

CALENDAR FRAUD!

What day is it today?

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All scripture is quoted from the King James Version of the Holy Bible unless otherwise noted.

Other books by the authors:

*The Great Calendar Controversy: Time through Time
Treasures from Trash*

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Dedication

This book is lovingly dedicated to Grace, eLise, Claire-Lynne, Carl, and Angèlle Vornholt-Jones and little Prince Abraham Aiad. The greatest need today is the need of young people: young people who will not be bought or sold, young people who, in their innermost hearts are true and honest, young people whose conscience is as true to principle as the needle to the pole, young people who will stand for the right even though the heavens fall. May you be such heroes of faith, standing for truth, witnesses for your Father in Heaven.

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War over Worship

It was a declaration of war: a self-assured statement from the Original Suicide Bomber. Many terrorists, following his example, have recorded videos before committing their acts of violence. They boast of what they intend to do, heedless that it provides proof of their guilt should they be caught or not die in the attack. The difference is, unlike suicide bombers today who want their videos watched *after* their crime, the Original Terrorist was so proud of what he intended to accomplish that he let the everyone know ahead of time his plan of action. He stated *what* he would do and, filled with supreme self-confidence, he also revealed *how* he would do it.

In the cosmic conflict begun in heaven between the Government of Love and the government of force, Satan is the ultimate terrorist, the original suicide bomber. He knew he was opposing the unbeatable power of the Creator God. He knew he would eventually die, but he wanted to take as many people with him as possible. In his arrogance, he bragged about his plans before the entire universe. This boast is recorded in the Bible so everyone could know *how* he planned to defeat the Creator.

How are thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; *I will be like the Most High.*¹

This is Satan's Declaration of War against the divine Government. It establishes the rules of engagement for the entire conflict. It is a fight waged on the battleground of worship. The word "congregation" is *mo'ed*. It means:

Congregation, festive gathering; appointment . . . Since the Jewish festivals occurred at regular intervals, this word becomes closely identified with them . . . God met Israel there at specific times for the purpose of revealing His will. It is a common term for the worshipping assembly of God's people.²

Satan boasted that he would be "like the Most High." He wanted to be like God. In other words, he wanted to be worshipped *as* God. Only the Source of life, the Creator God, has the right to establish *when* worship will occur. Lucifer's battle plan was to take possession of the Mount of the *Mo'edim*, receive worship, and thus be like the Most High.

¹ Isaiah 14:12-14

² *Hebrew-Greek Key Word Study Bible, "Lexical Aids to the Old Testament,"* (Chattanooga, Tennessee: AMG Publishers, 1991), #4150.

This is not an empty threat. Satan has done this! The very first time *mo'ed* occurs is in Genesis 1:14 when the Creator is assigning the function of the heavenly lights: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years." The word "seasons" is *mo'edim*. Most people who keep the annual Sabbaths apply the term to the feasts listed in Leviticus 23. However, the very *first* feast listed is that of the seventh-day Sabbath:

Speak unto the children of Israel, and say unto them, Concerning the feasts [*mo'edim*] of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts [*mo'edim*]. Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

When the Creator appointed the lights in the heavens for "seasons" the seventh-day Sabbath was the only worship day in Creation week! The annual feasts were instituted after sin in order to reveal to sin-darkened minds the plan of redemption. The worshipping assemblies that were to be established by the moon include the weekly seventh-day Sabbath as well as the annual feasts. This is affirmed in Psalm 104:19: "He appointed³ the moon for seasons [*mo'edim*]."

Lucifer has indeed set his throne on the Mountain of the *Mo'edim*. He has deceived the entire world into worshipping him. The method used is revealed in Daniel 7:25: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." The Knox translation renders this verse: "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." Lucifer has usurped the worship due the Creator by changing the calendar.

Like every military strategist whose brilliance has been inspired by the Father of Lies, Lucifer has diverted the attention of his enemies from the real issue. By creating a Saturday versus Sunday conflict, few if any have seen beyond the lies to the truth: the war is over worship, and the calendar you use reveals where you are directing your worship.

If a person were to invite you to come to his home, "It is the seventh house on the right," a reasonable question would be: "Which street?" You may count to the seventh house, but if you are not on the correct street, it will do you no good. In order to direct one's worship to the Creator, one must worship on the correct day. However, in order to count to the correct day, one must use the original calendar.

³ *Âsâh* (#6213) which means to create, build or construct. The basic idea is that the moon was created for the express purpose of establishing times of worship.

This book lays bare the facts of calendar history. The original calendar of the Creator is the most elegant and precise method of time-measurement. It is not the only method, though. Satan has introduced an almost infinite variety of counterfeits, which have coalesced into the Gregorian calendar in use today. All who desire to worship the Creator owe it to Him to study this issue because *when* you worship reveals *Whom/whom* you are worshipping.

History of a Lie

Assumptions are dangerous, particularly when they are made in the realm of religion. If a theological belief is based on a faulty assumption, the religious practice will be in error. A common assumption made by Saturday sabbatarians is that Saturday *must* be the Bible Sabbath because it is the day kept by the Jews. The reasoning goes: “The Jews would never worship on any day except the true Sabbath. Therefore, Saturday must be the true Sabbath because that is when the Jews worship.” A sterling example of circular reasoning!

It is true that the Jews have never lost track of the true Sabbath. However, by their own admission, the Jews deliberately and knowingly *changed their calendar by which the true Sabbath was calculated*. During the fourth century C.E., persecution of all who used the Biblical calendar for worship was so intense that, in the end, the Jews gave up their calendar handed down from Creation through Moses and adopted a calendar adjusted for worship on the Julian calendar.

The Jews are very open that their original calendar was set aside under intense Roman persecution of all who used the Biblical calendar in the fourth century C.E. “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.”⁴

There are three main areas in which the original calendar differs from the counterfeit:

The Creator’s calendar is luni-solar. This means that the year is solar, but the months are lunar, following the lunar cycle.

The year originally began with new life in the spring at the time of the barley harvest. The Julian/Gregorian counterfeits, being solar calendars, honor the sun god as they begin the year just after the “rebirth” of the sun god at the winter solstice.⁵

The biggest difference between the counterfeits and the genuine calendar is found in the weekly cycle. The pagan Julian/Gregorian calendars have a continuous weekly cycle. The original calendar established at Creation does not. The weekly cycle restarts with each new moon.

⁴ “Calendar,” *The Jewish Encyclopedia*, emphasis supplied.

⁵ This will be covered in depth later, but on the original Julian calendar, the winter solstice was December 25, VIII Kal. Jan., or eight days before the first of January.

These facts are freely admitted by Jewish scholars. Rabbi Louis Finklestein of the Jewish Theological Seminary of America, was selected by the Kehillas (Jewish Communities) of the World as one of the 120 top Jews who best represented “a lamp of Judaism” to the world. In a letter to Dr. L. E. Froom, dated Feb. 20, 1939, Finklestein readily admitted, “The present Jewish calendar was fixed in the fourth century.”⁶ Maimonides and most other Jewish chronologers agree that the modern Jewish calendar is based upon the “mean motions of the sun and moon, *the true [calendar] having been set aside.*”⁷

The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle . . . 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.⁸

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 . . .⁹

The months of the year were lunar, and began with the new moon (hodesh, which came to mean “month.”) During the era of the Kings the new moon was observed by a two-day festival (I Sam. 20:24-47.)¹⁰

During the time of Christ, the Israelites were using the original calendar, handed down through Moses. The high priest, who was selected from the ruling Sadducee class, was in charge of declaring when a new month had begun. The Pharisees, whose “traditions of men” Christ so emphatically denounced, did *not* control the calendar. This is a very important point because the calendar in use today is a calendar devised by the Pharisees and justified by their oral tradition.

With the destruction of the Temple (70 A.D.) the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted

⁶ Box 6, Folder 4; Grace Amadon Collection, (Collection 154), Center for Adventist Research, Andrews University, Berrien Springs, Michigan.

⁷ Maimonides, *Kiddusch Ha-hodesch*, Tr. Mahler, Wein, 1889, emphasis supplied.

⁸ “Holidays”, *Universal Jewish Encyclopedia*, p. 410.

⁹ *The Universal Jewish Encyclopedia*, Isaak Landman (ed.), Vol. X, “Week,” (1943 ed.), p. 482.

¹⁰ *The Universal Jewish Encyclopedia*, “Calendar,” p. 631.

the older priestly tradition (Abot 1:1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future.¹¹

As a result of the extreme persecution associated with any attempt to use the Biblical calendar, Hillel II, the last President of the Sanhedrin, created a reformed calendar.

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.¹²

Since Biblical times the months and years of the Jewish calendar have been established by the cycles of the moon and the sun. The traditional law prescribes that the months shall follow closely the course of the moon . . . In the early times of our history the solution was found by the following practical procedure: *The beginnings of the months were determined by direct observation of the new moon.*

. . . *This method of observation and intercalation was in use throughout the period of the second temple (516 B.C.E. – 70 C.E.), and about three centuries after its destruction, as long as there was an independent Sanhedrin. In the fourth century, however, when oppression and persecution threatened the continued existence of the Sanhedrin, the patriarch Hillel II took an extraordinary step to preserve the unity of Israel . . . he made public the system of calendar calculation which up to then had been a closely guarded secret. It had been used in the past only to check the observations and testimonies of witnesses, and to determine the beginnings of the spring season.*¹³

The Hebrew calendar was one of both calculation and observation. The moon is extremely precise and accurate. Even the various anomalies due to her elliptical orbit can be predicted. With advanced astronomical knowledge, which the ancients possessed, the luni-solar calendar is both exact and predictable allowing past and future calculation. The beauty of this method of calendation, however, is that the shepherd on the hillside, with no astronomical knowledge whatsoever, can still use it by observation.

¹¹ "Pharisees," *The Jewish Encyclopedia*, Vol. IX, (1901-1906 ed.), p. 666.

¹² "The Jewish Calendar and Holidays (incl. Sabbath)": *The Jewish Calendar; Changing the Calendar*, www.torah.org, emphasis supplied.

¹³ Arthur Spier, *The Comprehensive Hebrew Calendar*, (Jerusalem and New York: Feldheim Publishers, 1986), pp. 1-2, emphasis supplied.

When Hillel II “fixed” the calendar, he moved the New Year and corrupted the weekly cycle. That is all. The principles by which a luni-solar calendar is calculated are purely astronomical. Hillel II did not create them. He merely “made public the system of calendar calculation which up to then had been a closely guarded secret.”¹⁴

When the Messiah was on earth, the one thing He repeatedly and vehemently denounced was the “traditions of men” – the teachings of the Pharisees. It is frequently urged, “If the calendar were off in the time of Christ, He would have corrected it.” This is true. The fact that He did not proves that the calendar, under the control of the Sadducees, was indeed the original calendar Christ Himself established at Creation. The calendar used by Jews today is a pharisaical corruption. Rabbi Louis Finklestein stated:

Pharasaism became Talmudism ... [But] the spirit of the ancient Pharisee survives unaltered. When the Jew ... studies the Talmud, he is actually repeating the arguments used in the Palestinian academies. . . . The spirit of the [Pharisees'] *doctrine* has remained quick and vital. . . . From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France and Germany; from these to Poland, Russia, and Eastern Europe generally, ancient Pharasaism has wandered.¹⁵

The Talmud derives its authority from the position held by the ancient academies (i.e. Pharisee). The teachers of those academies, both of Babylonia and of Palestine, were considered the rightful successors of the older Sanhedrin. . . . At the present time, the Jewish people have no living central authority comparable in status to the ancient Sanhedrins or the later academies. Therefore, any decision regarding the Jewish religion must be based on the Talmud as the final resumé of the teaching of those authorities when they existed.¹⁶

The traditions of the Pharisees, preserved in the Talmud and from which Christ sought to free the people, teach that if one does not know when Sabbath occurs, simply keep one day in seven.¹⁷ It is easy to see how such a tradition could be used to justify changing the calendar due to the extreme persecution facing all who worshipped by the Biblical calendar. Using his authority as president of the Sanhedrin, Hillel II tied the annual feasts to the spring equinox. Next, he adjusted the weekly seventh-day Sabbath to the Julian seventh-day Saturday. This “freed” the

¹⁴ *Ibid.*

¹⁵ Louis Finklestein, *The Pharisees: The Sociological Background of their Faith*, (Philadelphia: The Jewish Publication Society of America, 1946), Vol. 1, Forward to first edition, p. XXI, emphasis supplied.

¹⁶ Louis Finklestein, *The Jews — Their History, Culture, and Religion*, (Philadelphia: The Jewish Publication Society of America, 1949), Vol. 4, p. 1332.

¹⁷ Tractate Shabbat, chapter 7, Mishna 1, www.JewishVirtualLibrary.org.

Jews from the condemnation of the law since they no longer knew when the true Sabbath occurred. Thus, they justified their use of the pagan calendar.

The true calendar is very user-friendly. The weekdays and Sabbaths of each lunar month always fall on the exact same *dates* of every month;¹⁸ days of the week do not float through the monthly dates as they do now on the modern calendar. After Hillel II “fixed” the calendar to fit into a Julian framework and moved the observance of the seventh-day Sabbath from the lunar week to the continuously cycling Julian week, difficulties arose. Sometimes the new moon would appear on Julian days of the week which caused the annual feasts to fall on the wrong days of the new week. As a result, rules of postponement were established – something that was never necessary when the original calendar was in use.

None who desire to worship on the true seventh-day Sabbath should look to the Jews for learning when it occurs. All who worship on Saturday because “the Jews keep Saturday” are following Hillel II’s corruption of the Creator’s calendar and thus breaking His law.

¹⁸ This explains why, whenever the date of a seventh-day Sabbath is given in the Bible, it always falls on the 8th, 15th, 22nd or 29th of the Hebrew month.

Time by Design

*In the heavens there is nothing accidental, nothing arbitrary, nothing out of order, nothing erratic. Everywhere is order, truth, reason, constancy . . . I cannot understand this regularity in the stars, this harmony of time and motion in their curious orbits through all eternity, except as the expression of reason, mind and purpose . . . Their constant and eternal motion, wonderful and mysterious in its regularity, declares the indwelling power of a divine intelligence. If any man cannot feel the power of God when he looks upon the stars, then I doubt whether he is capable of any feeling at all.*¹⁹

The beautifully simple words of Roman Stoic, Cicero, gives voice to his admiration for the heavens and heaven’s Creator. He further observed, “When you see a sundial or a water-clock, you see that it tells the time by design and not by chance.”²⁰

Scripture, history and archeology agree: all ancient civilizations used luni-solar calendation.²¹ The perfection of the luni-solar calendar as preserved by the Hebrews is well-summed up in the words of Joseph Scaliger as “the most ingenious and most elegant of all systems of chronology.”²² The reason the Creator’s method of time-keeping is the most accurate, precise and elegant, while at the same time the “most ingenious” is because built within it are checks and balances which require no man-made manipulation to keep perfect track of time. The history of all counterfeit calendars is one of continual adjustment; not so with the true calendar of Creation.

The Creator’s calendar is based on three observable facts. 1. The spinning of Earth on its axis: a day. 2. The revolution of the moon around Earth: a lunation, or month. 3. The revolution of Earth and sun: a year. Taken individually, each segment of nature’s clockwork is “off” by just a little bit. The weeks do not perfectly align with the lunations; the lunar year is not quite as long as the solar year. And yet, when taken as a whole, the parts unite to provide a coordinated time-keeping system that is precise enough for the most exacting astronomical calculation, while simple enough for a child to just lift his eyes to the heavens and understand the calendar of the Creator.

¹⁹ Cicero, pp. 144-145, as quoted in Bill Cooper, *After the Flood*, (England: New Wine Press, 1995), p. 29.

²⁰ *Ibid.*, p. 27.

²¹ Egyptians, as sun worshippers, are believed to be the first to move to a purely solar calendar although originally they, too, used a luni-solar calendar.

²² Joseph Scaliger, *De Emendatione Temporum*, (Francofurt, 1593), p. 108, as quoted in “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position, Part V,” Box 2, Folder 4, of the Grace Amadon Collection, (Collection 154), Center for Adventist Research, Andrews University, Berrien Springs, Michigan.

Some, in studying luni-solar calendation, have supposed that prior to the flood, the planets were in perfect alignment: each month had 30 days; the years were 360 days long. Such speculation is not supported by the statements of antiquity. Much of the book of Enoch deals with lunar and solar calendation and the astronomical principles that correlate the two.

Berosus, a Chaldean historian, describes the patriarch Abraham as having great knowledge of astronomy: “In the tenth generation after the Flood, there was among the Chaldeans a man [Abram] righteous and great, and skilful in the celestial science.”²³

Before leaving Ur of the Chaldees, Abram stood as a witness for the God of Heaven.²⁴ He used the need to intercalate²⁵ the apparently irregular parts of the precise whole as proof that nature itself was not god, but there exists a Being superior to nature Who is its Creator.

This his opinion was derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun and moon, and all the heavenly bodies, thus:– “If [said he] these bodies had power of their own, they would certainly take care of their own regular motions; but since they do not preserve such regularity, they made it plain, that in so far as they co-operate to our advantage, they do it not of their own abilities, but as they are subservient to Him that commands them; to whom alone we ought justly to offer our honour and thanksgiving.”²⁶

Luni-solar calendation was used by all ancient civilizations because it was the method brought down from before the flood by Noah and his descendents. Historical artifacts and records reveal that Sumer, the first post-flood civilization, possessed the largest and most accurate body of antediluvian knowledge. The applied mathematics of Sumer with their measurement of the heavens is still in use today!

²³ Berosus, as quoted by Josephus (c.a., C.E. 37 – C.E. 101) in *Antiquities of the Jews*, Book I, Chapter 7, Verse 2.

²⁴ The Chaldeans, influenced by Nimrod, had already apostatized from the worship of the Creator God. In turning from their Creator to the creation, the city of Ur had taken for its patron god, the moon god, Sin (called Nanna by the Sumerians. The moon god was the father of the sun god). Josephus states:

He [Abram] was a person of great sagacity [wisdom], both for understanding all things and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinions all men happened then to have concerning God; for he was the first that ventured to publish this notion, that there was but one God, the Creator of the universe; and that, as to other [gods], if they contributed anything to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. (Josephus, *Antiquities of the Jews*, Book I, chapter 7, Verse 1.)

²⁵ Intercalation: inserting extra days or months to align the shorter lunar year to the longer solar year.

²⁶ *Ibid.*

In grade school, my fifth-grade teacher announced to the class that we all had to learn the metric system because the United States would soon be changing to that system of measurement: “The rest of the world is ahead of the U.S. in adopting the metric system and we need to catch up. The Imperial system of inches, feet, yards, miles, etc., is clumsy, irrational and makes no sense.” Well, that did not make any sense to me! *I* knew how long a foot was. I knew how long it took to drive the 35 miles into school. I did *not* want to learn a new method of measurement! The fact that Canada was lauded for changing to the metric system did not inspire me in the least. Fortunately for me, the United States still has never converted to the metric system although the belief that the Imperial system is an awkward, out-moded, primitive system still exists.

However, nothing could be further from the truth! The metric system is simple to understand (for most minds!) because it is based on ten. The Imperial system is just as scientific because it is based on astronomy. Sumerian astronomers, looking at the sky, saw a circle from horizon around to horizon. They assigned 360 degrees of equal distance to this measurement and today the same degree of calibration is used for circles, geometry and angles (even by those who use the metric system!) The earth is measured with latitude and longitude, the time zones are laid out, all using the universal 360°. This system, the sexagismal system, is based on 60.²⁷ It is from the sexagismal base of 60 that there are 12 inches in a foot and three feet in a yard. Without the sexagismal system, a right-angle would not be 90 degrees or a straight line 180 degrees.

Time measurement itself uses the sexagismal base of 60. There are 60 seconds in a minute; 60 minutes in an hour; and 12 hours in a day (2 x 12 in a complete 24 hour period). Both 12 and 60 are factors of 60. The sexagismal system even solves the mystery of why the prophetic year is 360 days long. (6 x 60 = 360.) The prophetic year of 360 days is actually a metaphor for luni-solar calendation. A solar year consists of 365.24 days. The lunar year is 354.37 days long. Add these numbers together, round to 720 full days, then average, dividing by two. The answer is 360. Contrary to what some have assumed, the antediluvian year was *not* 360 days long. Rather, a 360-day year is solar and lunar time *averaged*.

There can be no true substitute for the governing principles of luni-solar time, which mark out to the minute the exact time and place of beginning of the moon’s new year. These laws were established by the Creator from the very origin of time and they will last throughout eternity. If they seem useless and impractical to us, *it is because we do not understand them.*²⁸

²⁷ Genesis 10:25 states: “Unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided,” or measured. It was not measured using the metric system with its base of ten! Rather, the sexagismal system, their standard unit of measure, was likely what was used.

²⁸ Grace Amadon, “Brief Review of the New Views Regarding Millerite Chronology,” Box 2, Folder 4, Grace Amadon Collection, *op. cit.*, emphasis supplied.

It is time for knowledge of the Biblical calendar to be restored and understood. If at first it seems difficult to grasp, it is merely because it is a new concept. Unfamiliarity does not, by definition, prove something is in error. Even the Gregorian calendar has rules that are unfamiliar to most people, such as the rare occurrence of eight years between leap years. If the technical aspects at first bog you down, *skip to the next chapter*. You can always come back later. The subject becomes easier to understand as one grows more acquainted with the rules of luni-solar calendation.

Day

Scripture establishes three types of worship days: seventh-day Sabbaths,²⁹ New Moons,³⁰ and annual feast Sabbaths.³¹ The annual feast days, as the most important Sabbaths, had the most sacrifices specified for those days.³² Interestingly, considerably more sacrifices were required on New Moons than even for the weekly Sabbaths!³³ The New Moons were a day to consecrate oneself to God for the up-coming month and were days on which no commerce was to be conducted. These three types of worship days were all calculated by the luni-solar calendar.

New Moons and Sabbaths are frequently linked in scripture with no evidence that they are to be calculated using different calendars. Likewise, there is no evidence in scripture that the calendar used to calculate the yearly feasts was different than that which was used to calculate the weekly Sabbaths and New Moons. Scripture clearly reveals that both new moons and seventh-day Sabbaths will be observed as worship days throughout all eternity.³⁴ Prophecy also foretells that at least the Feast of Tabernacles will be observed in eternity.³⁵ Consistency demands that the same calendar be used to calculate the weekly Sabbath as is used to calculate New Moons and yearly feasts.

Week

The one aspect of the Biblical calendar that is the hardest to wrap one's mind around at first is the difference in the weekly cycle. The Gregorian calendar, like the Julian calendar before it, has a continuous weekly cycle. The Biblical calendar does not. Because time itself is continuous,

²⁹ Genesis 2:2, 3; Exodus 20:8-11; Exodus 31:13-17; Isaiah 66:23, etc.

³⁰ Isaiah 66:23; Ezekiel 46:1; Amos 8:5.

³¹ Leviticus 23

³² See Numbers 28 and 29.

³³ Compare Numbers 28:9, 10 with Number 28:11-15.

³⁴ "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 the LORD." (Isaiah 66:23.)

³⁵ In the context of the new earth, prophecy foretells: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles." (Zechariah 14:16.)

this may seem contradictory. However, it creates a very user-friendly calendar. Every *date* of every month always falls on the same *day* of the week.

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. . . . The emphasis laid on the requirement [Leviticus 23:15] that the weeks of Pentecost should be “complete” (“temimot”) suggests that weeks might be reckoned in such a way as to violate this injunction.³⁶

The above quote highlights an interesting point: the emphasis in the count to Pentecost being on *complete* weeks does infer that the weekly cycle in use would not automatically provide that.

Month

The month begins the day after the first visible crescent is observed.

The month was a unit of time closely tied to the moon. The Hebrew word for “month” also meant “moon” . . . The reason for the connection between the month and the moon is that the beginning of a month was marked by a new moon. The moon was carefully observed by the people of Bible times. When it appeared as a thin crescent, it marked the beginning of a new month.

The lunar month was about 29 days long. Therefore, the first crescent of the new moon would appear 29 or 30 days after the previous new moon. At times the crescent was not visible because of clouds. But this was allowed for with a rule that the new moon would never be reckoned as more than 30 days after the last new moon. This prevented too much variation in the calendar.³⁷

³⁶ Emil G. Hirsch, “Week: Connection with Lunar Phases,” www.JewishEncyclopedia.com. This quote clearly supports a weekly cycle restarting with each new moon. The author mistakenly believed that the first day of the work week was the first date of the month. However, this cannot be the case as proven by the scriptural dates for the seventh-day Sabbath, which always occurred on the 8th, 15th, 22nd, and 29th. Thus, First Day of the first week, is always on the second (date) of the month.

³⁷ *Nelson’s Illustrated Bible Dictionary*, Thomas Nelson Publishers, 1986.

Astronomers refer to the conjunction as the new moon. The conjunction is when the earth, moon and sun are all in alignment and the moon cannot be seen from earth. This is also referred to as the black, or dark moon. The month began on New Moon day, the day after the crescent moon was observed in the evening sky. In fact, the word calendar comes from the word *calends* which means to call or proclaim (announce the month had begun).³⁸

Various lunar Sabbatarians differ in their understanding of precisely what is the “new moon.”³⁹ Some believe that it is the *last* visible crescent, while others believe that it is the astronomical new moon, or conjunction. The overwhelming weight of archeological⁴⁰ and scriptural evidence, however, establishes that originally the *first* visible crescent (after conjunction) was considered the new moon.⁴¹ The word *chôdesh* means to renew. It is translated both as “month” and as “moon.” The phrase “new moon” refers to the first visibly seen moon, as it is re-lighted, or renewed, after the dark phase. In order for the moon to be renewed or seen, there must actually be something there to *be* seen. In the following quote, notice the emphasis on the changing light of the moon as a sign to be seen. When the moon is in conjunction, there is nothing to be seen, and thus it is not a sign.

He made the moon also to serve in her season for a declaration of times, and a sign of the world. From the moon is the sign of feasts, *a light that decreaseth* in her perfection. The *month is called after her name, increasing wonderfully in her changing*, being an instrument of the armies above, *shining* in the firmament of heaven; The beauty of heaven, the glory of the stars, an ornament *giving light* in the highest places of the Lord. At the commandment of the Holy One they will stand in their order, and never faint in their watches.⁴²

The crescent moon is sighted above the Western horizon after sunset. The moon appears at different angles and positions depending upon one’s location on earth. The following graphics show what the first visible crescent looks like for different points on earth.

³⁸ *The Concise Oxford Dictionary of English Etymology*, T. F. Hoad (ed.), (Oxford: Oxford University Press, 1996).

³⁹ Difference of opinion during the process of rediscovery should by no means be taken as “proof” that the belief is error. Rather, truths long buried under the rubble of error and assumption are being dug out. Everyone should have the freedom to pursue truth and be granted the religious liberty to follow his/her convictions.

⁴⁰ Clay tablets and stele still extant reveal that all ancient civilizations originally began their months with the observation of the first visible crescent.

⁴¹ Ecclesiasticus, written in the first century B.C.E. refers to the light reflecting on the moon: “And then the moon, ever punctual to mark the times, an everlasting sign: It is the moon that signals the feasts, a luminary that wanes after being full. The month derives its name from hers. She waxes wonderfully in her phases, banner of the hosts on high, shining in the vault of heaven.” (Ecclesiasticus 43:6-8, c.a. 190-180 B.C.)

⁴² Ecclesiasticus 44:6-10

Northern Hemisphere:



Equator:



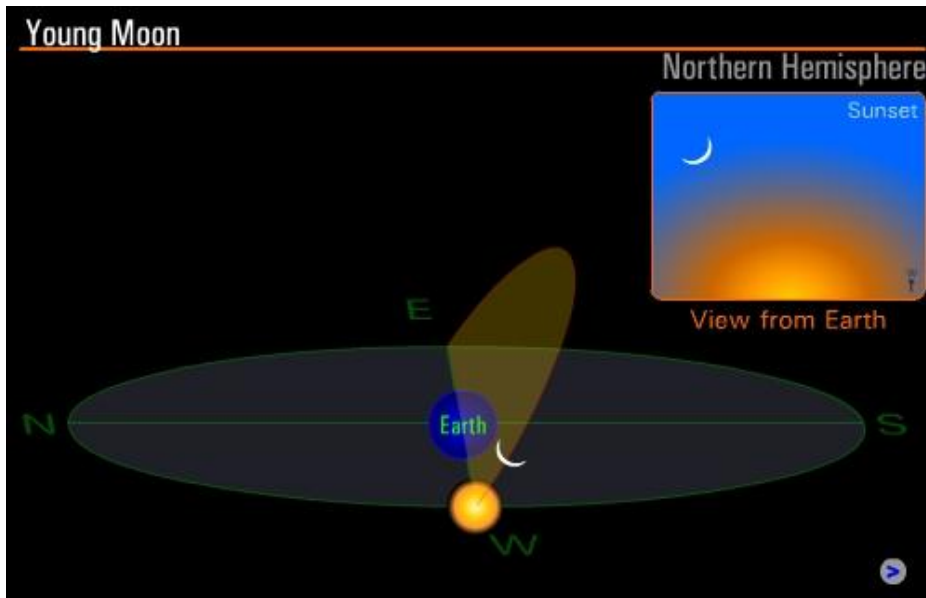
Southern Hemisphere:



The points of the new moon are called “horns.” These point to the pathway of the setting sun. Depending upon one’s latitude, the distance away from the path of the setting sun will be plus or minus 5° . At arm’s length, the width of one finger is 1.5 degrees. The furthest away from the sun’s pathway that the crescent ever appears, will be approximately four fingers. If one is at the equator, the moon will appear to set directly over where the sun set.

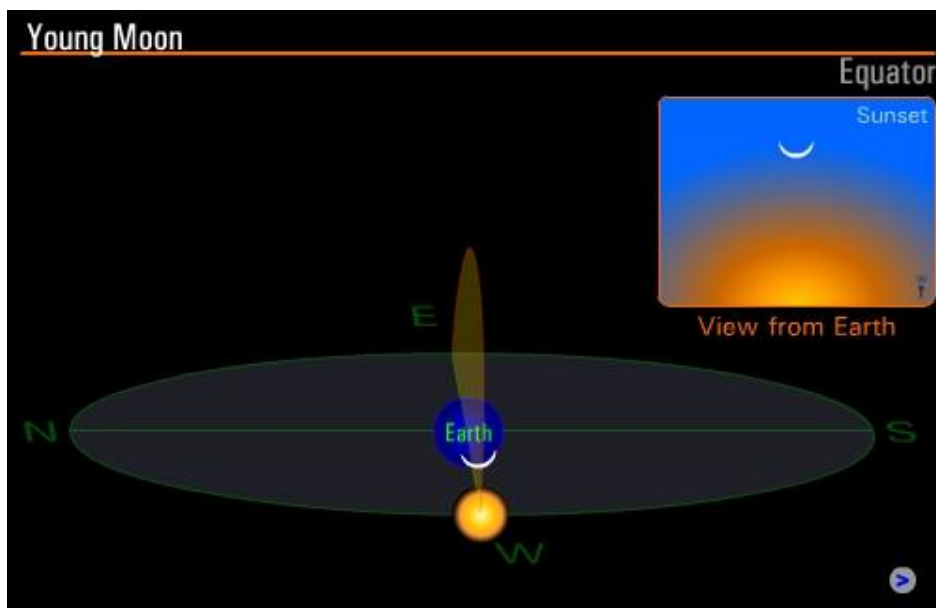
The further North or South one goes, the more degrees away from the sun’s path the moon will appear. The following graphics⁴³ show the position of the crescent in relation to that of the sun.

Northern Hemisphere:

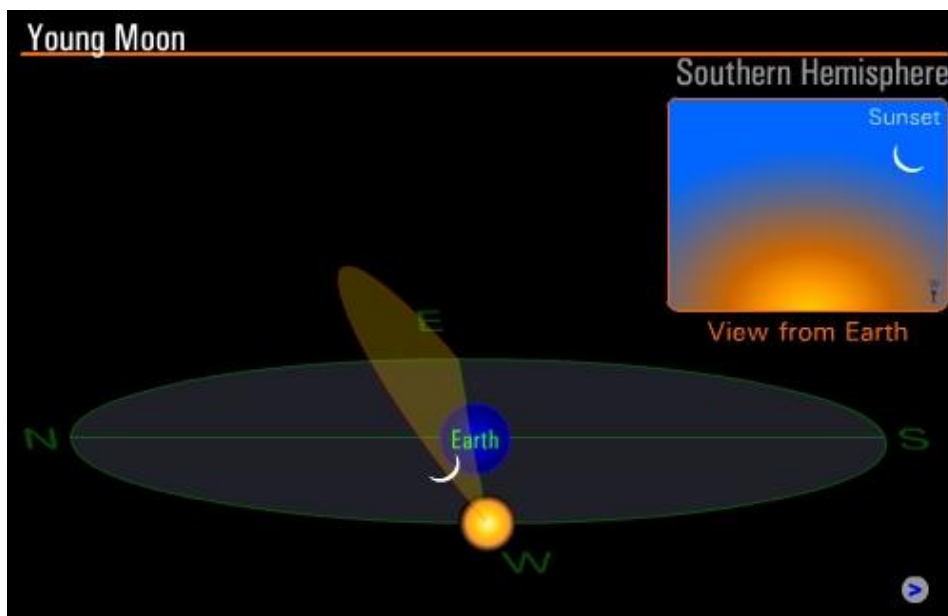


⁴³ Graphics: © Nick Strobel, www.astronomynotes.com.

Equator:



Southern Hemisphere:



Like the sun, the moon also rises in the East and sets in the West. The time of day the moon rises, determines whether or not it will be seen, and how much of it will be seen. Following is a listing of times the moon rises according to its phase. The moon follows approximately the same pathway as the sun and always rises approximately 50 minutes later each 24-hour period.

Moonrise times:

Conjunction – sunrise (The moon rises with the sun and thus cannot be seen.)

First Quarter – noon.

Full moon – sunset.

Last quarter – midnight.

Because the weekly cycle started over with each new moon, the days of each month were numbered “according to the moon.”⁴⁴ In other words, “the days of the month were the same as the days of the moon.”⁴⁵ Each New Moon (first of the month), was followed by the six work days. The seventh-day Sabbath thus fell on every 8th, 15th, 22nd, and 29th of the lunar month.

The format of the calendar was like this:

Six work days (dates 2 thru 7)	New Moon day #1
Six work days (dates 9 thru 14)	Sabbath # 8
Six work days (dates 16 thru 21)	Sabbath # 15
Six work days (dates 23 thru 28)	Sabbath # 22
Translation day, 30 th , if needed	Sabbath # 29

In modern calendar format, every month appears thus:

<u>1st</u>	<u>2nd</u>	<u>3rd</u>	<u>4th</u>	<u>5th</u>	<u>6th</u>	<u>7th</u>	
							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)							

⁴⁴ Josephus, *Antiquities of the Jews*, (Whiston, tr.), Cincinnati, 1844, p. 75, as quoted in “Report of Committee on Historical Basis, Involvement, and Validity of the October, 22, 1844, Position,” Grace Amadon Collection, *op. cit.*

⁴⁵ *Ibid.*

The 30th of the month, like the first of the month, was not part of the weekly cycle. However, it was counted and did have a date as an account must be made of all time.

Year

All calendars require some form of intercalation. The solar Gregorian calendar has two rules for intercalation:

- Every fourth year, one extra day is intercalated on February 29.
- Centurial years are leap years *only* if they are equally divisible by 400. For this reason, 2000 was a leap year, but 1900, 1800 and 1700 were not.

The luni-solar calendar has a leap *month* instead of a leap *day*. A solar year of 365 days is longer than a lunar year by 10 days, 21 hours and 121 parts. As this extra time accrues, every two to three years a 13th month is intercalated. Various pagan cultures used the vernal equinox, the summer solstice, the fall equinox or the winter solstice to tie the shorter lunar year to the longer solar year. The Creator wanted to remind His people of His loving watch care over them so He anchored the beginning of His calendar to the barley harvest. This was a constant reminder that their prosperity depended on their Maker as He provided the harvest for their needs.

In ancient times, the law commanded Israel that a handful of the first fruits of the land should be presented to the priest for an offering at Passover time before any bread, parched corn, or green ears should be eaten by the people. This was to be a statute forever throughout their generations in all their dwellings. (Lev[iticus] 23:10-14.) By this law the ancient Jewish year was regulated, and the full moon of barley harvest marked the first month of the year, which was called Abib, signifying the new fruits or “green ears.” (Deut[eronomy] 16:1.) Consequently, the sickle became the sign of the first month, and the paschal season.⁴⁶

The aim of the Mosaic [barley harvest law] command was to regulate the months according to the course of the moon, and the whole year in accordance with the course of the sun – by assigning as a starting point the lunar month coinciding with the beginning of a determined solar season.⁴⁷

Meton of Athens claimed to be the first to discover that every 19 years the sun, earth and moon come back to the same location relative to each other. Called the Metonic Cycle, this is basic astronomy.

⁴⁶ Grace Amadon, *Ancient Jewish Calendation*, Box 1, Folder 9, Grace Amadon Collection, *op. cit.*, p. 15

⁴⁷ David Sidersky, *Étude Sur L'Origine Astronomique De La Chronologie Juive*, “Mémoires présentés par divers savants à l'Académie des Inscriptions et belles-lettres de l'institut de France,” Erna Borm (tr.), (Paris, 1913), Vol. 12, part 2, p. 615, as quoted in Grace Amadon Collection, *op. cit.*

The barley-harvest law, when applied to a continuous series of years, is the same in its performance as the law of the 19-year cycle. The moon dates themselves follow the same law, and periodically, in harmony with the 19-year cycle principle, the extra moons are interpolated that bring the lunar year into harmony with the solar. Every 19 years, the barley-harvest moon dates repeat within a day. The embolismic years follow the same cycle number indefinitely, and the cycle can be numbered from any year in the series.⁴⁸

There are seven leap years within the 19-year cycle. “This order of common and Veadar [13 month] years never changes in barley-harvest reckoning, and the embolismic [leap] month is always in the spring.”⁴⁹ The pattern of common and **embolismic/leap** years is as follows:

1 2 **3** 4 5 **6** 7 **8** 9 10 **11** 12 13 **14** 15 16 **17** 18 **19**

Notice that there are never two embolismic years in a row, nor any more than two common years before there is another leap year.

WARNING!

If your brain is getting weary of the details, go to the next chapter and come back later. It is only unfamiliarity with the topic that makes it difficult to grasp at first.

It is in the method of intercalation that the genuine calendar of the Creator shines forth as superior to all counterfeits. The various segments that appear to be “off” when considered individually in actuality account for the moon’s various anomalies and provide an extremely accurate and predictable calendar. While the technicality of these principles may make your eyes begin to glaze, in practice it is so simple anyone need only watch the heavens to know *when* it is.

The *simplicity* of the genuine calendar is such that everyone on earth can use it by observation. The *precision* of the Creator’s calendar can be seen in the following chart which reveals how the different common and embolismic years account for the moon’s varying anomalies. (Because lunar months are 29.5 days long, the months typically alternate between 29 and 30 days long.) The following chart starts with the seventh month, when the Israelites started counting their regnal years, or the years of their kings’ reigns. According to Exodus 12:1 and 2 the new year actually began in the spring, Nisan or Abib being the first month of the year.

⁴⁸ Grace Amadon, *Ancient Jewish Calendation*, *op. cit.*, pp. 8-9.

⁴⁹ *Ibid.*

Common Years				Leap Years			
Month	Deficit	Reg.	Full	Month	Deficit	Reg.	Full
Tishri	30	30	30	Tishri	30	30	30
Heshvan	29	29	30	Heshvan	29	29	30
Keslev	29	30	30	Keslev	29	30	30
Tebet	29	29	29	Tebet	29	29	29
Shebat	30	30	30	Shebat	30	30	30
Adar	29	29	29	Adar	30	30	30
V'Adar	—	—	—	V'Adar	29	29	29
Nisan/Abib	30	30	30	Nisan/Abib	30	30	30
Iyar	29	29	29	Iyar	29	29	29
Sivan	30	30	30	Sivan	30	30	30
Tammuz	29	29	29	Tammuz	29	29	29
Ab	30	30	30	Ab	30	30	30
Elul	29	29	29	Elul	29	29	29
Totals	353	354	355		383	384	385

V'Adar simply means Adar II. It is the 13th month added only in leap years.

Precisely speaking, a lunar month is 29 days, 12 hours and 793 parts. As a result, the lunar month is roughly 45 minutes longer than the official given length of a lunar month which is 29.5 days. To account for this discrepancy, two methods are used:

1. The eighth month, Heshvan, had 30 days in certain years, rather than the typical 29 days.
2. The ninth month, Keslev, had 29 days some years rather than the usual 30.

Heshvan and Keslev are the only months which are adjusted. They bring the lunations back into balance, working independent of each other. All time must be accounted for, which is why Gregorian calendation, once every 100 years or so, has eight years without leap years. For a

calendar that is based on observation, this may appear overly technical. However, it is the very exactness of lunar motion that allows for such calculations.

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.*⁵⁰

The various combinations of embolismic years and common years, along with the moon’s anomalies, provide six possible lengths of the year.

Regular Common year	= 354 days (12 months x 29 or 30 days)
Deficient Common year	= 353 days (Keslev [8 th month] with 29 days)
Full Common year	= 355 days (Heshvan [9 th month] with 30 days)
Regular Leap year	= 384 days (13 months x 29 or 30 days)
Deficient Leap year	= 383 days (Keslev [8 th month] with 29 days)
Full Leap year	= 385 days (Heshvan [9 th month] with 30 days)

Because a lunation is 29.5 days long, six lunar months are exactly 177 days. Abib 1 to the last day of the sixth month is always 177 days. It was this precise astronomical principle that was used by the Millerites of the 1840s to calculate in advance Day of Atonement on October 22 in 1844.⁵¹

⁵⁰ Sidersky, *op. cit.*, p. 625.

⁵¹ In 1844, the Jews kept Day of Atonement on September 23. This was based on the adjustment to the calendar made by Hillel II, which tied the beginning of the year to the spring equinox. The Millerites rejected the Rabbinical “perversion” of the Biblical calendar and instead used the barley harvest law of Moses for determining the New Year. From this they calculated the Day of Atonement (tenth day of the seventh month) by using the 177-day count. “It can be briefly stated that the September Yom Kippur in 1844 was based upon modern Jewish calculation, while the October 22 date was computed in ancient Jewish time, in harmony with the calendar of

These numbers provide a reliable means of calculating the year in advance. After the Molad (new moon) of Tishri is found, the Molad of the next year's Tishri is calculated. The length of the year is simply the number of days in between those two points. The number of days reveals into which of the six possibilities that year falls, and thus, how many days are in Heshvan and Keslev.

The luni-solar calendar is the only calendar which has roots in the Bible. It was established by God at Creation. All other calendars are grounded in paganism. The Creator Himself designed the time-keeping system His creatures are to use for worshipping Him. The Sabbath, as a memorial of Creation, must be kept using the calendar established at Creation!

Moses." (Grace Amadon, "Millerite Computation of the October 22 Date," Box 2, Folder 4, Grace Amadon Collection, *op. cit.*) See also L. E. Froom, *Prophetic Faith of our Fathers*, Vol. 4, p. 796; also, Vol. 2, pp. 196-199.

“In the big lie there is always a certain force of credibility; because the broad masses . . . more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously.

“Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation. For the grossly impudent lie always leaves traces behind it, even after it has been nailed down, a fact which is known to all expert liars in this world and to all who conspire together in the art of lying.”

Adolf Hitler, *Mein Kampf*, Vol. 1, Ch. X.

Time's Greatest Conspiracy Theory: The "Continuous Weekly Cycle"

Christians who worship on Sunday base this practice on the belief that Christ arose from the tomb on Sunday. Jews and Christians who worship on Saturday do so because it is the seventh day of the week. Both parties base their belief, and thus their practice, on an *assumption*. The assumption is that because the progression of days was not changed at the time the Julian calendar transitioned to the Gregorian, the modern week is identical to the Biblical week. Therefore, the "logical conclusion" is that Saturday is indeed the Bible Sabbath and Sunday is the day on which Christ arose from the grave. The facts of the Julian calendar itself, however, prove this assumption is false.

A well-known adage is that those who forget history are doomed to repeat the mistakes of history. Likewise, those who have never learned the facts of *calendar* history have built an entire belief structure on a faulty foundation: the assumption that weeks have cycled continuously and without interruption ever since Creation. It is of vital importance to *all*, regardless of their religion, to study the history of the Julian calendar. Assembling the missing puzzle pieces of historical fact reveals when a continuous weekly cycle of seven days became the standard measurement of time – and it was not at Creation.

Julian Calendar Established

The calendar of the Roman Republic was based on lunar phases. Pagan Roman priests, called *pontiffs*, were responsible for regulating the calendar. Because the *pontiffs* could also hold political office, it provided opportunity for abuse. Intercalating⁵² an extra month could keep favored politicians in office longer, while not intercalating when necessary could shorten the terms of political opponents.

By the time of Julius Cæsar, months were completely out of alignment with the seasons. Julius Cæsar exercised his right⁵³ as *pontifex maximus*⁵⁴ (high priest) and reformed what had become a cumbersome and inaccurate calendar.⁵⁵

⁵² Because intercalation was thought to be "unlucky," during the Second Punic War (218-201 B.C.) the priests hesitated to make changes, thus throwing the calendar slightly off the seasons.

⁵³ Julius Cæsar had been elected *pontifex maximus* in 63 B.C. (See James Evans, "Calendars and Time Reckoning," *The History and Practice of Ancient Astronomy*, New York: Oxford University Press, 1998, p. 165.)

⁵⁴ "Pontifex Maximus" is now a title reserved exclusively for the pope. This is appropriate as the Gregorian calendar now in use is both pagan and papal, being founded upon the pagan Julian calendar and modified by, and named after, a pope.

In the mid-1st century B.C. Julius Cæsar 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 calendar⁵⁶

Notice that Sosigenes' big innovation was an abandonment of *lunar* calendation:

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.*⁵⁷

To bring the new calendar into alignment with the seasons required adding an additional 90 days to the year. This was done in 45 B.C., creating a year of 445 days. “This year of 445 days is commonly called by chronologists the year of confusion; but by Macrobius, more fitly, the last year of confusion.”⁵⁸ The first puzzle piece in establishing the truth of the calendar, is to realize that the Julian week of 45 B.C., did not look like the Julian week when Pope Gregory XIII modified it, and thus *did not look like the modern Gregorian week of today*. This is the first assumption made by both Jews *and* Christians, regardless of the day on which they worship.⁵⁹

The Julian calendar, like the calendar of the Republic before it, originally had an eight-day cycle.

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.⁶⁰)

⁵⁵ In order to declare an intercalation, the *pontifex maximus* had to be in Rome in February, the 12th month. Because Julius Cæsar was involved in various wars, there had been only one intercalation declared since he took office. In a letter to Atticus, dated February 13, 50 B.C., Cicero complained that he still did not know whether there was to be an intercalation later in the month.

⁵⁶ “The Julian Calendar,” *Encyclopædia Britannica*.

⁵⁷ *Ibid.*, emphasis supplied.

⁵⁸ *A Dictionary of Greek and Roman Antiquities*, William Smith LL.D., William Wayte, M.A., George E. Marindin, M.A., eds., (London: William Clowes and Sons, Ltd., 1890), Vol. I, p. 344.

⁵⁹ This assumption is not shared by scholars. Jews admit that the rabbinical calendar now used is not the calendar of Moses, and Christian scholars acknowledge that the Biblical calendar operated differently. Some also admit that when the seventh-day Sabbath is calculated on the Biblical calendar it will not routinely coincide with Saturday.

⁶⁰ J. P. V. D. Balsdon, *Life and Leisure in Ancient Rome*, (New York: McGraw-Hill, 1969), p. 59; P. Huvelin, *Essai Historique sur le Droit des Marcheés et des Foires* (Paris: Arthur Rousseau, 1897), p. 87; Ovid, *Fasti* (Cambridge,

The “ninth-day affair” around which this week revolved was the *nundinæ*, a periodic market day that was held regularly every eight days.⁶¹

Early Julian calendars were not constructed in grids as are modern calendars, but the dates were listed in columns, with the days of the week designated by the letters A through H.⁶² For example, January started with day “A” and would proceed through the eight days of the week, with the last day of the month being day “E.” Unlike the Hebrew calendar, the Roman calendar had a continuous weekly cycle. Because January ended on day “E”, February began on day “F”. Likewise, February ending on day “A” started March off on day “B”:

A k ⁶³ Jan	F k Feb	B k Mar
B	G	C
C	H	D
D	A	E
E, etc.	B, etc.	F, etc.

Following is a reconstruction⁶⁴ of the *Fasti Antiates*, the only known pre-Julian calendar still in existence⁶⁵ dating from the 60s B.C. found at the site of Nero’s villa in Antium.

MA: Harvard University Press, 1951), p. 6; Alan E. Samuel, *Greek and Roman Chronology* (Munich: C. H. Beck’sche Verlagbuchhandlung, 1972), p. 154.

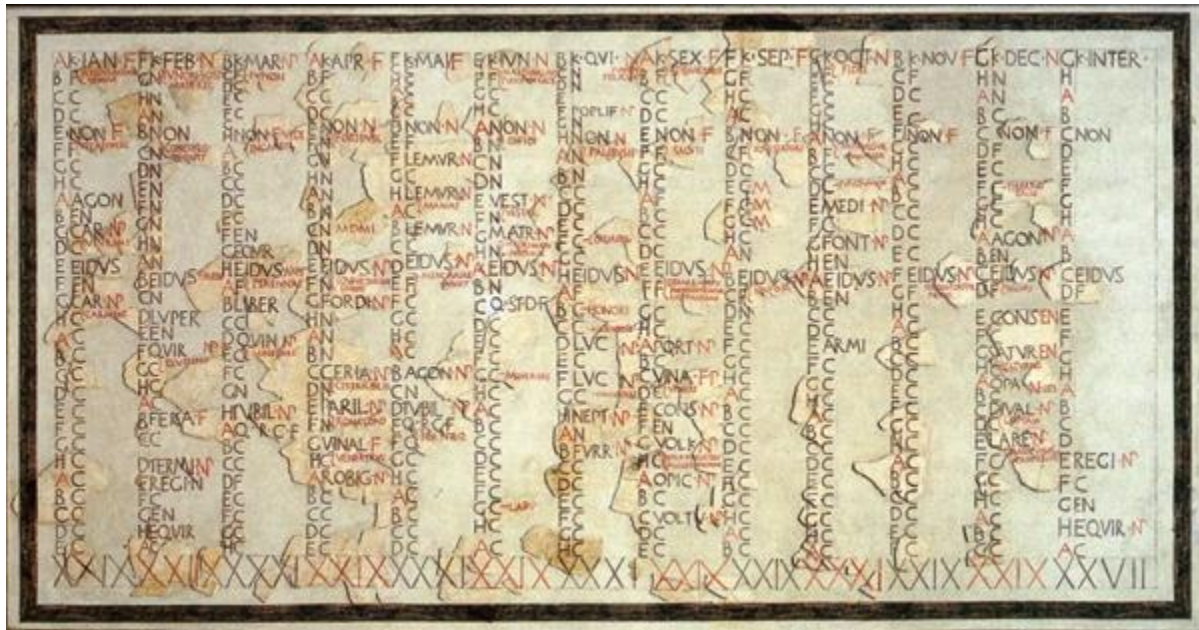
⁶¹ Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, (Chicago: University of Chicago Press, 1985), p. 45.

⁶² Zerubavel, *op.cit.*, 158; Balsdon, *op.cit.*, p. 60; Francis H. Colson, *The Week*, (Cambridge, England: Cambridge University Press, 1926), p. 4; W. Warde Fowler, *The Roman Festivals of the Period of the Republic* (Port Washington, New York: Kennikat Press, 1969), p. 8; P. Huvelin, *op.cit.*, p. 88; Alan E. Samuel, *op.cit.*, pp. 153-154; Ovid, *op.cit.*; Hutton Webster, *Rest Days*, (New York: MacMillan) p. 123; W. E. van Wijk, *Le Nombre d’Or* (The Hague: Martinus Nijhoff, 1935), pp. 24-25.

⁶³ *Kalendæ*: the first day of the month.

⁶⁴ *Palazzo Massimo Alle Terme*, Adriano La Regina, ed., 1998.

⁶⁵ For additional information, see *The Calendar of the Roman Republic* by A. K. Michels (Princeton, 1967).



Fasti Antiates – reconstruction of the only known pre-Julian calendar in existence.

This calendar was painted on plaster with the letter A painted red to indicate the start of the week. The months are arranged in 13 columns. January, on the left, begins on day “A” and ends on day “E”. At the bottom of each column are large Roman numerals showing the number of days in that month. The far right hand column is the 13th, intercalary month. Additional letters appear beside the week-day letters. These indicated what sort of business could or could not be conducted on that day.

All examples of Julian *fasti*, or calendars, date from the time of Augustus⁶⁶ (63 B.C. – 14 A.D.) to Tiberius (42 B.C. – 37 A.D.) If the assumption is correct that Saturday is the Bible Sabbath because the weekly cycle was not interrupted at the calendar change from Julian to Gregorian, than this should be easily proven from the early Julian calendars still in existence. An example of a Julian *fasti* is preserved on these stone fragments and provides the second, confirming piece of the puzzle in establishing the truth of calendar history. The eight-day week is clearly discernible on them verifying that the eight-day week was still in use by the Romans during and immediately following the life of Christ.

⁶⁶ Augustus Cæsar, first Roman Emperor, is mentioned in the Bible. His levy of a tax led Mary and Joseph to Bethlehem just in time for the birth of Christ. (See Luke 2:1.) Because of the Roman method of counting inclusively, leap years were intercalated every three years initially. To reconcile the additional time, Augustus decreed that no years were to be intercalated from 8 B.C. to 8 A.D. The eighth month was renamed August in his honor.



It is important to remember that the Biblical week as an individual unit of time defined in Genesis 1, consisted of only seven days: six working days followed by a Sabbath rest on the *last* day of the week. The eight-day cycle of the Julian calendar *was in use at the time of Christ*. However, the Israelites would not have kept the seventh-day Sabbath on the *eight-day* weekly cycle of the Julian calendar. This would have been idolatry to them. Even when the Julian week shortened to seven days,⁶⁷ it still did not conform to the weekly cycle of the Biblical week nor did it resemble the modern week in use today.

Seven-day Planetary week

The decline of the eight-day Roman week was caused by two factors: A) the expansion of the Roman Empire⁶⁸ which exposed the Romans to other religions and led, in turn, to B) the rise of the cult of Mithras.⁶⁹ The role Mithraism played in restructuring the Julian week is significant for it was a strong competitor of early Christianity.⁷⁰

It seems as if some spiritual genius having control over the pagan world had so ordered things that the heathen planetary week should be introduced just at the

⁶⁷ *Fasti* fragments exist which show both the seven-day *and* an eight-day week. See *Corpus Inscriptionum Latinarum*, Theodor Mommsen, ed., 1863 ed., Vol. 1, part 2, p. 302.

⁶⁸ Zerubavel, *op.cit.*, p. 46; Huvelin, *op.cit.*, pp. 97-98.

⁶⁹ R. L. Odom, *Sunday in Roman Paganism*, (New York: TEACH Services, Inc., 2003), p. 157.

⁷⁰ Many of the most important elements of Christianity have a counterpart in Mithraism. Christianity has been called a plagiarized version of Mithraism. Those seeking to discredit Christianity often point to the similarities between the two religions.

right time for the most popular Sun cult of all ages to come along and exalt the day of the Sun as a day above and more sacred than all the rest. Surely this was not accidental.⁷¹

Under these two factors, the Julian week began a centuries-long evolutionary process that ended in the week as it is known today. The *original* seven-day planetary week is the third and final piece of the puzzle proving that Saturday is not the Bible Sabbath, nor Sunday the first day of the Biblical week. This transformation took several hundred years. Franz Cumont, widely considered to be a great authority on Mithraism, links the acceptance of the seven-day week by Europeans to the popularity of Mithraism in pagan Rome:

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 the Sunday as a 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.⁷²

In *Astrology and Religion Among the Greeks and Romans*, Cumont further emphasizes the pagan origins and recent adoption of a seven-day week with its holy day being Sunday:

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.⁷³

The immense significance of this for Christians is found in the fact that Sunday cannot be the day on which Christ arose from the dead, because *Sunday did not exist in the Julian calendar of Christ's day*. Nor can Saturday be the Biblical seventh-day Sabbath because the pagan planetary week originally *began* on Saturday.

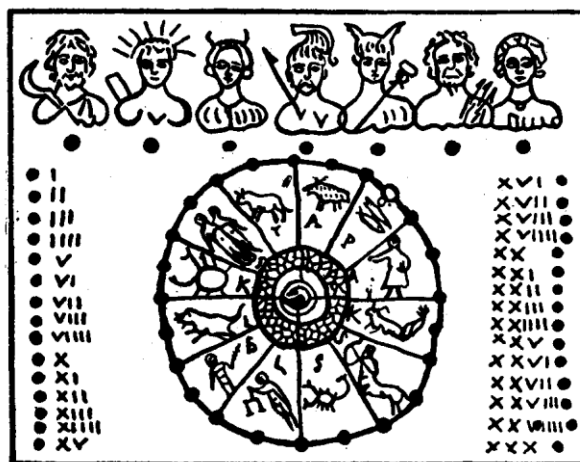
The following drawing of a stick calendar found at the Baths of Titus (constructed A.D. 79 – 81) provides further proof that neither the Biblical Sabbath nor the day of Christ's resurrection can ever be found using the Julian calendar. The center circle contains the 12 signs of the zodiac, corresponding to the 12 months of the year. The Roman numerals in the left and right columns indicate the days of the month. Across the top of the stick calendar appear the seven planetary gods of the pagan Romans.

⁷¹ Odom, *op.cit.*

⁷² Franz Cumont, *Textes et Monuments Figures Relatifs aux Mysteres de Mithra*, (Brussels: H. Lamertin, 1899), Vol. I, p. 112.

⁷³ (New York: G. P. Putnam's Sons, 1912), p. 163.

Saturday, (or *dies Saturni* – the day of Saturn) was the very *first* day of the week, not the seventh. As the god of agriculture, he can be seen in this preeminent position of importance, holding his symbol, a sickle. Next, on the second day of the pagan planetary week, is seen the sun god with rays of light emanating from his head. Sunday was originally the *second* day of the planetary week and was known as *dies Solis*. The third day of the week was *dies Lunæ* (day of the Moon – Monday). The moon goddess is shown wearing the horned crescent moon as a diadem on her head. The rest of the gods follow in order: *dies Martis* (day of Mars); *dies Mercurii* (day of Mercury); *dies Jovis* (day of Jupiter); and *dies Veneris* (day of Venus), the seventh day of the week.⁷⁴



Roman Stick Calendar

When the use of the Julian calendar with its recently adopted pagan planetary week spread into northern Europe, the names of the days *dies Martis* through *dies Veneris* were replaced by Teutonic gods.⁷⁵ Mars' Day became Tiw's Day (Tuesday); Mercury's Day became Woden's Day (Wednesday); Jupiter's Day became Thor's Day (Thursday); and Venus' Day became Friga's Day (Friday).⁷⁶ The influence of the pagan astrological day-names is still seen today. Latin-based languages, such as Spanish, retain astrological names for Monday through Friday, with the Christian influence being seen in their words for Sunday (*Domingo*, or Lord's day) and Saturday (*Sabado*, or Sabbath.)

According to Rabanus Maurus (A.D. 776-856), archbishop of Mainz, Germany, Pope Sylvester I attempted to rename the days of the planetary week to correspond with the names of the Biblical week: First Day (first feria), Second Day (second feria), etc.⁷⁷ Bede, the "Venerable", (A.D. 672-

⁷⁴ "Astrology, paganized astronomy, assigned each of the 24 hours of the day to a planetary god after the order of their supposed positions above the earth . . . Hence, if Saturn should have the lordship of the first hour of the day, it would be called the day of Saturn . . . Because the last hour of Saturn's day is assigned to Mars, the first hour of the following day would belong to the Sun, the next planetary god in the order. This makes the Sun the lord of that day, so that it is called 'the day of the Sun' (Sunday)" R. L. Odom, *How Did Sunday Get Its Name?* (Nashville, Tennessee: Southern Publishing Assoc., 1972), pp. 10 & 11. See Appendix H for an illustration of the planetary gods shown in order.

⁷⁵ *Ibid.*, p. 5.

⁷⁶ J. Bosworth and T. N. Toller, "Frig-dæg," *An Anglo-Saxon Dictionary*, 1898, p. 337; Odom, *How Did Sunday Get Its Name?* *op.cit.*; see also "Friday" in *Webster's New Universal Unabridged Dictionary*, 2nd edition, (New York: New World Dictionaries/Simon and Schuster, 1983).

⁷⁷ See Rabanus Maurus, *De Clericorum Institutione*, Book 2, ch. 46, in J. P. Migne, *Patrologiæ Latinæ Cursus Completus* (Paris, 1844-1855).

735), renowned English monk and scholar, also reported Sylvester's attempts to change the pagan names of the days of the week. In *De Temporibus*, he stated: "But the holy Sylvester ordered them to be called feriae, calling the first day the 'Lord's [day]'; imitating the Hebrews, who named [them] the first of the week, the second of the week, and so on the others."⁷⁸ The astrological names, however, were too deeply ingrained. While the official terminology of the Roman Catholic Church remains Lord's Day, Second Day, Third Day, etc., most countries clung in whole or in part to planetary names for the days.

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 all the seven days 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.⁷⁹

"The ecclesiastical style of naming the week days was adopted by no nation except the Portuguese who alone use the terms *Segunda Feria* etc."⁸⁰

The fact that both the Julian calendar and the pagan planetary week have been accepted for use by Christians reveals an amalgamation of Christianity with paganism of which the apostle Paul warned when he wrote:

For the mystery of iniquity doth already work: only he who now letteth⁸¹ will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned⁸² who believed not the truth, but had pleasure in unrighteousness.⁸³

⁷⁸ See Bede, *Patrologiæ Latinæ*, Vol. 90, *op. cit.*

⁷⁹ Zerubavel, *op.cit.*, p. 24.

⁸⁰ "Feria," *Catholic Encyclopedia*, see Vol. 6 p. 43.

⁸¹ "Letteth": #2722 – to hold down, possess or to take possession of; "This word means 'to hold firmly' . . . of unrighteous men who restrain the spread of truth by their unrighteousness" (*The New Strong's Expanded Dictionary*, Thomas Nelson Publ. 2001.) This is an appropriate word to communicate what was done by the amalgamation of paganism with Christianity.

⁸² (#2929): To divide or separate; to make a distinction between or pass sentence upon. "To pronounce judgment" (*ibid.*)

⁸³ II Thessalonians 2:7-11

The pagan planetary week, like the Julian calendar that adopted it, is irreparably pagan. Historical facts reveal that neither the Biblical Sabbath nor the Biblical First Day can be found using the modern calendar. If it is important to worship on a specific day, than it is also important to know which calendar to use and when the change in calendation occurred.



© The Trustees of the British Museum

This small silver statuette shows the Gallo-Roman goddess, Tutela. The goddess is shown holding a *patera* (libation dish) and positioned between her wings are seven planetary gods: Saturn, as the most important god ruling the first day of the week, is first. On the second day of the week appears Sol (sun god), followed by Luna (moon goddess), Mars, Mercury, Jupiter and Venus. In her left hand she holds a double cornucopia with busts of Diana and Apollo; the two heads on her wings, just above her crown, are Castor and Pollux (Kastor and Polydeukes). The statuette, discovered in south-eastern France in 1764, is on display at the British Museum.

Changeling: The Metamorphosis of Christian into Pagan

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.⁸⁴

It is understandable, though unfortunate, that modern Christians assume the week as it is known today has cycled continuously and without interruption ever since Creation: the entire world has been united in using the Gregorian calendar for 60 years while different parts of the western world accepted the Julian calendar almost 2,000 years ago! However, *ignorance* of truth does not change what *is* truth; as God sadly observed in Hosea 4:6: “My people are destroyed for lack of knowledge.” It is the responsibility of every individual to search out for themselves what is truth and live their lives by that knowledge.

The amalgamation of Christianity with paganism in the form of Mithraism was a process that took several hundred years. Once the process was complete, the true Sabbath of the fourth commandment was lost under the assumption that the modern form of the planetary week had come down unchanged since Creation. While references to new Christians still clinging to pagan practices can be found in the New Testament, the biggest change crept in over calendation methods. The solar Julian calendar with its continuous weekly cycle was very different from the luni-solar calendar used by the Jews and apostolic Christians. Conducting business with a society that used a different method of tracking time was difficult. As early as the last part of the first century, Ignatius “pioneered the movement toward substituting the Sunday observance for the Sabbath observance.”⁸⁵

The Christians in Rome were among the first to begin worshipping by the Julian rather than the Biblical calendar. This created confusion among the pagans. Around A.D. 175-178, Celsus, a

⁸⁴ R. L. Odom, *Sunday in Roman Paganism*, (New York: TEACH Services, Inc., 2003), p. 202.

⁸⁵ Eviatar Zerubavel, *The Seven Day Circle*, (Chicago: University of Chicago Press, 1985), p. 22; Ignatius, *Epistle to the Magnesians*, (*The Ante-Nicene Fathers*, Grand Rapids, Michigan: W. B. Eerdmans, 1956, James Donaldson and Alexander Roberts, eds.), Vol. 1, pp. 59-65.

Roman philosopher and Stoic, wrote *On the True Doctrine: A Discourse Against the Christians*.⁸⁶ This was a powerful denunciation of Christianity. While his writing “exhibits comparatively little of the bitterness which characterized [most pagans’] attacks”⁸⁷ he nevertheless mocked Christians for copying the heathen. “The result of his work was to place the Christian in a very unfavorable light in the eyes of the Romans and their rulers.”⁸⁸

While no copies of Celsus’ work still exist, much of it was quoted in a massive work by Origen, *Contra Celsum*. One quote particularly is fascinating because it refers to Mithraism and the planetary gods.⁸⁹ It is interesting to note, too, that Origen did not try to refute any parallels Celsus drew between Christianity and Mithraism, but instead simply sought to evade the charges.⁹⁰

The extent to which some Christians were embracing pagan practices confused many of the pagan Romans. Tertullian (c. 160-225), an early Christian writer, wrote a defense of Christians which reveals the process then taking place with some Christians worshipping on Sunday, others on Saturday, still others clinging to the Biblical (lunar calculated) Sabbath. His statements clearly reveal that Christians *had* been mistaken for Mithraists:

Others, certainly more cultured, think the Sun is the god of the Christians, because it is known that we pray toward the east and make a festivity upon the day of the Sun. Do you do less? Do not most of you, in affectation of worshipping the heavenly bodies, at times move your lips toward the sun rising. You certainly are the ones who also received the Sun into the register of the seven days, and from among the days preferred it⁹¹

It is easy to see how Christians worshipping on Sunday would be confused with pagans. The similarities between Christ and Mithra include:

- Both claimed to be mankind’s savior
- Virgin birth, attended by shepherds
- Traveling teacher; taught morality
- Twelve followers
- Miracles

⁸⁶ See *On the True Doctrine*, translated by R. Joseph Hoffmann, (New York: Oxford University Press, 1987).

⁸⁷ “Celsus the Platonist,” *Catholic Encyclopedia*, NewAdvent.org.

⁸⁸ Odom, *op. cit.*, p. 54.

⁸⁹ Origen, *Against Celsus*, book 6, chapter 22 in *The Ante-Nicene Fathers*, (New York: Charles Scribner’s Sons, 1913), Vol. 4, p. 583.

⁹⁰ *Ibid.*

⁹¹ Tertullian, *Ad Nationes*, Book 1, Chapter 13 in J. P. Migne, *Patrologiæ Latinæ Cursus Completus*, (Paris, 1844-1855), Volume 1, columns 369-372.

- Birthdate on December 25⁹²
- Sacrificed self for world peace
- Buried in a tomb; resurrected the third day
- Mankind's savior
- Known as the Good Shepherd and Light of the World; considered the Way, the Truth and the Life
- Believers promised immortality

When Christians also adopted the Julian calendar for worship, the pagans could see little difference between Christianity and their own Mithraism, other than the Christian refusal to burn incense to the emperor, which was viewed as treason. Another quote by Tertullian is very significant, again revealing the differing practices among Christians, with some worshipping on Sunday, others on Saturday which he shows to be a *deviation* from Jewish practice (the apostolic Christians at this time were still keeping the Sabbath by the Biblical calendar):

We shall be taken for Persians [Mithraists], 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.*⁹³

This quote affirms that worship on Saturday was itself a deviation from the Jewish custom of worship on the seventh-day of the original calendar.

Do not assume that because *some* Christians accepted pagan calendation and practices that the change occurred without protest from other Christians. Apostolic Christians, those who strictly adhered to the teachings of the apostles and their immediate spiritual descendants, were greatly upset at what they saw as pagan apostasy creeping into the church. The prejudice against Christians was extreme. In fact, the main thrust of Tertullian's work, the *Apologeticum*, was to defend Christianity against the unreasonable treatment of Christians by the pagans.

Tertullian, gifted with a biting wit and with great relish for irony, points out the inconsistent treatment of Christians versus common criminals by the magistrates.⁹⁴ Whereas a common criminal was tortured until he *confessed* to a crime, Christians who confessed to being "Christian" were tortured until they *denied* it. While Christians were accused of ritual incest and eating babies, such charges had never been proven. Furthermore, Tertullian wryly observed, the

⁹² While Christ was not born on Dec. 25, it remains modern Christendom's "official" birthday for the Messiah.

⁹³ Tertullian, *Apologia*, chap. 16, in J. P. Migne, *Patrologiæ Latinæ*, Vol. 1, cols. 369-372; standard English translation in *Ante-Nicene Fathers*, (New York: Charles Scribner's Sons, 1913), Vol. 3, p. 31.

⁹⁴ For further research, see www.tertullian.org.

pagans (who *did* abandon unwanted children) were so licentious that incest for them was an inevitable if unknown occurrence!

It is not for Christians today to judge those who lived through extreme persecution in the past. However, it should be understood that paganism made inroads into Christendom only under extreme protest and through the blood of martyrs. Those who refused to drop a pinch of incense in honor of the “divine” emperor would often be forced to hold a handful of incense mixed with



burning coals. If the burning mixture was dropped out of reflex or if it fell only after the fingers were burned off, the pagans would rejoice that proper honor had been given the emperor.⁹⁵

Christians were also expected to offer a pinch of incense to the other Roman gods. “Prayer to the planets on their respective days was a part of the worship of the heavenly bodies.”⁹⁶ Some modern theologians acknowledge, “Yes, when the seventh-day Sabbath is calculated by the Biblical calendar, it will fall differently; *but* all God requires of us is to keep the seventh-day Sabbath by whatever calendar society uses.” Such a belief reveals a tragic lack of knowledge of the issues at stake. The planetary week with the seven astrological gods was clearly seen by apostolic Christians to be linked to demon worship. Scripture is adamant that the rites of paganism are nothing but devil worship: “But I say,

that the things which the Gentiles [pagans] sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.”⁹⁷

The above illustration⁹⁸ found in *Tortures and Torments of Christian Martyrs* shows a martyr, figure A, being forced to hold a handful of burning coals.⁹⁹ The caption reads: “Martyr whose

⁹⁵ Antonio Gallonio, *De SS. Martyrum Cruciatibus*, 1591. Published in English: *Tortures and Torments of the Christian Martyrs*, A. R. Allinson, trans., (London: Fortune Press, 1903), p. 143. The intent of the book was the “edification of the faithful” and published with the approval of the Roman Catholic Church.

⁹⁶ Odom, *op.cit.*, p. 158.

⁹⁷ I Corinthians 10:20

hand is filled with incense mingled with live coals, and who being constrained by the pain to scatter the incense, is said to have made sacrifice to the idol.” The cluster of thunderbolts in the customary shape of an X with a thick bisecting bolt, reveal the idol to be the planetary god, Jupiter.¹⁰⁰ No true Christian, to save his life, would offer a pinch of incense to that day’s planetary god, not even Saturn – *even if* the seventh-day Sabbath on that lunation happened to coincide with Saturn’s day. To do so would acknowledge Saturn as “god” of that day.

Calendation encompasses much larger issues than has been understood. The day on which one worships reveals which God/god is being worshipped. The early Christians knew well that to worship by a pagan calendar was to give homage to a pagan god. By worshipping on the Creator’s luni-solar calendar, they were declaring their allegiance to the God of Heaven.

Christianity’s acceptance of pagan calendation did not happen overnight. Some Christians compromised on one point, others on another. Some adhered strictly to the luni-solar calendar, while others kept the lunar Sabbath, but also acknowledged Sunday. Still others kept both Saturday and Sunday, while some worshipped only on Sunday. The compromises of one generation were taken a little further by the next.

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.¹⁰¹

Because the calendars were so different, every area of life was necessarily affected. Those who did not have a heart-commitment to pure doctrine found it easy to excuse away their compromise. Scholars believe that Eusebius of Caesarea was the first ecclesiastical writer to spiritualize the pagan name of “Sunday” to make it more palatable for Christians. He said of

⁹⁸ This illustration was a copper-plate engraving done by Antonio Tempesta of Firenza (Florence) taken after the designs of Giovanni de Guerra of Modena, painter to Pope Sixtus V.

⁹⁹ Gallonio, *Tortures and Torments of the Christian Martyrs*, *op.cit.*, p. 138.

¹⁰⁰ Jupiter’s Day, *dies Jovis*, corresponds to the modern Thursday.

¹⁰¹ A. T. Jones, *The Two Republics*, (Ithaca, Michigan: A. B. Publishing, Inc., n.d.), pp. 320-321.

dies Solis, Sunday: “on it to our souls the Sun of Righteousness rose.”¹⁰² He further wrote of seeing “the face of the glory of Christ, and to behold the day of His light.”¹⁰³

A record of the Christian transition to pagan calendation has been preserved in various sepulchral inscriptions. One Christian inscription refers to *dies Mercurii* (day of Mercury) in its text. The epitaph’s date is believed to be either A.D. 291 or 302.¹⁰⁴ Another Christian inscription, one of the oldest dated ones to be discovered in Rome, refers to *dies Veneris* (day of Venus). What sets this particular inscription apart is that it lists both the Julian date *and* the luni-solar date! Dated A.D. 269, it states:

In the consulship of Claudius and Paternus, on the Nones of November, on the day of Venus, and on the 24th day of the lunar month, Leuces placed [this memorial] to her very dear daughter Severa, and to Thy Holy Spirit. She died [at the age] of 55 years, and 11 months [and] 10 days.¹⁰⁵

The “Nones” of November is November 5 which fell on the day of Venus, Friday. On that lunation this corresponded with the 24th day of the lunar month, or “Second Day” on the Biblical week.

This slow metamorphosis from pure, apostolic Christianity, to a Christianity intertwined with pagan calendation principles is largely responsible for the lack of knowledge existing today regarding the true calendar of the Creator. The pagan continuous weekly cycle reaches so far back in history, it is assumed that a continuous weekly cycle has always existed. The historical facts of the Julian calendar have been forgotten and circular reasoning has been used to “prove” that Saturday is the Bible Sabbath: *i.e.*, the modern Gregorian week has continuously cycling seven-day weeks therefore weeks have always cycled continuously. Saturday, then, *must* be the “seventh-day Sabbath” of the fourth commandment.

Catholics and Protestants worshipping on Sunday, the first day of the Gregorian week, has been taken as further “proof” that Saturday is the seventh-day Sabbath of the Bible. After all, “If Saturday is not the true Sabbath, why would Satan bother with having people worship on Sunday?” This double deception has affirmed Saturday sabbatarians in their assumption that Saturday is the Bible Sabbath. However, the facts of history shine light through the darkness of error and tradition to reveal the pagan origins of both modern days of worship, Sunday and Saturday.

¹⁰² Eusebius, *Commentary on the Psalms, Psalm 91* (Psalm 92 in A.V.), in J. P. Migne, *Patrologiæ Græccæ Cursus Completus*, (Paris, 1856-1866), Volume 23, column 1169.

¹⁰³ Eusebius, *Proof of the Gospel*, Book 4, chapter 16, translated by W. J. Ferrar, Vol. 1, p. 207 as quoted in *ibid.*

¹⁰⁴ E. Diehl, *Inscriptiones Latinæ Christianæ Veteres*, (Berolini, 1925), Vol. 2, p. 118, #3033.

¹⁰⁵ *Ibid.*, p. 193, #3391. See also, G. B. de Rossi, *Inscriptiones Christianæ Urbis Romæ*, Vol. 1, part 1, p. 18, #11.

Biblical Calendar: Outlawed!

Constantine the Great (c. A.D. 272 – May 22, 337) is widely known as the first Christian emperor. His “Sunday law” is viewed as the religious act of a recent convert to honor his new day of worship. Roman Catholics and the Greek Orthodox have canonized him, while Saturday sabbatarians accuse the Roman Catholic Church of influencing Constantine into changing the Sabbath from Saturday to Sunday. They denounce the Catholic Church for deceiving all Christendom into believing that Sunday is the proper day of worship.

This is neither accurate nor is it fair to the Roman Catholic Church.

- Constantine had not yet converted at the time of his “Sunday law.”
- The Roman Catholic Church has always been open about their role in this legislation.
- Most significantly, the “Sunday law” was actually civil legislation which outlawed the Biblical luni-solar calendar and enforced Julian calendation upon Christians and Jews.

Constantine’s “Sunday law” was actually calendar reform which laid the foundation for a massive deception: Sunday as the day on which Christ was resurrected; Saturday as the Bible’s seventh-day Sabbath.

Constantine the Convert?



Chi-Rho

Constantine’s veneration of the “day of the Sun” was not a religious act as a Christian, for he would not “convert” for two more years.¹⁰⁶ His decision in October of A.D. 312 to paint a Christian symbol¹⁰⁷ on the shields of his men at the battle of the Milvian Bridge was not a conversion. As with all his acts, it was politically motivated. Even after officially converting in 323, he postponed his baptism until just before his death in 337. Furthermore, he retained the office and title *pontifex maximus*, head of the state religion which he had assumed in 312, for the rest of his life.¹⁰⁸

Christianity was made by him [Constantine] the religion of the state but Paganism was not persecuted though discouraged. The Christianity of the emperor himself

¹⁰⁶ R. L. Odom, *Sunday in Roman Paganism*, (New York: TEACH Services, Inc., 2003) p. 177.

¹⁰⁷ The monogram known as *Chi-Rho*, the first two Greek letters of the word “Christ.”

¹⁰⁸ Various inscriptions as recorded in *Corpus Inscriptionum Latinarum*, 1863 ed., Vol. 2, p. 58, #481; “Constantine I”, *New Standard Encyclopedia*, Vol. 5. See also Christopher B. Coleman, *Constantine the Great and Christianity*, (New York: Columbia University Press, 1914), p. 46.

has been a subject of warm controversy both in ancient and modern times, but the graphic account which Niebuhr gives of Constantine's belief seems to be perfectly just. Speaking of the murder of Licinius and his own son Crispus, Niebuhr remarks,¹⁰⁹ "Many judge of him by too severe a standard, because they look upon him as a Christian; but *I cannot regard him in that light*. The religion which he had in his head must have been a strange compound indeed. The man who had on his coins the inscription *Sol Invictus*, who worshipped pagan divinities, consulted the haruspices, indulged in a number of pagan superstitions, and on the other hand, built churches, shut up pagan temples, and *interfered with the council of Nicæa*, must have been a repulsive phenomenon, and *was certainly not a Christian*. He did not allow himself to be baptized till the last moments of his life, and those who praise him for this do not know what they are doing. He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. . . . To speak of him as a saint is a profanation of the word."¹¹⁰

It is intriguing that this quote refers to Constantine's involvement with the Council of Nicæa as "interference." Do not doubt it: Constantine's "Sunday law" was civil legislation enacted to unite his empire via a single calendar.

Constantine: the consummate politician

Constantine was foremost a politician and a military strategist. He issued at least six decrees relating to Sunday observance, but all were for purely *political* reasons. These decrees were:

- March 7, 321: A law commanding townspeople, courts and trades to cease from labor on the day of the Sun.
- June, 321: Emancipation and manumission of slaves allowed on the day of the Sun.
- Christian soldiers allowed to attend Sunday church services.
- Pagan troops required to recite a prayer while on the drill field on Sunday.
- Sunday declared a market day throughout the entire year.
- A decree supporting the Council of Nicæa's decision that Christ's resurrection should henceforth be observed on the day of the Sun (Easter Sunday) rather than commemorating the death of Christ on the actual crucifixion Passover date of Nisan (Abib) 14.

¹⁰⁹ See *History of Rome*, Eng. trans., (London: 1855), Vol. V, p. 359.

¹¹⁰ *A Dictionary of Greek and Roman Biography and Mythology*, (Sir William Smith, ed., Three Vols., AMS Press, 1967, reprint of 1890 edition), Vol. 1, p. 836, emphasis supplied.

Constantine wanted a unified empire. With his eastern counterpart, Licinius, he had issued a decree in 313 known as the Edict of Milan which granted Christians protection under civil law. This did not promote Christianity above paganism as much as “level the playing field,” allowing Christians equal rights.

For the first time Christianity was placed on a legal footing with the other religions and with them enjoyed the protection of the civil law. Licinius was a pagan, and this law grants no privilege to the Christians that is not allowed to the heathen. It is another evidence of Constantine’s policy of maintaining peace in the religious world.¹¹¹



Emperor Constantine the Great

Constantine was no saint. He was a tyrant guilty of murdering his own son. His motivation for a united empire was not prompted by a desire for peace. Constantine’s drive for a unified empire was founded upon his desire for greater power. Some historians connect Constantine’s tolerance of Christianity with a desire to be able to enlist Christians as soldiers, thus increasing the size of his army. (Up to this point, Christians avoided enlisting.) All of Constantine’s “religious

¹¹¹ Odom, *op.cit.*, p. 181.

tolerance” acts should be viewed in the light of a dictator seeking uniformity, and thus greater control, in his empire.

Renowned church historian, Philip Schaff, cautioned against reading too much into Constantine’s “Sunday law”:

The Sunday law of Constantine *must not be overrated*. He enjoined the observance, or rather forbade the public desecration of Sunday, not under the name of *Sabbatum* [Sabbath] or *dies Domini* [Lord’s day], but under its old astrological and heathen title, *dies Solis* [Sunday], familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras, as to the Christians. *There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ.*¹¹²

Constantine was an equal opportunity monarch. While Christians hailed him as “the servant of God” and called him the “blessed Prince,” pagans regarded him as their Supreme Pontiff. Constantine demanded unity. He forced compromise in an unexpected way: calendar reform.

J. Westbury-Jones highlights the purposeful ambiguity of Constantine’s law:

How such a law would further the designs of Constantine it is not difficult to discover. It would confer a special honor upon the festival of the Christian church,¹¹³ and it would grant a slight boon to the pagans themselves. *In fact there is nothing in this edict which might not have been written by a pagan.* The law does honor to the pagan deity whom Constantine had adopted as his special patron god, Apollo or the Sun.¹¹⁴ *The very name of the day lent itself to this ambiguity.* The term Sunday (*dies Solis*) was in use among Christians as well as pagan.¹¹⁵

Of all Constantine’s edicts, the one that had the greatest and most lasting effect on Christendom was his legislation supporting the Council of Nicæa’s decree establishing the observance of Easter. “By the time of Constantine, apostasy in the church was ready for the aid of a friendly civil ruler to supply the wanting force of coercion.”¹¹⁶

¹¹² Philip Schaff, *History of the Christian Church*, (New York: Charles Scribner’s Sons, 1916) Vol. III, p. 380, emphasis supplied.

¹¹³ The paganized Roman Christians had long been worshipping on Sunday by this time.

¹¹⁴ Constantine’s personal motto remained *Soli Invicto* even after his “conversion.”

¹¹⁵ J. Westbury-Jones, *Roman and Christian Imperialism*, (London: MacMillan and Co. Ltd., 1939), p. 210, emphasis supplied.

¹¹⁶ Odom, *op.cit.*, p. 175.

The time was ripe for a reconciliation of state and church, each of which needed the other. It was a stroke of genius in Constantine to realize this and act upon it. He offered peace to the church, provided that she would recognize the state and support the imperial power.¹¹⁷

All of Constantine's acts had the ulterior motive of political gain and the Council of Nicæa was no exception.

Biblical Calendar Annihilated

The significance of the Council of Nicæa is found in the fact that the decree outlawed the Biblical calendar.

Since the second century A.D. there had been a divergence of opinion about the date for celebrating the paschal (Easter) anniversary of the Lord's passion (death, burial, and resurrection). The most *ancient practice* appears to have been to observe the fourteenth (the Passover date), fifteenth, and sixteenth days of the *lunar* month regardless of the day of the [Julian] week these dates might fall on from year to year. The bishops of Rome, desirous of enhancing the observance of Sunday as a church festival, ruled that the annual celebration should always be held on the Friday, Saturday, and Sunday *following* the fourteenth day of the lunar month.¹¹⁸ In Rome, Friday and Saturday of Easter were fast days, and on Sunday the fast was broken by partaking of the communion. This controversy lasted almost two centuries,¹¹⁹ *until Constantine intervened in behalf of the Roman bishops and outlawed the other group.*¹²⁰

The point of contention appeared deceptively simple: Passover versus Easter. The issues at stake, however, were immense. The only way to determine when Passover occurs is to use the Biblical luni-solar calendar, for only by observing the moon can one count to the 14th day *following* the first visible crescent. Because the seventh-day Sabbath was also calculated from the first visible crescent,¹²¹ a ruling in favor of Easter being observed on a Julian date would also affect the seventh-day Sabbath. Prior to this time, true Christians commemorated Passover, ignoring the pagan Easter.

¹¹⁷ Michael I. Rostovtzeff, *The Social and Economic History of the Roman Empire*, (Oxford, England: The Clarendon Press, 1926), p. 456.

¹¹⁸ This insured that the Catholic Easter would never fall on the Jewish Passover.

¹¹⁹ The controversy rose in the second century and reached its height during the time of Victor I, around A.D. 198.

¹²⁰ Odom, *op.cit.*, p. 188, emphasis supplied.

¹²¹ "The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle" ("Holidays," *Universal Jewish Encyclopedia*, p. 410.)

Up until the Council of Nicæa, the Christian Easter, especially in the East, had been celebrated for the most part at the time of the Jewish Passover, . . . [but] on the contrary, in Europe, “some earlier, some later, were intercalating the months . . . the Europeans were placing their cycle at the equinox, and were celebrating the Passover on the next full moon after the equinox.”¹²²

These contentions had agitated the churches of Asia since the time of the Roman bishop Victor, who had persecuted the churches of Asia for following the “14th-day heresy” as they called it, in reference to the Passover.¹²³ . . . *The future Easter observance was to be rendered independent of Jewish calculation . . .*¹²⁴

This is civil legislation enforcing the pagan Julian calendar. Calendars calculate time and at the Council of Nicæa it was decreed that Christians were to remain independent of *Jewish* calculation because the paganized Christians did not want to be associated with the Jews in any way.

This is a fact well-known to Jewish scholars and historians. The Jewish Publication Society of America published the following statement:

Then the world witnessed the hitherto undreamt-of spectacle of the first general convocation of Nice [Nicæa], consisting of several hundred bishops and priests, with the emperor at their head. Christianity thought to celebrate its triumph, but only succeeded in betraying its weakness and internal disunion. For on the occasion of this, its first official appearance, in all the splendor of its plenitude of spiritual and temporal power, *there remained no trace of its original character . . .* At the Council of Nice the last thread was snapped which connected Christianity to its parent stock. The festival of Easter had up till now been celebrated for the most part at the same time as the Jewish Passover, and indeed upon the days calculated and fixed by the Synhedrion [Sanhedrin] in Judæa for its celebration; but in future its observance was to be rendered *altogether independent of the Jewish calendar*, “For it is unbecoming beyond measure that on this holiest of festivals we should follow the customs of the Jews. Henceforward let us have nothing in common with this odious people; our Saviour has shown us another path. It would indeed be absurd if the Jews were able to boast that we are not in a position to celebrate the Passover without the aid of their rules (*calculations*).”

¹²² Joseph Scaliger, *De Emendatione Temporum*, (Francofurt, 1593), p. 106.

¹²³ *Op. cit.*; see also Eusebius, *Ecclesiastical History*, Book V, Ch. 24.

¹²⁴ Grace Amadon, “Report of Committee on Historical Basis, Involvement, and Validity of the October 22, 1844, Position”, Part V, Sec. B, p. 17, emphasis supplied; Box 7, Folder 1, Grace Amadon Collection, (Collection 154), Center for Adventist Research, Andrews University, Berrien Springs, Michigan.

These remarks are attributed to the Emperor Constantine . . . [and became] the guiding principle of the Church which was now to decide the fate of the Jews.¹²⁵

Notice that the decrees of the Council of Nicæa are clearly perceived by Jews themselves to be the act of Christians stepping “independent of the *Jewish calendar*.”

The Council of Nicæa accomplished three goals, all of which are still in effect today. The decree served to:

Standardize the planetary week of seven days making *dies Solis* the first day of the week, with *dies Saturni* the last day of the week.

Guarantee that Passover and Easter would never fall on the same day.

Exalt *dies Solis* as the day of worship for both pagans and Christians.

By establishing Easter on the Sunday following the full moon after the vernal equinox, the Roman Catholic Church guaranteed that it would *never* fall on the Jewish Passover. At this time, the Jews were still using the luni-solar calendar of Creation, intercalating by the barley harvest law of Moses. Because the seven-day weeks of the Biblical lunations cycled differently than the pagan solar calendar, Passover, the sixth day of the Biblical week, would fall on different days of the Julian week. Likewise, First Fruits, the true day of the resurrection on the first day of the Biblical week, appeared to wander through the Julian week, sometimes falling on *dies Martis*, or *dies Veneris*, etc., and only rarely coinciding with *dies Solis*.

Vestiges of the resulting confusion when attempts are made to reconcile a solar calendar to a luni-solar calendar may still be seen. Easter is never on the same date of the Gregorian calendar from one year to the next. The feast of First Fruits, when calculated by the Biblical calendar, *always* falls on the 16th of the month, a First Day. Easter, however, because it is linked to a corruption¹²⁶ of lunar calculation does not fall on any specific date, as does Christmas, nor a specific day of the month, such as Thanksgiving in the United States, which always falls on the fourth Thursday of November. Thus, while the *true* date of the resurrection always falls on the same day of the week and the same date of the month, Easter on the Gregorian calendar appears to “float” through March and April.

¹²⁵ Heinrich Graetz, *History of the Jews*, (Philadelphia: The Jewish Publication Society of America, 1893), Vol. II, pp. 563-564, emphasis supplied; see also Eusebius, *Life of Constantine*, Book III, Chapter 18.

¹²⁶ The corruption of lunar calculation was in tying Easter to the vernal (spring) equinox. The law of Moses intercalated months off of the barley harvest, not the vernal equinox. Calculation off of the equinox was a purely pagan method.

The long-term effect was that “Easter Sunday” entered the Christian paradigm as The Day of Christ’s resurrection. The corollary to this realignment of time calculation was that the day preceding Easter Sunday, Saturday, became forever after The True Bible Sabbath. This is the true significance of Constantine’s “Sunday law” and it laid the foundation for the modern assumption that a continuous weekly cycle has always existed.

The fall-out from this edict was immediate. The law made it illegal to use the Biblical calendar and it persecuted those who still tried to use it. David Sidersky says, “It was no more possible under Constance to *apply the old calendar.*”¹²⁷

In subsequent years, the Jews went through “iron and fire.”¹²⁸ The Christian [papal Roman] emperors *forbade the Jewish computation of the calendar*, and did not allow the announcement of the feast days. Graetz says, “The Jewish [and apostolic Christian] communities were left in utter doubt concerning the most important religious decisions: as pertaining to their festivals.”¹²⁹ The immediate consequence was the fixation and calculation of the Hebrew calendar by Hillel II.¹³⁰

The decrees of Nicæa, “destroyed the Temple of the Law in Judea,” as it were, and the ancient regulation of Moses for harmonizing the course of the moon with that of the sun was ultimately replaced by calculations involving the vernal equinox,¹³¹ after which the nearest full moon was chosen to be the paschal moon. From this equinoctial point, the [Catholic] church built up her ecclesiastical calendar and its Easter feast. *It is easy to gloss over the real significance of the Council of Nicæa and its bearing upon the Jewish system of time, for though the church desired to depart from Jewish calculation, and to adopt a movable feast,*¹³² *yet in the end, it turned out that both the Jewish and Roman Catholic festivals came to be computed from the same point of time – . . . the vernal equinox.*¹³³

The controversy over calendars was not resolved with Constantine’s edict. Rather, it opened the door for religious persecution of Christians, by Christians. Those who were convicted by conscience that the Passover (as well as the Sabbath) should be observed by the Biblical calendar

¹²⁷ David Sidersky, *Astronomical Origin of Jewish Chronology*, Paris, 1913, p. 651, emphasis supplied; as quoted in Amadon, *op. cit.*, p. 8, footnotes.

¹²⁸ Sidersky, *ibid.*, p. 640.

¹²⁹ Graetz, Vol. II, 571, *op. cit.*

¹³⁰ Amadon, *op. cit.*, pp. 17-18, emphasis supplied.

¹³¹ Sidersky, *op. cit.*, p. 624.

¹³² Christopher Clavius, *Romani calendarii a Gregorio XIII restituti explicato*, (Rome, 1603), p. 54.

¹³³ Grace Amadon, *op. cit.*, p. 18, emphasis supplied.

were unwilling to accept civil legislation in the realm of religion. These continued to use the luni-solar calendar in the face of intense persecution.

Christians on the fringes of the Roman Empire used the Biblical reckoning centuries after Constantine. When Catholic princess, Margaret, married Scottish king Malcolm III (1031-1093) in 1070, she was instrumental in establishing Catholicism in Scotland. Prior to that time, Scottish priests still married, still observed Passover on Abib 14 (regardless of the Julian date) and still worshipped on the seventh-day Sabbath – likely by the Biblical calendar as well, as they were observing Passover by that calendar.

The Council of Nicæa was the culmination of many years of compromise with paganism. It climaxed in legislation which outlawed the only calendar by which the true seventh-day Sabbath, and also the true date of the resurrection, may be found.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Gen[esis] 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun."¹³⁴

Counterfeit worship requires a counterfeit calendar and the Council of Nicæa provided it. Biblical calendation was supplanted by pagan solar calendation, and the planetary week replaced the Biblical week which depended upon the moon.

This planetary week was paganism's counterfeit of the true, Biblical week instituted by the Creator in the beginning of Earth's history. In the counterfeit week employed in ancient paganism "the venerable day of the Sun" was esteemed by the heathen above the other six days because it was regarded as sacred to the Sun, the chief of the planetary deities . . . 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 planetary week of paganism is Sunday's twin sister, and that the two counterfeit institutions were linked together¹³⁵

When the historical facts of the Julian calendar are understood, it becomes clear that Sunday is not the only worship day founded upon paganism. Saturday, *dies Saturni*, as the original first

¹³⁴ E. G. White, *The Great Controversy*, (Oakland, California: Pacific Press, 1888), p. 52.

¹³⁵ Odom, *op. cit.*, p. 243-244, emphasis supplied.

day of the pagan week, is also a counterfeit. As the seventh day of the modern week, it is a counterfeit for the true seventh-day Sabbath of the Bible.

In 321 A.D., Constantine, emperor of Rome . . . by civil enactments made “the venerable day of the Sun,” which day was then “notable for its veneration,” the weekly rest day of the empire . . . The enforcement 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.¹³⁶

The aftershocks of the Council of Nicæa are still felt, world-wide, today. Of any direct or indirect attack against the truth of God, this one act has had the most profound and far reaching affect. All the world has united in using this calendar in its modern, Gregorian form. Entire churches base their religious observance off of this pagan calendar. The foundation laid by Constantine’s “Sunday law” is the reason why Saturday and Sunday keepers worship on the days they do. The decrees of Nicæa legislated into place an entire counterfeit system of religion with its pagan solar calendar. Thus the knowledge of the Creator’s calendar with His true seventh-day Sabbath has been buried under the accumulated weight of centuries of continuously cycling weeks.

¹³⁶ *ibid.*

Changing the Calendar: Papal Sign of Authority

The Catholic Church has always been very open about her role in changing the calendar. Modern sabbatarians have *assumed* that Saturday was the Bible Sabbath, but the Catholic Church herself has never denied the role she played in rejecting the luni-solar Sabbath of the Bible and promoting instead worship on *dies Solis*, the day of the Sun.

The decision of the Council of Nicæa to set aside Biblical calendation was merely confirmed by Constantine in royal edict. The bishops wanted to destroy any ties to Judaism. Anti-semitism played a role, as can be seen in the previously quoted statement by Constantine: “Let us have nothing in common with this odious people [the Jews]”¹³⁷

Patrick Madrid, in a radio interview on January 5, 2006, made a point of this:

There was a distinct break between the Old Testament requirements: the rituals and Mosaic covenant demands dealing with the Sabbath worship and animal sacrifices, and that sort of thing. And they wanted to show that Christianity was distinct from Judaism. It *came* from Judaism, but it was *distinct* from it.¹³⁸

In endeavoring to show this distinction, not only was the observance of the seventh-day Sabbath transferred to the Julian Sunday, but all of the annual feasts which, up until that time were still observed, were replaced with popular pagan festivals, giving them a Christian slant and incorporating Christian names.

To conciliate the Pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and Pagan festivals amalgamated, and, *by a complicated but skilful adjustment of the calendar*, it was found no difficult matter, in general, to get Paganism and Christianity – now far sunk in idolatry . . . to shake hands.¹³⁹

T. Enright, Bishop of St. Alphonsus Church, clearly states:

¹³⁷ Heinrich Graetz, *History of the Jews*, (Philadelphia: The Jewish Publication Society of America, 1893), Vol. II, pp. 563-564.

¹³⁸ Patrick Madrid, comments on “Open Line,” EWTN, Global Catholic Radio Network, January 5, 2006.

¹³⁹ Alexander Hislop, *The Two Babylons*, (New Jersey: Loizeaux Brothers, 1959), p.105, emphasis supplied.

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.*¹⁴⁰

In this same letter, Enright offers \$1000 “to any one who can prove to me from the Bible alone that I am bound, under grievous sin, to keep Sunday holy.” There is no denying that the Catholic Church is responsible for the change:

The Commandments, or Decalogue . . . Written by the finger of God on two tables of stone, this Divine code was received from the Almighty by Moses amid the thunders of Mount Sinai . . . Christ resumed these Commandments in the double precept of charity – love of God and of neighbor; He proclaimed them as binding under the New Law in Matt., xix and in the Sermon on the Mount (Matt., v). He also amplified or interpreted them, . . . *The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord’s Day.* The Council of Trent (Sess. VI, can. Xix) condemns those who deny that the Ten Commandments are binding on Christians.¹⁴¹

It is not really fair to accuse Roman Catholics of dishonesty when all along they have said that their church changed the day of worship to Sunday. Following is a sampling of the numerous statements made by Catholics honestly stating that they are responsible for the calendar change that transferred worship to *dies Solis*:

- “The Sunday...is purely a creation of the Catholic Church.” *American Catholic Quarterly Review*, January 1883.
- “Sunday...is the law of the Catholic Church alone...” *American Sentinel (Catholic)*, June 1893.
- “Sunday is a Catholic institution and its claim to observance can be defended only on Catholic principles...From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.” *Catholic Press*, Sydney, Australia, August 1900.
- “They [the Protestants] deem it their duty to keep the Sunday holy. Why? Because the Catholic Church tells them to do so. They have no other reason . . .The observance of Sunday thus comes to be an ecclesiastical law entirely distinct from the divine law of

¹⁴⁰ Letter by T. Enright, Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905, emphasis supplied.

¹⁴¹ Charles George Herbermann, Knights of Columbus Catholic Truth Committee, *The Catholic Encyclopedia*, (Harvard University: Encyclopedia Press, 1908), p. 153, emphasis supplied.

Sabbath observance . . . The author of the Sunday law . . . is the Catholic Church.”
Ecclesiastical Review, February 1914.

Because this change occurred so long ago, people today have forgotten the facts of history. It is impossible to find the Biblical Sabbath via a pagan calendar; therefore, Saturday cannot be the true Sabbath. Not knowing this, Saturday sabbatarians have assumed that Saturday is the Sabbath from which worship was removed. It is true that there are plenty of quotes from Catholic writers that refer to Saturday as “Sabbath”:

- “Of course the Catholic Church claims that the change (Saturday Sabbath to Sunday) was her act...And the act is a mark of her ecclesiastical authority in religious things.” H. F. Thomas, Chancellor of Cardinal Gibbons.
- “Sunday is founded, not of scripture, but on tradition, and is distinctly a Catholic institution. As there is no scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday and thus leave Catholics in full possession of Sunday.” *Catholic Record*, September 17, 1893.
- “Protestantism, in discarding the authority of the [Roman Catholic] Church, has no good reasons for its Sunday theory, and ought logically to keep Saturday as the Sabbath.” John Gilmary Shea, *American Catholic Quarterly Review*, January 1883.
- “Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. ‘The day of the Lord’ was chosen, not from any direction noted in the Scriptures, but from the Church’s sense of its own power...People who think that the Scriptures should be the sole authority, should logically become 7th Day [*sic.*] Adventists, and keep Saturday holy.” *St. Catherine Church Sentinel*, Algonac, Michigan, May 21, 1995.
- “Is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” James Cardinal Gibbons, *The Faith of Our Fathers* (1917 edition), p. 72-73 (16th Edition, p. 111; 88th Edition, p. 89).

The facts of history having been forgotten by most people, many Catholic writers have used planetary week terminology (i.e., “Saturday”), which could be considered deceptive. It is also likely that many of the Catholic writers themselves were unaware of the full history behind the modern week. Catholic scholars have always known the truth, though. As conservative Catholic scholar and apologist Patrick Madrid stated:

[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.¹⁴²

Over the centuries, as the facts of history have been forgotten, Saturday has been assumed to be the Biblical seventh-day Sabbath. However, when the Julian calendar was being enforced upon Christians for ecclesiastical use, no one at the time confused *dies Saturni* with *Sabbato*. All knew that they were two different days by *two distinct calendar systems*. An excellent example of "Saturday" being knowingly or unknowingly substituted for "Sabbath" is found in the canons of the Council of Laodicea.

After the edict of Nicæa, apostolic Christians continued to worship by the luni-solar calendar. The Council of Laodicea was convened approximately 40 years later to enforce the acceptance of "the Lord's Day" in place of the lunar Sabbath.

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*.¹⁴³

Canon 29 of the Council of Laodicea demanded:

Christians shall not Judaize and be idle on Saturday, 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 shut out from Christ.

¹⁴² Patrick Madrid on "Open Line," EWTN, Global Catholic Radio Network, January 5, 2006. To read or hear Madrid's comments in their entirety, please visit: 4angelspublications.com/articles/catholic_scholar.php.

¹⁴³ A. T. Jones, *The Two Republics*, (Ithaca, Michigan: A. B. Publishing, Inc., n.d.), p. 321, emphasis supplied.

Roman Catholic bishop, Karl Josef von Hefele (1809-1893), states that the word “Saturday” is supplied in modern translations. Von Hefele is a very credible authority on the original word choice used at the Council of Laodicea. A German scholar, theologian and professor of Church history, he was educated at Tübingen University. One of his greatest works was *History of the Councils of the Church from the Original Documents*. As a bishop and theologian, he certainly had access to original documents in the Vatican archives!

According to von Hefele, the original word used in both the Greek and the Latin was actually “Sabbath.” The word “anathema” (accursed) was used in place of “shut out.” The Latin version clearly does not contain any reference to *dies Saturni* (Saturday) but instead uses *Sabbato*, or “Sabbath”:

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.

It bears repeating: Christians at the time of the calendar change *were not confused over Saturday being the Sabbath*. Everyone knew that *dies Saturni* had recently been moved from the first day of the pagan week to the last day of the pagan week, while *Sabbato* was the seventh day of the Jewish luni-solar calendar with which no one in power wished to be associated. Again, *these were two different days on two distinct calendar systems*.

Eusebius of Caesarea, a church historian contemporary with Constantine and his frequent flatterer, is often quoted regarding the Sunday legislation of the time. It is generally believed that he was the priest that finally baptized Constantine shortly before his death. At the opening ceremonies of the Council of Nicæa, Eusebius sat to the right of Constantine and gave the opening address.¹⁴⁴ Eusebius was very clear that the exaltation of *dies Solis* was over the Jewish *Sabbato* and not over the pagan *dies Saturni*.

All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord’s day, as being more appropriate, and chief, and first, and more honorable than the Jewish Sabbath.¹⁴⁵

¹⁴⁴ *Catholic Encyclopedia*, “Eusebius of Caesarea,” www.NewAdvent.org.

¹⁴⁵ Eusebius, *Commentary on the Psalms, Psalm 91* (Psalm 92 in the A.V.), in J. P. Migne, *Patrologia Graeca*, Vol. 23, column 1172, author’s translation, as quoted in R. L. Odom, *Sunday Sacredness in Roman Paganism*, Review & Herald Publ. Assoc., 1944, p. 141.

It was at this time that Sylvester I, Bishop of Rome during the Council of Nicæa, attempted to rename the days of the pagan week by the Biblical week-day names. “This was the era of Constantine the Great, when the public position of the Church so greatly improved, a change which must certainly have been very noticeable at Rome.”¹⁴⁶

Catholics, knowing full well that there is no Biblical reason to worship on Sunday, have seen how inconsistent Protestants are.

- “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.
- **“Who Do We Reverence and Pay Homage to by Keeping Sunday Holy?”** From this we may understand how great is the authority of the church in interpreting or explaining to us the commandments of God – an authority which is acknowledged by the universal practice of the whole Christian world, even of those sects which profess to take the holy Scriptures as their sole rule of faith, since they observe as the day of rest not the seventh day of the week demanded by the Bible, but the first day. Which we know is to be kept holy, only from the tradition and teaching of the Catholic church.” Henry Gibson, *Catechism Made Easy*, #2, 9th edition, vol. 1, pp. 341-342.
- “It was the Catholic church which...has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Roman Catholic] church.” Monsignor Louis Segur, *Plain Talk About the Protestantism of Today*, 1868, p. 213.
- “Protestants...accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change...But the Protestant mind does not seem to realize that...in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope.” *Our Sunday Visitor*, February 15, 1950.
- “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.

¹⁴⁶ “Pope Sylvester I” (d. December 31, 335), Catholic Encyclopedia, www.newadvent.org.

A Catholic who believes that Christ was resurrected on Sunday is far more consistent than a Sunday-keeping Protestant who claims to base all of his belief on the Bible and the Bible only. Catholics place tradition and the decrees of their popes ahead of the Bible, so there is no inconsistency for them in believing that Sunday is the day of the resurrection. For them, truth is whatever tradition and their pope decree it to be.

However, for a Protestant to denounce the Catholics for following tradition rather than the Bible, and yet still worship on Sunday, is inconsistent in the extreme. Furthermore, for Jews and Saturday sabbatarians to insist that The Precise, Correct Day *does* matter to God, and then keep the seventh-day by the pagan, planetary calendar is even *more* inconsistent! If it is important to worship on the true Sabbath day, then the original calendar, established by God at creation, needs to be used to calculate when that Sabbath comes.

When the historical facts of the Julian calendar are understood, it is clearly established that Sunday is not the only worship day founded upon pagan calendation. Saturday, *dies Saturni*, the original first day of the planetary week is a counterfeit of the true seventh-day Sabbath day of the Bible.

An ancient proverb claimed: “He who controls the calendar, controls the world.” Who controls you? The day on which you worship, calculated by which calendar you use, reveals which God/god you are worshipping.

“A lie told often enough becomes the truth.”

Attributed to Vladimir Lenin

Origins of Saturn

Frank Abagnale, Jr. will likely go down in history as the greatest con artist that ever lived. The strength of all frauds and counterfeits lies in their ability to deceive. Frank knew this and he was the best. He began his life of crime by impersonating a Pan American airlines pilot. Flying over 1,000,000 miles, he visited 26 different countries and lived in various hotels, charging food and lodging to the airline. After nearly being caught while leaving a flight in New Orleans, Frank looked elsewhere for “work.”

With no college education, Frank successfully passed himself off as a chief resident pediatrician in a Georgia hospital for nearly a year. His career posing as a doctor also included working as resident supervisor of interns for 25 months. Later, he forged a Harvard University law school transcript, although he never attended law school, and passed the Louisiana state bar exam. For eight months he worked in the office of the state attorney general. During his career in crime, he also stole millions of dollars by brilliantly forged checks.

The most incredible fact to his story is that all these exploits occurred while he was still a teenager! When he was finally caught, 12 countries clamored for his extradition. After escaping prison by posing as an undercover prison inspector, Frank was arrested for the final time when two policemen sitting in an unmarked police car recognized him. Frank’s skill was so great that, after a short stint in prison, the FBI offered him a job, helping them catch other forgers.¹⁴⁷

Genuine time measurement has counterfeits as well. While most people are aware that the origins of Sunday began with sun worship, they assume that Saturday is the Biblical seventh-day Sabbath. Saturday *is* the seventh day of the week. However, the calendar used to calculate Saturday is a pagan counterfeit that establishes the worship times of pagan gods. The origins of Saturday reveal it to be a counterfeit of the genuine seventh-day Sabbath of Creation.

Lending authenticity to its bold claim of being the true Sabbath of the Bible is its *age*. The length of time Saturday has been in existence has increased its deceptive power by giving it a legitimacy which newer counterfeits, Sunday among them, do not possess. To understand the fraudulent nature of Saturday, it is important to trace it back to its roots. The word “Saturday” means “Saturn’s day” or the day belonging to the god, Saturn. Most, if not all, of the ancient religions had Saturn in their pantheon of gods.

¹⁴⁷ Frank W. Abagnale, Jr. and Stan Redding, *Catch Me If You Can: The Amazing and True Story of the Youngest and Most Daring Con Man in the History of Fun and Profit*, (New York: Broadway Books, 1980).

As “Saturn” to the Romans, he was “Kronos/Chronos” to the Greeks. To the Egyptians, he was alternately “Khons”¹⁴⁸ and “Osiris.”¹⁴⁹ The Babylonians named him “Ninus” while to the Assyrians he was Bel, Bal or Belus.¹⁵⁰ The Phoenicians, Carthaginians and Canaanites referred to Saturn as Baal or Baalim.¹⁵¹ The person from whom these various legends extend is none other than Nimrod, that “mighty hunter before [against] the Lord.”¹⁵² Nimrod, grandson of Ham and great-grandson of Noah, was the first deified Babylonian king.¹⁵³ Nimrod’s reestablishment of idolatry in the post-flood world came down in the legends and pantheons of the various idolatrous nations which did not retain a knowledge of the true God. Under differing names, Nimrod/Saturn appeared in all ancient idolatry.

Rome itself was originally the city of Saturn! “Tradition related that Saturn, the earliest god of agriculture worshipped in Italy . . . dwelt on the hill afterwards called the Capitoline, and introduced the golden age into Italy whilst reigning there; whence [come the terms:] the Saturnian reign, mountain, land and city.”¹⁵⁴

In common with all the earth, Rome at a very early prehistoric period, had drunk deep of Babylon’s “golden cup.” But above and beyond all other nations, it had had a connection with the idolatry of Babylon that put it in a position peculiar and alone. Long before the days of Romulus [the founder of Rome, with his brother Remus] a representative of the Babylonian Messiah, called by his name, had fixed his temple as a god, and his palace as a king, on one of those very heights which came to be included within the walls of that city which Remus and his brother were destined to found. On the Capitoline hill, so famed in after-days as the great high place of Roman worship, Saturnia, or the city of Saturn, the great Chaldean god, had in the days of dim and distant antiquity been erected.¹⁵⁵

The possibility that Nimrod built Saturnia and was worshipped there as a god, is intriguing. According to Anniius of Viterbo and Richard Lynche,¹⁵⁶ Noah himself traveled to Italy to visit

¹⁴⁸ God of time.

¹⁴⁹ God of agriculture/harvest.

¹⁵⁰ Alexander Hislop, *The Two Babylons: The Papal Worship Proved to be the Worship of Nimrod and His Wife*, (New Jersey: Loizeaux Brothers, Inc., 1959), pp. 31-32.

¹⁵¹ “Baal,” *Encyclopedia Britannica*, Sixth edition, (Edinburgh: Archibald Constable and Co., 1823) Vol. III, p. 294. Because Baal was also a title meaning lord or master, it was often linked to other names: e.g., Baal-Berith, Baal-Peor, Baal-Zebub, etc.

¹⁵² Genesis 10:8 and 9

¹⁵³ Hislop, *op cit.*, pp. 32, 304.

¹⁵⁴ Johann D. Fuss, *Roman Antiquities*, (Oxford: D. A. Talboys, 1840), p. 359.

¹⁵⁵ Hislop, *op. cit.*, p. 239; see also, Aurelius Victor, *Origo Gentis Romanæ*, (Utrecht, 1696) cap. 3.

¹⁵⁶ Various historians have questioned the authenticity of Anniius of Viterbo’s source documents mainly because they were not verified before his death. He died just four years after his *Antiquities* was published and the source documents have not since been found. See also Richard Lynche, *An Historical Treatise of the Travels of Noah into Europe*, published in 1601 and based in part on the work of Anniius.

his grandson, Gomer (eldest son of Japheth). Upon arrival, Noah learned that Gomer had died and Ham had usurped the kingdom. Noah then cast out Ham and restored order to the kingdom which had been morally corrupted under Ham.

In Revelation, Rome with its idolatrous worship is symbolized as a woman named “Mystery Babylon,” sitting on a beast with seven heads.¹⁵⁷ The seven heads of the beast are identified as the “seven mountains” on which she sits.¹⁵⁸ This is a direct reference to Rome, long known as “the city of seven hills.” “To call Rome the city ‘of the seven hills’ was by its citizens held to be as descriptive as to call it by its own proper name.”¹⁵⁹ The Capitoline Hill, the smallest of Rome’s seven hills and the site of Saturnia was long considered the most sacred and became the seat of civil government.

While the mists of time veil much of antiquity, Saturnia’s Babylonian link is particularly fascinating in light of the various ancient accounts¹⁶⁰ which state that Shem, Nimrod’s great-uncle, slew Nimrod for idolatry. Ancient accounts of Saturnia indicate that idolatry was indeed held in check for a long time after some calamitous event:

On the Capitoline hill, so famed in after-days as the great high place of Roman worship, Saturnia, or the city of Saturn, the great Chaldean god, had in the days of dim and distant antiquity been erected.¹⁶¹ Some revolution had then taken place – the graven images of Babylon had been abolished – the erecting of any idol had been sternly prohibited,¹⁶² and when the twin founders [Romulus and Remus] of the now world-renowned city reared its humble walls, the city and the palace of their Babylonian predecessor had long lain in ruins.¹⁶³

Even Virgil alludes to the destruction of Saturnia at date remote even to the early time of Evander (roughly 1250 B.C.).¹⁶⁴

¹⁵⁷ See Revelation 17:1-5.

¹⁵⁸ Revelation 17:9.

¹⁵⁹ Hislop, *op. cit.*, p. 2. Propertius described Rome as “The lofty city on seven hills, which governs the whole world.” (Lib. iii. Elegy 9, Utrecht, 1659, p. 721.) See also Virgil, *Georg.*, lib. ii. v. 534, 535; Horace, *Carmen Seculare*, v. 7, p. 497; also, Martial: “*Septem dominos montes*,” lib. iv. Ep. 64, p. 254.

¹⁶⁰ See Babylonian historian, Berosus; see also the Egyptian account of the death of Osiris (Egyptian Nimrod) at the hands of Sem (Shem).

¹⁶¹ Aurelius Victor, *op. cit.*

¹⁶² Plutarch (in *Hist. Numæ*, Vol. I, p. 65) states, that Numa forbade the making of images, and that for 170 years after the founding of Rome, no images were allowed in the Roman temples.

¹⁶³ Hislop, *op. cit.*, p. 239.

¹⁶⁴ Referring to when Æneas was said to have visited the ancient Italian king, Virgil stated: “Then saw *two heaps of ruins*; once they stood/Two stately towns on either side the flood/*Saturnia* and Janicula’s remains/*And either place the founder’s name retains.*” (*Ænid*, lib. VIII. ll. 467-470, Vol. III, p. 608, emphasis supplied.)

As a fore-father of the Messiah and the preserver of true religion, Shem was zealous to preserve truth and sought to abolish the idolatry being established by Nimrod, his grand-nephew and the ringleader of apostasy. Chaldean records refer to the death of Nimrod as taking place at the command of a “certain king,” or Shem.¹⁶⁵ Ancient Egyptian accounts reveal that Shem, or Sem, speaking by “the power of the Gods,”¹⁶⁶ appealed to a governing body of judges, presenting before them truth in its purity as compared to the evil that was being spread abroad by Nimrod.¹⁶⁷ His words were so powerfully persuasive that the judges were convinced. This tribunal consisted of two sets of magistrates: 30 civil judges and 42 religious judges, for a total of

72. “Seventy-two was just the number of the judges, both civil and sacred, who, according to Egyptian law, were required to determine what was to be the punishment of one guilty of so high an offence as that of Osiris [Nimrod].”¹⁶⁸ The sentence handed down for this high treason against heaven was death.



Saturnus shown holding a scythe and a baby. Notice the winged dragon biting his tail forming a perfect circle, the symbol of the sun.

After decapitating Nimrod, Shem dismembered his body, sending parts to all of the various strongholds of idolatry as a solemn warning: thus shall it be done unto all who rebel against the authority of Heaven. A relatively large number of ancient accounts¹⁶⁹ would indicate that Nimrod was actually killed by being torn asunder, although dismemberment after death is more likely. Regardless of the specific cause of death, the fact that it could happen at all to a man so mighty as Nimrod conveyed a strong warning to his followers.

The result was to send idolatry underground. Those who desired to continue the rebellion begun by Nimrod had to do so in secret. Nimrod was worshipped, but it was done under a variety of names.

Nimrod/Saturn in its varied forms thus became the “hidden god”; the “god of hidden counsels”; the “concealer of secrets,” and “the hidden one.”¹⁷⁰

¹⁶⁵ See Hislop, *op. cit.*, p. 63; see also Maimonides, *More Nevochim* [*Moreh Nevuchim*].

¹⁶⁶ The name of the true Creator-God, Elohim, is plural. Therefore, the power “of the Gods” and “of God” would be expressed by the same term.

¹⁶⁷ Sir John Gardner Wilkinson, *The Manners and Customs of the Ancient Egyptians*, (London, 1837-1841), Vol. V, p. 17.

¹⁶⁸ Hislop, *op. cit.*

¹⁶⁹ The various accounts of Nimrod dying a violent death appear under different names. However, “the Pagans were in the habit of worshipping the same god under different names” (Hislop, *op. cit.*, p. 123). Various able scholars point out that these gods had similar characteristics, even in the etymology of their names. See Hyginus, *Fabulæ*, 132 and 184, pp. 109, 138; Strabo, lib. X, p. 453; Appoldorus, *Bibliotheca*, lib. i. cap. 3 and 7, p. 17; Ludovicus Vives, *Commentary on Augustine*, lib. VI, chap. IX. Note, p. 239, as quoted in Hislop, pp. 55 and 56.

¹⁷⁰ Hislop, *op. cit.* p. 41. See also Virgil, *Ænid*, lib. VIII and Ovid, *Fasti*, lib. i.

Saturn as a god, with his accompanying day of worship, originated in that great post-flood apostasy which culminated in the heaven-daring rebellion at the Tower of Babel. When God confounded the language of the rebels¹⁷¹ and they scattered to inhabit various parts of the earth, the idolatrous religion exalting Nimrod as a god went with them. While it entered a new, “hidden” phase, the identifying hallmarks of this gross apostasy were still present and were ever a temptation to the people of God, leading them into idolatry. The foundation of rebellion thus laid in antiquity holds strong today in the counterfeit seventh-day Sabbath: Saturday.

The Greek Kronos and the Roman Saturn were the same god.¹⁷² As god of the harvest, he was typically represented as holding a scythe. Kronos/Saturn was the god of time¹⁷³ as well and as such he was also frequently shown holding babies.¹⁷⁴ Saturn’s chief holiday was Saturnalia. In December, the path of the sun stands still on the southern sky for five days. Ancient priests told the superstitious people that the sun was dying and must be propitiated with costly sacrifices. Saturn, as the god of time, was implored to *continue* time. The people were thus compelled to offer the things most precious to them, their children, in order to prolong time. Saturn, god of time and god of the harvest, reaped his harvest of souls in the burned bodies of these young children.



Kronos devouring his son by Peter Paul Rubens. Notice the scythe in Kronos’ right hand.

In mythology, Kronos ate his own children. Therefore, the proper sacrifice with which to appease Kronos would, of course, be children. While indications are that this was not a daily ritual, it certainly occurred at times of national peril such as famine or war. The victims were generally heavily veiled (to prevent the parents from seeing when it was their child’s turn) and loud music with drums was played to drown out any screams that may be heard. Carthage in particular was infamous for child sacrifice. “Special ceremonies during extreme crisis saw up to 200 children of the most affluent and powerful families slain and tossed into the burning pyre. During the political crisis of 310 B.C., some 500 were killed.”¹⁷⁵ “Saturn had become the champion of African paganism . . . indeed as Baal-Hammon in

¹⁷¹ Genesis 11:7-9

¹⁷² Hislop, *op. cit.*, pp. 31-35; “Saturn”, *Cyclopaedia Britannica*; “Saturnus, Saturnalia,” *The Oxford Classical Dictionary*, (Oxford: Oxford University Press, 1979), pp. 955-956.

¹⁷³ “The connection between the sun and Saturn probably arose from both being taken as symbols of Time. The return of the sun to the beginning of the zodiac marked the completion of the year. Saturn, the slowest moving of all the heavenly bodies, accomplished its revolution . . . in about 30 years, a complete generation of men. Saturn therefore was in a peculiar sense the symbol of Time, and because of Time, of Destiny” (*The International Standard Bible Encyclopedia*, James Orr, gen. ed., [The Howard-Severance Co., 1915], Vol. I, p. 298.)

¹⁷⁴ Fuss, *op. cit.*, pp. 359-360.

¹⁷⁵ Roy Decker, *Religion of Carthage*, “Human Sacrifice.”

Phoenician Carthage, he was the object of child sacrifice, disclosed by the discoveries in the Tophet, or open-air sacrificial grounds of the old Punic city.”¹⁷⁶ “The champion diety of North African paganism was Saturn to whom the Phoenician god Baal-Hammon was assimilated. Although a fertility god, Saturn-Baal . . . was nonetheless ruthless in the sacrifices he exacted.”¹⁷⁷

The Romans quit offering human sacrifice early on¹⁷⁸ and the Senate officially outlawed the practice in 97 BCE.¹⁷⁹ However, blood was still spilled via gladiators during the saturnalia celebrations.¹⁸⁰ “The gladiatorial shows were sacred” to Saturn.¹⁸¹ Ausonius stated that “the ampitheatre claims its gladiators for itself, when at the end of December they propitiate with their blood the sickle-bearing Son of Heaven.”¹⁸² The fact that the gladiators were themselves considered sacrifices to this blood-thirsty god is affirmed by Justus Lipsius, when commenting on Ausonius’ quote: “Where you will observe two things, both, that the gladiators fought on the Saturnalia, and that they did so for the purpose of appeasing and propitiating Saturn.”¹⁸³

The principle on which these [gladiatorial] shows were conducted was the very same as that which influenced the priests of Baal. *They were celebrated as propitiatory sacrifices . . .* in the light of the real history of the historical Saturn, we find a more satisfactory reason for the barbarous custom when such multitudes of men were “Butchered to make a Roman holiday.” When it is remembered that Saturn [Nimrod] himself was cut in pieces, it is easy to see how the idea would arise of offering a welcome sacrifice to him by setting men to cut one another in pieces on his birthday, by way of propitiating his favor.¹⁸⁴

On the modern calendar, December 21 is the winter solstice, or shortest day of the year in the Northern Hemisphere. However, on the early Julian calendar, the winter solstice fell on

¹⁷⁶ *Quodvoldeus of Carthage*, translation and commentaries, Thomas Macy Finn, (New Jersey: The Newman Press, 2004), p. 14.

¹⁷⁷ *Ibid.*, p. 115.

¹⁷⁸ While the Romans frowned on human sacrifice as barbaric, there are, nevertheless, specific instances of human sacrifice that occurred as late as 216 and 113 BCE. Other human sacrifices referred to by Livy (2.42) and Pliny the Younger (*Epistle*, 4.11) would seem to indicate that whatever the official “reason” for the “execution,” these were in reality sacrifices to appease the gods because of bad omens.

¹⁷⁹ Robert Drews, “Pontiffs, Prodigies, and the Disappearance of the *Annales Maximi*,” *Classical Philology*, Vol. 83, no. 4 (Oct., 1988), pp. 289-299.

¹⁸⁰ While Saturnalia was originally held on December 17, the riotous behavior associated with this popular holiday early on led to a lengthening of the celebration, first to two, then three, and five days. In Cicero’s time, Saturnalia lasted for seven days.

¹⁸¹ Fuss, *op. cit.*, 359.

¹⁸² Ausonius, *Eclog.* i. p. 156, quoted in Hislop, *op. cit.*, p. 153.

¹⁸³ Lipsius, tom. ii. *Saturnalia Sermonum Libri Duo, Qui De Gladiatoribus*, lib. i. cap. 5 as quoted in Hislop, *ibid.*

¹⁸⁴ *Ibid.*

December 25.^{185, 186} The Romans called this *Brumalia* from the Latin word *bruma*, for short. On December 25 was held the feast of *Sol Invictus*, after which the days again begin to lengthen. The later Romans referred to this day as the “birthday of the Invincible Sun” or *dies natalis Solis Invicti*.¹⁸⁷ Saturnalia immediately preceded Brumalia and it was a time of riotous merry-making.

Thus, the various ancient celebrations honoring Nimrod/Saturn and Tammuz during Saturnalia



and its cultural equivalents have become absorbed into the modern celebration of Christmas.¹⁸⁸ These include the Twelve Days of Christmas; snacks and “goodies” left out in the evening; holiday “punch” in a special wassail bowl; Christmas trees decorated with lights (originally candles made from the fat of the burned bodies of children offered in

sacrifice); Christmas trees hung with balls (anciently decapitated heads of sacrificial victims) and crowned with a star; parties with nose-makers; gift exchanges; Yule logs; feasting; kissing under the mistletoe; the “Christmas goose”; Yule cakes; the boar’s head/ham as the main dish of Christmas dinner; holly berries (the food of the gods); evergreen boughs; caroling; “Advent” candles; the imagery of the “Christ-child” (actually Tammuz, the Babylonian messiah); Christmas cards (a modern evolution of sending season’s greetings and blessings), etc. Even the imagery of Father Christmas/Santa Claus bears a striking resemblance to Saturn: an old man, with a long beard, surrounded by children.

¹⁸⁵ VIII Kal. Ian, or eight days before the first of January: i.e., December 25 when counting inclusively as the Romans did. Pliny the Elder stated that the winter solstice (*bruma*) began at the eighth degree of Capricorn, the eighth day before the calends of January: “*horae nunc in omni accessione aequinoctiales, non cuiuscumque die significantur — omnesque eae differentiae fiunt in octavis partibus signorum, bruma capricorni a. d. VIII kal. Ian.*” (See *Naturalis Historia*, Lib. 18, 221.)

¹⁸⁶ “The times of the Birth and Passion of Christ . . . were little regarded by the *Christians* of the first age. They who began first to celebrate them, placed them in the cardinal periods of the year; as the annunciation of the Virgin *Mary*, on the 25th of *March*, which when Julius Cæsar corrected the calendar was the vernal Equinox . . . and the birth of *Christ* on the winter Solstice, *Decemb. 25*, . . . and because the Solstice in time removed from the 25th of *December*, to the 24th, the 23d, 22d, and so on backwards.” (Sir Isaac Newton, *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*, 1733, Part I, Ch. XI, p. 144, emphasis and spelling original.)

¹⁸⁷ See *Chronography of AD 354* where VIII Kal. Jan. is referred to as the “birthday of the Invincible Sun” (*dies natalis Solis Invicti*).

¹⁸⁸ For specifics on the rites of Saturnalia and how it is now embraced by all of Christendom, see Hislop, *op. cit.*, “Christmas and Lady-Day,” pp. 91-103.

The imagery of Saturn: an evil, child-sacrifice demanding old man, carries on in modern society in two more guises. Every December, Saturn, the god of time, reappears as “Old Father Time.” The child-victim is Baby New Year. Notice that in this modern cartoon of Old Father Time with Baby New Year, all of the characteristics of Saturn are in place: the scythe, the watch, as a symbol of Time, and, of course, the child-victim. The smile behind Father Time’s beard makes this seem like innocent fun: symbols that contain no reference to evil, just a fun way to represent the passage of time.



A far more chilling representation of Father Time with Baby New Year can be found in this illustration from the 19th century. Father Time/Saturn, as the god of Time, is standing in front of a large clock, holding his scythe. The old years, 1886-1888, are passing away as full-grown bodies wrapped in burial shrouds. The New Year, 1889, is coming in as a young child. While the picture is quite dark, light from the fire is lighting the little boy while on either side are swirls of smoke from the burning fire at his feet (below the view of the picture.) Notice that the new years still to come, 1890-1892, are portrayed as child sacrifice victims, all of whom are heavily veiled. All of the grotesque elements of this hideous god are contained in this one “innocent” illustration.



The other way in which Saturn's imagery exists in modern society is as the Grim Reaper. The Grim Reaper is typically seen only around Halloween. He is widely understood as a symbol of death itself. Very few, if any, in modern society have recognized in either the Grim Reaper or Old Father Time the pagan connection to the cruelest, most evil of all the gods. However, an ancient would immediately recognize both as being none other than Saturn because the emblems which identified Saturn are the same which identify Old Father time and the Grim Reaper: scythes and something to mark the passage of time.



As Christianity was absorbed into pagan Rome, both Christianity and paganism combined to form a new, amalgamated religion. This new religion, headed by the papacy, retained the pagan celebrations, now christened with new, "Christianized" names. Christianity was very quick to immerse itself in paganism *which did not change its religious practices*. As early as the third

century, Tertullian lamented how quick the Christians of his day were to give up their pure faith while the pagans remained very faithful to *their* religion:

By us who are strangers to Sabbaths, and new moons, and festivals, once acceptable to God, the Saturnalia, the feasts of January, the *Brumalia*, and Matronalia, are now frequented; gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to *their* religion, who take special care to adopt no solemnity from the Christians.¹⁸⁹

This is a fascinating quote because religious observances are dependent on their calendars for establishing when to celebrate. Tertullian was listing the Creator's luni-solar holy days: Sabbaths, new moons, and annual feasts. He stated that *these* celebrations were *acceptable* to God, while lamenting the fact that they had been given up for pagan holidays, calculated on the pagan, Julian calendar!

A baker combines yeast with dough to make bread. The end product, bread, does not resemble either the yeast or the dough. It is a new product made of them both. In this way, the amalgamation of paganism with Christianity has flowed through the papal Church and now permeates all of Christendom. Pure apostolic godliness is a thing of the past, as is the overt paganism of the ancients. However, the *product* of this corrupt union is seen in the Christianity of today. The new end-result is "Christian Babylonians."

There are many excuses given by sincere, conservative Christian Babylonians today for clinging to pagan holidays honoring Saturn.

- "Christmas is a wonderful time for spending with family. We are so busy throughout the year this is really our only chance to get together."
- "Christmas is a great time to witness! People are more open at this time of year so I use it as an opportunity to share about Christ with my neighbors."
- "Christmas is the only holiday that really focuses on Jesus."
- "Christmas is fun! What is wrong with that?"
- "Christmas is my only opportunity to really show my appreciation to the people important to me."
- "I know that Jesus was not *really* born then so it is alright for me."

The pagans were ignorant of the true God of Heaven. They practiced these rituals honoring Nimrod because they did not know any better. Can Christians today make the same claim? Scripture teaches that "the times of this ignorance God winked at; but now *commandeth all men*

¹⁸⁹ Tertullian, *De Idolatria*, c. 14, Vol. I, p. 682 as quoted in Hislop, *op. cit.*, p. 93, emphasis original.

every where to repent.”¹⁹⁰ To *know* that Christmas is a pagan holiday, to *know* that the modern rituals are identical to the ancient rituals that honored Saturn/Nimrod, and yet to claim exemption from sin *because* one knows, is extremely inconsistent.

There are many, devout Christians who do not celebrate Easter or Christmas because of their pagan origins. There are others who do not celebrate birthdays either because they know that the celebration of one’s own birthday is the highest Satanic holiday of the year.¹⁹¹ Yet, through ignorance these same sincere people worship on other pagan holy days. It does not matter whether the day of the week is the *first* day or the *seventh* day; if a pagan calendar is being used to keep track of time, it is calculating *pagan* worship days.

The very strongest deceptions are those closest to the truth. Saturday, the seventh day of the pagan calendar is assumed to be the Biblical Sabbath, but it is not. In a complicated twist, Satan has produced Sunday as The Counterfeit Worship Day. The purpose of this double deception is to deceive all who truly desire to honor their Maker either by worshipping on the “Lord’s Day” or the seventh-day Sabbath. In this way, attention is diverted from the truth that *Saturday itself is a counterfeit* which honors the cruelest, most blood-thirsty of all the gods: Saturn. Honor and worship is thus stolen from the Creator and given to His enemy.

¹⁹⁰ Acts 17:30, emphasis supplied.

¹⁹¹ “After one’s own birthday, the two major Satanic holidays are Walpurgisnacht [May 1] and Halloween.” Anton S. LaVey, *The Satanic Bible*, (New York: HarperCollins Publishers, Inc., 1992), p. 96.

Saturday in Scripture

One argument commonly used as undeniable proof that Saturday just *has* to be the Bible Sabbath is the undisputed fact that the Jews today keep Saturday as the Sabbath. Even *The World Book Encyclopedia* states, under its entry for Saturday: “It is named for the Roman god Saturn . . . Saturday is the Sabbath among the Jews and the Seventh-day Adventists.”¹⁹² However, this does not prove Saturday is the original Sabbath established at Creation. It *is* possible to find references to worship on “Saturday” (Saturn’s day) in the Bible; but it must be clearly understood that all such occasions occurred when Israel was in apostasy and rebellion against their Creator. Saturn appears in scripture as Moloch/Molech/Milcom: the evil, child-sacrifice demanding, “abomination of the children of Ammon.”¹⁹³

The first reference to God’s people worshipping Saturn appears in Exodus 32: the apostasy at Mount Sinai with the golden calf. Most people have been unaware that this apostasy was actually the worship of Saturn, but references to that appear in Amos 5:26 and Acts 7:43 (discussed later).

Surrounded by the idolatry of the sun-worshipping Egyptians, the Children of Israel had lost their original method of calendation by which the Sabbath is to be calculated. It was necessary for God to reeducate them, which He did just before the exodus: “This month shall be unto you the beginning of months: it shall be the first month of the year to you.”¹⁹⁴ The Creator’s calendar year begins in the Spring; the Egyptian year began with the emergence of the star, Sirius, in the constellation Canis Major, roughly around the summer solstice, or modern June 21.

In their bondage the Israelites had to some extent lost the knowledge of God’s law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their task masters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance¹⁹⁵

Being immersed in pagan Egyptian calendation, the Israelites were very quick to return to the familiar when they thought that Moses had died or deserted them in the desert:

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us

¹⁹² World Book Inc., 1995 edition, p. 150d.

¹⁹³ I Kings 11:7

¹⁹⁴ Exodus 12:2

¹⁹⁵ E. G. White, *Patriarchs & Prophets*, (Oakland, California: Pacific Press Publishing Assoc., 1913), p. 258.

gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him . . . And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.¹⁹⁶

This was not just any animal arbitrarily made out of gold. Rather, this was an Egyptian diety: the calf, Apis.

The ordinary way in which the favourite Egyptian divinity Osiris [Nimrod] was mystically represented was under the form of a young bull or calf – the calf Apis – from which the golden calf of the Israelites was borrowed. There was a reason why that calf should not commonly appear in the appropriate symbols of the god he represented, for that calf represented the divinity in the character of Saturn, “The HIDDEN one,” “Apis” being only another name for Saturn.¹⁹⁷



Egyptian bull calf, Apis: a symbol of the "hidden god," Saturn. Notice the solar disc between its horns.

Aaron’s statement in Exodus 32:5 is very revealing: “And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord.” Having left Egypt only a few months before, the people had not forgotten Egyptian worship *or* calendation. Why the *next* day? Why did Aaron call the people to *worship* on that particular day? “Prayer to the planets on their respective days was a part of the worship of the heavenly bodies.”¹⁹⁸ A continuous weekly cycle is not necessary to assign one day in the week to a particular god. Aaron was calling the people to come worship Saturn on Saturn’s day.

This is an important point. Israel’s religious apostasies were repeatedly over Saturn. A god was worshipped on his day, and when Aaron told the Children of Israel, “Tomorrow is a feast to the Lord” he was *not* referring to YHWH, the Great I AM that had created them and delivered them from Egyptain bondage. Rather, he was referring to Saturn, which was itself a symbol of the great apostate, Nimrod, in his deified form as a god.

¹⁹⁶ Exodus 32:1, 3, 4

¹⁹⁷ Alexander Hislop, *op. cit.*, p. 45, emphasis original.

¹⁹⁸ R. L. Odom, *Sunday in Roman Paganism*, (New York: TEACH Services, Inc., 2003), p. 158.

“And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.”¹⁹⁹

This was rebellion on such a grand scale that it claimed the lives of approximately 3,000 Israelites²⁰⁰ and *centuries* later was still held out as the ultimate example of moral revolt and religious rebellion against the government of Heaven. In speaking of Israel’s continued obstinate desire to worship Saturn on his day, the God of Heaven, through the prophet Amos, referred back to this event:

Have ye offered unto *Me* sacrifices and offering in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.²⁰¹

This passage is very significant. When verse 26 says “ye have borne the tabernacle of your Moloch and Chiun your images” it is again referring to the idolatrous worship of Saturn. The Hebrew-Greek Interlinear translates the passage thus:

Did you bring near to Me in the wilderness forty years, O house of Israel? Yea you bore²⁰² the booth²⁰³ of your king and Kiyyun, your images, the star of your gods which you made for yourselves. Therefore I will take into exile you beyond Damascus, says Jehovah the God of Hosts is His name.²⁰⁴

While the Interlinear refers to “your king”, the King James Version says “your Moloch.”²⁰⁵ The name “Moloch/Molech” originated as a title for Nimrod and meant “king.”²⁰⁶ Chiun/Kiyyun is “another name for the god Saturn.”²⁰⁷

Notice that in this passage God is reminding Israel that these were “gods which you made for yourselves.” In Exodus 32, the Israelites had told Aaron: “Up, make us gods, which shall go before us.” The idolatry that Israel brought with them out of the land of Egypt was the worship of Saturn on his day.

¹⁹⁹ Exodus 32:6

²⁰⁰ Exodus 32:28

²⁰¹ Amos 5:25-27

²⁰² To carry,” #5375, *The New Strong’s Exhaustive Concordance of the Bible*, (Thomas Nelson Publ., 1990).

²⁰³ An idolatrous booth or tabernacle, #5522, *ibid.* See *The New Strong’s Expanded Dictionary of Bible Words*, (Thomas Nelson Publ., 2001).

²⁰⁴ Amos 5:25-27, *The Interlinear Bible*, Jay P. Green, ed., 2007.

²⁰⁵ #4428, *Strong’s Exhaustive Concordance of the Bible*.

²⁰⁶ Hislop, *op. cit.*, appendix, p. 315.

²⁰⁷ *The New Strong’s Exhaustive Concordance of the Bible*, p. 194.

Even the apostasy at Baal-Peor just before Israel entered Canaan, which resulted in the deaths of 24,000 Israelites,²⁰⁸ can be linked to the worship of Saturn.²⁰⁹ Centuries later, “when Solomon was old, . . . his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.”²¹⁰ What follows is a long list of the idolatrous religions Solomon went whoring after, including that of Molech.²¹¹ This is clearly presented in scripture as being “evil in the sight of the Lord.”²¹² The result was that “the Lord was angry with Solomon because his heart was turned from the Lord God of Israel”²¹³ and as a result, the punishment was to have the kingdom broken up, and most of it torn from the control of Solomon’s son, Rehoboam.²¹⁴

After Solomon’s death, the kingdom of Israel was indeed split in two, with only two tribes remaining to Rehoboam. The other 10 tribes went to Jeroboam. I Kings 12 and 13 records the incredible story of Jeroboam and his idolatry! Despite being highly honored of heaven as God’s chosen king to rule over the 10 tribes,²¹⁵ and having the reason spelled out (i.e., Solomon’s spiritual idolatry with false gods, including Milcom/Molech/Saturn), Jeroboam led the people straight back into the worship of Saturn.

As king over the ten northern tribes, Jeroboam feared that the people of his new nation would return to Jerusalem and worship there:

And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.²¹⁶

In order to prevent that, he counseled with his advisors and they decided to establish a counterfeit system of worship – the same worship over which Israel had apostatized at Sinai. He “made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt!”²¹⁷ These are the same words spoken at the original apostasy at Sinai: “These be thy gods, O Israel, which brought

²⁰⁸ Numbers 25:9

²⁰⁹ See *Chiun*, #3594, *Strong’s Concordance*, *op. cit.*

²¹⁰ I Kings 11:4

²¹¹ I Kings 11:7

²¹² I Kings 11:6

²¹³ I Kings 11:9

²¹⁴ I Kings 11:12, 13

²¹⁵ I Kings 11:29-39

²¹⁶ I Kings 12:26, 27

²¹⁷ I Kings 12:28

thee up out of the land of Egypt.”²¹⁸ The object of worship, a golden calf, was a symbol of Saturn, just as it had been at Sinai.

“This thing became a sin: for the people went to worship before the one, even unto Dan. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.”²¹⁹

Jeroboam did not stop there. He attempted to realign all the feasts (mo’edim) in keeping with his idolatrous worship by the counterfeit calendar.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah [which took place on the fifteenth day of the seventh month], and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made . . . So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel.²²⁰

The Creator is a God of mercy, patience and love. To arrest Jeroboam and his people in their head-long flight into the evils of Saturn worship, God sent the prophet Amos to warn them. Amos’ words were a very clear, cutting rebuke to the evil they were willingly embracing. Amaziah, the priest of Bethel, sent a message to King Jeroboam, accusing Amos of conspiring against the crown.²²¹ Because Israel was returning to the same worship of Saturn which the children of Israel had apostatized over with the golden calf in the wilderness, the Lord referred back to that rebellion in His message through Amos. He stated that He would not accept their counterfeit worship, no matter how many times they claimed to be worshipping Him.

I hate, I reject your feasts, and I will not smell your meat-offerings in your general assemblies. Wherefore if ye should bring Me your whole-burnt-sacrifices and meat-offerings, I will not accept them: neither will I have respect to your grand peace-offerings . . . Have ye offered to Me victims and sacrifices, O house of Israel, forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Ræphan, the images of them which ye made for yourselves. And I will carry you away beyond Damascus, saith the Lord, the Almighty God is His name.²²²

²¹⁸ Exodus 32:1, 3, 4

²¹⁹ I Kings 12:30, 31

²²⁰ I Kings 12: 32-33

²²¹ Amos 7:10-13

²²² Amos 6: 21, 22, 25-27, Septuagint

The battle between the Creator and Lucifer over worship, the Mount of the Congregation, is clearly laid out in Amos' warning:

Woe to them that set at nought Sion [those who set aside true worship by accepting the counterfeit], and that trust in the mountain of Samaria: . . . Ye who are approaching the evil day, who are drawing near and adopting false Sabbaths . . . Therefore now shall they depart into captivity.²²³

The people of Israel were not atheists. In fact, they even claimed to be worshipping the God Who brought them out of Egypt! The problem was they were worshipping Him on Saturn's day. Thus He was explaining why He would not accept their worship.²²⁴

The worship of Saturn/Moloch by Israel was a hideous, evil practice which led the Israelites into participating in the same degrading rites performed by the Canaanites – for which crimes the God of Heaven drove them from the land! As various ancient civilizations descended into the worst forms of idolatry and paganism, moving from occasional sacrificing of the first-born to more whole-sale slaughter, so too, did the Israelites when they began worshipping Saturn/Moloch. In Jeremiah 32, the heavenly Father states that the reason the Israelites would go into Babylonian captivity (verse 28) was because:

They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into My mind, that they should do this abomination, to cause Judah to sin.²²⁵



Moloch, receiving a child victim, while a din is made on drums and tambourines.

The “abomination” of the children of Ammon was the worship of Moloch/Saturn, the rites of which included child sacrifice. Babies and children, heavily veiled, were placed on the downward sloping, outstretched arms of the idol, their little bodies rolled down and dropped into a roaring fire beneath. This was called “passing through the fire.” Parents were told that their children, thus “purified,” were assured of a place in paradise. This most evil of all practices was performed even by the people of Isarel!

²²³ Amos 6:1, 3, 7, Septuagint.

²²⁴ Amos 5:21-23

²²⁵ Jeremiah 32:35

[Ahaz] walked in the way of the kings of Isarel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.²²⁶

Ahaz . . . did not that which was right in the sight of the Lord, like David his father: For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.²²⁷

Ahaz' son, good king Hezekiah, led out in a reformation where all of the groves were cut down and the altars and places of worship were destroyed. He restored the worship of the temple and reinstated the Passover.²²⁸ This reformation did not continue with Hezekiah's own son, however.

[Manasseh] did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven [the sun, moon, and stars], and served them. . . . And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used withcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord to provoke him to anger . . . So Mannasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.²²⁹

The particulars of Israel's apostasies, as recorded in scripture, reveal that the worship of Saturn featured predominantly in their religious rebellions. While modern Saturday Sabbatarians do not worship by burning their children, the fact remains that the day on which one worships, honors the god of that day. Saturn is the god of Saturday. YHWH, the Creator God, is the God of the seventh-day Sabbath, calculated by His luni-solar calendar. Worship on any other day, calculated by any other calendar, gives honor to a god other than the Creator.

²²⁶ II Kings 16:2, 3

²²⁷ II Chronicles 28:1-3

²²⁸ II Chronicles 29-31

²²⁹ II Chronicles 33:

This fact was clearly discerned by Stephen, for in his recital of Israel's history of rebellion before the Sanhedrin just before he was stoned, he quoted Amos' warning to Israel. In Acts 7, Stephen referred to their marvelous deliverance from Egyptian bondage and leadership under Moses, stating:

This is he [Moses], that was in the church in the wilderness with the angel which spake to him in the mount Sina . . . To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.²³⁰

Remphan is merely the Greek equivalent of the Hebrew word, Chiun. Because of their apostasy in worshipping Saturn on his day, God stated that He would allow them to be carried away "beyond Babylon." Babylon originated with Nimrod and is the very foundation of all idolatrous religions coming down through time ever since. The result of rebelliously trying to worship the Creator God by a counterfeit system of worship, calculated by a counterfeit method of calendation, is to be given over to that counterfeit system and have the knowledge of the true Sabbath completely lost! In Hosea 2, God likens His people to an unfaithful wife who goes whoring after other lovers (gods). As a result, the punishment given in verse 11 is: "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths²³¹ and all her solemn feasts."²³²

In Amos 5:27, the reference to Israel's apostasy into Saturn worship ends with: "saith the Lord, whose name is The God of hosts." The word "hosts"²³³ refers to the sun, moon and stars, the celestial bodies which Israel wanted to worship, rather than worshipping the Creator of the celestial bodies.

The fact that Israel at times worshipped either on Saturn's day or later by a continuous weekly cycle is no evidence that the modern Saturn's day (Saturday) is the Sabbath of Creation. Rather, the accumulation of scriptural and historical evidence supports the interpretation of this act of Israel as being one of gross apostasy and moral rebellion. It is not coincidence that the seventh-

²³⁰ Acts 7:38-43

²³¹ #7676: an intermission, specifically, the seventh-day Sabbath.

²³² #4150: *Mo'edim*, the worshipping assemblies of the Creator God's faithful people.

²³³ #6635, *Hebrew-Greek Key Word Study Bible*, "Lexical Aids to the Old Testament", p. 1652.

day of the modern planetary week, the day on which the majority of sabbatarians worship, is none other than Saturn's day. In fact, one Jewish scholar boasts that a continuous weekly cycle, divorced from the lunar cycle, is the Jews' greatest contribution to modern civilization:

A continuous seven-day cycle that runs throughout history paying no attention whatsoever to the moon and its phases is a distinctively Jewish invention.²³⁴ Moreover, the dissociation of the seven-day week from nature has been one of the most significant contributions of Judaism to civilization. . . . it facilitated the establishment of what Lewis Mumford identified as "mechanical periodicity,"²³⁵ thus essentially increasing the distance between human beings and nature. Quasi weeks²³⁶ and weeks²³⁷ actually represent two fundamentally distinct modes of temporal organization of human life, the former involving partial adaptation to nature, and the latter stressing total emancipation from it. The invention of the continuous week was therefore one of the most significant breakthroughs in human beings' attempts to break away from being prisoners of nature and create a social world of their own.^{238, 239}

Too long have Jews and Saturday Sabbatarians looked pityingly or contemptuously upon Roman Catholics and Sunday-keeping Protestants. Saturday Sabbatarians who have leveled charges of hypocrisy, intellectual dishonesty and inconsistency against those who worship on the first day of the week, are now learning the truth of the Biblical principle: "Do not judge lest you be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you."²⁴⁰

The truth is that worship on the seventh-day of a pagan calendar does not direct one's worship to the Creator. When one worships on Saturday, he is showing allegiance to the god of that day, the cruelest, most blood-thirsty of all the gods, Saturn. The Lord God of Heaven is "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin."²⁴¹ In kindness, "the times of this ignorance God winked at; but now commandeth all men every where to repent."²⁴² The call of repentance going

²³⁴ Morris Jastrow, *Hebrew and Babylonian Traditions*, (New York: Scribner's Sons, 1914), p. 173; Max Weber, *Ancient Judaism*, (New York: Free Press, 1967), p. 150; Hutton Webster, *Rest Days*, (New York: Macmillan, 1916), pp. 253-255.

²³⁵ Lewis Mumford, *Technics and Civilization*, (New York: Harbinger, 1963), pp. 197-198.

²³⁶ Quasi weeks – a weekly cycle that restarts with each new moon.

²³⁷ Referring to a continuous weekly cycle as is used in the modern Gregorian calendar.

²³⁸ Daniel J. Boorstin, *The Discoverers*, (New York: Random House, 1983), pp. 12-13.

²³⁹ Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, (Chicago: The University of Chicago Press, 1985), p. 11.

²⁴⁰ Matthew 7:1, 2, NASB.

²⁴¹ Exodus 34:6-7

²⁴² Acts 17:30, emphasis supplied.

forth today is to return to true Biblical worship on the genuine Sabbath, calculated by Heaven's ordained system of time-keeping: the luni-solar calendar established at Creation.

The Hidden God

Lieutenant Colonel John Patterson had a job to do. The race to complete the Uganda-Mombasa Railway was well underway. John's job was to build a bridge over the Tsavo River. As a man who enjoyed big game hunting, John was looking forward to possibly bagging some trophies while being stationed there. As he surveyed his new home that pleasant March evening in 1898, little did he know that nearby was a sinister presence, an evil intelligence, lurking in the gathering darkness.

A few days after his arrival, two of his best workers disappeared. They were but the first of many. Three weeks later, John was awakened to the news that one of his Indian officers, Ungan Singh, had been killed. During the night a lion was seen thrusting its head through the doorway of Singh's tent. Grabbing Singh by the neck, the lion had dragged him off and eaten him. John quickly set about to hunt down the beast, for once a lion has a taste for human blood, it becomes insatiable. However, everything he tried, failed. More and more men were dragged screaming from their tents at night to become meals for a lion.

To the horror of all, it quickly became apparent that there were not one, but two lions working in cooperation! For nine long months, these lions were a constant menace to all working on the railroad. As time passed, the lions grew bolder.²⁴³ The Indian coolies began to fear that these were not animals at all, but demons. Indeed, their uncanny ability to avoid ambushes and traps, soundlessly penetrate thick barriers, ignore live animals and refuse poisoned bait left for them, lent support to the idea.²⁴⁴

At first they [the lions] were not always successful in their efforts to carry off a victim, but as time went on they stopped at nothing and indeed braved any danger in order to obtain their favourite food. Their methods then became so uncanny, and their man-stalking so well-timed and so certain of success, that the workmen firmly believed that they were not real animals at all, but devils in lions' shape . . . They almost appeared, too, to have an extraordinary and uncanny faculty of finding out our plans beforehand, so that no matter in how likely or how tempting a spot we lay in wait for them, they invariably avoided that particular place and seized their victim for the night from some other camp. . . nothing flurried or frightened them in the least, and except as food they showed a complete contempt for human beings. Having once marked down a victim, they would allow nothing

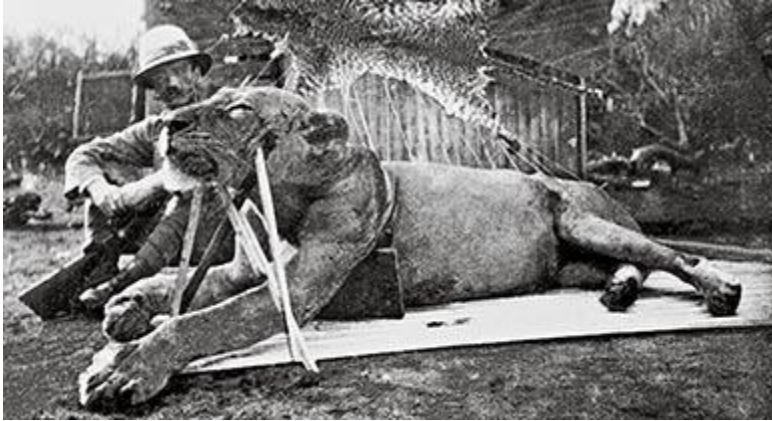
²⁴³ U.S. President and well-known outdoorsman, Theodore Roosevelt, in commenting on the story, stated: "I think that the incident of the Uganda man-eating lions . . . is the most remarkable account of which we have any record." (Personal letter to F. C. Selous in Forward, *The Man-Eaters of Tsavo*, by John H. Patterson.)

²⁴⁴ Scripture itself refers to demon possessed animals. See Matthew 8:31-32.

to deter them from securing him, whether he were protected by a thick fence, or inside a closed tent, or sitting round a brightly burning fire. Shots, shouting and firebrands they alike held in derision.²⁴⁵

The lions became so bold that they quit dragging their victims away, eating them within earshot of the survivors. This reign of terror finally culminated in December when work on the railroad was brought to a standstill for three weeks.

One experienced big game hunter hired to kill the lions was himself killed by animals that had



One of the man-eaters of Tsavo.

lost all fear of humans. Finally, after nearly losing his own life in the process, John Patterson killed the first man-eater. “The prize was indeed one to be proud of; his length from tip of nose to tip of tail was nine feet eight inches, he stood three feet nine inches high, and it took eight men to carry him back to camp.”²⁴⁶ A few weeks later, the second lion was killed. “He measured nine feet six inches from

tip of nose to tip of tail, and stood three feet eleven and a half inches high.”²⁴⁷ Thus ended a nightmare of violence which claimed the lives of no less than 35 people.²⁴⁸

There is something inherently terrifying about a sinister presence, strong, intelligent and evil, *lurking* just on the edges of your vision. You cannot get a good look at it, but you know that it is there: a fleeting glimpse, a mere impression, a *sense* that you are in danger. Such was the experience of the railroad builders who encountered the Tsavo man-eaters. One can only imagine the intensity of emotion and stress, knowing that such evil prowled nearby, intelligently, patiently waiting for an opportunity to kill again.

But for the sake of illustration, let us add a spin to the facts. Suppose Lt. Colonel Patterson, in a desperate attempt to find the man-eaters and protect his men, contacted a local native known for

²⁴⁵ Patterson, *The Man-Eaters of Tsavo*, “The First Appearance of the Man-Eaters,” Chapter 2.

²⁴⁶ Patterson, *op. cit.*, “The Death of the First Man-Eater,” Chapter 8.

²⁴⁷ Patterson, *op. cit.*, “The Death of the Second Man-Eater,” Chapter 9.

²⁴⁸ A 1996 movie of the story, *The Ghost and the Darkness*, claimed 135 lives were lost. This number was based on a statement made by Patterson in 1925. Patterson’s book, published in 1907, stated that 28 Indian coolies died “in addition to scores of unfortunate African natives of whom no official record was kept.” Results of a recent forensics study, published in *Proceedings of the National Academy of Sciences*, put the number at 35 people eaten with as many as 75 people killed but not eaten. See also *The Lion’s of Tsavo: Exploring the Legacy of Africa’s Notorious Man-Eaters*, (New York: McGraw-Hill, 2004), by Dr. Bruce Patterson.

his trained lions: lions that had been trained to hunt down and kill *other* lions. Suppose Patterson hired the native to bring his tame, well-trained lions to camp. After initial surprise and unease, the workers start to relax when they see how gentle and friendly the pet lions are. The workers befriend their lion-guardians: petting them, slipping them food at meal time, accepting them as an important part of camp life. The tame lions do not have the hoped-for success in tracking down the wild man-eaters, but they do appear to frighten the wild lions away.

However, after a few weeks of peace, the man-eaters strike again, and yet again and still again; always with an uncanny awareness of where the traps are set. The horrifying realization finally dawns that it is their animal friends, the “well-trained, gentle” lions who are actually responsible for the grisly deaths of the workers. In focusing on the danger, they had actually brought the deadly menace directly into camp.

At what point were the railroad men most in danger? When they were living on the knife’s edge of tension, huddled in tents, shivering behind barricades, knowing there were evil man-eaters stalking into camp? Or when they welcomed the man-eaters into camp, accepted them as safe, petted and fed them, all the while not knowing that it was the man-eaters *themselves* around whom they were relaxing their guard? This is not mere idle speculation. Rather this *has already occurred* on such a huge scale, no one has ever seen *far* enough, or studied *deep* enough to recognize it.

The Babylonian lions openly stalking the camp of Christendom have been the lions of Sunday worship. Saturday Sabbatarians, convicted by conscience to worship on the seventh-day of the week, have been *outward* focused; and there *is* danger in believing that any person, pope or otherwise, has the power to change the eternal law of the one true God. It is good for the danger of this lie to be exposed. However, there is a far greater danger. It is more sinister, more effective because it not recognized as a danger. It is hidden in plain sight. The “pet lions” who have been accepted as safe are Saturday, the very *heart* of the Babylonian mysteries.

Like the workers on the Uganda-Mombasa Railway in the altered story who focused on the lions *outside*, all the while ignoring the danger of the “tame” lions in their midst, the god of Saturday has been hidden. When Nimrod/Saturn was slain for idolatry, it profoundly shocked all who had revered him for his prodigious strength. That a colossus such as he could be killed, and in so gruesome a manner, drove idolatry into hiding.²⁴⁹

Now when Shem had so powerfully wrought upon the minds of men as to induce them to make a terrible example of the great Apostate, and when that Apostate’s

²⁴⁹ Homer, describes Nimrod “as a great hunter; and of an enormous stature . . . the Poet stiles him Pelorian; which betokens something vast, and is applicable to any towering personage . . .” (William Holwell, *A Mythological, Etymological, and Historical Dictionary*, (London: C. Dilly, 1793) p. 308.

dismembered limbs were sent to the chief cities, where no doubt his system had been established, it will be readily perceived that, in these circumstances, if idolatry was to continue – if, above all, it was to take a step in advance, it was indispensable that it should operate in secret. The terror of an execution, inflicted on one so mighty as Nimrod, made it needful that, for some time to come at least, the extreme of caution should be used. In these circumstances, then, began, . . . that system of “Mystery,” which, having Babylon for its centre, has spread over the world. In these Mysteries, under the seal of secrecy and the sanction of an oath, and by means of all the fertile resources of magic, men were gradually led back to all the idolatry that had been publicly suppressed, while new features were added to that idolatry that made it still more blasphemous than before.²⁵⁰

The few righteous were not able to entirely staunch the flow of apostasy and rebellion. The execution of Nimrod merely sent paganism underground until, at the first opportunity, it burst forth like a mighty torrent, ever growing in greater power and influence, contaminating every culture which it overflowed.

Early Christianity lost its peculiar primitive godliness as paganism was accepted in and infected Christianity. This new, amalgamated Babylonian Christianity, with Saturn lying deeply hidden at its heart, began to gain ascendancy over the more traditional forms of paganism in the fourth century just as the capital of the Roman Empire was moved from Rome to Constantinople.

Very early, indeed, did the bishops of Rome show a proud and ambitious spirit; but, for the first three centuries, their claim for superior honour was founded simply on the dignity of their see, as being that of the imperial city, the capital of the Roman world. When, however, the seat of empire was removed to the East, and Constantinople threatened to eclipse Rome, some new ground for maintaining the dignity of the Bishop of Rome must be sought. That new ground was found when, about 378, the Pope fell heir to the keys that were the symbols of two well-known Pagan divinities at Rome. Janus bore a key,²⁵¹ and Cybele bore a key;²⁵² and these are the two keys that the Pope emblazons on his arms as the ensigns of his spiritual authority.²⁵³

It was a brilliant move. By presenting himself to the *pagans* as the representative of Janus and Cybele, and thus the rightful heir of their “keys,” the pope secured for himself a position of

²⁵⁰ Alexander Hislop, *The Two Babylons*, (New Jersey: Loizeaux Brothers, Inc., 1959) pp. 66 and 67.

²⁵¹ Ovid, *Fasti*, lib. I. II. 95, 99, Vol. III, p. 18.

²⁵² “Cybele,” *Tooke’s Pantheon of the Heathen Gods and Illustrious Heroes*, tr. Andrew Tooke, (London, 1806), originally *Pantheum Mythicum Seu Fabulosa Deorum Historia* by Jesuit scholar François Pomey, p. 153.

²⁵³ Hislop, *op. cit.*, p. 207.

power among them. The next step was merely to convince the Christians that he was the rightful successor of Peter the apostle and the rightful possessor of *his* “keys.”

Thus, though the temporal dignity of Rome as a *city* should decay, his own dignity as the *Bishop* of Rome would be more firmly established than ever. On this policy it is evident he acted. Some time was allowed to pass away, and then, when the secret working of the Mystery of iniquity had prepared the way for it, for the first time did the Pope publicly assert his preeminence, as founded on the keys given to Peter. About 378 was he raised to the position which gave him, in Pagan estimation, the power of the keys referred to. In 431, and not before, did he publicly lay claim to the possession of Peter’s keys.²⁵⁴



Taking advantage of the credulity of the Christians, the pope secured for himself the preeminent position of power as the head of *both* the Christian Church *and* the pagan religion.

Vatican City coat of arms displaying the keys of Janus and Cybele, now claimed by the pope. This emblem also appears on a white and gold background on the Vatican’s flag.

It is not difficult to see how the *Pagans* would rally round the pope all the more readily when they heard him found his power on the possession of *Peter’s* keys. The keys that the Pope bore *were* the keys of a “Peter” well known to the Pagans initiated in the Chaldean Mysteries. . . . There *was* a “Peter” at Rome who occupied the highest place in the *Pagan* priesthood. The priest who explained the Mysteries to the initiated was sometimes called by a Greek term, the Hierophant; but in primitive Chaldee, the real language of the Mysteries, his title, as pronounced without the points, was “Peter” – *i.e.*, “the interpreter.”^{255, 256}

The high priest of the pagan mysteries, the Grand Interpreter who taught the hidden secrets to the highest levels of the initiates was naturally decorated with the keys of Janus and Cybele, for he was the one through whom these mysteries were revealed.

Thus we may see how the keys of Janus and Cybele would come to be known as the keys of Peter, the “interpreter” of the Mysteries. Yea, we have the strongest evidence that, in countries far removed from one another, and far distant from

²⁵⁴ “In proof of the fact that this claim was first made in 431, see Elliot’s *Horæ*, Vol. III, p. 139. In 429 he gave a hint at it, but it was only in 431 that this claim was broadly and distinctly made.” (Hislop, *ibid.*, both quote and footnote, emphasis original.)

²⁵⁵ See John Parkhurst, *An Hebrew and English Lexicon, Without Points*, (London, 1799), p. 602.

²⁵⁶ Hislop, *op. cit.*, p. 208.

Rome, these keys were known by initiated Pagans not merely as the “keys of Peter,” but as the keys of a Peter identified with Rome. . . . The existence of such a title was too valuable to be overlooked by the Papacy; and, according to its usual policy, it was sure, if it had the opportunity, to turn it to the account of its own aggrandizement. And that opportunity it had. When the Pope came, as he did, into intimate connection with the Pagan priesthood; when they came at last . . . under his control, what more natural than to seek not only to reconcile Paganism and Christianity, but to make it appear that the Pagan “Peter-Roma,” with his keys, meant “Peter of Rome,” and that that “Peter of Rome” was the very apostle to whom the Lord Jesus Christ gave the “keys of the kingdom of heaven”? Hence, from the mere jingle of words, persons and things essentially different were confounded; and Paganism and Christianity were jumbled together, that the towering ambition of a wicked priest might be gratified; and so, to the blinded Christians of the apostacy, [*sic*] the Pope was the representative of Peter the apostle, while to the initiated Pagans, he was only the representative of Peter, the interpreter of their well-known Mysteries.²⁵⁷

The title the pope bears is very descriptive. The word “catholic” means “universal.” As the head of the Catholic Church, he is also the head of the *Roman Catholic Church*. The secret carefully preserved within the very core of an interconnected maze of rites, symbols, ceremonies and rituals is the identity of the hidden god. By his assumption of power in inheriting the keys of Janus and Cybele, the pope is the sole legitimate head of the Babylonian mysteries. The very *name* of this amalgamated system of religion as given in the Bible is “Mystery Babylon.”²⁵⁸

We have now only to inquire what was the name by which Nimrod was known as the god of the Chaldean Mysteries. **That name . . . was Saturn.** Saturn and Mystery are both Chaldean words, and they are correlative terms. **As Mystery signifies the Hidden system, so Saturn signifies the Hidden god.**²⁵⁹ To those who were initiated the god was revealed; to all else he was hidden. Now, the name Saturn in Chaldee is pronounced Satūr; but, as every Chaldee scholar knows, consists only of four letters, thus – Stūr.

²⁵⁷ Hislop, *ibid.*, pp. 208-210, emphasis original; see also Jacob Bryant, *A New System or an Analysis of Ancient Mythology*, (London: J. Walker, 1807) Vol. I, pp. 308-311, 356, 359-362.

²⁵⁸ Revelation 17:5

²⁵⁹ “In the Litany of the Mass, the worshippers are taught thus to pray: ‘God HIDDEN, and my Saviour, have mercy upon us.’ –(M’Gavin’s *Protestant*, Vol. II., p. 79, 1837.) Whence can this invocation of the ‘God Hidden’ have come, but from the ancient worship of Saturn, the ‘Hidden God’? As the Papacy has canonized the Babylonian god by the name of St. Dionysius, and St. Bacchus, the ‘martyr,’ so by this very name of ‘Satur’ is he also enrolled in the calendar: for March 29th is the festival of ‘St. Satur,’ the martyr. – (Chambers’s *Book of Days*, p. 435)” Hislop, *op. cit.*, p. 269, footnote.

This name contains exactly the Apocalyptic number 666:

S = 60

T = 400

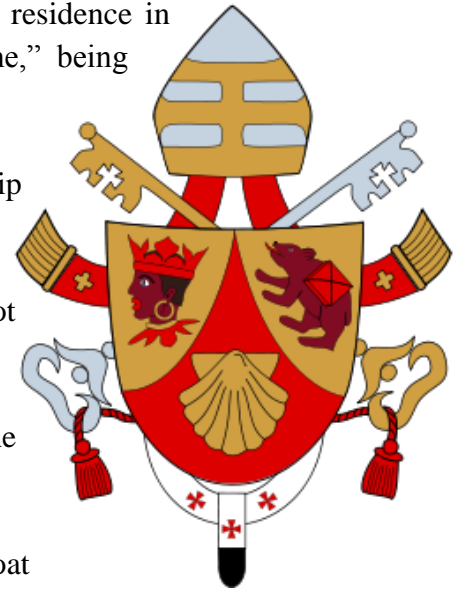
U = 6

R = 200

666

If the Pope is, as we have seen, the legitimate representative of Saturn, the number of the Pope, as head of the Mystery of Iniquity, is just 666. But still further it turns out, . . . that the original name of Rome itself was Saturnia, “the city of Saturn.” This is vouched alike by Ovid,²⁶⁰ by Pliny,²⁶¹ and by Aurelius Victor.²⁶² Thus, then, the Pope . . . is the *only* legitimate representative of the original Saturn at this day in existence, and he reigns in the very city of the seven hills where the Roman Saturn formerly reigned; and, from his residence in which, the whole of Italy was “long after called by his name,” being commonly named “the Saturnian land.”²⁶³

The deeply buried secret of the Babylonian mysteries is that *all* worship on a counterfeit calendar is actually directed to the hidden god, Saturn, a.k.a. the arch-rebel, Nimrod. While the external parade of rites and ceremonies is primarily performed on Sunday, the *hidden* god at the root of it all remains *Saturn*. The coat of arms of the current pope, Benedict XVI, clearly symbolizes this. Every pope since the 12th century has had his own personal coat of arms. Each one has similarly incorporated the “keys of Peter” into the design.



Pope Benedict XVI's Coat of Arms

The Vatican website explains the symbols emblazoned on his personal coat of arms as “a Moor’s head in natural colour . . . This is an ancient emblem of the Diocese of Freising [Bavaria], . . . the Moor’s head is not rare in European heraldry. It . . . is common in the Bavarian tradition.”²⁶⁴ The scallop shell at the bottom is explained: “The scallop shell . . . has been used for centuries to distinguish pilgrims. Benedict XVI wanted to keep this symbolism alive . . .” The animal is described: “A brown bear, in natural colour, is portrayed . . . An easy interpretation: the bear tamed by God’s grace is the Bishop of Freising himself; the pack saddle is the burden of his Episcopate.”²⁶⁵

²⁶⁰ *Fasti*, lib. VI. II. 31-34, Vol. III, p. 342.

²⁶¹ *Historia Naturalis*, lib. III. 5, p. 55.

²⁶² *Origo Gentis Romanæ*, cap. iii.

²⁶³ Hislop, *op. cit.*, pp. 269-270, italics original, bold supplied.

²⁶⁴ See www.vatican.va/holy_father/benedict_svi/elezione/stemma-benedict-svi_en.html. While it may be “common in the Bavarian tradition,” no one knows how the tradition began.

²⁶⁵ *Ibid.*

This may be a suitably simple, politically correct explanation for the masses, but it is not the deeper, hidden meaning. The pope's coat of arms was created specifically for him by Archbishop Andrea Cordero Lanza di Montezemolo (later created a Cardinal.) Anyone as well-acquainted with heraldry as to be commissioned to design the new pope's personal coat of arms is also well-acquainted with its traditional heraldic meaning. A bear symbolizes "strength, cunning, ferocity in the protection of one's kindred."²⁶⁶

A Moor's head "dates back to the Middle Ages when it was considered an honor to take a Moor's head."²⁶⁷ Such symbology is not only a racial insult, but is also an affront to *every* Muslim as Moors were, without exception, of the Islamic faith. The Crusades mercilessly slaughtered Muslims, Jews and apostolic Christians alike. It was during the Crusades that it was considered an honor to decapitate a Moor *because* of his religion.

This meaning is underscored by the scallop shell. While it may be true that the scallop shell "has been used for centuries to distinguish pilgrims," specifically it symbolizes St. James, the patron saint of Spain. His shrine is in Santiago de Compostela, one of only three Catholic "holy cities."²⁶⁸ Because Santiago de Compostela is near the coast of Spain, a scallop shell became a symbol of the saint whose shrine was located there. St. James is more commonly known as Santiago Mantamoros: St. James the *Moor Slayer!* According to tradition, "Saint James the Apostle appeared as a ferocious sword wielding warrior on horseback *to help Christian armies in battles against the Moors* during the Reconquista. By virtue of his sainthood, battles in which Saint James the Moor-slayer took part always resulted in Christian victories against their *Muslim foes.*"²⁶⁹



St. James the Moor-Slayer. This famous statue is on display in the Cathedral of Santiago de Compostela. While one Muslim is being trampled to death under his horse's hooves, two other dying Moors flank him on either side. Directly in front is a Moor's head separated from its body, blindly staring up at his killer.

These appalling symbols were carefully selected. They were used in a different arrangement by Cardinal Ratzinger *before* becoming Pope Benedict. In 1981, Ratzinger was appointed Perfect

²⁶⁶ See www.heraldry.ws/info/article05.html; also, www.fleurdelis.com/meanings.htm

²⁶⁷ *Ibid.*

²⁶⁸ The other two are Rome and Jerusalem.

²⁶⁹ See www.crusades-encyclopedia.com, St. James the Moor Slayer, emphasis supplied.

of the Congregation for the Doctrine of the Faith, formerly known as the Holy Office of the Inquisition. This made him the successor to the Grand Inquisitor. Even before being selected pope, Benedict was a prominent and knowledgeable theologian. His decision to include a bear, a scallop and a Moor's head was a purposeful choice, as the Vatican concurs, "Cardinal Joseph Ratzinger, elected Pope and taking the name Benedict XVI, has *chosen* a coat of arms *rich in symbolism and meaning* that transmits to history his *personality and Pontificate*."²⁷⁰

In September of 2006, Benedict angered Muslims around the world when he quoted from an obscure medieval text, saying, "Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached." Muslims were outraged and demanded an apology.

"Salih Kapusuz, the deputy head of the Turkish ruling AKP party, said Pope Benedict's remarks were either the result of pitiful ignorance or a deliberate distortion. 'He has a dark mentality that comes from the darkness of the Middle Ages,' he said. 'He is going down in history in the same category as leaders such as Hitler and Mussolini.'"²⁷¹ The Pope has never offered an apology, opting instead to simply express sorrow that some people had been upset.

The fact that the pope deliberately chose to include such inflammatory symbols in "a coat of arms rich in symbolism and meaning" for the specific reason of transmitting to history "his personality and Pontificate" begs the question: Precisely *what* is Benedict planning for his pontificate?

Aside from the gruesome, barbarous connotations which accompany using a Moor's head on one's personal coat of arms, there is yet a deeper level of symbolism that must be understood. A head with the coloring and features of a man from the Negroid race is revealing when compared with how Nimrod was represented.

I have already noticed the fact that Nimrod, as



²⁷⁰ See www.vatican.va/holy_father/benedict_xvi/elezione/stemma-benedict-xvi_en.html, emphasis supplied.

²⁷¹ www.telegraph.co.uk/news/worldnews/1529021/Muslims-condemn-Pope-for-insulting-Prophet.html

the son of Cush, was a negro. Now, there was a tradition in Egypt, recorded by Plutarch, that “Osiris was *black*,” which, in a land where the general complexion was dusky, must have implied something more than ordinary in its darkness. Plutarch also states that Horus, the son of Osiris, “was of a fair complexion,” and it was in this way, for the most part, that Osiris was represented. But we have unequivocal evidence that Osiris, the son and husband of the great goddess-queen of Egypt, was also represented as a veritable negro. In Wilkinson may be found a representation of him with the unmistakable features of the genuine Cushite or negro.²⁷²

This illustration from *The Manners and Customs of the Ancient Egyptians*²⁷³ directly links Osiris with Nimrod. The name “Nimrod” comes from *Nimr*, a “leopard,” and *rada* or *rad* “to subdue.” Therefore, the name means “the subduer of the leopard.” Thus, a leopard’s skin was closely identified with Nimrod and the high priests of Osiris wore leopard skins when called upon to officiate at any high occasion. “That dress directly connects him [Osiris] with Nimrod. This



negro-featured Osiris is clothed from head to foot in a *spotted* dress, the upper part being a leopard’s skin, the under part also being spotted to correspond with it.”²⁷⁴

Another image of Osiris²⁷⁵ shows him with darker skin than the already dusky Egyptians and, furthermore, portrays him as being a giant. Notice the priest standing in front of Osiris. This is not a child; he has a beard. The priest is wearing a leopard skin, showing he is a priest of Osiris. The artist was not taking “artistic license,” portraying the figures disproportionately. Rather, this picture is consistent with the various accounts that claim Nimrod was of gigantic stature.

Elsewhere as well, Nimrod was represented as black. “In India, the infant Crishna (emphatically the *black* god), in

²⁷² Hislop, *op. cit.*, p. 43, emphasis supplied.

²⁷³ Sir John Gardner Wilkinson, *op. cit.*, Vol. VI, Plate 33.

²⁷⁴ See Hislop, *op. cit.*, pp. 44 and 45; Wilkinson, *op. cit.*, Vol. IV, pp. 341 and 353.

²⁷⁵ Osiris was typically portrayed wearing the white shroud of a mummy as he was god of the afterlife.

the arms of the goddess Devaki, is represented with the wooly hair and marked features of the Negro or African race.”²⁷⁶ More modern representations also show Crishna/Krishna as having a different color of skin from his mother.

FIG. 54.



This engraving from *The Hindu Pantheon*, shows the Hindu Nimrod, Krishna with marked African hair and features (Edward Moor, London: T. Bensley, 1810).



Modern artwork still portrays Krishna with dark skin.

The weight of evidence would indicate that Nimrod did indeed have the physical characteristics of the Negroid race. As Nimrod/Saturn was the god of Saturday, and Nimrod was represented as African in appearance, a Moor's head is an appropriate symbol of the hidden god, Saturn and its worship day, Saturday. "Saturn, the hidden god, - the god of the Mysteries, whom the Pope represents, whose secrets were revealed only to the initiated"²⁷⁷ is symbolized on Pope Benedict's coat of arms as a Moor's head. Prominently displaying a symbol understood only by the initiated indicates the Pope's position as Grand Interpreter of the Mysteries.

²⁷⁶ Hislop, *op. cit.*, footnote, p. 238, emphasis original.

²⁷⁷ Hislop, *ibid.*, p. 271.

In prophecy, a bear symbolizes Medo-Persia.²⁷⁸ The exaltation of Sunday as a holy day comes from the Persian mystery religions, specifically Mithraism. A bear, therefore, fitly symbolizes Sunday exaltation. “The functional purpose of [coats] of arms is identification.”²⁷⁹ Therefore, as the two emblems emblazoned on Pope Benedict’s personal coat of arms are deeply buried symbols of both Sunday and Saturday, their purpose is to identify their owner, to the initiated, as the chief authority over *both* days of worship. To the uninitiated, this is carried over in practice by the principle that one may attend Sunday mass on Saturday after 4 p.m. and have it count as the weekend mass.²⁸⁰

But there is still one final mystery to penetrate: the identity of the ultimate hidden god. Whom did *Nimrod* represent? The apostle Paul answered this question: “But I say, that the things which the Gentiles [pagans] sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.”²⁸¹ The power that inspired Nimrod and all of his worshippers is none other than that of Satan, the adversary.

Now, on inquiry, it will actually be found, that while Saturn was the name of the *visible* head, Teitan was the name of the *invisible* head of the beast [of Revelation 13]. Teitan is just the Chaldean form of Sheitan, the very name by which Satan has been called from time immemorial by the Devil-worshippers of Kurdistan; and from Armenia or Kurdistan,²⁸² this Devil-worship embodied in the Chaldean Mysteries came westward to Asia Minor, and thence to Etruria and Rome. It is undeniable . . . that Teitan, in Pagan belief, was identical with the Dragon, or Satan.²⁸³

It may be difficult for modern readers to see the connection between “Satan” and “Teitan.” However, the link in etymology is there. Ancient Chaldee frequently transformed Sh or S into T. Consider the following examples:

Hebrew	Chaldee
<i>Shekel</i> (to weigh)	<i>Tekel</i>
<i>Shabar</i> (to break)	<i>Tabar</i>

²⁷⁸ See Daniel 7; compare with Daniel 2:38-40.

²⁷⁹ www.stedmundsbury.gov.uk/seb/live/arms.cfm

²⁸⁰ Office of Bishop Skylstad, Catholic Diocese of Spokane, Washington. Upon inquiry, the Assistant to the Bishop stated, “Anything after 4 o’clock on a Saturday can be considered the weekend mass. That takes care of the whole weekend. You don’t have to go again on Sunday.”

²⁸¹ I Corinthians 10:20

²⁸² Frederick Walpole, *The Ansayrii*, (London: Richard Bentley, 1851) p. 397. See also, Sir Austen H. Layard, *Nineveh and Its Remains*, (London: John Murray, 1853), Vol. I, pp. 287-288. The Turks, who came from the Euphrates, render it the same way. In *Redhouse’s Turkish Dictionary*, the pronunciation of “Satan,” is rendered as *shèytĀn* (J. W. Redhouse, London: Bernard Quaritch, 1880, p. 277.)

²⁸³ Hislop, *op. cit.*, p. 276, emphasis original.

Seraphim
Asar (to be rich)

Teraphim
Atar

Remove all of the deceptions, the symbols, the pagan rites and Christian names; what remains at the core is the identity of the god hidden behind all ancient and modern false religion: Satan. This is *not* a denunciation against Roman Catholics. Rather, this is an acknowledgement that the “mystery of iniquity”²⁸⁴ spoken of by the apostle Paul in the first century has permeated the *entire* world, Jews and Protestants included. The passing centuries have buried the truth about the Babylonian mysteries so deeply that none but modern initiates have known the truth: all who worship on Saturn’s day are ignorantly worshipping Saturn/Sheitan/Satan. In scripture, Babylon is a symbol of confusion and false religion. However, most scholars agree that the name actually meant “Gateway of the gods.”

The day on which one worships directs that worship to the God/god of that day. Worship by a counterfeit calendar thus becomes a gateway to false gods (demons). This was a principle acknowledged by Christ Himself when He said, “For the Son of man is Lord even of the Sabbath day.”²⁸⁵ The lord of Sunday is *Solis Invicti* (the invincible sun). The lord of Saturday is Saturn/Sheitan/Satan. The Lord of the Sabbath day is the Creator. To direct one’s worship to the correct deity, one must worship on that God’s/god’s day, calculated by His/his calendar. Laying aside work and observing a holy day of rest, is an act acknowledging allegiance to the divinity that lays claim to that day.

Do not be tempted to suppose that worship on Sunday is the lesser of the two evils. Worship on Saturday directs one’s worship to the hidden god, Saturn/Sheitan/Satan. However, the two worship days are inseparably bound. Worship on Sunday, the “first” day of the week, perpetuates the lie that Saturday, the “seventh” day of the week, must be the true Sabbath. All who worship by the pagan/papal calendar created, perpetrated and sustained by those very same Babylonian mysteries which assumed a Christian disguise in the 4th century C.E. are joining in the worship of Nimrod. In so doing, they are giving honor to the power that inspired him: Satan.

Sunday-keeping Protestants and Saturday Sabbatarians have been unjustified in feeling morally superior to Roman Catholics. Sir George Sinclair of Ulbster stated: “Romanism is a refined system of Christianised heathenism, and chiefly differs from its prototype in being more treacherous, more cruel, more dangerous, more intolerant.”²⁸⁶ This strong denunciation embraces all of Christendom, indeed, the entire *world* that is united in using the counterfeit calendar of the Babylonian/Roman mysteries.

²⁸⁴ II Thessalonians 2:7

²⁸⁵ Matthew 12:8

²⁸⁶ *Letters to the Protestants of Scotland, First Series*, (Edinburgh, 1852), p. 121, as quoted in Hislop, *op. cit.*, p. 285.

The battle over worship, begun when Lucifer first sought to usurp the homage due to the one true God, will rage with increased intensity to the very close of time. *This* is the issue of the final struggle in the great controversy between the Creator and Lucifer. The very fact that the mysteries of Babylon are now being laid open, that the hidden god, Saturn, is now being exposed for the devil-worship that it is, reveals as nothing else can, that the time spoken of in Revelation as occurring just before Christ returns is right upon us.

In the Apocalyptic visions, it is *just before the judgment upon her* that, for the first time, John sees the Apostate Church with the name Babylon the Great “written upon her forehead” (Revelation 17:5). What means the writing of that name “*on the forehead*”? Does it not naturally indicate that, just before judgment overtakes her, her real character was to be so thoroughly developed, that everyone who has eyes to see, who has the least spiritual discernment, would be compelled, as it were, . . . to recognize the wonderful fitness of the title which the Spirit of God had affixed to her. Her judgment is now evidently hastening on; and just as it approaches, the Providence of God, conspiring with the Word of God, by light pouring in from all quarters, makes it more and more evident that Rome is in very deed the Babylon of the Apocalypse; that the essential character of her system, the grand objects of her worship, her festivals, her doctrine and discipline, her rites and ceremonies, her priesthood and their orders, have all been derived from ancient Babylon.²⁸⁷

The conflict is much bigger than Catholics versus Protestants or Sunday-keepers versus Saturday-sabbatarians. Heaven is now revealing to minds long darkened by assumption and tradition the errors of pagan mystery worship in contrast to the truths of the worship of the Creator. To worship a pagan god simply requires calculating one’s worship day by a pagan calendar. In order to show loyalty to the Creator, *His* luni-solar calendar must be used to locate His holy Sabbath day. This is the issue, the decision facing everyone on the planet: Whom will ye serve?

²⁸⁷ Hislop, *op. cit.*, pp. 2-3.

Warning!

Communication is always of vital importance when a kingdom is at war. It is critical to keep communication with one's own soldiers secret. Just as important is the ability to decipher the secret codes of the enemy and learn their secrets. During World War II, two secret codes were so well-crafted that they were never cracked. The German Enigma machine was a mechanical device that was so complex the Allies were never able to decipher its messages.²⁸⁸ Only after a series of events provided the Allies with both the machine *and* the current cipher code itself, were the Allies able to read secret German military communications.²⁸⁹

The other unbreakable code was devised by the Navajo code talkers. These young American Indian Marines worked in pairs, communicating via a complicated code-within-a-code. Since modern military terms had no corresponding words in Navajo, the young men worked out a secret code to refer to different ranks of officers, various types of planes, locations, etc. The second code was Navajo itself, which is a tonal language containing sounds that German, Italian and Japanese do not have.

The Japanese, who were skilled code breakers, remained baffled by the Navajo language . . . The Navajo code talkers even stymied a Navajo soldier taken prisoner at Bataan . . . The Navajo soldier, forced to listen to the jumbled words of talker transmissions, said to a code talker after the war, "I never figured out what you guys who got me into all that trouble were saying."²⁹⁰

Heaven has a code as well. Many Bible students, throughout time, have puzzled over the divine secret codes contained in Daniel and Revelation. Like the secret codes used by governments to protect sensitive information from the enemy, it has been impossible to fully understand Heaven's secret code. One vital piece of information has been missing: the Creator's calendar. Prophecy is Heaven's way to communicate vital information to the faithful soldiers of Christ. However, only now as knowledge of the true calendar is understood, is it possible to fully understand the messages carefully preserved for the final generation.

Daniel's prophecies provide sweeping views of the calendar struggle through history. The various elements of calendation that comprise the calendar of today are foreshadowed as well as when the Creator's calendar triumphs in the end.²⁹¹ Daniel also foretells the legislated calendar changes that effect God's faithful people.²⁹² Like the Enigma Machine, the book of Daniel has been impossible to fully decipher without the cipher code of the calendar.

Revelation expands on Daniel. The prophecies of Revelation are the code-within-a-code of the Navajo code talkers. Using the symbols introduced in Daniel, Revelation takes them one step

²⁸⁸ David Kahn, *Seizing the Enigma*, (Barnes & Noble, 2009).

²⁸⁹ See Charles Cooper, "The Enigma Machine," U.S. Naval Academy, April 16, 2002, for a brief overview.

²⁹⁰ "Navajo Code Talkers," United States Navy, www.history.navy.mil.

²⁹¹ See Appendix B.

²⁹² See Appendix C.

further, providing detailed information of the final conflict: a battle so horrendous that even Christ warned that, if it were possible, even the very elect would be deceived.²⁹³

The conditions for eternal life are the same today as they have always been: obey and live; disobey and die. The grace of God through faith in the merits of His Son enable all who *want* to obey, to be able to do so. However, in order *to* obey, justice demands that everyone have a chance to clearly understand the requirements. The Creator, He Who stated, “I am the Lord; I change not,”²⁹⁴ has never changed His day of worship nor has He ever given permission for anyone claiming to represent Him to do so, either. In keeping with His kind and gracious character, the only living God has encoded in Revelation, in painstaking detail, a merciful warning. It is now possible to fully understand the message, using the calendar to provide the key to decipher the code. This warning explains everything one needs to know to be prepared for the final battle over worship.²⁹⁵

The warning is contained in three parts.

First Angel’s Message

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters.²⁹⁶

This is an invitation to everyone on earth to honor their Creator by worshipping Him on the day which His calendar, established at Creation, dictates. The very wording of this angel’s message is very similar to that of the fourth commandment: “Remember the Sabbath day to keep it holy, six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . . *for in six days the Lord made heaven and earth, the sea, and all that in them is . . .*”²⁹⁷ Of all Ten Commandments, this is the only one which contains the name, title and dominion of the Lawgiver: He is YHWH Elohim, the Creator who made and rules everything. This establishes His authority, His right to dictate the requirement.

When one obeys the commandment to honor the Sabbath, he is pledging his allegiance to the divine Government of Heaven. The Sabbath, then, is the sign or mark of loyalty to the Creator. A continuous weekly cycle is not anchored to anything in creation. It cannot be a memorial *of* Creation. Only when the Sabbath is linked *to* creation via the moon can it truly be a memorial *of* Creation.

The words of this angel’s message are full of import.

²⁹³ Matthew 24:24

²⁹⁴ Malachi 3:6

²⁹⁵ Space constraints demand a limited perusal of these deep subjects. The authors urge every reader to make a thorough study of these prophecies for himself.

²⁹⁶ Revelation 14:6-7

²⁹⁷ Exodus 20:8-11

Fear God – The word “fear” comes from the Greek *phobeo* which means to reverence the Heavenly Father and hold Him in awe. The idea is one of complete loyalty and surrender to His will. As previously shown, when worship is offered on days calculated by a pagan calendar, the worship is offered to pagan deities, ultimately, Satan. Complete surrender of the will is necessary before one is willing to step out and be different from the rest of the world, worshipping by the genuine calendar established for that purpose.

Give Glory to God – Only those who fully surrender their will are able to truly give glory: honor, praise and homage, to their Maker because He is truly glorified only when His people are living in obedience to His will. When a person in sincerity of heart, offers love and worship to the Creator on Sunday or Saturday in ignorance believing that is the true day of worship, the loving heart of the Eternal God accepts this as their best efforts. However, with greater light come greater privileges and responsibilities. When a person knows that the luni-solar calendar is the only genuine time-measurement, all others are counterfeits designed to divert worship to the hidden god, that person is responsible for acting on that knowledge. His obedience (or lack thereof) then gives (or withholds) glory to his Maker.

The Hour of His judgment is Come – One of Lucifer’s charges against the government of God is that the law, which is holy and perfect, cannot be kept. Before the great controversy between Christ and Satan can be finished, this charge must be answered. Thus, the eternal God Himself is judged in the lives of His saints. If a person tries to side-step the obligations of the divine law, he lends support to Satan’s charges. The final generation will acknowledge the supremacy of the holy law of God and will, through faith in the merits of their Saviour, be enabled to keep that law, even at the cost of life itself. The Father is thus vindicated when those who claim to be His people lay all earthly interests aside, surrender their will, and obey His law.

Worship the Creator – As has been demonstrated, the day on which a person worships directs that worship to the God/god who claims that day. By creating a Saturday versus Sunday conflict, Saturn/Sheitan/Satan has remained hidden, receiving the worship of *both* days. To truly worship one’s Creator, all false, pagan calendars must be laid aside. The seventh-day Sabbath, calculated on the genuine luni-solar calendar of Creation, is the only true day of worship claimed by the Creator. All others are counterfeits which give worship, glory and honor to Lucifer whose stated goal was to sit on the Mount of the Congregation and receive worship due the Creator alone.

Thus, the first angel’s message is a complete call to lay aside all counterfeit calendation and give honor to the Creator by worshipping Him on the day He has specified, dictated by His calendar. It is given with a loud voice, signifying that it is an important message that all will hear.

Second Angel’s Message

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.²⁹⁸

²⁹⁸ Revelation 14:8

It should be noted that this message is not given with a loud voice. The reason is simple: only those who have accepted the first angel's message will accept the second angel's message and be benefitted by it.

Babylon is fallen, is fallen – Babylon falls when her foundation is destroyed. The assumption that Christ was resurrected on Sunday has formed the basis for worship on that day. When it is proven that the First Day on which Christ was resurrected was the first day of the Biblical week, and not Sunday, Babylon falls.²⁹⁹ From the first, Lucifer boasted that he would change times and laws. Babylon falls a second time, and still further, when his identity is revealed to be the hidden god, Saturn/Satan usurping *all* worship offered on the pagan worship days of *any* counterfeit calendar.

That Great City – As early as Irenaeus (c. 130-c. 202) Bible students were linking the Roman Empire to the prophetic symbols employed in Daniel and Revelation.³⁰⁰ Michael of Cesena and Johannes De Rupescissa,³⁰¹ both friars in the 14th century, were among the first to outspokenly link the paganism flowing from the Church of Rome to the “whore of Babylon, drunk with the blood of saints.”³⁰² John Milicz (d. 1374), an influential priest, highly placed in both politics and the Church, posted on the doors of the original St. Peter's in Rome, a placard which stated “The Anti-christ is come; he has his seat in the church.”^{303, 304} Only in recent years has it become politically incorrect to link the paganism of the Roman Catholic Church to the Apocalyptic symbolism in Revelation. This symbol should not be limited to the papacy, however. All who embrace Babylonian Christianity or worship by Babylonian calendars fall under the umbrella of paganism.

She Made All Nations Drink of the Wine of the Wrath of Her Fornication – Fornication is the joining of that which is unlawful. By using civil legislation to impose a pagan calendar for religious observances, the hidden god has directed all worship to himself, stealing it from the Creator. Christian missionaries in ignorance have taken first the Julian and later the Gregorian calendars to all parts of the world. They have taught this counterfeit system of time-measurement to people who, frequently, were closer to true calendation than the missionaries, but sunken in paganism in other areas.

Wine is intoxicating. It beclouds the mind, making it difficult to reason. The wine of Babylon has been the pagan system of calendation which makes it so difficult for people today to grasp a calendar that does not have a continuous weekly cycle. Ever since 1949 when the world united

²⁹⁹ See Appendix A.

³⁰⁰ L. E. Froom, *Prophetic Faith of Our Fathers*, (Washington, D.C.: Review & Herald Publ. Assoc., 1950), Vol. I, pp. 243-245.

³⁰¹ He is sometimes called Jean Roquetaillades.

³⁰² John Foxe, *Acts and Monuments*, (1684 ed.), Vol. 1, p. 445.

³⁰³ Ezra H. Gillett, *The Life and Times of John Huss*, (Boston: Gould and Lincoln, 1863), Vol. 1, p. 23.

³⁰⁴ Not surprisingly, Milicz was arrested. “Before a large assembly of prelates and learned men, in the church of St. Peter, he delivered a discourse in Latin, which produced a great impression.” (Augustus Neander, *General History of the Christian Religion and Church*, trans. Joseph Torrey, [Boston: Crocker & Brewster, 1856] Vol. 5, p. 181.) He was finally released from prison by Cardinal Albano, but his works continued after him, influencing Matthias of Janow (d. 1394) and through him, John Huss, John Wycliff and later Martin Luther.

in using the Gregorian calendar,³⁰⁵ the whole world has drunk of the wine of this intoxicating deception. The Seventh-day Adventist Church has long taught that “the wine of Babylon is the exalting of the false and spurious sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified”³⁰⁶

God denounces Babylon “because she made all nations drink of the wine of the wrath of her fornication.” This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God’s memorial of creation.³⁰⁷

Roman Catholics and Sunday-keeping Protestants are used to hearing Jews and Saturday-observing Protestants say that they are worshipping on the wrong day. The truth is, *all* who worship by pagan calendation, worship pagan deities (devils) on pagan holy days. This is the wine of which all the world has drunk. The second angel’s message is not given with a loud voice because only those who accept and obey the first angel’s message will recognize the truth of the second angel’s message.

Third Angel’s Message

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.³⁰⁸

The most fearful threatening is contained in this message. For such a judgment to be pronounced, some heinous wrong must have been committed. In order to understand this message, it is necessary to first decode the symbols used. In prophecy, beasts are symbols of world political powers that war against God’s people.³⁰⁹ The beast and his image referred to in the third angel’s message are first described in Revelation 13.

The Beast from the Sea

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his

³⁰⁵ Greece was the last European country to adopt the Gregorian calendar in 1923. Although China adopted it in 1912, the wars that followed so disrupted the country that it was not until the communists united China that the use of Gregorian calendation was enforced, joining China with the rest of the world in the same method of time-keeping.

³⁰⁶ E. G. White, *Selected Messages*, (Washington D.C.: Review and Herald Publ. Assoc.), Vol. 2, p. 68.

³⁰⁷ E. G. White, Letter 98, 1900; *Seventh-day Adventist Bible Commentary*, Vol. 7, p. 979.

³⁰⁸ Revelation 14: 9-11

³⁰⁹ See Daniel 7:17, 19, 23; 8:20-22.

heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies . . . And he opened his mouth in blasphemy against God, to blaspheme his name³¹⁰

The repeated use of the word blasphemy reveals that this, like every other issue in the conflict, is over worship. Like the image of Daniel 2, the various creatures which make up this amalgamated beast represent the different principles of calendation which form the calendar of today.³¹¹ The seven heads represent the seven planetary gods, three of which have double horns. Horns are ancient symbols of power, originating with Nimrod.³¹² The heads with double horns represent Friday, Saturday and Sunday. These are the days of the world's three main religions: Islam, Judaism and Christianity. Every head having a horn traces this counterfeit system back to its origins: Nimrod.

Babylonian Christianity has two worship days: Sunday for the uninitiated masses, and Saturday, for the ignorant and the initiated alike. It is worship on Sunday, based on the assumption that Christ was resurrected then, that has supported Babylon. Sunday has provided a "front" to allow Saturn, the hidden god, to remain hidden. Therefore, it is reasonable that the head/day which received the deadly wound was Sunday. This occurred in a series of events, culminating in 1798 with laws which enforced a calendar that had a 10-day week.³¹³ Babylon's support for Sunday worship fell when the weekly configuration was changed removing Sunday from the week.

The Beast from the Earth

The beast from the sea is followed by another from the earth.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed . . . And he deceiveth them that dwell on the earth . . . saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast

³¹⁰ Revelation 13:1-6

³¹¹ See Appendix B.

³¹² "Kronos signifies 'The Horned One.' As a horn is a well-known Oriental emblem for power or might, Kronos, 'The Horned one,' was, according to the mystic system, just a synonym for . . . Nimrod . . . The name Kronos, as the classical reader is well aware, is applied to Saturn as the 'Father of the gods.' . . . The meaning of this name Kronos, 'The Horned one,' as applied to Nimrod, fully explains the origin of the remarkable symbol" Alexander Hislop, *The Two Babylons*, (New Jersey: Loizeaux Brothers, Inc., 1959), pp. 32-33.

³¹³ See Appendix D.

should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six [666].³¹⁴

A lot of money has been made in Hollywood and with books speculating about the “mark of the beast.” Sincere people have suggested that the mark of the beast is everything from national ID cards, to Social Security numbers in the United States,³¹⁵ to nano-technology which can implant computer chips under the skin. All of these speculations are wrong because they lack the basic understanding that the final war is, as it has always been, over *worship*.

The image *to* the beast (Revelation 13:14) is also an image *of* the beast (verse 15). Therefore, to understand what the image is, one must understand what the original beast is which comes out of the sea. This beast, as demonstrated in Appendix B, is the world-power which first imposed pagan calendation for religious purposes upon the world. The first beast-power, (the amalgamated pagan/papal Rome) did this at the Council of Nicæa under Constantine, when Biblical calendation was outlawed.

It is reasonable to conclude that the action of the first beast, imposing a counterfeit calendar, will be repeated by the image of the beast. Currently, there is a revived movement to reform the Gregorian calendar.³¹⁶ This was first agitated with wide support in the 1930s-1940s,³¹⁷ before dying out in the 1950s.³¹⁸ On December 31, 2009, the Wall Street Journal published a well-researched article on calendar reform, presenting several possible calendar options.³¹⁹ The World Calendar Organization³²⁰ and the Benedictine Perpetual Calendar³²¹ are only two of several proposed calendar reforms, each of which begins the year on Sunday. The goal is to implement a new calendar in 2012, because that year begins on Sunday. Calendar reform would also “fix” Easter – a long-held desire of the papacy.³²²

The third angel’s message is a dire warning against worshipping the beast via use of his calendar. “If any man worship the beast and his image, and receive his mark in his forehead, or in his

³¹⁴ Revelation 13:11-18

³¹⁵ This has been speculated ever since Social Security cards were first introduced in 1936.

³¹⁶ See Appendix E.

³¹⁷ Between August 26, 1929 and June 26, 1940, the Soviet Union actually did reform the Gregorian calendar, changing the length of the weeks in a blatant attack on Muslim/Judeo-Christian religions. See Appendix F.

³¹⁸ See Appendix G.

³¹⁹ Charles Forelle, “Time and Again, the Calendar Comes Up Short,” Wall Street Journal, December 31, 2009.

³²⁰ While not all suggested calendar replacements disrupt the continuous weekly cycle, the World Calendar does. See www.theworldcalendar.org.

³²¹ See www.ipswich.qld.gov.au/about_council/mayor_and_councillors/division_2/perpetual_calendar/.

³²² In 1937, Dr. Jean Nussbaum conducted a series of interviews with leading Catholic prelates and scholars in Paris and Rome. After interviewing the Rector of the Biblical Institute in Rome, Nussbaum recalled that he “sees no difficulty in accepting the calendar reform . . . He feels that the [Roman Catholic] Church has the necessary power to make this change.” To read Nussbaum’s interview notes, visit www.4angelspublications.com/mcrm.php.

hand, the same shall drink of the wine of the wrath of God.”³²³ The fact that there is a distinction made between the “beast” and his “image” would indicate that there are two distinct entities which bear a surface similarity. The seal of the true God, the mark of allegiance to Him, is in keeping holy His Sabbath, calculated by His calendar. The mark of the beast is the same thing: a pledge of allegiance to the hidden god by keeping *his* worship day(s), calculated by *his* calendar. An image, then, indicates yet another calendar.

The third angel warns all against either calendar: the Gregorian or its successor. The fact that the mark of the beast can be received in either the forehead or the hand reveals another distinction. Those who receive the mark of the beast in the forehead, like those who receive the seal of God in the forehead, are truly convinced of the legitimacy of the calendar. Those who receive the mark in the hand are people who go along with the calendar for temporal security. An example of the last class is a Seventh-day Adventist pastor who said, “You’re right. When the Sabbath is calculated by the Biblical calendar, it will fall differently. However, all God requires is that we worship on the seventh day of whatever calendar society is using.”³²⁴

This is a fearful deception to believe. The third angel explicitly states what will be the punishment of receiving the mark of the beast by worshipping him:

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, *the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation*; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever:³²⁵ and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.³²⁶

The very next chapter, Revelation 15, tells exactly what that “wrath of God” is, and it is the most dreadful threatening ever presented to man. By contrast, those who worship the Creator on His calendar are described: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”³²⁷ All who desire to honor their Creator, shunning the punishment of the wicked, will choose to worship Him on the day which He has never changed: the seventh-day Sabbath, calculated by *His* calendar, established from the beginning.

Prophecy is always understood at the time of its fulfillment. The genuine calendar of Creation provides the key to unlock the prophecies of Daniel and Revelation. Every student of scripture

³²³ Revelation 14:9-10

³²⁴ Personal interview, August 16, 2007, Spokane, Washington.

³²⁵ This is not teaching the immortality of lost souls, burning forever in hell. Scripture makes it clear that the wages of sin is not eternal life in torment. Rather, “the wages of sin is *death*; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23). The third angel’s message makes it clear that the *length* of the sentence of death is forever, not that any are actually burning alive forever. See also Ecclesiastes 9:5: “For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.”

³²⁶ Revelation 14: 9-11.

³²⁷ Revelation 14:12

should reexamine the prophetic books because great light is now available. The fact that these prophecies are finally being decoded and opened for the understanding of all reveals that the time for their complete fulfillment has come.

Battle of Armageddon

The Battle of Armageddon, like the mark of the beast, has been speculated about incessantly. The word itself conjures images of destruction, terror and utter devastation. From the best-selling *Left Behind* novels, to an endless string of Hollywood movies, people have conjectured and guessed about this cosmic clash of the ages. As with the true “mark of the beast” all such theories have erred, not understanding that the true cosmic conflict spanning the millennia is over *worship*. The Battle of Armageddon is but the final campaign in the long-running warfare which started when Lucifer boasted that he would sit on the Mount of the Congregation, Mount *Mo’edim*.

The very word *Armageddon* reveals the nature of this battle. It is an unusual word, used only once in scripture. While Revelation was not written in Hebrew,³²⁸ the word is actually a combination of two Hebrew words. The first is *har* (#2022) which simply means “mountain.” Scholars are divided as to the second word in the combination. Some believe it is #4023: Megiddo, which was a place in Palestine. The problem with this interpretation is that when one goes to where Megiddo was there is no mountain there! In fact, there is just a valley: “the *Valley of Megiddo*.”³²⁹

Other scholars believe the second word is #4150: *mo’ed*. This is the more consistent choice. Armageddon, *har mo’edim*, is the same Mount *Mo’edim* which Lucifer claimed he would possess, sitting on the Mount of the Congregation, receiving all worship.³³⁰ This is the climax of the entire conflict and it is fought, as always, on the battlefield of worship.

Immediately after the whore riding the beast is identified as “Mystery, Babylon the Great” a fourth angel appears, repeating the warning of the second angel. This time, the warning is given powerfully with a strong voice:

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her . . . And I heard another voice from heaven, saying, Come out of her, My people, that

³²⁸ Revelation 16:16 explicitly states: “And he gathered them together into a place *called in the Hebrew tongue Armageddon*.” Were Revelation written in Hebrew, such a statement would have been redundant.

³²⁹ See 2 Chronicles 35:22.

³³⁰ “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation [*mo’edim*], in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.” (Isaiah 14:13, 14.)

ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.³³¹

By using the counterfeit calendar of the hidden god, “*all* nations have drunk of the wine” of Babylon. No one is left out in this severe indictment. However, the offer of mercy still lingers and the invitation is given to those whom God tenderly calls “*My* people.” The heart of infinite love desires that His people have a clear understanding of the issues so that all who will, may choose to follow Him. The calendar reform needed today is a return to true, Biblical time-keeping. *Sabbath* reform necessitates *calendar* reform.³³²

It is very easy for those who have been blessed with great spiritual light to get puffed up, thinking that they have all the truth necessary for salvation. However, Isaiah 58 is emphatic: *God’s* people are in error: “Cry aloud, spare not, lift up thy voice like a trumpet, and show *My* people their transgression, and the house of Jacob their sins.”³³³

The Sovereign of the Universe is appealing for someone to show *His* people their sins! It is clear that those so lovingly called “*My* people” do not think that they are doing anything wrong, as the next verse explains: “Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God.”³³⁴ However, despite an outward display of religious observances, something is seriously wrong: they have forsaken the ordinance of their Maker.

The ordinance forsaken is worship on the true Sabbath. This is the sign of loyalty that has been abandoned. Many Sunday-keeping Christians sincerely believe the Sabbath was given only to the Israelites. Aside from the fact that the Sabbath was given at Creation *before* Israel was a people, Paul, the apostle to the Gentiles,³³⁵ pointedly declared that all who accept Christ are heirs of the promise as though they *were* descended from Abraham.³³⁶ Thus, the requirements to inherit, obedience to the divine statutes, are the same for Gentiles as for Israelites by blood.

As has been shown, Israel’s repeated apostasies were centered around the worship of Saturn, the hidden god. Modern Israel, both literal and spiritual, has continued in that apostasy; “they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”³³⁷ The Sabbath was established by the Creator Himself as the sign of loyalty to His kingdom:

Surely My Sabbaths you shall keep, for it *is a sign between Me and you throughout your generations*, that you may know that I am the LORD that sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work

³³¹ Revelation 18:1-5

³³² See Appendix H.

³³³ Isaiah 58:1

³³⁴ Isaiah 58:2

³³⁵ Romans 11:13

³³⁶ “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Galatians 3:29).

³³⁷ Isaiah 24:5

on it, that person shall be cut off from among his people.³³⁸ Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day, he shall surely be put to death. *Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.*³³⁹

When the divine ordinance is forsaken, religious rites become mere forms which lack all spiritual blessings. In Isaiah 58, the people demand, “Why have we fasted . . . and You have not seen? Why have we afflicted our souls, and You take no notice?”³⁴⁰ When their religious experience is dead, they blame God, accusatorily asking, “What’s up, God? How come You have not been paying attention to our worship? Haven’t you noticed everything we have been doing to worship You? Now where are the blessings You promised?”

The Father responds that what He is looking for is a religion of the heart which will then bring the rewards the people are seeking.³⁴¹ At the heart of it all, however, is a return to true worship by restoring the ordinance that has been forsaken: restoring worship to the true seventh-day Sabbath by the genuine Biblical calendar. It is the last generation that is given the high calling of restoring the Sabbath to its rightful place, standing before the world, sharing this wonderful truth. “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in.”³⁴²

This is the privilege given to the last generation: the opportunity to honor their Creator by restoring to the world knowledge of the only calendar by which the true Sabbath can be found. What immediately follows is one of the most beautiful promises in all scripture, based on condition of obedience:

If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, Then you shall delight yourself in the LORD; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the LORD has spoken.³⁴³

If a person will surrender his will, keep the true Sabbath day holy and thus honor his Maker, he shall be fed with the heritage of Jacob, his spiritual father. Nothing could be a more hope-

³³⁸ This is not a divine directive for modern Sabbath keepers to go stone Sabbath breakers. Rather it is affirming that Sabbath observance is still required. “The wages of sin is death” and none who persist in Sabbath breaking will receive the gift of God which is “eternal life through Jesus Christ our Lord” (Romans 6:23).

³³⁹ Exodus 31:13-17, NKJV

³⁴⁰ Isaiah 58:3, NKJV

³⁴¹ Isaiah 58:4-11

³⁴² Isaiah 58:12

³⁴³ Isaiah 58:13-14, NKJV

inspiring, appropriate promise to those who have spent their lives ignorantly directing their worship to the hidden god. The name Jacob means “supplanter,” a fit name for a man who received the birthright by passing himself off as his brother to his elderly, blind father.³⁴⁴ The word “supplant” means: “to take the place of [something]; to supersede, especially through force, scheming, or treachery; to remove or uproot in order to replace with something else.”³⁴⁵

It is the “house of *Jacob*” that receives the call to acknowledge their transgression. The true Sabbath is a sign that the great Creator God sanctifies His people. It is not possible to be sanctified on a counterfeit holy day. So, the hidden god has treacherously positioned his own worship days, supplanting the true seventh-day Sabbath. All who have worshipped by the counterfeit calendar have, ignorantly or knowingly, cooperated with the hidden god and been supplanters, themselves. This prophecy in Isaiah was given centuries after Jacob had received his divine inheritance: a new name, symbolic of a forgiven, purified character. That his old name is used in this context is significant, because it contains a promise for modern supplanters.

When Jacob returned to Canaan, after having spent two decades with his uncle, he learned that Esau was coming toward him with a small army, doubtless bent on revenge for Jacob’s theft of the birthright blessing years before. It was the climax of Jacob’s life. After sending his family and the animals across the brook, Jabbok, “Then Jacob was left alone; and a Man wrestled with him until the breaking of the day.”³⁴⁶ Neither man won, and as the day began to dawn, Jacob realized that he had been wrestling with the Angel of the Covenant.³⁴⁷

When he realized with Whom he had been wrestling, he begged a blessing. “And He [the Angel] said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and has prevailed.”³⁴⁸ The supplanter’s name was changed from one which was a reminder of his sin, to a new name, indicative of his new, transformed character. “Israel” means “a prince of God.”

This is the honor offered to all who will forsake the worship of the hidden god which has supplanted the worship of the Creator. The word “angel” simply means “messenger.”³⁴⁹ All who hear the message of warning about the Biblical calendar, *wrestle* with God: “Is this true? How can it be so? I do not want to be led astray! What if . . .? What if . . .?” Finally, in surrender of the will, “not mine, but Thine be done,” they conquer as did Jacob. And like Jacob, they are forgiven, being accounted princes, princesses, sons and daughters of the King of kings.

³⁴⁴ See Genesis 27.

³⁴⁵ *Webster’s New Universal Unabridged Dictionary*, Second ed., (New York: New World Dictionaries/Simon and Schuster, 1983).

³⁴⁶ Genesis 32:24, NKJV

³⁴⁷ Genesis 32:26, 29-30

³⁴⁸ Genesis 32:27 and 28

³⁴⁹ *The New Strong’s Expanded Dictionary of Bible Words*, (Nashville: Thomas Nelson Publ., 2001) #4397 and #4398.

The call to come out of Babylon is being given to the world today. *Every* area of life is affected: employment, schooling, church and family relations, etc. Because the entire world is immersed in Babylonian time-keeping and worship, all must be willing to stand alone. There is no organization to which the called out ones come. Like Elijah on Mount Carmel, they must stand alone with this wonderful truth, willing to meet opposition in the strength of One who is mighty to save.

Christ said, “My sheep hear My voice, and I know them, and they follow Me.”³⁵⁰ As the truth of the seventh-day Sabbath and the genuine, Biblical calendar swells, all who truly desire to honor their Creator are heeding the call. “Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.”³⁵¹ Roman Catholics, Muslims, Jews, Sunday- and Saturday-keeping Protestants, Hindus, Buddhists, and more; the Good Shepherd has His sheep scattered throughout the world. All who are truly His are hearing and responding to the call to come out of Babylon.³⁵²

The invitation has now come to you. How will you respond? Will you heed the call of mercy, choosing to “count all things but loss for the excellency of the knowledge of Christ Jesus”³⁵³ our Lord and Saviour? There is time to study and be grounded in the truth, but no time for vacillation and wavering indecision. Immediately after the call is given for the final time by the fourth angel in Revelation 18, the judgments on all who stay in Babylon are poured out. It will be “a time of trouble such as never was since there was a nation even to that same time.” However, “*at that time thy people shall be delivered*, every one that shall be found written in the book.”³⁵⁴

After showing the triumph of the Kingdom of Heaven over the kingdom of the hidden god, Lucifer, Christ leaves a last message for His people. The reassuring but urgent words are to you:

Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book . . . I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last. Blessed are those who do His commandments, that

³⁵⁰ John 10:27

³⁵¹ John 10:16

³⁵² There is a growing movement within Islam to lay aside the traditions of the clerics and return to the Koran alone, using the luni-solar calendar. Ramadan means “the hot month; parched; dryness.” Although the modern Muslim calendar is strictly lunar with Ramadan 11 days earlier every year, originally it was luni-solar with Ramadan being tied to the hot season.

³⁵³ Philippians 3:8

³⁵⁴ Daniel 12:1, 2

they may have the right to the tree of life, and may enter through the gates into the city . . . *Surely I am coming quickly.*³⁵⁵

“Amen. Even so, come, Lord Jesus.”³⁵⁶

³⁵⁵ Revelation 22:7, 12-14, 20a, NKJV

³⁵⁶ Revelation 22:20b-21

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

Richard Humpal

Appendix A

The Problem of the Crucifixion Date

The date of Christ's crucifixion provides the single most overwhelming confirmation that the modern week cycles differently than the Biblical week. This, in turn, proves that Saturday is not the Bible Sabbath or Sunday the true day of the resurrection. When this subject is fully understood, the truth of the Biblical calendar is unassailably established.

Daniel 9 contains the information needed to pinpoint the exact year of Christ's crucifixion. It is so precise and accurate that rabbinical tradition actually pronounces a curse on anyone who would use it to calculate Messiah's coming, because it reveals that He has indeed come already!

“A Sage said: ‘May the curse of heaven fall upon those who calculate the date of the advent of the Messiah, and thus create political and social unrest among the people.’”³⁵⁷

Daniel 9 declares:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.³⁵⁸

“Seventy weeks” (70 x 7 days in each week) equals 490 days. Using the Biblical principle that one day equals one year³⁵⁹ in prophecy, this passage predicts that from the command to restore and build Jerusalem, 490 years were “determined” for the Israelite people. This prophecy was given to Daniel “in the first year of Darius.”³⁶⁰ Finding the year of Christ's death, then, is simply a matter of locating the date of the decree.

There are four events which can be taken as answering to the commandment to restore and build Jerusalem. These are:

1. The decree of Cyrus for the rebuilding of the house of God, 536 B.C. (Ezra 1:1-4.)
2. The decree of Darius for the prosecution of that work which had been hindered, 519 B.C. (Ezra 6:1-12.)

³⁵⁷ *The Talmudic Anthology*, ed. Louis I. Newman with Samuel Spitz, (Behrman House, Inc., 1945), p. 277.

³⁵⁸ Daniel 9:24-25

³⁵⁹ See Ezekial 4:9.

³⁶⁰ Daniel 9:1

3. The decree of Artaxerxes to Ezra, 457 B.C.³⁶¹ (Ezra 7.)
4. The commission to Nehemiah from the same king in his twentieth year, 444 B.C. (Nehemiah 2.)

Dating from the first two of these decrees, the seventy prophetic weeks, or 490 literal years, would fall many years short of reaching even to the Christian Era. Besides this, these decrees had reference principally to the restoration of the temple and the temple worship of the Jews, not to the restoration of their civil state and polity, all of which must be included in the expression, “To *restore* and to build Jerusalem.”³⁶²

The date for the beginning of the 70 weeks of prophetic time (or 490 years, literal time) must be one of the last two decrees. The decree of 457 B.C. allowed more than any previous decree. It provided the Israelites with the means to restore their nation.

In 457 B.C., a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to do whatever else might seem good to him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, *to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people.* Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in Ezra 7. This decree is recorded not in Hebrew, like the rest of the book of Ezra, but in the official Chaldaic, or Eastern Aramaic. Thus we are referred to the original document by virtue of which Ezra was authorized to restore and build Jerusalem.³⁶³

Thirteen years later (444 B.C.), Nehemiah received permission from the same king to go to Jerusalem. Permission was granted to him personally, but there is no record of any additional directive. Therefore, of the four decrees, the only one which fits the parameters of Daniel 9:24 is the third decree in 457 B.C. It now becomes a simple math equation: $(490 - 457) + 1 = 34$. Four fifty-seven is subtracted from 490 because it is B.C.; one year must also be added because there was no zero year. The last year of this 490-year time period that was especially “determined” for

³⁶¹ “The years of Artaxerxes’ reign are among the most easily established dates of history. The Canon of Ptolemy, with its list of kings and astronomical observations, the Greek Olympiads, and allusions in Greek history to Persian affairs all combine to place the seventh year of Artaxerxes at 457 B.C. beyond successful controversion. See Sir Isaac Newton, *Observations Upon the Prophecies of Daniel*, pp. 154-157.” Uriah Smith, *The Prophecies of Daniel and the Revelation*, (Hagerstown, Maryland: Review and Herald Publ. Assoc., n.d.), editors’ comments, footnote, p. 208.

³⁶² *Ibid.*, pp. 208-209, emphasis original.

³⁶³ *Ibid.*, emphasis supplied.

the Israelites was A.D. 34. In A.D. 34, intense persecution drove the early Christians from Jerusalem and the gospel was taken to the world.

Verse 26 of Daniel 9 refers to Messiah being “cut off,” or in other words, making a covenant.³⁶⁴ This is the end of Christ’s three and a half years of public ministry, which began in the Fall of A.D. 27. Three and a half years later, in Spring of A.D. 31, Christ was crucified on Passover.

The reason these facts are important is because they hold the key to the single largest piece of evidence that the modern week has *not* cycled continuously and without interruption ever since Creation. When the facts of luni-solar calendation are brought to A.D. 31, it is found that Passover, the sixth day of the Biblical week corresponds to Wednesday of the Julian week!

Because the moon is so predictable, it is possible to precisely calculate lunations thousands of years ago as well as years into the future. Scholars are agreed that the Hebrew month was lunar:

The month was a unit of time closely tied to the moon. The Hebrew word for “month” also meant “moon.” . . . The reason for the connection between the month and the moon is that the beginning of a month was marked by a new moon. The moon was carefully observed by the people of Bible times. When it appeared as a thin crescent, it marked the beginning of a new month.³⁶⁵

The Hebrew month was lunar, beginning with the evening on which the crescent moon appeared. The 1st day of the month was called the new moon.³⁶⁶

The first day of the lunar month was observed as a holy day . . . The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time.³⁶⁷

The week of seven days was connected with the lunar month, of which it is, approximately, a fourth.³⁶⁸

Since Biblical times the months and years of the Jewish calendar have been established by the cycles of the moon and the sun. The traditional law prescribes that the months shall follow closely the course of the moon . . . In the early times

³⁶⁴ #1285, b^erîyth, *The New Strong’s Exhaustive Concordance*, Thomas Nelson Publishers, 1990.

³⁶⁵ *Nelson’s Illustrated Bible Dictionary*, “Calendar Units (in the Hebrew economy),” (Thomas Nelson Publishers, 1986.)

³⁶⁶ *SDA Bible Dictionary*, revised edition, (Review & Herald Publishing Association, 1979), Commentary Series, Vol. 8, see pp. 757-758.

³⁶⁷ *Smith’s Bible Dictionary*, PC Study Bible formatted.

³⁶⁸ “The Week,” www.jewishencyclopedia.com.

of our history the solution was found by the following practical procedure: *The beginnings of the months were determined by direct observation of the new moon.*³⁶⁹

The United States Naval Observatory (USNO) provides the date and time for the conjunction closest to the spring equinox as well as the conjunction immediately following.³⁷⁰ The principles of luni-solar calendation applied to A.D. 31, establish Thursday, April 12, as New Moon day, Abib 1. Leviticus 23:5 provides the date for Passover: Abib 14. When 13 days are added to Thursday, April 12, Passover falls on Wednesday, April 25!

The following charts were compiled with information from the USNO for A.D. 31.

March, A.D. 31						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
				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	31
Phases of the Moon: 5:☾ 12:● 20:☾ 27:○						

The conjunction (or black moon) occurred on March 11. This made Passover too early for the barley harvest to be ready for the wave sheaf offering on Abib 16. Consequently, the 13th month, Veadar, was intercalated to bring the lunar year back into alignment with the solar year. Nisan 1 in A.D. 31 corresponds to the Julian date of April 12, the conjunction being on April 10 at noon. The 14th of Nisan thus fell on April 25, a Julian Wednesday. In the key at the bottom of the chart, the USNO confirms that the full moon appeared on April 25.

³⁶⁹ Arthur Spier, *The Comprehensive Hebrew Calendar*, third revised edition, (Jerusalem and New York: Feldheim Publishers, 1987), p. 1.

³⁷⁰ See <http://aa.usno.navy.mil/data/docs/SpringPhenom.php>. The astronomical “new moon” is conjunction.

April, A.D. 31						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
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	Phases of the Moon: 3:☾ 10:● 18:☾ 25:○				

Theologians, scholars and astronomers have long wrestled with this contradiction. The World Wide Church of God solves it by pointing to the “sign of Jonah,” claiming that Christ was crucified on the fourth day of the week and resurrected a complete 72 hours later. Roman Catholics and most other Protestants have simply placed the crucifixion in another year, such as A.D. 33, some in A.D. 34.

Sir Isaac Newton, dismissing Julian years that did not align Friday with Abib 14, stated: “The years 31 and 35 are excluded, because in them the Passion cannot fall on Friday, without making it three days after the full moon, or four days before it: errors so enormous, that they would be very conspicuous in the heavens to every vulgar eye.”³⁷¹ Newton had earlier admitted his assumption: “I take it for granted that the passion was on friday the 14th day of Nisan, the great feast of the Passover on Saturday the 15th day of Nisan, and the resurrection on the day following.”³⁷²

For the same reason, Oswald Gerhardt rejected A.D. 31 as the year of the crucifixion: “In 31 the 14 Nisan came either on Wednesday, April 25, or on Thursday, April 26, *but not on a Friday.*”³⁷³ Astronomer Karl Schoch concurred:

I now come to the year 31 A.D. when the new moon [astronomical conjunction] for the Nisan new light came on April 10 . . . After 28 hours, on the eve of April 11, at this time of the year, every new light is quite easily seen in Jerusalem . . . 1

³⁷¹ Sir Isaac Newton, *Observations Upon the Prophecies of Daniel and the Apocalypse*, 1733, pp. 164-165.

³⁷² *Ibid.*, p. 160. Newton did not understand the barley harvest of law of Moses which ensured that no Passover would ever fall so early as March. However, his calculations of the lunations are accurate.

³⁷³ Oswald Gerhardt, “Das Datum der Kreuzigung Jesu Christi,” (Berlin: Verlag Wiegand & Grieben, 1914), see pp. 74-80, as quoted in “Translations of Various Scientific Documents: On Lunar Calendar and the Crucifixion date,” Box 2, Folder 5, Grace Amadon Collection, (Collection 154), Center for Adventist Research, Andrews University, Berrien Springs, Michigan.

Nisan = April 12; 14 Nisan = April 25, Wednesday; 15 Nisan = April 26, Thursday.³⁷⁴

The astronomers made a mistake, but it was not in their calculations. Rather it was in their *assumption* that the sixth day of the Biblical week was identical to Friday of the modern week. Sometimes, in an attempt to disprove this fact, the USNO will be quoted saying that it is not possible to know for sure when Passover occurred so many years ago. This must be understood in the context that the USNO is a government entity. As such, it legally cannot involve itself in religious squabbles over the interpretation of its data. The data is what it is, and the USNO maintains that it is extremely accurate. The USNO's refusal to involve itself in sectarian battles should not be interpreted as an admission that its calculations are wrong. Rather, the USNO is merely refusing to apply a *religious* interpretation to its computations.

John 19:31 states that Christ was crucified on "the preparation." The 14th of every lunar month is always the sixth day of the week, the preparation day just before the seventh-day Sabbath. The prophecies of Daniel pinpoint A.D. 31 as the only possible year of the crucifixion; the predictability of lunar movement allows calculations which reveal an astonishing truth: Christ was crucified on the sixth day of the Biblical week, a Julian Wednesday! When it is remembered that the Julian week at the time of Christ's death was typically an eight-day week, the evidence is overwhelming: the Biblical week and the modern week do not align. Sunday is therefore not the true day of Christ's resurrection and Saturday is not the genuine seventh-day Sabbath.

³⁷⁴ Karl Schoch, "The Crucifixion of Christ on 14 of Nisan," (Berlin-Steglitz, August 20, 1927), as quoted in "Translations of Various Scientific Documents: On Lunar Calendar and the Crucifixion date," Box 2, Folder 5, Grace Amadon Collection, *op. cit.*

Appendix B

History of the World: History of the Calendar

The prophecies of Daniel were given especially for the last generation. Even Daniel did not understand the prophecies as he would have liked.³⁷⁵ There are two ways by which the world kingdoms that fought against God’s people are symbolized in Daniel. The first is as a great image Nebuchadnezzar saw in a dream and which Daniel interpreted.³⁷⁶ The second is as four strange beasts.³⁷⁷ These four world kingdoms are explained in scripture as starting with Babylon (the head of gold) and proceeding on to Medo-Persia (the chest of silver), Greece (belly and things of brass), and finally Rome (the legs of iron). The four beasts are identified as these same world kingdoms. Therefore, when the beast-symbols are introduced in Revelation, the interpretation of them in Daniel should be used to explain the same symbol in Revelation.

The sweep of world history is contained in Daniel 2. Because the focal point of the entire war is over worship, a deeper interpretation of these symbols reveals the principles of counterfeit calendation that have come down through time and form the calendar in use at the final generation. These four kingdoms are the source of the modern counterfeit calendar which shall form an image to the beast and attempt to force all to worship by its method of false calendation.³⁷⁸

Babylon (Head/Lion)	Saturday as a day of worship
Medo-Persia (Chest/Bear)	Sun worship (Mithraism) with Sunday as a day of worship
Greece (Belly/Leopard)	Days beginning at sunset
Rome (Legs/Amalgamated)	Pagan (1 st leg): Julian calendar Papal (2 nd leg): Gregorian calendar



The feet of the image are part clay, which is weak, and part iron. Using the related symbology of beasts, Revelation foretells that the amalgamated beast [Rome] would have the entire world “wondering” after him.³⁷⁹ The beast from the earth which follows exercises “all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast,

³⁷⁵ Daniel 12:4, 13

³⁷⁶ Daniel 2

³⁷⁷ Daniel 7:3-7, 17; compare with Daniel 2:38-40, 44.

³⁷⁸ See Revelation 13:14-18.

³⁷⁹ Revelation 13:3

whose deadly wound was healed.”³⁸⁰ This beast from the earth goes on to make a lookalike image to the first beast from the sea!³⁸¹

The calendar reform which many desire to implement in 2012 fits this description. Were this reform to be legislated into place, it would divide the entire world into one of two camps: those who accepted the calendar reform and those who wished to cling to the old Gregorian. This is represented as the iron from the legs which has flowed down and makes up part of the feet of the image. Having part of the world accepting the new calendar, and the rest clinging to the Gregorian would indeed create a situation where they mingled together but did not “cleave one to another, even as iron is not mixed with clay.”³⁸²

Nebuchadnezzar’s dream ends with a promise for the final generation: the complete and total victory of Heaven over this false system of calendation.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . . And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.³⁸³

The stone which is cut out without human hands is that great Mount of the Congregation, the truth about pure worship on the correct day of the genuine, heaven-ordained calendar! This truth strikes right at the foundation of this huge image. The knowledge that both Saturday and Sunday are false worship days on a counterfeit calendar causes the system of false worship to collapse. Thus the stone grows and grows until it becomes a very great mountain, Mount *Mo’edim*,

³⁸⁰ Revelation 13:12

³⁸¹ Revelation 13:14, 15

³⁸² Daniel 2:43

³⁸³ Daniel 2:34, 35, 41-45

covering the whole earth as knowledge of God's true calendar and the obligation to worship by it is revealed to the world.

Appendix C

Daniel Warns of Calendar Change

Daniel 8:9-14 from the Hebrew

The book of Amos contains an encouraging promise for the final generation: “Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets” (Amos 3:7). Outlawing God’s calendar and substituting a pagan calendar in its place is a monumental change. Deceiving God’s people into worshiping on a false day, *while thinking that they are keeping holy the true Sabbath*, is a diabolical deception. Therefore, it would be reasonable to expect a warning to be given in the Bible of such a significant, portentous event.

Christ Himself referred to this calendar change. His warning against this masterpiece of deception is given almost word-for-word in both Matthew and Mark:

Matthew 24:15, 16 – “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee into the mountains.”

Mark 13:14 – “But when he shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.”

There are not that many times the “abomination of desolation” occurs in Daniel. They are Daniel 8:11-13; 9:27; 11:30, 31; and 12:11. These passages give fascinating insight into the very near future. However, due to space constraints, only Daniel 8:9-14 will be considered here.

In doing the expanded word study on Daniel 8, four resources were used:

- 1) *The Key-Word Study Bible, King James Version*
- 2) *Interlinear Bible: Hebrew, Greek, English*
- 3) *The New Strong’s Exhaustive Concordance of the Bible*
- 4) *The New Strong’s Expanded Dictionary of Bible Words Daniel 8:9-14:*

(Supplied words, as given in the KJV, appear in parentheses.)

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant (land).

10 And it waxed great, (even) to the host of heaven; and it cast down (some) of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified (himself) even to (margin: against) the prince of the host, and by him the daily (sacrifice) was taken away, and the place of his sanctuary was cast down.

12 And a host was given (him) against the daily (sacrifice) by reason of transgression, and it cast down the truth to the ground; and it practiced; and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain (saint) which spake, How long (shall be) the vision (concerning) the daily (sacrifice), and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed.

It has been assumed that the prophetic books were largely uninfluenced by the sectarian creeds of the translators. People have reasoned that, because the prophecies were so difficult to understand, the translators were less likely to influence the translation, than in other areas of the Bible.

This assumption is not entirely accurate. Sometimes when the translators could not understand what a particular phrase meant, they would add a supplied word, in italics, just trying to make sense of the passage. One such instance is found in Daniel where “daily” is mentioned in the above quoted verses. The word “daily” means: *perpetual, continuously without interruption*. Not knowing what the word meant in that context, the translators supplied the word “sacrifice.” It should not have been added. The word “sacrifice” only confuses the meaning of the texts.

The following is the result of looking up every single word/phrase in the passage. Words that are implied in the Hebrew are in *italics*; words that supplied (for clarity) are in parentheses. The supplied word “sacrifice” has been left out.

Daniel 8:9-14:

9 And out of one of them came a little horn; and became very great, toward Egypt, the south, and toward the sun-rising, the east, and toward the Bountiful, the Supremely Splendorous, the Preëminent.

10 And the little horn became great against the celestial bodies: the sun, moon and stars that revolve in the heights of the heavens. And the little horn made fall to the ground the sun, and moon, and the mass of blazing, shining stars who faithfully serve their Superior and trampled them (thus, destroying the knowledge of their function.)

11 Even against the Master, (the Creator), the Ruler of the faithfully serving celestial bodies, he exalted himself and by him was presumptuously promoted the continuously-without-interruption (cycle of weeks, the counterfeit measurement of time) and (as a result) the foundation of the little horn’s sanctuary was made whole, safe and secure.

12 And the faithfully serving celestial bodies were delivered up, yielded and given up, (with the acceptance of) the continuously-without-interruption (calendar) because of stupidity and degeneracy: thus the little horn cast down truth and stability to the ground and the little horn worked and prospered mightily.

13 Then I heard a certain Holy One speaking and said another Holy One to that one who spoke, “Until when the vision, the continuously-without-interruption and the apostasy, the moral revolt and religious rebellion which stuns, stupefies and devastates, to deliver up both the sacred, set-apart, hallowed day and the faithfully serving celestial bodies to be trampled underfoot, abasing it?”

14 And he said to me, “For evenings/mornings: two thousand and three hundred; then vindicated, cleared, restored, cleansed and justified shall be the sacred, set-apart, hallowed, most holy day.”

Just to clarify, here the two passages are compared, phrase by phrase King James Version appears bold.

Verse 9:

(#259) And out of one of them
(#3318) came a little horn;
(a - #259; little - #4704; horn - #7161)
(Symbolically, “horn” is a “power.”)

and became very great, (and became great -
#1430; very - #3499)

(#5045) toward Egypt, the south (#4217)
and toward the sun-rising, the east (#6643)
and toward the Bountiful, the Supremely
Splendorous, the Preëminent.

**And out of one of
them came forth a
little horn,**

**which waxed
exceeding great,
toward the south, and
toward the east and
toward the pleasant
(land).**

The biggest difference between the two is that in the King James Version, the word “land” is supplied. In Hebrew, “the Supremely Splendorous” is implied in the Hebrew. Because there is only One who can rightly be called “Supremely Splendorous” – God the Father, the supplied “land” was left out. Verse 9 is saying that the little horn power is exalting himself against God Himself.

Verse 10:

(#1430) And the little horn became
great Against the celestial bodies, the
sun, moon and stars that revolve in the
heights of the heavens. (Against -
#5704; the celestial bodies, the sun,
moon and stars - #6635; that revolve in
the heights of the heavens - #8064)

(#5307) And the little horn made fall
(#776) to the ground (#6635) the sun,
and moon, (#3556) and the mass of
blazing, shining stars who faithfully
serve their Superior

(#7429) and trampled them (thus,
destroying the knowledge of their
function.)

**And it waxed great,
(even) (#5704) to the host
(#6635) of heaven (#8064)**

**and it cast down (some)
of the host (#6635) and of
the stars (#3556) to the
ground (#776)**

**and stamped upon them
(#7429).**

The grammatical structure between the two is a little different. The expanded word version follows more closely the Hebrew construction, whereas the King James Version translated the passage in a sentence structure more common to English.

Verse 11:

(#5704) Even against

(#1430) Yea, he magnified

(#8269) the Master, (the Creator), the Ruler	(himself)
(#6635) of the faithfully serving celestial bodies,	(#5704) even to (margin: against)
(#1430) he exalted himself (#7311) and by him was presumptuously promoted	(#8269) the prince of the (#6635) host, and by him the daily was taken away, (and by him was taken away - #7311; the daily (sacrifice) - #8548)
(#8548) the continuously-without-interruption (cycle of weeks, the counterfeit measurement of time)	
(#4349) and (as a result) the foundation of	(#4349) and the place of
(#4720) the little horn's sanctuary (#7999) was made whole, safe and secure.	(#4720) his sanctuary (#7999) was cast down.

Verse 12:

(#6635) And the faithfully serving celestial bodies	And a host
(#5414) were delivered up, yielded and given up,	was given (him)
(#8548) (with the acceptance of) the continuously-without-interruption (calendar)	against the daily (sacrifice)
(#6580) because of stupidity and degeneracy:	by reason of transgression,
(#7993) thus the little horn cast down	and it cast down
(#571) truth and stability	the truth
(#776) to the ground	to the ground;
(#6213) and the little horn worked	and it practiced;
(#6743) and prospered mightily.	and prospered.

Verse 13:

(#8085) Then I heard	Then I heard
(#259) a certain	one

(#6944) Holy One	saint
(#1696) speaking	speaking,
(#559) and said	and another saint said (and said - #559; another - #259; saint - #6918)
(#259) another	
(#6918) Holy One	
(#6422) to that one	unto that certain (saint)
(#1696) who spoke,	which spake,
(#5704) "Until when	How long (shall be)
(#2377) the vision,	the vision
(#8548) the continuously-without-interruption	(concerning) the daily (sacrifice),
(#6588) and the apostasy, the moral revolt and religious rebellion	and the transgression
(#8074) which stuns, stupefies and devastates,	of desolation,
(#5414) to deliver up	to give
(#6944) both the sacred, set-apart, hallowed day	both the sanctuary
(#6635) and the faithfully serving celestial bodies	and the host
(#4823) to be trampled underfoot, abasing it?"	to be trodden under foot?

Number 6944, which is translated "sanctuary" in King James Version can also be translated "holy, set-apart day." Both are correct.

Verse 14:

(#559) And he said to me,	And he said unto me,
(#5704) "For	Unto
(#6153/#1242) evenings/mornings:	(#505) two thousand
(#505) two thousand	(#7969) and three
(#7969) and three	(#3967) hundred
(#3967) hundred;	(#6153/#1242) days:
(#6663) then vindicated, cleared, restored, cleansed and justified	(#6944) then shall the sanctuary
(#6944) shall be the sacred, set-apart,	(#6663) be cleansed.

hallowed, most holy day."

A careful study of the scriptures will greatly reward the diligent student. Warnings about a change of calendar and the final battle over worship are to be found throughout the entire Bible.

Appendix D

French Calendar Reform: The De-Christianization of France

Calendars are and always have been *religious* devices.

The notion that the calendar was devised by and for farmers so that they would know when to sow and when to reap has been taken for granted too long; it fails both the test of logic and of fact. Farmers do not need a formal calendar to know the seasons, and primitive societies have managed to feed themselves for generations without a calendar.

The historic fact is that the calendar was devised in order *to predetermine the precise time of festivals honoring the gods. The calendar, in other words, was a religious device.*³⁸⁴

During the French Revolution, France set aside Christianity and in public forum denounced the God of Heaven. “The world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.”³⁸⁵

France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world’s history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.³⁸⁶

On October 23, 1793, just nine days after Queen Marie-Antoinette was executed, the Republican Calendar was decreed. The French calendar reform was an attempt to de-Christianize the calendar, in keeping with the Revolution’s stated goal of promoting Reason as opposed to Religion. “Reason” was worshipped and religion denounced as superstition. This was the main motivation behind the French reform of the calendar. Pierre-Sylvain Maréchal, who originally

³⁸⁴ Zecharia Sitchin, *When Time Began*, (Santa Fe, New Mexico: Bear & Co., Publ., 1994), p. 198, emphasis supplied.

³⁸⁵ Sir Walter Scott, *Life of Napoleon*, (Philadelphia: E. L. Carey and A. Hart, 1839), Vol. 1, p. 124.

³⁸⁶ *Blackwood’s Magazine*, November, 1870.

proposed the change, declared: “the calendar of the French Republic . . . must not resemble in any respect the official annuals of the apostolic and Roman Church.”³⁸⁷



Pierre-Sylvain Maréchal

The new calendar bore a striking resemblance to the old Egyptian solar calendar. There were 12 months, each containing 30 days each. The months were broken up into 10-day *décades* with the final day being a day of rest. This was *not* a day to worship the God of Heaven. This was merely a day of rest from labor. At the end of the year, following the 12th month of *Fructidor*, a final five days were added to the calendar (six in a leap year.) These were each named in celebration of various revolutionary principles: *Fete de la vertu* (Celebration of virtue); *Fete du genie* (Celebration of genius); *Fete du travail* (Celebration of labor); *Fete de l'opinion* (Celebration of opinion); *Fete des recompenses* (Celebration of rewards); and, the leap day *Jour de la revolution* (Day of the revolution). According to article VII of the decree, the last five days did not belong to any month.

SAISONS L'Automne commence le 1 ^{er} Vendémiaire. L'Hiver, le 1 ^{er} Nivôse. Le Printemps, le 1 ^{er} Germinal. L'Été, le 1 ^{er} Méthidor.		CALENDRIER POUR L'AN TROISIEME DE L'ÈRE RÉPUBLICAINE.				ÉCLIPSES. Deux de Soleil: la première arrivera le 1 ^{er} Pluviôse; la seconde, le 28 Méthidor. Deux de Lune: la première aura lieu le 15 Pluviôse; la seconde, le 13 Thermidor. Visible en Europe.					
VENDEMAIRE, ou MOIS DES VENDANGES.		BRUMAIRE, ou MOIS DES BROUILLARDS.		FRIMAIRE, ou MOIS DES GELÉES.		NIVOSE, ou MOIS DES NEIGES.		PLUVIOSE, ou MOIS DES PLUIES.		VENTOSE, ou MOIS DES VENTS.	
N. L. le 2 à 5 h. 1 m. du matin. P. Q. le 13 à 6 h. 41 m. du mat. Pl. L. le 18 à minuit 37 secondes. D. Q. le 22 à 7 h. 9 m. du soir.		N. L. le 3 à 10 h 47 m. du soir. P. Q. le 10 à 6 h. 50 m. du soir. Pl. L. le 13 à 10 h. 4 m. du mat. D. Q. le 24 à 11 h. 17 m. du m.		N. L. le 2 à 4 h 28 m. du soir. P. Q. le 10 à 1 h 8 m. du mat. Pl. L. le 16 à 8 h. 51 m. du air. D. Q. le 24 à 7 h. 28 m. du mat.		N. L. le 2 à 9 h. 13 m. du mat. P. Q. le 9 à 1 h 14 m. du soir. Pl. L. le 16 à 9 h. 42 m. du mat. D. Q. le 24 à 5 heures du mat.		N. L. le 3 à minuit 18 minutes. P. Q. le 8 à 9 h. 11 m. du soir. Pl. L. le 16 à minuit 41 minutes. D. Q. le 24 à 2 h. 17 m. du mat.		N. L. le 1 à 1 h. 14 m. du soir. P. Q. le 8 à 5 h. 22 m. du mat. Pl. L. le 23 à 9 h. 28 m. du soir. D. Q. le 29 à 11 h. 35 m. du soir.	
NOUVEAU STYLE.	V. Style.	NOUVEAU STYLE.	V. Style.	NOUVEAU STYLE.	V. Style.	NOUVEAU STYLE.	V. Style.	NOUVEAU STYLE.	V. Style.	NOUVEAU STYLE.	V. Style.
Primi 1 Acaïn	L. 23	Primi 1 Pomme	M. 23	Primi 1 Rosonce	V. 23	Primi 1 Neige	D. 23	Primi 1 Lurdole	M. 23	Primi 1 Nivelle	J. 23
Duodi 2 Sifras	M. 24	Duodi 2 Celeri	J. 24	Duodi 2 Turneps	S. 24	Duodi 2 Glace	L. 24	Duodi 2 Moutte	M. 24	Duodi 2 Brocoli	L. 24
Tridi 3 Châteaugers	M. 25	Tridi 3 Poire	V. 25	Tridi 3 Chicorée	D. 25	Tridi 3 Miel	M. 25	Tridi 3 Fragon	J. 25	Tridi 3 Fenestrelle	M. 25
Quartidi 4 Colchique	J. 26	Quartidi 4 Betterave	S. 26	Quartidi 4 Nêpe	L. 26	Quartidi 4 Cire	M. 26	Quartidi 4 Pe ce-neige	V. 26	Quartidi 4 Trefne	D. 26
Quintidi 5 CEREVAL	V. 27	Quintidi 5 OIE	L. 27	Quintidi 5 COCHON	M. 27	Quintidi 5 CREM	J. 27	Quintidi 5 TAUREAU	S. 27	Quintidi 5 Bouc	L. 27
Sextidi 6 Balsamine	S. 28	Sextidi 6 Hélio trope	L. 28	Sextidi 6 Mâche	V. 28	Sextidi 6 Fromer	D. 28	Sextidi 6 Laurier-thym	J. 28	Sextidi 6 Ailcece	M. 28
Septidi 7 Carottes	D. 29	Septidi 7 Figue	M. 29	Septidi 7 Chou-fleur	J. 29	Septidi 7 Pêrole	S. 29	Septidi 7 Mite	L. 29	Septidi 7 Alsteece	M. 29
Octidi 8 Anousside	L. 30	Octidi 8 Scorfonère	M. 30	Octidi 8 Epicia	V. 30	Octidi 8 Houille	D. 30	Octidi 8 Mezérion	J. 30	Octidi 8 Violette	J. 30
Nonidi 9 Paris	M. 31	Nonidi 9 Ailifer	J. 31	Nonidi 9 Genièvre	S. 31	Nonidi 9 Réline	L. 31	Nonidi 9 Peuplier	M. 31	Nonidi 9 Marceau	V. 31
Décaidi 10 CUYE	M. 1	Décaidi 10 CHARRUE	V. 31	Décaidi 10 PLOCHE	D. 31	Décaidi 10 FLEAU	M. 31	Décaidi 10 COIGNÉE	J. 31	Décaidi 10 BÈCHE	S. 31
Primi 11 Pume-de-terre	J. 1	Primi 11 Salfus	S. 1	Primi 11 Thuys	L. 1	Primi 11 Pois	M. 31	Primi 11 Ellebore	V. 31	Primi 11 Nivelle	D. 1
Duodi 12 Immortelle	V. 2	Duodi 12 Cornette	D. 2	Duodi 12 Raifort	M. 2	Duodi 12 Therbentine	J. 2	Duodi 12 Brocoli	S. 31	Duodi 12 Orme	L. 31
Tridi 13 Poirton	L. 3	Tridi 13 Poitrette	L. 3	Tridi 13 Cèdre	M. 3	Tridi 13 Argile	V. 31	Tridi 13 Laurier	J. 31	Tridi 13 Fenestrelle	M. 31
Quartidi 14 Raffia	D. 4	Quartidi 14 Béné	M. 4	Quartidi 14 Sapin	L. 4	Quartidi 14 Myne	S. 31	Quartidi 14 Coudrier	L. 31	Quartidi 14 Velar	M. 4
Quintidi 15 AVE	L. 5	Quintidi 15 DIMONN	M. 5	Quintidi 15 LAIE	V. 5	Quintidi 15 LAPIN	D. 4	Quintidi 15 VACRE	M. 4	Quintidi 15 CHRYSE	J. 5
Sextidi 16 Belle-de-œil	M. 6	Sextidi 16 Chiroal	J. 6	Sextidi 16 Ajonc	S. 6	Sextidi 16 Plâtre	L. 5	Sextidi 16 Buis	M. 4	Sextidi 16 Epurade	V. 6
Septidi 17 Citrouille	V. 7	Septidi 17 Creffon	V. 7	Septidi 17 Cyprès	D. 7	Septidi 17 Pierre à chaux	M. 6	Septidi 17 Lichen	J. 7	Septidi 17 Doronic	S. 7
Octidi 18 Sotifin	J. 8	Octidi 18 Dentelaire	S. 8	Octidi 18 Lierre	L. 8	Octidi 18 Ardoise	M. 7	Octidi 18 If	V. 7	Octidi 18 Mouron	D. 8
Nonidi 19 Tournefol	V. 10	Nonidi 19 Grenade	D. 9	Nonidi 19 Bouleau	M. 8	Nonidi 19 Sable	J. 8	Nonidi 19 Pulmonaire	S. 7	Nonidi 19 Corfaul	L. 9
Décaidi 20 BERSOIR	S. 11	Décaidi 20 HERSÈ	L. 10	Décaidi 20 HOYAU	M. 10	Décaidi 20 VAN	V. 9	Décaidi 20 SERPETTE	D. 8	Décaidi 20 CORDEAU	M. 10
Primi 21 Chénopie	D. 11	Primi 21 Bacchants	M. 11	Primi 21 Erable-fleur	J. 11	Primi 21 Grés	S. 10	Primi 21 Thalspi	L. 9	Primi 21 Mandragore	M. 11
Duodi 22 Pêche	L. 12	Duodi 22 Olive	M. 12	Duodi 22 Bruyère	V. 12	Duodi 22 Silex	D. 11	Duodi 22 Thimelè	M. 10	Duodi 22 Persil	J. 12
Tridi 23 Nover	M. 14	Tridi 23 Garance	J. 13	Tridi 23 Rofeau	S. 13	Tridi 23 Mercure	L. 12	Tridi 23 Chientend	M. 11	Tridi 23 Cackléaris	V. 13
Quartidi 24 Geroniense	M. 15	Quartidi 24 Orange	V. 14	Quartidi 24 Oseille	D. 14	Quartidi 24 Plomb	M. 12	Quartidi 24 Trainasse	J. 12	Quartidi 24 Pleuroente	S. 14
Quintidi 25 Bœuf	J. 16	Quintidi 25 JAKS	S. 15	Quintidi 25 PIGNON	L. 15	Quintidi 25 CHASSE	M. 14	Quintidi 25 VEAU	V. 13	Quintidi 25 Carotte	D. 15
Sextidi 26 Anabergine	V. 17	Sextidi 26 Pilliche	D. 16	Sextidi 26 Pigeon	M. 16	Sextidi 26 Erain	J. 15	Sextidi 26 Guidé	S. 14	Sextidi 26 Piffante	L. 16
Septidi 27 Ponce	S. 18	Septidi 27 Majoieac	L. 17	Septidi 27 Luège	M. 17	Septidi 27 Cuivre	V. 16	Septidi 27 Noisetier	D. 15	Septidi 27 Siltyse	M. 17
Octidi 28 Tomate	D. 19	Octidi 28 Coing	M. 18	Octidi 28 Truffe	J. 18	Octidi 28 Fer	S. 17	Octidi 28 Cichéone	L. 16	Octidi 28 Capillaire	M. 18
Nonidi 29 Ore	L. 20	Nonidi 29 Cormier	M. 19	Nonidi 29 Olive	V. 19	Nonidi 29 Sel	D. 18	Nonidi 29 Chéloine	M. 17	Nonidi 29 Préus	J. 19
Décaidi 30 TONNEAU	M. 22	Décaidi 30 ROULEAU	J. 20	Décaidi 30 PELLE	S. 20	Décaidi 30 CRIBRE	L. 19	Décaidi 30 TRAINÉAC	M. 18	Décaidi 30 PLANTOIR	V. 20

French Republican Calendar

Whereas the Roman Catholic calendar (the Gregorian calendar) linked Easter to the spring equinox of March 21, the French Republican calendar decreed that New Year would be anchored to “midnight of the day of the autumn equinox for the Paris observatory” (Article III).

³⁸⁷ George B. Andrews, “Making the Revolutionary Calendar,” *American Historical Review* 36(1931) p. 525.

The 10-day week completely demolished any sanctity for Sunday as a holy day and the most important day of the week. By instituting a 10-day week, the French government exerted power over the Roman Catholic Church in her main area of influence: control of time. Throughout the middle ages, the people had been taught to reverence Sunday and lived in fear of the power of the papacy. Even the *name* of “Sunday” was removed from the new week, the days being numbered instead: *Primidi, Duodi, Tridi, Quartidi, Quintidi, Sextidi, Septidi, Octidi, Nonidi, Décadi* (First, Second, Third, etc.).

The new calendar was promoted as “rational” and “scientific”. In 1791, the National Assembly had ordered the *Académie des Sciences* (Academy of Sciences) to “rationalize” the current system of weights and measures.³⁸⁸ The new and “rational” system it established is still used today: the metric system. The calendar, thus, was merely the next logical unit of measure to bring to a new, modern, scientific standard.³⁸⁹



Charles-Gilbert
Romme

However, the *primary* purpose was to destroy the traditional seven-day week and Sunday, the worship day for most of Christendom. When Charles-Gilbert Romme, its chief architect, was asked what the main reason for the new calendar was, he emphatically stated: “To abolish Sunday.”³⁹⁰ “The *décade* [the new “week”] – or, rather, to be more precise, its “peak day,” *Décadi* – came to be the single most important symbol of the de-Christianization of France.”³⁹¹ Churches were forbidden

to hold services on any day except for *Décadi* and citizens were not to close their stores on Sunday or acknowledge it by wearing their *habits du dimanche*, or “Sunday best”.³⁹²

The education of the people was not overlooked in the calendar reform decree. Article XIII of the decree stipulated: “The calendar, as well as the instructional material [commanded to be printed in Article XII], shall be sent to administrative bodies, municipalities, tribunals, judges-of-the-peace and to all public officers; to the army, to the popular societies, and all colleges and schools. The Provisional Executive Council shall pass it on to ministers, consuls and other French agents in foreign countries.”

Furthermore, Article XV commanded that “Professors, teachers, mothers and fathers of families, and all those who direct the education of children shall hasten to explain to them the new calendar, in conformity with the annexed instructional material.”

³⁸⁸ Maurice P. Crosland, “Science & Technology: Academy of Sciences,” *Encyclopædia Britannica*.

³⁸⁹ It is ironic that the French viewed the old system as needing to be “rationalized.” The sexagesimal system upon which is based miles, yards, feet, inches, etc., is extremely accurate and continues to be used in geometry and in modern time measurement. Even among nations that adopted the metric system, the sexagesimal system continues to be used in geometry and time measurement: *i.e.*, 360 degrees in a circle, and 60 minutes in an hour.

³⁹⁰ Pierre Gaxotte, *The French Revolution*, (London: Charles Scribner’s Sons, 1932), p. 329.

³⁹¹ Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, (Chicago: The University of Chicago Press, 1985), p. 29.

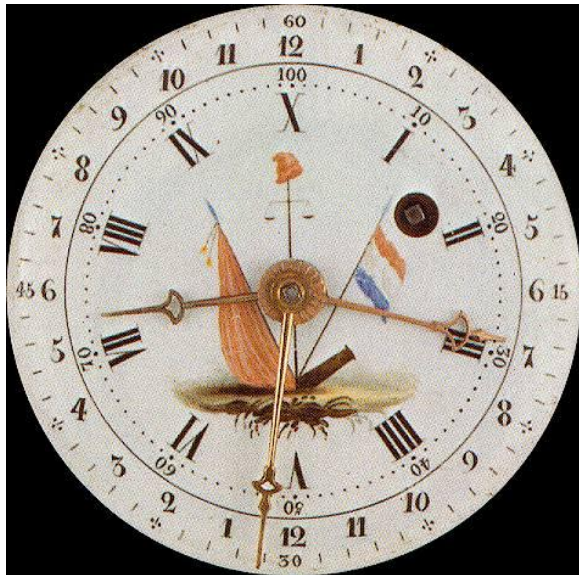
³⁹² L’Abbé J. Gallerand, *Les Cultes sous la Terreur en Loir-et-Cher, 1792-1795*, (Paris: Grande Imprimerie de Blois, 1928), p. 634; Henri Grégoire, *Histoire de Sectes Religieuses*, (Paris: Baudouin Frères, 1828), Vol. 1, p. 240.

French reform of time did not end with the days, weeks, months and years. They even established a new clock. In a decree dated October 5, 1793, it was declared: “The day, from midnight to midnight, is divided into ten parts, each part into ten others, so on until the smallest measurable portion of duration.” (Article XI: *Le jour, de minuit à minuit, est divisé en dix parties, chaque partie en dix autres, ainsi de suite jusqu’à la plus petite portion commensurable de la durée.*) Like the metric system, this new arrangement was called “decimal time.” The hours of the day were divided ten decimal hours of 100 decimal minutes each. Each minute contained a 100 seconds, amounting to 100,000 seconds per day. On November 24, 1793, it was explained: “The hundredth part of the hour is called the *decimal minute*; the hundredth part of the minute is called the *decimal second*.”³⁹³



This unique clock gives the French hour at the top, the date of the month to the left, and the standard hour on the clock face at the bottom.

This particular antique clock-face is intriguing because it shows both the traditional 24-hour day in Arabic numbers on the outer circle, with the 10-hour day in Roman numerals on the inner circle. Notice that one complete revolution of the day hand would be one complete 24-hour period. Thus, the new French hour was over twice as long as the standard 60-minute hour used by the rest of Europe. The Phrygian cap³⁹⁴ commonly worn by Revolutionaries as a symbol of liberation is seen perched atop the scales of justice, with the red, white and blue revolutionary flag thrust in above the cannon.



This complete and total realignment of time reckoning, not only destroyed the perception of Sunday as a holy day, but it also struck right at the foundation of the papacy’s claim to power: the change of the Sabbath from the seventh-day of a lunar week to the first day of a continuously cycling week on a solar calendar. It was this reform of time reckoning itself which gave to the papacy the deadly wound prophesied in

Revelation 13 and which various Bible expositors have linked to 1798.

³⁹³ “*La centième partie de l’heure est appelée minute décimale; la centième partie de la minute est appelée seconde décimale*” (emphasis in original).

³⁹⁴ The Phrygian cap was worn by ancient Persian soldiers and the inhabitants of Phrygia. While French Revolutionaries viewed it as a symbol of liberty, it was grounded in paganism as it was also worn by and thus a symbol of the pagan god, Mithras.

In 1798, the French general, Louis Alexandre Berthier, a Huguenot, took the pope, Pius VI, a prisoner. Many Bible scholars point to this as The Event which delivered to the papacy the prophesied deadly wound. However, taking the pope prisoner was only one act in a series of events. The *process* of giving the papacy a deadly wound began in 1793 with the introduction of a calendar whose main purpose was to destroy any link to Christianity. This process did indeed culminate in 1798 when, on April 3, the ruling Directory “for the first time, made the observance of the ten-day week mandatory.”³⁹⁵

The Directory’s main goal was obvious – to pull the entire social and economic life of France outside the sphere of the traditional Christian weekly rhythm, so as to make the latter absolutely irrelevant to daily life. . . . The French [found] it almost impossible to even keep track of the days of the seven-day week when almost their entire affairs would be regulated by a ten-day rhythm of activity. Furthermore, how would anyone be able to preserve the traditional Christian way of life and attend church regularly every Sunday, when stores could be closed only on *Décadis* and *Quintidi* afternoons? Similarly, given that fish markets were held only on *Duodi*, *Quintidi*, and *Septidi*,³⁹⁶ how would citizens be able to keep eating fish every Friday?³⁹⁷

Besides being difficult to maintain one method of time-reckoning while all surrounding countries used another, the French Republican calendar fell into disfavor because workers were given one day off in ten rather than the previous system of one day off in seven. While the new calendar had always been opposed by the devout, a series of reforms under Napoleon Bonaparte began easing the enforcement of the new calendar. On July 26, 1800, Napoleon “issued a decree announcing that, with the single exception of public officials, who would still be bound by the mandatory *Décadi* rest, French citizens were free to rest on whatever days they wished.”³⁹⁸ The *Concordant* of 1801, which was an agreement between Napoleon and Pope Pius VII, restored some civil status to the Roman Catholic Church in France, and acknowledged the Church as the majority church of France. September 9, 1805, decreed that Sunday was once again the official rest day of France.

The Republican Calendar was finally abolished by Napoleon a little over 12 years after it was legislated. France returned to the Gregorian calendar January 1, 1806. The papal calendar had triumphed.

³⁹⁵ Zerubavel, *op cit.* p. 31; Albert Mathiez, *La Théophilanthropie et le Culte Décadaire, 1796-1801*, (Paris: Félix Alcan, 1904.

³⁹⁶ Benjamin Bois, *Les Fêtes Révolutionnaires à Angers 1793-1799*, Paris, Félix Alcan, 1929, p. 154.

³⁹⁷ Zerubavel, *op cit.*, p. 32.

³⁹⁸ Zerubavel, *op cit.*, p. 34.

Appendix E

One World: One Calendar

The desire to reform the Gregorian calendar has never died out. In 1975, when Jimmy Carter was running for president of the United States, he stated that he was running for peace in the Middle East and The World Calendar. Currently, there is a growing movement to implement The World Calendar in 2012. The World Calendar Association, International, continues the push for calendar reform. Clearly stated on its home page:

During the first half of last century, recognition of the need for a user-friendlier successor to the Gregorian calendar prompted world-wide study. It identified The World Calendar as the best probable choice. A well-documented attempt to make the change followed, but was not completed. In 2008, The World Calendar in 2012 continues to unfold as a multi-level demonstration that the current, nearly unanimous Gregorian calendar, as we know and ignore it, quietly stifles (smothers/chokes) potential.³⁹⁹

While Judeo-Christian traditionalists were able to defeat the earlier calendar reforms of the 18th and 20th centuries, current developments in the world economic situation would seem to indicate that the reform may be passed this time. The very simplicity of The World Calendar is one of its main attractions to financial and banking institutions. Standardizing the year into uniform quarters would have great economic benefits.

Right now, months and quarters in the Gregorian year vary in length. On The World Calendar, each quarter would be identical to all the others: January, April, July and October would all start on Sunday. March, June, September and December would all end on Saturday. This would make figuring salaries, amortizing loans, mortgages and car payments, work and school schedules as well as international monetary exchanges much easier because quarterly time segments are equal and perpetual.

The economic difficulties being experienced by most countries around the globe have led many world leaders to call for globalized financial oversight. Such oversight would necessitate uniformity such as The World Calendar can provide.

However, for Christians who believe that the Creator has the right to establish the day on which His creatures are to worship Him, it presents a very real problem. According to Dr. Angel Rodriguez, head of the Biblical Research Institute of the General Conference of Seventh-day Adventists, the World Council of Churches recently studied The World Calendar and how the proposed change would affect the current weekly cycle and worship on Sunday.

³⁹⁹ www.TheWorldCalendar.org

While the 20th century move to replace the Gregorian calendar with The World Calendar was defeated by determined resistance from religious groups, many leaders/members of these same religious groups saw no problem in changing the calendar. Some of them based their acceptance of calendar change on the facts of history. P. W. Wilson, formerly a member of the British House of Commons, emphatically stated: “The Jewish people are not to be held responsible for the anomalies and irregularities of the Gregorian calendar. No religious community – Jewish, Christian, Moslem, whatever it be – has a reason for upholding what originated in the Paganism of a Roman Empire that has disappeared.”⁴⁰⁰ What Wilson is acknowledging as originating in the paganism of the Roman Empire is Julian calendation which was the predecessor of the Gregorian calendar.

In 1937, Dr. Jean Nussbaum, a Seventh-day Adventist greatly disturbed by the growing support for The World Calendar, conducted a series of interviews with leading men in Paris and Rome. Some Roman Catholic prelates, such as Monsignor Fontenelle of the Biblical Institute and Cardinal Tisserant, the director of the Oriental Institute, claimed to be opposed to The World Calendar. However, the Rector of the Biblical Institute, Dr. Nussbaum reported, “sees no difficulty in accepting the calendar reform . . . He feels that the [Roman Catholic] Church has the necessary power to make this change” (Rome, 1937).⁴⁰¹ It should be noted that after the Rector of the Biblical Institute expressed support for The World Calendar, Monsignor Fontenelle changed his earlier position and agreed with his superior. In his notes of the interview, Nussbaum stated: “In spite of all my efforts, I do not succeed in bringing him [the Rector] to admit the sacred character of the week.”

Even certain Jews had no problem accepting the proposed reform. Rabbi Martin M. Weitz of the Beth Hillel Temple in Kenosha, Wisconsin, stated that the calendar “can be changed today, if necessary, even *as it was done previously*.”⁴⁰² He justified a blank day by arguing that it was allowable if observed as a 48-hour Sabbath:

If the World Calendar in no wise sacrifices the week as is charged by many co-religionists it may indeed be another great reform worthy of consideration. If it sanctifies the week additionally in that it can reintroduce an ancient Jewish practice – a *48 instead of 24 hour* “coverage” for major rest days and festivals, it may well be time to lengthen again the one-day and one-week festivals by one-day for each. . . . This practice of a lengthened festival in general is proposed in part by The World Calendar in its Year-End Day and Leap-Year Day, so that on

⁴⁰⁰ P. W. Wilson, “Discussion of Leap Week,” *Journal of Calendar Reform*, March, 1935, p. 19.

⁴⁰¹ Quoted in Box 4, Folder 9. Grace Amadon Collection, (Collection 154), Center for Adventist Research, Andrews University, Berrien Springs, Michigan.

⁴⁰² Martin M. Weitz, “‘Time’ in Jewish History,” *Journal of Calendar Reform*, December, 1937, p. 187, emphasis supplied.

each of these instances there would be *two* days of leisure celebrated simultaneously by the world-at-large.⁴⁰³

Current promoters of The World Calendar are offering the same justification: make Year-End Day a second Sabbath and all is well! The reasoning promoted by P. W. Wilson is being repeated today in various forms:

The learned Rabbi has insisted that the word Sabbath does not signify only a day of rest. It signifies Rest itself and the principle of Rest thus emphasized by Hebrew tradition, is no outworn principle. We have today the five-day [work] week. That short week is not destroying the Sabbath. On the contrary it is associating Jew and Christian in a double Sabbath, human and divine, which both are able to celebrate in unison.

And so with the Year and Leap Days. These also are days, not withdrawn from the Sabbaths of the Year but added unto them. They are among those Holy Days which man may use as holidays.

According to The World Calendar, in so far as it affects the matter at all, the Jewish Sabbath is set in a strategic position. It remains what it has been – the day on which every week ends. It becomes the day on which every quarter ends. More important than all, it becomes the day on which every year ends. The place of the Sabbath in such a year is impregnable.

. . . Through all ages, the Jewish people have concentrated their minds on life itself. That has been the glory of the Hebraic mission – life and home and happiness defended against the oppressive encroachments of power. If it can be shown that calendar reform guarantees 52 fixed Sabbaths in the year and safeguards those Sabbaths within every year, and if this acceptance of the Sabbath can be extended as a blessing to all mankind – might it not be worth while for the guardians of the Sabbath to consider this opportunity of leadership along the path of well-being for all people?⁴⁰⁴

In Israel, a bill brought by MK Zevulun Orlev (NRP) and posted on IsraelNationalNews.com on February 23, 2008, proposed that Sunday become a second day of rest, while allowing places of entertainment to be open and public transportation to continue to operate. A poll conducted by Prof. Yitzchak Katz found that 56% of the public supported Orlev's initiative. Such an act would clear the way in Israel for the acceptance of the blank days in The World Calendar.

⁴⁰³ Weitz, *op cit.*, p. 188, emphasis in original.

⁴⁰⁴ Wilson, *op cit.*, pp. 22-23.

One Seventh-day Adventist minister, known for his conservative theological stance, was presented with evidence for the lunar Sabbath. In response he stated: “You’re right. When the Sabbath is calculated by the Biblical calendar it will fall differently. However, all God requires is that we worship by whatever calendar society is using.”⁴⁰⁵ Such a position, while surprising coming from a “traditional, conservative” source, allows for the adoption of a calendar which changes the current weekly cycle. As so eloquently stated by Rabbi Weitz:

Rabbinic Judaism ever permitted infringement of any or all rituals or laws, affecting even the Day of Atonement, if it meant salvation of life. If manifold revisions can be cited in the past, not for convenience but for necessity, it may well be within the spirit of the “liberal interpretation” of our “constitution” for Religion-and-Culture, Judaism, to think through anew the problem of double-day Sabbaths *every week* (to insure Saturday for the Jew and Sunday for the Christian), lengthened Jewish festivals *every season*, and an improved world calendation in the form of a Year-End Day every year and a Leap-Year Day quadrennially.⁴⁰⁶

Rejection, as well as acceptance, of The World Calendar crosses all religious boundaries. Many people have assumed that the calendar is a dull subject, irrelevant to their personal self-interests. Nothing could be further from the truth. Scripture is clear that the Sabbath contains the seal of the Creator God and is the sign of our loyalty to Him and His government. The returning agitation for calendar reform brings with it an increased need for more light and truth. “Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time . . . The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it?”⁴⁰⁷

The knowledge of the Biblical, luni-solar calendar *is* the “special truth, adapted to the necessities of God’s people at [this] time.” When the church could not or would not see that the Sabbath by the Biblical calendar falls differently than by the pagan/papal calendar, they were unprepared to meet the emergency. In mercy, Heaven held back the winds of strife and the agitation for calendar reform died out in the 1950s.

It does not appear that it will die out this time. The pope has made it clear that he wants to fix Easter permanently. Most people do not understand just what that entails. There are only three ways to “fix” Easter:

1. Tie Easter to a specific *date*, regardless of the day of the week. An example of this is Christmas, December 25, which can fall on any day of the week.

⁴⁰⁵ Personal interview with author, Spokane, Washington, August 16, 2006.

⁴⁰⁶ Weitz, *op cit.*, p. 188, emphasis in original.

⁴⁰⁷ E. G. White, *The Great Controversy*, (Oakland, California: Pacific Press, 1888), p. 609.

The pope will not fix Easter this way, because “Easter Sunday” is his main reason for changing the Biblical Sabbath to the “Lord’s day” – to honor the day on which he claims Christ arose from the dead.

2. Tie Easter to a specific *day*, regardless of the date. An example of this is Thanksgiving in the United States: it falls on the fourth Thursday of every November.

This is not an option because this is the way Easter is tied to the calendar now: it is already tied to a specific day. Because the date of Easter floats through the Gregorian calendar, most people do not understand how it is calculated. Easter is tied to the vernal equinox (officially, March 21.) Therefore, it always falls on the first Sunday after the first full moon on or after the vernal equinox.

The first two methods of fixing Easter being exhausted leaves only one way: changing the entire calendar. An old proverb says: "He, who controls the calendar, controls the world." Anciently, computation of the calendar was the job of the priesthood.

As the sign of the authority of the Catholic Church, papist writers cite “the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin.”⁴⁰⁸

. . . The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a Sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome—that “the Bible and the Bible only, is the religion of Protestants.” The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.⁴⁰⁹

It is true that the proposed World Calendar is much simpler and easier to use than the Gregorian calendar. Many sincere people have worked and are working to promote what they believe will bring only good to the world. However, they do not see where this movement will end. If the Catholic Church is not at the fore-front of this movement, it is because she sees that she does not need to be.

⁴⁰⁸ Henry Tuberville, *An Abridgement of the Christian Doctrine*, p. 58. Tuberville was a Catholic priest whose book was originally published in 1649. In 1833, the book received an approbation, or special Vatican approval.

⁴⁰⁹ White, *op cit.*, p. 448.

Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?⁴¹⁰

On July 5, 1998, Pope John Paul II published the apostolic letter, *Dies Domini*. At the time, it excited quite a bit of comment among sabbatarians who quickly perceived that it was a call for increased reverence for Sunday observance. The letter included statements in favor of Sunday Legislation which made those who remembered history, uneasy.

One aspect of the encyclical, however, that no one commented on was the passage that referred to Sunday as the eighth day. Lacking an understanding of the Biblical calendar, as well as knowledge of The World Calendar, this part of the papal letter went unnoticed at the time:

Sunday is not only the first day, it is also “the eighth day,” set within the sevenfold succession of days in a unique and transcendent position which evokes not only the beginning of time but also its end in “the age to come.”⁴¹¹

This is very curious wording. No one knew what it meant when *Dies Domini* first came out. However, with an understanding of the principles of Biblical calendation, it now appears ominous. On the Biblical calendar, every month began with a worship day: New Moon day, the 1st of the new month. The next day, the 2nd of the month, was the first of the six work days. Consequently, the seventh-day Sabbath always fell on the 8th, the 15th, the 22nd and the 29th of the month. The calendar for each month appeared thus:

							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 World Calendar bears a striking resemblance to the Biblical Calendar, so far as the dates of the worship days are concerned. On The World Calendar, each year and each quarter begins on

⁴¹⁰ White, *op cit.*, p. 510.

⁴¹¹ *Dies Domini*, Ch. II, sec. 26. See also Ch. II, sec. 23.

Sunday. Therefore, the calendar for the months of January, April, July and October all appears like this:

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	31				

In both calendars, the respective worship days fall on the 1st, 8th, 15th, 22nd, and 29th days of the month. Another similarity is the translation day at the end of the luni-solar month. It has its counterpart in World Day, the last day of the year on the reformed calendar, which is not counted as a day of the week nor given a date (i.e., a number.)

The Seventh-day Adventist Church has long believed and taught that the final show-down between the people of God and “Babylon” would be over the true Sabbath versus a false day of rest. They assumed that this was a battle between Saturday versus Sunday. Now a much larger confrontation is emerging. It is a *war* between God’s luni-solar calendation and the calendar system that has passed from Babylon and Egypt to pagan Rome, on through the papacy and finally to the modern world today. The calendar used for worship reveals on which side of the conflict you stand.

Appendix F

The Soviet Experiment: Playing with Weeks

Soviet reform of the Gregorian calendar was very different from the French reform during the Revolution. While it did not set aside the Gregorian calendar *year*, the new reform completely restructured the *weeks*. The official reason was for greater productivity from workers and factories, but like the French reform before it, the Soviet calendar reform was in large part a reaction against religion.

In May of 1929, Yurii M. Larin proposed a continuous production week.⁴¹² While at first his proposal was lightly dismissed, by the very next month he had won the support of Joseph Stalin, premier of the Soviet Union. Any opposition to the proposed reform was quickly crushed as “Counterrevolutionary bureaucratic sabotage.”⁴¹³ Two months later on August 26, 1929, the Council of People’s Commissars (CPC) decreed that all productive enterprises were to transition from the traditional work week interrupted by a weekend, to a continuous production week. Further, the CPC stated that it was “essential that the systematically prepared transition of undertakings and institutions to continuous production should begin during the economic year 1929-1930.”⁴¹⁴

The idea appeared simple: divide all workers into shifts. This applied not only to factory workers, but to retail and government workers as well. With factories and stores open



⁴¹² The Soviet Union had been on the Gregorian calendar for only 11 years. On January 25, 1918, the Council of People’s Commissars (CPC) decreed that the Soviet Union would no longer use the Julian calendar but would switch to the Gregorian calendar. This was done February 14, 1918.

⁴¹³ Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, (Chicago: The University of Chicago Press, 1985), p. 35.

⁴¹⁴ Solomon M. Schwarz, “The Continuous Working Week in Soviet Russia,” *International Labour Review*, 23(1931): 157-180.

and producing 24 hours a day, every day of the week, productivity would increase. This was called the *nepreryvka* or “uninterrupted” week.

The reform was simple in appearance only. The *effect* on social life was disastrous. Weeks were five days long. Each day was coded with either a Roman numeral, I to V, or a color. These colors soon came to be identified with certain days of the week. Workers were assigned a number or color to indicate their days off.

With such a large segment of the country’s population at work on any given day, the result was that it isolated friends, church members and families from each other. If the husband rested every Red day, the wife rested every Blue day and the children were out of school every Green day, there were very few opportunities for socializing together even within the family unit, except after a long day of work.

It was quite understandable that one would become associated with one’s regular weekly day off work, since the latter would be shared by only one fifth of the rest of the Soviet society. Soviet workers may have rested more often than their Western counterparts (once every five, rather than seven, days), yet they certainly did not rest together, as one society, since 80 percent of the entire Soviet working population would be at work on any given day.⁴¹⁵

ТАБЕЛЬ-КАЛЕНДАРЬ на 1931 год.

	ЯНВАРЬ	ФЕВРАЛЬ	МАРТ	АПРЕЛЬ
I день	1 0111010101	2 0111010101	3 0111010101	4 0111010101
II день	2 0111010101	3 0111010101	4 0111010101	5 0111010101
III день	3 0111010101	4 0111010101	5 0111010101	1 0111010101
IV день	4 0111010101	5 0111010101	1 0111010101	2 0111010101
V день	5 0111010101	1 0111010101	2 0111010101	3 0111010101
	МАЙ	ИЮНЬ	ИЮЛЬ	АВГУСТ
I день	1 0111010101	2 0111010101	3 0111010101	4 0111010101
II день	2 0111010101	3 0111010101	4 0111010101	5 0111010101
III день	3 0111010101	4 0111010101	5 0111010101	1 0111010101
IV день	4 0111010101	5 0111010101	1 0111010101	2 0111010101
V день	5 0111010101	1 0111010101	2 0111010101	3 0111010101
	СЕНТЯБРЬ	ОКТАБРЬ	НОЯБРЬ	ДЕКАБРЬ
I день	1 0111010101	2 0111010101	3 0111010101	4 0111010101
II день	2 0111010101	3 0111010101	4 0111010101	5 0111010101
III день	3 0111010101	4 0111010101	5 0111010101	1 0111010101
IV день	4 0111010101	5 0111010101	1 0111010101	2 0111010101
V день	5 0111010101	1 0111010101	2 0111010101	3 0111010101

ЯНВАРЬ: 22 — день 9 мая, 1900 г. и памяти фонда проработ. 13 и 14. ПРАЗДНИК: 1-е января, 2-е января, 3-е января, 4-е января, 5-е января, 6-е января, 7-е января, 8-е января, 9-е января, 10-е января, 11-е января, 12-е января, 13-е января, 14-е января, 15-е января, 16-е января, 17-е января, 18-е января, 19-е января, 20-е января, 21-е января, 22-е января, 23-е января, 24-е января, 25-е января, 26-е января, 27-е января, 28-е января, 29-е января, 30-е января, 31-е января.

Whether Muslim or Jew, Christian or Atheist, a person’s life revolves around his days off work. The Soviet calendar experiment was vastly more radical than that of the French. Instead of just changing the number of days in a week, the Soviets basically had society broken up into fifths: one-fifth of society living by one calendar; the second one-fifth living by another, the third by still another, and so on. This fragmented society. Churches, families, society as a whole was no longer a harmonious unit, but was, in a very real sense, five separate societies that lived parallel, rather than intersecting, lives.

As a social experiment, it led to a complete breakdown of the family unit.

⁴¹⁵ Zerubavel, *op cit.*, p. 37.

That one would tend to choose one's friends from among those who shared the same days off is quite understandable, particularly given that, on days when workers had a day off, only about 20 percent of the people they knew would be available for socializing, the other 80 percent being at work. The problems inherent to trying to get together with people whose work schedules are essentially out of phase with one's own are obvious.

However, as indicated by the following complaint, which appeared in the official newspaper *Pravda* on the very day the *nepreryvka* [uninterrupted week] was put into effect, such problems were dwarfed by the actual disruption of family life brought about by the reform: "What is there for us to do at home if our wives are in the factory, our children at school, and nobody can visit us. . . ? It is no holiday if you have to have it alone."⁴¹⁶

In order for healthy relationships both in and outside the family circle, it is important to have opportunities to spend time together. "Given the traditional Marxist aversion toward the family, it is quite conceivable that the eventual destruction of the family may have even been on the actual agenda of the architects of the Soviet calendrical reform."⁴¹⁷

The discontent of the populace soon led to a modification of the calendar reform. On March 16, 1930, the "Government Commission of the Council of Labor and Defense on the Transition of Enterprises and Offices to a Continuous Production Week" acknowledged the need for families to have similar days off and that such requests should be taken into account when assigning work schedules.⁴¹⁸ The CPC issued a decree on November 23, 1931,⁴¹⁹

which ended an experiment so destructive to Soviet family/social life.

⁴¹⁶ Zerubavel, *op cit.*, p. 38.

⁴¹⁷ *Ibid.* See also Lancelot Lawton, "Labour," p. 602 in P. Malevshy-Malevitch (ed.), *Russia U.S.S.R.*, (New York: William Farquhar Payson, 1933); W. E. Moore, *Man, Time, and Society*, (New York: John Wiley & Sons, 1963), p. 122.

⁴¹⁸ Katherine Atholl, *The Conscripted of A People*, (New York: Columbia University Press, 1931), p. 107; *Izvestia*, March 17, 1930.

⁴¹⁹ E. M. Friedman, *Russia in Transition*, (New York: Viking, 1932), p. 262; Albert Parry, "The Soviet Calendar," *Journal of Calendar Reform*, 1940, Vol. 10, p. 67.

However, this did not restore the traditional seven-day week. From then until June of 1940, the Soviet Gregorian calendar was divided up into months containing five weeks of six days each, or the *chestidnevki*. The sixth day was the common day off for everyone.

While the whole subject may appear as a somewhat dry phase of history founded upon the greed of the Soviet hierarchy for more production from the common worker, the real motivating power behind it all was, once again, *religiously motivated*. While the modern Gregorian week is founded upon paganism, nevertheless, its *length* is equivalent to the length of the Biblical week, both having seven days. When the Soviet week was shortened to five days, the two days that were to be left off were Saturday and Sunday, the traditional Judeo-Christian days of worship. “To appreciate the antireligious significance of this move, note that, originally, the days of the week were even supposed to retain their traditional names, with only Saturday and Sunday being removed from the weekly cycle.”⁴²⁰ In fact, a cartoon from the time published in a newspaper for Russian émigrés, depicts Saturday and Sunday being shot by a Soviet soldier. The crime? “Their bourgeois origins.”⁴²¹



December 12, 1937,
Sixth day of the six-day week

Karl Marx, in *Critique of Hegel's Philosophy of Right*, stated:

Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusion about its condition is the demand to give up a condition which needs illusions.

Marx' main point was that religion was merely an escape from reality. Demanding that religion be given up, he was saying, was also a demand to change reality so that such escape was not needed. However, a single sentence became the rallying cry of the Soviet regime: “Religion is the opiate of the people.” As such, religion was viewed as a superstition for the weak-minded

⁴²⁰ Zerubavel, *op cit.*, p. 36; P. M. Dubner, “Uninterrupted Week and Labor Productivity,” *Predpriyatiye* (73)1929, No. 9, p. 51.

⁴²¹ Atholl, *op cit.*, p. 84

that should be crushed out. “As in France 140 years earlier, the main purpose of abolishing the seven-day week in the Soviet Union was to destroy religion there.”⁴²²

By changing the weekly cycle, the entire nation was to be removed from the traditional weekly cycle of the three main religions: Judaism, Christianity and Islam. The seven-day weekly cycle was to have no bearing on Soviet daily life. Not only would it be difficult to keep track of one’s worship days, but only once in every thirty-five days (when the new five-day and the old seven-day weeks coincided) would a worker even be able to attend church, mosque or synagogue. When the Commissar of Labor voiced his concern over the future of Sunday as a viable day in the calendar, he was emphatically told that the purpose for the reform was to, in essence, “combat the religious spirit.”⁴²³

Worship and marriage are two divine institutions that came under attack under this diabolical calendar reform. The overthrow of this reform began with the devout among the peasants:

As in France 140 years earlier, it was the essentially traditionalistic rural population who spearheaded the movement to preserve the seven-day week. When the authorities insisted that they rest in accordance with the new secular weekly rhythm, many peasants followed the example set by their French predecessors and sabotaged their efforts by taking off both the official rest days and their traditional weekly days of worship, which they defiantly marked on the official calendars issued by the government’s printers.⁴²⁴

The calendar reform did not have the production and monetary benefits first envisioned. Not only did machines break down more as there was no time taken off for routine maintenance, but also with workers in the same factory leaving work or returning to work every single day the lack of continuity in the work force contributed to decreasing production but increasing irresponsibility which, in turn, decreased production still further. The official reason given for abandoning the calendar reform was to restore productivity. However, a large contributing factor, although unstated, was the peasant refusal to fully comply.

To appreciate the role played by religious sentiments in the downfall of the *chestidnevki* [the six-day week], note that, along with their restoration of the seven-day weekly cycle, the Soviet authorities also reestablished Sunday as the official weekly day of rest. Had it not been for powerful religious pressures which it apparently could not resist, the government could have easily chosen any of the other six days of the restored cycle, particularly given the fact that Sunday

⁴²² Zerubavel, *op cit.*, Walter Kolarz, *Religion in the Soviet Union*, (New York, St. Martin’s Press, 1961), p. 31; Lawton, *op cit.*, p. 602.

⁴²³ Atholl, *op cit.*

⁴²⁴ Zerubavel, *op cit.*

– the religious associations of which resonate even in its name, Vockresen'e, which literally means “Resurrection” – had officially been dead for almost eleven years!⁴²⁵

On June 26, 1940, the Presidium of the Supreme Soviet restored the seven-day week. Calendar reform was by no means dead, however. Elsewhere in the world, agitation for a world-wide reform of the Gregorian calendar was growing.

⁴²⁵ Zerubavel, *op cit.*, p. 43.

Appendix G

Global Time

Nineteen thirty-eight. The world was precariously balanced on a powder keg and most people knew it. The United States was still struggling with the financial fall-out of Black Thursday that had plunged the country into the Great Depression. Europe was jittery because no matter how accommodating British Prime Minister, Neville Chamberlain was, Adolph Hitler still wanted more and more and more.

In this time of intensity, Christendom was met with an unprecedented crisis.

The stakes: Friday, Saturday and Sunday which are the traditional worship days within the three major religions of Islam, Judaism and Christianity.

The enemy: the majority of the governments of the world.

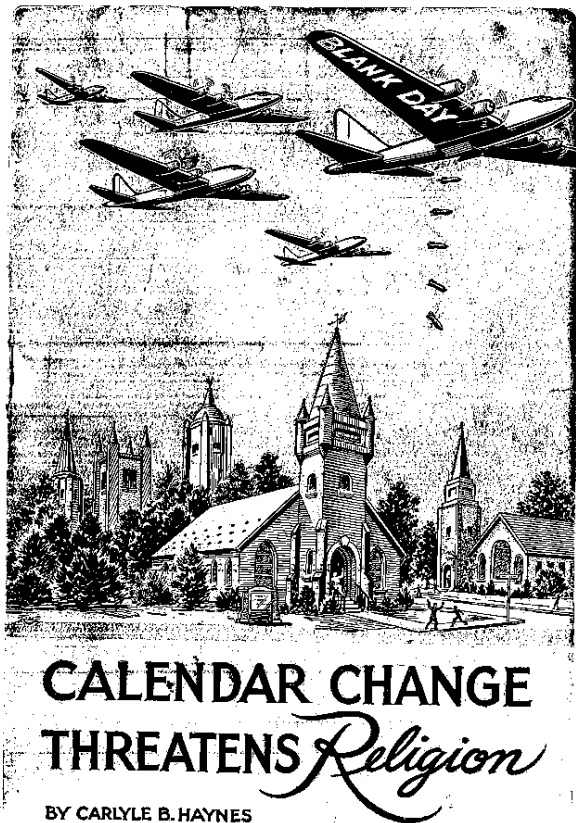
It was a calendar change that would affect the weekly cycle. At a time when religious minorities were already struggling with labor unions for the right to keep Saturday as their rest day, it promised disaster to the religious world.

The movement for a world-wide change of calendars started in the 1920s, but really gained momentum in the 1930s. This was not some hare-brained idea supported by a handful of visionaries. It was well-organized, well-financed and had supporters highly placed in the Roman Catholic Church and in the League of Nations.

Let it not be thought that the effort to do this (put into place a new calendar) is insignificant and unimportant. Rather is it true that a world-wide and powerful organization has come into existence which has this as its objective. It is spending many thousands of dollars yearly for propaganda to obtain the approval of commercial, governmental, and civic bodies for the World Calendar. It has numerous subsidiary organizations throughout the world working for the adoption of the new calendar. One of these is the Rational Calendar Association of England. Under different names there are similar organizations working for the same objective in Argentina, Bolivia, Brazil, Chile, Mexico, Panama, Uruguay, Peru, Belgium, Colombia, Germany, France, Denmark, Hungary, Ireland, Italy, Spain, Switzerland, Turkey, and elsewhere.⁴²⁶

⁴²⁶ Carlyle B. Haynes, *Calendar Change Threatens Religion*, (Washington D.C.: Religious Liberty Association, 1944), pp. 4, 5.

Within individual governments, powerful men fought for the promotion of this reform in time-keeping. In the United States alone, the list of men in favor of calendar change reads like a veritable Who's Who list of influential leaders in government, industry and education. People such as:



Front cover of book, vigorously protesting calendar change, published in 1944.

Henry Ford, the Secretary of Labor, the publisher of the *New York Times*, the chief of the United States Weather Bureau, the directors of the Bureau of Standards and the *Nautical Almanac*, and the presidents of Yale University, Cornell University, the Massachusetts Institute of Technology, General Motors, General Electric, the National Geographic Society, the American Museum of Natural History, and the American Bar Association.⁴²⁷ . . . The

World Calendar . . . was officially endorsed by numerous scholarly societies (for example, the American Association for the Advancement of Science, the American Academy of Arts and Sciences, and the American astronomical, mathematical,

philosophical, and psychological associations), many presidents of colleges, various commercial organizations (such as the British Chamber of Commerce, the American Industrial Bankers Association, and the American Institute of Accountants), and various religious groups (such as the American Lutheran Church and the General Convention of the Protestant Episcopal Church).⁴²⁸

The threat to religious minorities was immediately clear. Unlike the change from the Julian calendar to the Gregorian calendar in 1582, the proposed World Calendar would affect the continuous weekly cycle. The result would be that the first year of the change, Saturday would

⁴²⁷ George Eastman, *Report of the National Committee on Calendar Simplification for the United States*, (Rochester: New York, 1929), pp. 8-9, 83-97. These people were actually in support of the International Fixed Calendar, but were nevertheless active advocates of calendar reform.

⁴²⁸ Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week*, (Chicago: University of Chicago Press, 1985), p. 80; *Journal of Calendar Reform*, 1946, Vol. 16, pp. 9-12; 1947, Vol. 17, pp. 81-90, 131-137.

remain on Saturday; the following year, however, the old Saturday would fall on the new Friday. The year after that, the Gregorian Saturday would fall on the new Thursday.

The year this was to go into effect was 1945. The reason was simple: “It is best to choose a day, date, month, and year when both the old retiring and the new incoming calendars glide smoothly together.”⁴²⁹ In the propaganda widely distributed by the World Calendar Organization, it was stated that the last four months of 1944 were identical to the last four months of the new calendar, so that would be a good time to make the switch. It was a deceptive statement. There was one glaring difference between the two calendars – a blank day.

The way the calendar worked was this: the whole of the Gregorian year would remain the same until December 31. December 30, 1944, was a Saturday; December 31 was a Sunday. Under the new calendar, the day following Saturday, December 30, would not be Sunday, December 31, but simply World Day. It would not have a *date* (that is, a number) nor would it be part of the weekly cycle of Sunday through Saturday.

Instead of being recognized as Sunday, which it is, instead of being called a Sunday, or being observed as Sunday, it is set aside as an “extra Saturday, December W,” and counted a blank day, or zero day.

Instead of going to church that day Sunday observers would celebrate a holiday, an “extra Saturday.” They would go to church the next day, Monday, the 2nd day of the week, now rechristened Sunday, and moved up, on paper, to be the 1st day. They would be asked to keep Monday during all of 1945 . . .

In 1949 Saturday, the 7th day, under this arrangement, would be called Sunday, and made the 1st day, and observed by Sunday keepers . . .

Thus the historical Sunday would be detached from its fixed place in the week and set to wandering through the weekly cycle, its own name removed and another name applied. Those who observe it as a religious day would be plunged into hopeless and endless confusion, groping about to discover their lost day of worship.⁴³⁰

⁴²⁹ Elisabeth Achelis, *The Calendar for Everybody*, (New York: G. P. Putnam’s Sons, 1943), p. 121.

⁴³⁰ Haynes, *Calendar Change Threatens Religion*, 3, 4.



Illustration from *Calendar Change Threatens Religion*. Religious minorities felt very threatened by the proposed alteration in the continuous weekly cycle of the Gregorian calendar.

Protestant Saturday sabbatarians suddenly found themselves uneasy bed-fellows with Jews, Muslims and Sunday keeping Protestants who did not want a calendar change that would affect the only weekly cycle they had ever known – a continuous weekly cycle.

The advantages claimed for the reformed calendar are avowedly commercial, economic, statistical. It will, we are told –

1. Fix the year in perpetuity.
2. Retain and largely equalize the twelve months.
3. Retain and equalize the quarter years.
4. Group the months uniformly within the quarters.
5. Provide 13 complete weeks within each quarter and uniformly group these weeks.
6. Reduce the inequality between months from three days to one day, and establish an equal working month.⁴³¹

In summary, the year would always begin on a Sunday and end on a Saturday. Specific dates would no longer float through the weekly cycle, but would forever be fixed to one day. So, under the new calendar, if a child were born on Tuesday, January 10, 1947, her birthday would *always* fall on Tuesday because January 10 would always be a Tuesday.

Opponents to this change quickly denounced it as a deceptive calendar.⁴³² The Gregorian calendar is based on the solar year – how long it takes the earth to revolve around the sun. The

⁴³¹ *Ibid.*, 7.

⁴³² See *The Story of a Lost Day* by F. D. Nichol, (Mountain View, California: Pacific Press Publishing Association, 1930).

solar year is 365.2422 days long. The World Calendar, on the other hand, while officially claiming to be a solar calendar would be only 364 days long (World Day, previously known as December 31, not being counted as a day.) Every four years, leap day would be handled the same as World Day.

The World Calendar reformers would have us observe that this calendar divides the twelve months of the year into four equal quarters, 91 days in each, 364 days in all. But as there are 365 days in ordinary years, and 366 days in leap years, they would have these taken care of by calling the 365th day Year End Day, or December W, or an extra Saturday, and have it follow December 30, not to be counted in the calendar, but considered and used as a holiday, a blank day, or zero day. Likewise would they have us provide for the 366th day in leap years, this becoming Leap Year Day, by placing the old February 29 in midyear following June 30 as another extra Saturday, and calling it June W, but not counting it in the calendar, just nonchalantly banishing it as another blank day. They cheerfully tell us that “both December W and June W are the stabilizing days in the calendar – the World Holidays.”⁴³³

The World Calendar *was* a very “user friendly” calendar. How convenient to have every *date* always coincide with the same day of the week every year! However, as with the reforms in France and the Soviet Union, it was destined to failure due to very determined resistance from religious minority groups that saw this change as a bold attack on their religious liberty.

The failure of these calendars to gain official acceptance despite all this support can be explained only by a very deep societal resistance, which was explicitly articulated only by extreme Sabbatarians, Jews as well as Christians, such as Seventh-Day Adventists, [*sic*] the League for Safeguarding the Fixity of the Sabbath, and the Lord’s Day Observance Society.⁴³⁴

Interestingly enough, not knowing that the weekly cycle of the Biblical calendar followed the phases of the moon, thus restarting each new moon, what these religious organizations were clinging to was the continuous weekly cycle of the Gregorian calendar. They were not opposed to the idea of a perpetual calendar that would perfectly align the week, month and year. What they opposed was the *method* proposed to intercalate the needed extra days. If the left over time

⁴³³ *Ibid.*, 6.

⁴³⁴ Zerubavel, *op cit.*; J. H. Hertz, *The Battle for the Sabbath at Geneva*, (London: Humphrey Millford and Oxford University Press, 1932); M. Hyamson, “The Proposed Reform of the Calendar,” *Jewish Forum*, (12)1929: 5-7; Moses Jung, “The Opposition to the Thirteen Months Calendar,” *Jewish Forum*, (13)1930: 421-428; Isaac Rosengarten, “Religious Freedom and Calendar Reform,” *Jewish Forum*, (13)1930: 5-7; Lawrence Wright, *Clockwork Man*, (London: Elek, 1968), p. 195.

could be accumulated and then added in as an entire week, they would have accepted the reform. However, any interruption to the continuous weekly cycle by the proposed “blank” days would turn the Sabbath and the Lord’s Day into nomads, wandering through the new weekly cycle.

In order to appreciate why Sabbatarians regarded the debates about the World Calendar and the International Fixed Calendar as actual battles over basic religious freedom, we must realize that, if any of those calendars were to be put into effect, the Sabbath and the Lord’s Day would no longer be permanently fixed on Saturday and on Sunday, as they had been for thousands of years.⁴³⁵

Had these groups been able to keep their Sabbath on Saturday and Lord’s Day on Sunday, they would have willingly gone along with the proposed change. However, the suggested “blank” days:

Would have clearly interfered with the traditional Sabbatarian obligation to observe the Sabbath precisely every seven days with no exception whatsoever. The whole essence of the Sabbath and the Lord’s Day is that they are the fixed, steadfast pivots of the Jewish and ecclesiastical weeks, and the very idea of a “nomadic” Sabbath or a “floating” Lord’s Day would have been sacrilegious.⁴³⁶

The stumbling block clearly was based on a lack of knowledge about the original calendar established at Creation. As the Sabbath is a memorial of Creation, it is linked *to* that Creation by following the phases of the moon. As stated in Psalm 104:19: “He appointed the moon for seasons [assemblies for worship].” “The continuity and absolute regularity of the [modern] seven-day week (*which is a function of its having been dissociated from natural rhythms such as the lunar month and the solar year*) is by far its most distinctive structural characteristic.”⁴³⁷

As a result of vigorous opposition by Judeo-Christian traditionalists, the movement to reform the calendar gradually lost momentum and by the 1950s had largely passed from the world scene. The desire to reform the Gregorian calendar, however, has not been forgotten.

⁴³⁵ Zerubavel, *op cit.*, p. 81.

⁴³⁶ *Ibid.*

⁴³⁷ *Ibid.*, emphasis supplied.

Appendix H

True Calendar Reform

Calendar reform *is* needed. However, rather than changing the papal (Gregorian) calendar into some new form, the true calendar of the Creator needs to be restored to those who desire to worship Him. Scripture declares:

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 the LORD 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 the LORD: whosoever doeth any work in the Sabbath day, he shall surely be put to death.⁴³⁸

It is imperative that all have an intelligent knowledge of these vital issues. Counterfeit worship requires a counterfeit calendar and Satan is well-prepared to confuse minds with an array of false methods of time-keeping. The modern week in use today, which would be carried over to the World Calendar, is founded on paganism:

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



Septem Planetæ: The seven planetary gods from which the modern names for the days of the week are derived. Luna, the moon goddess, was nearest the earth. Furthest out was Saturnus. Saturnus/Saturn, as the most important god was assigned the first hour of the first day of the week, making him god for that day: Saturday. The second hour of the first day belonged to Jupiter and so forth. The very last hour of the first day of the week belonged to Mars, so the first hour of the second day was dedicated to Sol, the sun god. This made him god of the second day of the week: Sunday. The rest of the days of the week were similarly their days. Venus, goddess of love, had the first hour of the last day of the week, *dies Veneris*, or Friday.

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

⁴³⁸ Exodus 31:13-15

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.⁴³⁹

The calendar reform needed today is a return to true, Biblical time-keeping. *Sabbath* reform necessitates *calendar* reform.

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: “Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” “The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer.” [Isaiah 56:1, 2, 6, 7.]

These words apply in the Christian age, as is shown by the context: “The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.” [Isaiah 56:8.] Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when his servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, “Bind up the testimony, seal the law among my disciples.” [Isaiah 8:16.] The seal of God’s law is found in the fourth commandment. This only, of all ten, brings to view both the name and the title of the Lawgiver. It declares him to be the Creator of the heavens and the earth, and thus shows his claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator’s memorial and the sign of his authority.

“To the law and to the testimony.” While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, “If they speak not according to this word, it is because there is no light in them. [Isaiah 8:20.]

Again, the command is given, “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” It is not the wicked world, but those whom the Lord designates as “my

⁴³⁹ Robert L. Odom, *Sunday in Roman Paganism*, (New York: TEACH Services, Inc., 2005, pp. 243-244.

people,” that are to be reprov'd for their transgressions. He declares further, “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God.” [Isaiah 58:1, 2.] Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: “Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.” [Isaiah 58:12,13.] This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

Hallowed by the Creator’s rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God’s law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

From that day to the present, the knowledge of God’s law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the “man of sin” succeeded in trampling under foot God’s holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath.

These truths, as presented in Revelation 14, in connection with the “everlasting gospel,” will distinguish the church of Christ at the time of his appearing. For as the result of the threefold message it is announced, “Here are they that keep the commandments of God, and the faith of Jesus.” And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth.⁴⁴⁰

⁴⁴⁰ E. G. White, *The Great Controversy*, (Oakland, California: Pacific Press, 1888), pp. 451-454.

This is a subject that is equally unpopular with everyone. It is an inconvenient truth. The Protestant Reformation began a process of restoring lost truths to honest hearted seekers. The first step in Sabbath reform was to discover that Sunday was not the Bible Sabbath as many had believed.

As the attention of the people was called to the subject of Sabbath reform, popular ministers perverted the Word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept conclusions that were in accordance with their desires. By argument, sophistry, the traditions of the Fathers, and the authority of the church, many endeavored to overthrow the truth. Its advocates were driven to their Bibles to defend the validity of the fourth commandment. Humble men, armed with the Word of truth alone, withstood the attacks of men of learning, who, with surprise and anger, found their eloquent sophistry powerless against the simple, straightforward reasoning of men who were versed in the Scriptures rather than in the subtleties of the schools.

In the absence of Bible testimony in their favor, many with unwearied persistence urged,--forgetting how the same reasoning had been employed against Christ and his apostles,--“Why do not our great men understand this Sabbath question? But few believe as you do. It cannot be that you are right, and that all the men of learning in the world are wrong.”

To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord's dealings with his people in all ages. *God works through those who hear and obey his voice, those who will, if need be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position to lead out in reform movements is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures.* Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance.⁴⁴¹

The next step in the restoration of truth is the knowledge that Saturday is no more the Biblical Sabbath than Sunday. To worship on the Sabbath, the Biblical calendar must be used to find that day. This truth must be shared with the world so that all who desire a knowledge of the truth will not be left in ignorance.

Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. “Every one that doeth evil hateth the

⁴⁴¹ White, *op cit.*, pp. 455-456, emphasis supplied.

light, neither cometh to the light, lest his deeds should be reproved.” [John 3:20.] As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer.

And in view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God’s Word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world.

Anciently the Lord declared to one who spoke in his name, “The house of Israel will not hearken unto thee; for they will not hearken unto me.” Nevertheless He said, “Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.” [Ezekial 3:7; 2:7.] To the servant of God at this time is the command addressed, “Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.”

So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: “Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.” [Ezekial 33:7-9.]

The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the *only* argument against

the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;” [2 Corinthians 4:17] with one of old, “esteeming the reproach of Christ greater riches than the treasures in Egypt.” [Hebrews 11:26.]

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it *is* right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward.

Thus saith the Lord: “Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation.” [Isaiah 51:7, 8.]⁴⁴²

The entire great controversy between Christ and Satan is over worship. This is a subject that concerns everyone living on the face of the planet. Because the Creator has the right to decide when He shall be worshipped, the day on which you choose to worship is a sign of loyalty to your God/god. Your day of worship reveals whether you are worshipping God the Creator or that power which was revealed in Daniel 7:25 as wanting to set himself up in opposition to God by thinking “to change the calendar and the ordinance” (Daniel 7:25, Knox translation.)

The Creator is again restoring to His people the truth about how His Sabbaths are to be calculated. His seal is found in the Sabbath, because the fourth commandment is the only one of all ten that contains His name and position as Creator. The seal of God was presented to John the Revelator as the very name of God Himself being written in the foreheads of the saints: “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”⁴⁴³ “All who enter [Heaven] will have on the robe of Christ’s righteousness, and the name of God will be seen in their foreheads. This name is the symbol which the apostle saw in vision, and signifies *the yielding of the mind to intelligent and loyal obedience to all of God’s commandments.*”⁴⁴⁴

There *is* a need for calendar reform. Those who love their Creator should restore His calendar and honor Him by worshipping Him on the true seventh-day Sabbath of the Biblical calendar. It requires yielding one’s mind in “intelligent and loyal obedience to all of God’s commandments.” What will you choose?

⁴⁴² White, *op cit.*, pp. 458-460, emphasis supplied.

⁴⁴³ Revelation 14:1

⁴⁴⁴ E. G. White, *Sons and Daughters of God*, p. 370.

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