History of a Lie

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

Assumptions are dangerous, particularly when they are made in the realm of religion. If a belief is based on a faulty assumption, the "logical conclusion" will be in error. 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. Intercalating[1] an extra month could keep favored politicians in office longer, while not intercalating when necessary could shorten the terms of political opponents.

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

By the time of Julius Cæsar, months were completely out of alignment with the seasons. Julius Cæsar exercised his right[2] as *pontifex maximus*[3] (high priest) and reformed what had become a cumbersome and inaccurate calendar.[4]

> 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 calendar . . . .[5]

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.[6]

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."[7] 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.[8]

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

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[2] Julius Cæsar had been elected *pontifex maximus* in 63 B.C. (James Evans, "Calendars and Time Reckoning", *The History and Practice of Ancient Astronomy,* Oxford University Press, 1998, p. 165.)
[3] "Pontifex Maximus" is now a title reserved exclusively for the pope. This is very 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.
[4] In order to declare an intercalation, the *pontifex maximus* had to be in Rome in February. 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.
[5] "The Julian Calendar," *Encyclopædia Britannica.*
[6] *Ibid.,* emphasis supplied.
[7] *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. Digitized by Google.
[8] 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 coincide with Saturday.

> 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.[9]) The "ninth-day affair" around which this week revolved was the *nundinæ*, a periodic market day that was held regularly every eight days.[10]

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.[11] 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[12] 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 reconstruction[13] of the *Fasti Antiates*, the only known pre-Julian calendar still in existence[14] dating from the 60s B.C. found at the site of Nero's villa in Antium.

[9] 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: Aruthur Rousseau, 1897), p. 87; Ovid, *Fasti* (Cambridge, MA: Harvard University Press, 1951), p. 6; Alan E. Samuel, *Greek and Roman Chronology* (Munich: C. H. Beck'sche Verlagbuchhandlung, 1972), p. 154.

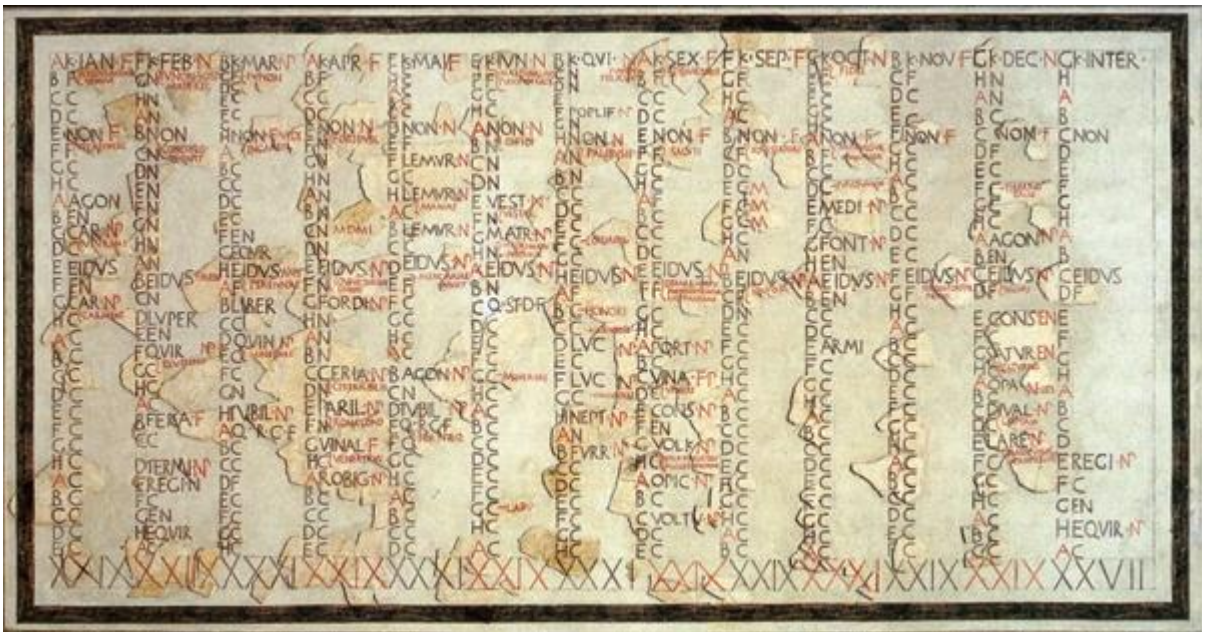
[10] Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week,* (University of Chicago Press, 1985), p. 45.

[11] 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.

[12] *Kalendæ*: the first day of the month.

[13] *Palazzo Massimo Alle Terme,* ed. Adriano La Regina, 1998.

[14] For additional information, see *The Calendar of the Roman Republic* by A. K. Michels (Princeton, 1957).



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 Augustus[15] (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.

[15] 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, 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 Empire[16] which exposed the Romans to other religions and led, in turn, to B) the rise of the cult of Mithras.[17] The role Mithraism played in restructuring the Julian week is significant for it was a strong competitor of early Christianity.[18]

> 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 right time for the most popular Sun cult of all ages to come along and exalt the

[16] Zerubavel, *op.cit.*, p. 46; Huvelin, *op.cit.*, pp. 97-98.
[17] R. L. Odom, *Sunday in Roman Paganism,* (TEACH Services, Inc., 2003; original copyright: Review and Herald Publishing Association, 1944), p. 157.
[18] 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.

> day of the Sun as a day above and more sacred than all the rest. Surely this was not accidental.[19]

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.[20]

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.[21]

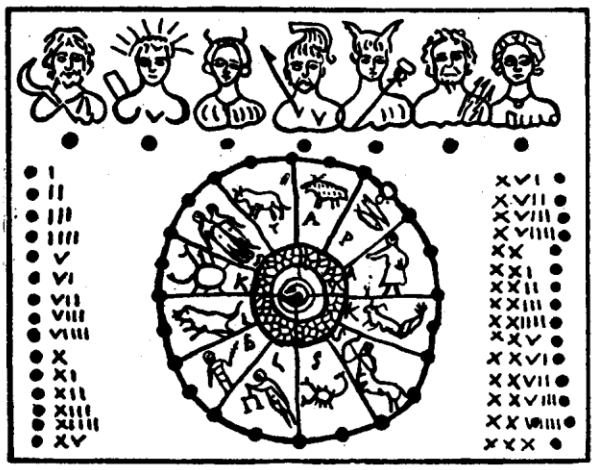
The immense significance of this for Christians is found in the fact that Sunday cannot be the day on which Christ arose from the dead, because *Sunday did not exist in the Julian calendar of Christ's day*. Nor can Saturday be the Biblical seventh-day Sabbath because the pagan planetary week originally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

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[19] Odom, *op.cit.*
[20] Franz Cumont, *Textes et Monumnets Figures Relatifs aux Mysteres de Mithra,* Vol. I, p. 112, as quoted in *ibid,* p. 156.
[21] Page 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 preëminent 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.[22]



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.[23] 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.)[24] 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.[25] Bede, the "Venerable", (A.D. 672-735), 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 feriæ, calling the first day the 'Lord's [day]'; imitating the Hebrews,

[22] "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), p. 10 & 11.
[23] *Ibid.,* p. 5.
[24] J. Bosworth and T. N. Toller, "Frig-dæg", *An Anglo-Saxon Dictionary,* 1898, p. 337, made available by the Germanic Lexicon Project; Odom, *How Did Sunday Get Its Name? op.cit.* See also "Friday" in Webster's *New Universal Unabridged Dictionary*, 2nd edition, 1983.
[25] See Rabanus Maurus, *De Clericorum Institratione,* Book 2, ch. 46, in J. P. Migne, *Patrologia Latina.*

who named [them] the first of the week, the second of the week, and so on the others."[26] 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.[27]

"The ecclesiastical style of naming the week days was adopted by no nation except the Portuguese who alone use the terms *Segunda Feria* etc."[28]

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 letteth[29] 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 damned[30] who believed not the truth, but had pleasure in unrighteousness.[31]

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

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[26] See Bede, *Patrologia Latina*, Vol. 90, op. cit.
[27] Zerubavel, *op.cit.,* p. 24.
[28] "Feria", *Catholic Encyclopedia*, see Vol. 6 p. 43, or www.newadvent.org.
[29] "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.
[30] (#2929): To divide or separate; to make a distinction between or pass sentence upon. "To pronounce judgment" (*ibid.*)
[31] II Thess. 2:7-11

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.



This small silver statuette of the Gallo-Roman goddess, Tutela, is intriguing. The goddess is shown holding a *patera* (libation dish) and positioned between her wings are seven planetary gods: Saturn, sol (sun), Luna (moon), Mars, Mercry, 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.*[32]

It is understandable, though sad, 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 the western world accepted the Julian calendar over 1,000 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 4th 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."[33]



Mithra

[32] Odom, *Sunday in Roman Paganism*, (TEACH Services, Inc., 2003), p. 202.
[33] Zerubavel, *The Seven Day Circle,* (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.)

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 Roman philosopher and Stoic, wrote *On the True Doctrine: A Discourse Against the Christians*.[34] This was a powerful denunciation of Christianity. While his writing "exhibits comparatively little of the bitterness which characterized [most pagans'] attacks"[35] 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."[36]

While no copies of Celsus' work still exist, much of it was quoted in a massive work by Origen, *Contra Celsum.* One quote in particular is fascinating because of its reference to Mithraism and the planetary gods.[37] 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.[38]

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 it . . . .[39]

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

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[34] See *On the True Doctrine,* translated by R. Joseph Hoffman, Oxford University Press, 1987.
[35] "Celsus the Platonist", *Catholic Encyclopedia,* NewAdvent.org.
[36] Odom, *op. cit.*, p. 54.
[37] Origen, *Against Celsus,* book 6, chapter 22 in *The Ante-Nicene Fathers,* Vol. 4, p. 583.
[38] *Ibid.*
[39] Tertullian, *Ad Nationes,* Book 1, Chapter 13 in J. P. Migne, *Patrologia Latina*, Volume 1, columns 369-372, as quoted in Odom, *op.cit.*, p. 111.

- Birthdate on December 25[40]
- 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.*[41]

This quote is fascinating because it affirms that worship on Saturday was itself a deviation from the Jewish custom of worship on Sabbath by 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.[42] 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 proved. Furthermore, Tertullian wryly observed, the

[40] While Christ was not born on Dec. 25, it remains Christendom's "official" birthday for the Messiah.
[41] Tertullian, *Ad Nationes,* Book 1, Chapter 13 in J. P. Migne, *Patrologia Latina*, Volume 1, columns 369-372, as quoted in Odom, *op.cit.,* p. 167, emphasis supplied.
[42] For further research, see www.tertullian.org.

pagans (who *would* abandon unwanted children) screwed around so much 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.[43]



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."[44] 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."[45]

The above illustration[46] is found in *Tortures and Torments of Christian Martyrs* shows a martyr, figure A, being forced to hold a handful of burning coals.[47] The caption reads: "Martyr whose hand is filled with incense mingled with live coals, and who being constrained by the pain to

[43] Antonio Gallonio, *De SS. Martyrum Cruciatibus,* 1591. Published in English: *Tortures and Torments of the Christian Martyrs*, (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. Digitized by Google.
[44] Odom, *op.cit.,* p. 158.
[45] I Corinthians 10:20
[46] 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.
[47] Gallonio, *Tortures and Torments of the Christian Martyrs,* op.cit., p. 138.

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.[48] No true Christian, to save his life, would offer a pinch of incense to any 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 be acknowledging 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.[49]

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 *dies Solis,* Sunday: "on it to our souls the Sun of Righteousness rose."[50] He further wrote of seeing "the face of the glory of Christ, and to behold the day of His light."[51]

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[48] Jupiter's Day, *dies Jovis,* corresponds to the modern Thursday.
[49] A. T. Jones, *The Two Republics,* A. B. Publishing, Inc., 1891, pp. 320-321.
[50] Eusebius, *Commentary on the Psalms, Psalm 91* (Psalm 92 in A.V.), in J. P. Migne, *Patrologia Gracca,* Volume 23, column 1169, author's translation as quoted in Odom, *op.cit.,* p. 64.
[51] Eusebius, *Proof of the Gospel,* Book 4, chapter 16, translated by W. J. Ferrar, Vol. 1, p. 207 as quoted in *ibid.*

A record of the Christian transition to pagan calendation has been preserved in various sepulchral inscriptions. One old 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.[52] 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.[53]

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: 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. 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.

[52] E. Dichl, *Inscriptiones Latinæ Christianæ Veteres,* Vol. 2, p. 118, #3033.
[53] *Ibid.,* p. 193, #3391. See also, J. B. de Rossi, *Inscriptiones Christianæ Urbis Romæ,* Vol. 1, part 1, p. 18, #11.

The Marriage of Pagan and Christian: No Man Can Part Asunder

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.



Constantine I

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" 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?

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.[54] His decision in October of A.D. 312 to paint a Christian symbol[55] 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.[56]



Chi-Rho

[54] R. L. Odom, *Sunday in Roman Paganism,* (TEACH Services, Inc., 2003) p. 177.
[55] The monogram known as *Chi-Rho,* the first two Greek letters of the word "Christ."
[56] Various inscriptions as recorded in *Corpus Inseriptionum Latinarum,* 1863 ed., Vol. 2, p. 58, #481; "Constantine I", *New Standard Encyclopedia*, Vol. 5, p. 792; C. B. Coleman, *Constantine the Great and Christianity,* p. 46, as listed in Odom, *op.cit.*

> Christianity was made by him [Constantine] the religion of the state but Paganism was not persecuted though discouraged. The Christianity of the emperor himself 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,[57] "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 phænomenon, 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."[58]

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.

[57] See *History of Rome,* Vol. V, p. 359.
[58] *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.[59]

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 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*.[60]

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:

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[59] Odom, *op.cit.,* p. 181.
[60] Philip Schaff, *History of the Christian Church,* (New York: Charles Scribner & Co., 1870) Vol. II, p. 380, emphasis supplied.

> 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,[61] 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.[62] *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.[63]

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."[64]

> 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.[65]

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

[61] The paganized Roman Christians had long been worshipping on Sunday by this time.
[62] Constantine's personal motto remained *Soli Invicto* even after his "conversion".
[63] J. Westbury-Jones, *Roman and Christian Imperialism,* p. 210, emphasis supplied.
[64] Odom, *op.cit.,* p. 175.
[65] Michael I. Rostovtzeff, *The Social and Economic History of the Roman Empire,* (Biblo & Tannen Publishers, 1926), p. 456.

> month.[66] 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,[67] *until Constantine intervened in behalf of the Roman bishops and outlawed the other group*.[68]

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,[69] 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.

> 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, and "indeed upon the days calculated and fixed by the Sanhedrin in Judæa for its celebration."[70] 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."[71]
>
> 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.[72] But at the Council of Nicæa, "the last thread was snapped which connected Christianity with its parent stock."[73] *The future Easter observance was to be rendered independent of Jewish calculation* according to these words, which have been attributed to Constantine:
>
> "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."[74] [75]

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[66] This insured that the Catholic Easter would *never* fall on the Jewish Passover.
[67] The controversy rose in the second century and reached its height during the time of Victor I, around A.D. 198.
[68] Odom, *op.cit.,* emphasis supplied.
[69] "The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle" ("Holidays", *Universal Jewish Encyclopedia,* p. 410.)
[70] Heinrich Graetz, *History of the Jews,* (Philadelphia, 1893), Vol. II, p. 563.
[71] Joseph Scaliger, *De Emendatione Temporum*, (Francofurt, 1593), p. 106.
[72] *Op. cit.*; see also Eusebius, *Ecclesiastical History,* Book V, Ch. 24.
[73] *Op. cit.;* Graetz, Vol. II p. 563.
[74] Graetz, Vol. II, p. 564; see also Eusebius, *Life of Constantine,* Book III, Chapter 18.

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

1. 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.
2. Guarantee that Passover and Easter would never fall on the same day.
3. 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 Israelite 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 corruption[76] 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 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 the month.

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

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[75] 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, Andrews University, Berrien Springs, Michigan.

[76] 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.

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*."[77]

> In subsequent years, the Jews went through "iron and fire."[78] 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."[79] The immediate consequence was the fixation and calculation of the Hebrew calendar by Hillel II.[80]

The Jews Worship on Saturday: Isn't that the Bible Sabbath?

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.* The persecution following legislation which forbade the "Jewish computation of the calendar" was so extreme that, in the end, the Jews gave up their calendar handed down from Creation through Abraham and Moses and adopted a calendar "fixed" by the vernal equinox.

The Jews are very open that their original calendar was set aside under the Roman persecutions which followed Constantine's calendar legislation. "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."[81] They also freely admit that the original Sabbath was linked to the phases of the moon:

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[77] David Sidersky, *Astronomical Origin of Jewish Chronology,* Paris, 1913, p. 651, emphasis supplied; as quoted in Amadon, op. cit., p. 8, footnotes.
[78] Sidersky, *ibid.*, p. 640.
[79] Graetz, Vol. II, 571, op. cit.
[80] Amadon, *op. cit.*, pp. 17-18, emphasis supplied.
[81] "Calendar", *The Jewish Encyclopedia*, emphasis supplied.

> 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.[82]
>
> Intercalations [of the calendar] were determined at meetings of a special commission of the Sanhedrin. But Constantius, following the tyrannous precedents of Hadrian, *prohibited* the holding of such meetings . . . How difficult the *fixing of the annual calendar* consequently became may be judged from an enigmatic letter addressed to Raba . . . and preserved in the Talmud . . . .
>
> Almost the whole Diaspora depended for the legal observance of the feasts and fasts upon the calendar sanctioned by the Judea Sanhedrin; yet danger threatened the participants in that sanction and the messengers who communicated their decisions to distant congregations. . . . As the religious persecutions continued, *Hillel determined to provide an authorized calendar for all time to come, though by so doing he severed the ties which united the Jews of the Diaspora to their mother country and to the patriarchate*.[83]

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, tying the New Year to the vernal equinox, and adopting the continuous weekly cycle of the Julian calendar. The traditions of men, preserved in the Talmud and against which Christ sought to free the people, teach that it is not sinful to break the Sabbath so long as one does not know *when* it is. Under such circumstances, one's only obligation is to keep one day in seven. By establishing a fixed calendar based on his authority as president of the Sanhedrin, Hillel II set aside the original calendar and established Saturday as the modern Jewish day of worship, thus "freeing" the Jews from the condemnation of the law since they did not know when the true Sabbath occurred.

The original calendar of Creation, used by Christ, the apostles and apostolic Christians, was set aside by the Jews themselves due to the intensity of the persecution following Constantine's politically driven efforts at calendar reform:

> 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 A.D.], the last President of the Sanhedrin, *the Romans prohibited this practice.* Hillel II was therefore forced to institute his *fixed* calendar, thus in

[82] "Holidays", *Universal Jewish Encyclopedia,* p. 410.
[83] I. Singer and S. Mendelsohn, "Hillel II," www.JewishEncyclopdia.com.

> effect giving the Sanhedrin's advance approval to the calendars of all future years.[84]

This is no secret among the Jews. Louis Finkelstein of the Jewish Theological Seminary of America, in a letter to Dr. L. E. Froom, dated Feb. 20, 1939 readily admitted, "The present Jewish calendar was fixed in the fourth century."[85] 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.*"[86]

The Creator's calendar is very accurate. It is also very "user-friendly". The weekdays and Sabbaths of every month always fall on the exact same *dates* of every month.[87] When Hillel II "fixed" the calendar, disregarding the barley law of Moses and tying the start of the year to the spring equinox, certain problems arose. The new moon would sometimes fall on a day of the Gregorian week which threw off the feasts. As a result, rules of postponement were established – something that was never necessary when the original calendar was in use.

> 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,[88] 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,*[89] *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.*[90]

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 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.

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[84] "The Jewish Calendar and Holidays (incl. Sabbath)": The Jewish Calendar; Changing the Calendar, www.torah.org, emphasis supplied.
[85] Box 6, Folder 4; Grace Amadon Collection (Collection 154), Center for Adventist Research, Andrews University.
[86] Maimonides, *Kiddusch Ha-hodesch,* Tr. Mahler, Wein, 1889, emphasis supplied.
[87] 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.
[88] Sidersky, *op.cit.,* p. 624.
[89] Christopher Clavius, *Roman Calendar*, p. 54.
[90] Grace Amadon, *op.cit.,* p. 18, emphasis supplied.

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 Nisan 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. 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun."[91]

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 together . . . .[92]

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 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.

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[91] E. G. White, *The Great Controversy*, (Review & Herald Publ. Assoc., 1888), p. 52.
[92] Odom, *op. cit.*, p. 243-244, emphasis supplied.

> 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.[93]

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.

[93] *Ibid.*

"Of course we changed the calendar. That's our 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] . . . ."[94]

Patrick Madrid, in the radio interview on January 5, 2006, quoted from in the first chapter, 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.[95]

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.[96]

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[94] 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, Andrews University, Berrien Springs, Michigan.
[95] Patrick Madrid, comments on "Open Line", EWTN, Global Catholic Radio Network, January 5, 2006.
[96] Alexander Hislop, *The Two Babylons*, (Loizeaux Brothers, Neptune, New Jersey, 1959), p.105, emphasis supplied.

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

> 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.*[97]

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.[98]

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

[97] Letter by T. Enright, Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905, emphasis supplied.
[98] Charles George Herbermann, Knights of Columbus Catholic Truth Committee, *The Catholic Encyclopedia*, Harvard University: Encyclopedia Press, 1908, p. 153, emphasis supplied.

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 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 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. However, Catholic scholars themselves have always known the truth. 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.[99]

Over the centuries, as the facts of history have been forgotten, Saturday has been assumed to be the Biblical seventh-day Sabbath. 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 cannons 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*.[100]

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

[99] 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 our website at: 4angelspublications.com/articles/catholic_scholar.php.
[100] A. T. Jones, *The Two Republics,* A. B. Publishing, Inc., 1891, p. 321, emphasis supplied.

> possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ.

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 Judaizere 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 Judaizere 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 frequently 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.[101] Eusebius was very clear that the exaltation of *dies Solis* was over the Jewish *Sabbato* and not over the pagan *dies Saturni.*



Eusebius (c. 263-339)

> 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.[102]

[101] *Catholic Encyclopedia*, "Eusebius of Caesarea", www.NewAdvent.org.
[102] 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."[103]

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, p. 341-342.

- "It was the Catholic church which...has transferred this rest to Sunday in remembrance of the resurrection of our Lord. Therefore the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) church." Monsignor Louis Segur, *Plain Talk About the Protestantism of Today*, 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.

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

[103] "Pope Sylvester I" (died December 31, 335), Catholic Encyclopedia, www.newadvent.org.

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. Anything less is dishonest: Catholics have always been truthful about calendar change.

This hidden truth needs to be exposed. Everyone needs sufficient information to make an informed decision, a deliberate choice, about his/her day of worship. 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.