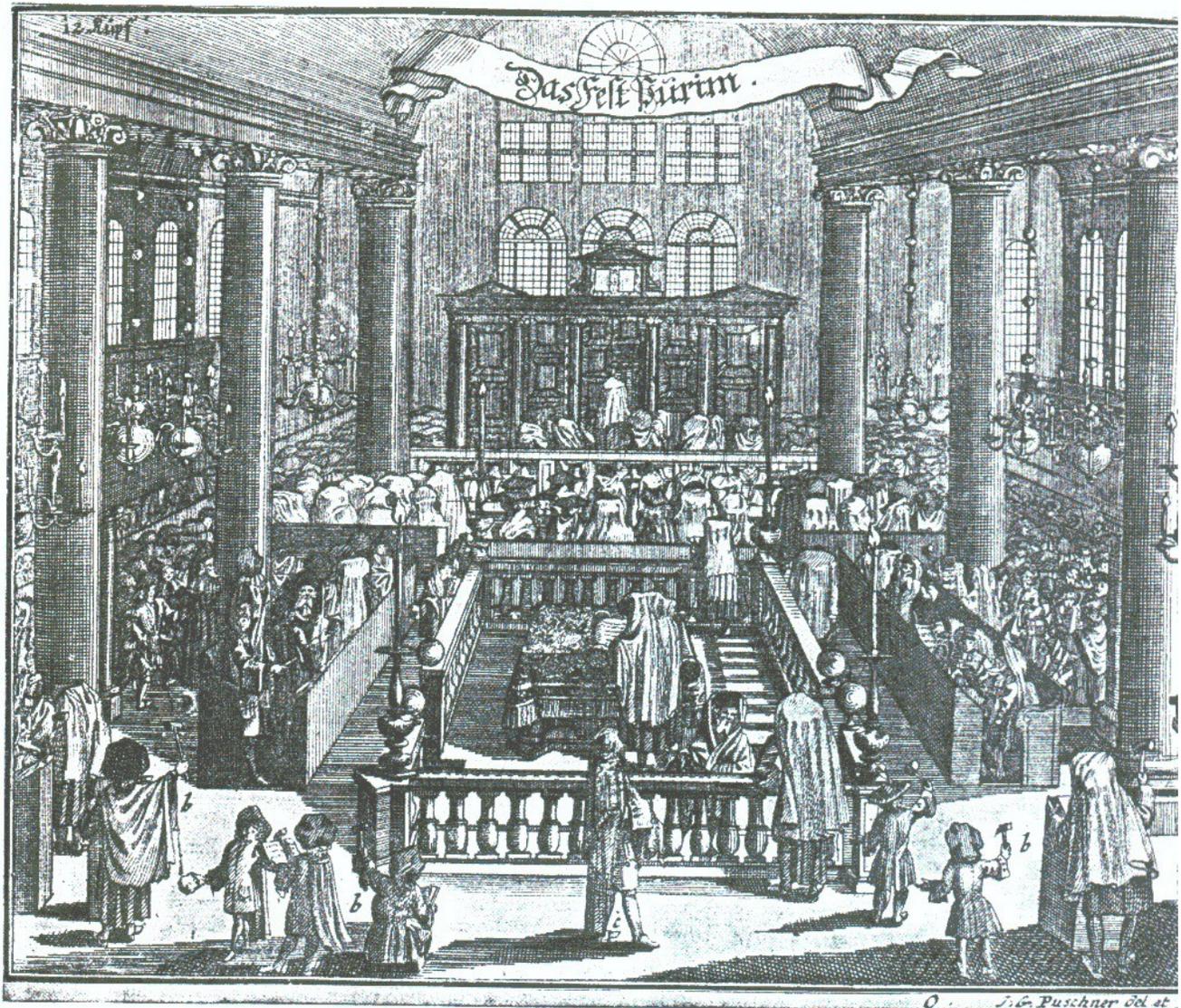
WEDDING and **WEDDING-GIFTS.** See MARRIAGE CEREMONIES.

WEEK (Hebr. "shabua'," plural "shabu'im," "shabu'ot"; Aramaic, "shabbeta," "shabba"; N. T. Greek, *σάββατον, σαββαρα*): 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. 21, 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:

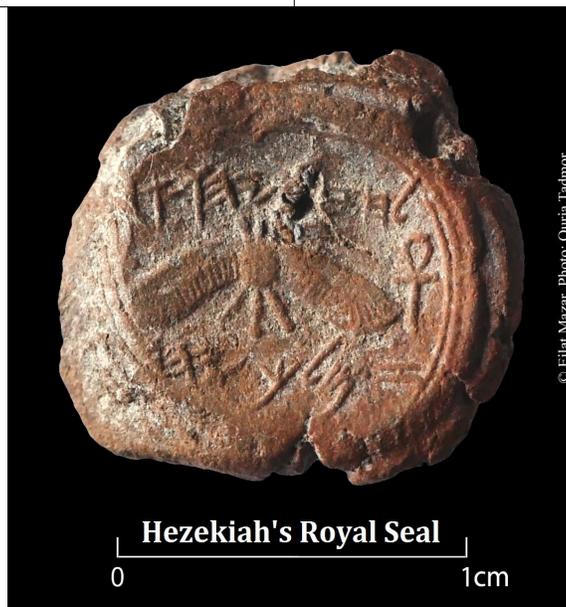
1. **Sabbath and New Moon** (Rosh Hodesh), both periodically recurring in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath; 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



Shalom