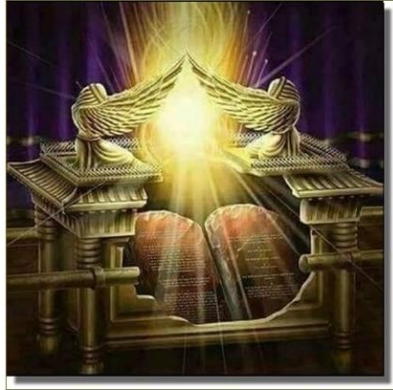


# 7<sup>Th</sup> DAY SHABBAT

2021 May/June **MONTH 3 Sivan** 5780-5781



DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	DAY 7
			12May 1	13 2	14 3	15 4
				Sivan		Behar
SUN	MON	TUE	WED	THURS	FRI	SAT
16 5	17 6	18 7	19 8	20 9	21 10	22 11
		Sha-vu'ot				Bechu kota
From evening to evening						
23 12	24 13	25 14	26 15	27 16	28 17	29 18
						Bamid bar
<div style="text-align: center;"> <span style="font-size: 1.5em;">י"ז</span> </div>						
30 19	31 20	1 21	2 22	3 23	4 24	5 25
		June				Naso
6 26	7 27	8 28	9 29	10 30		

In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. Shemoth 19:1

## WHEN is the seventh-day of the week according to Scripture?

Many believers are confused and even deceived when it comes to which day of the week (according to the current worldly Gregorian calendar), the commanded seventh-day of rest are (*Ber/Gen 2:2-3; Shem/Exo 20:8-11; Dev/Deut 5:12-15; Luqas/Luk 4:16; Ma'asei/Acts 17:2 & Ib'rim/Heb 4:9*).

The people of יהוה do NOT bow to or serve any false deity/god (including Saturn), nor do we honor them or observe the Gregorian calendar. **To us, the days of the week are merely NUMBERED from 1-7, just as it appears in Scripture.** So, no matter which day of the week you and I keep our Shabbat (according to the Gregorian calendar) – they ALL originally come from the Greeks and Romans, who named the days of the week after their gods.

The Anglo-Saxons, who invaded Britain hundreds of years ago, adopted this idea but substituted their own gods. The English language inherited and changed those names a bit, but the ones we use today resemble those names.

יהושע, our Messiah is our perfect Lamb, Who was slain for our sins, iniquities and trespasses (*Yesh/Isa 53; Kepha Aleph/1Pet 2:24; Matt 8:17 & Qor Aleph/1Cor 15:3-8*).

The Appointed Times of Almighty יהוה is His Prophetic Time Plan, and our Messiah is an integral part (fulfillment) of this plan. ☞ Pesach (Passover) symbolizes His death (fulfilled) ☞ Matzah (Unleavened Bread) symbolizes His burial (fulfilled) ☞ Bikkurim (First Fruits) symbolizes His resurrection (fulfilled) He is the FIRST-FRUIT of creation (Col 1:15-17), and the FIRST-FRUIT of those having fallen asleep (the dead) (Col 1:18) – thus also the FIRST FRUIT of the harvest.

Let's look at a verse in Scripture which PROVES that the seventh-day Shabbat is and has always been on the day we know today as (satur-day) according to the Gregorian calendar, but to the people of יהוה it is merely the seventh and last day of the week. Please NOTE that the people of יהוה do NOT follow the Gregorian calendar, but יהוה's Calendar, and only mention (satur-day) to illustrate to those who do not follow יהוה's Calendar on which day of the week the seventh day of יהוה is observed in modern society.

### **Yochanan/John 19**

**31 Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Shabbat – for that Shabbat was a high one – the Yehudim asked Pilate to have their legs broken, and that they be taken away.**

PLEASE NOTE that the Shabbat-day this verse refers to was the First Day of Unleavened Bread (see also verse 14 of chapter 19), which according to Vay/Lev 23:7 is also a Shabbat day (15th day of the 1st Scriptural month). The expression 'high day' being a reference to an annual commanded Shabbat.

Please NOTE that there are varying accounts of the day of Messiah's impalement in the four gospel books, but I firmly believe that Yohanan/John's account in chapter 19 is the most accurate, based on his very close relationship with Messiah, as well as all the other deep revelations found in this book of Scripture. We also see that Yohanan was present as Messiah hung on the stake. Messiah referred to Him as the taught one He loved (*Yochanan/John 19:25-27*)!

Messiah יהושע was thus impaled on the fourteenth day of the first (1st) month – which is the day before the annual Shabbat of the 15th day of the first month (1st day of Unleavened Bread). It is also prophetic in that Messiah is our perfect Lamb, Who was slain for us. The 1st day of the 1st month of a Scriptural year begins on the 4th day of the [seven] day week – SINCE CREATION, without ever changing, as our Creator's TIME has NEVER BEEN LOST since His creation.

This (4th day) is the day that יהוה (YHWH) created the sun, moon and stars. ONLY the luminaries are used to determine signs, appointed times, days and years (*Bereshit/Gen 1:14*).

See chart below to demonstrate on which day of the week the Preparation day of the 1st day of Unleavened Bread is – which falls on the 15th day of the 1st month EVERY YEAR.

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Day 362 of the 12 <sup>th</sup> month (previous year)	Day 363 of the 12 <sup>th</sup> month (previous year)	Day 364 of the 12 <sup>th</sup> month (previous year)	1 <sup>st</sup> day of <b>month 1</b> (of the new year)	2 <sup>nd</sup> day of month 1	3 <sup>rd</sup> day of month 1	4 <sup>th</sup> day of month 1
5 <sup>th</sup> day	6 <sup>th</sup> day	7 <sup>th</sup> day	8 <sup>th</sup> day	9 <sup>th</sup> day	10 <sup>th</sup> day	11 <sup>th</sup> day
12 <sup>th</sup> day	13 <sup>th</sup> day	14 <sup>th</sup> day Pesach (between the evenings)  Preparation day for the first day of Unleavened Bread (15 <sup>th</sup> day of first month), which is also a Sabbath-day	15 <sup>th</sup> day First day of Unleavened Bread (Sabbath-day)			

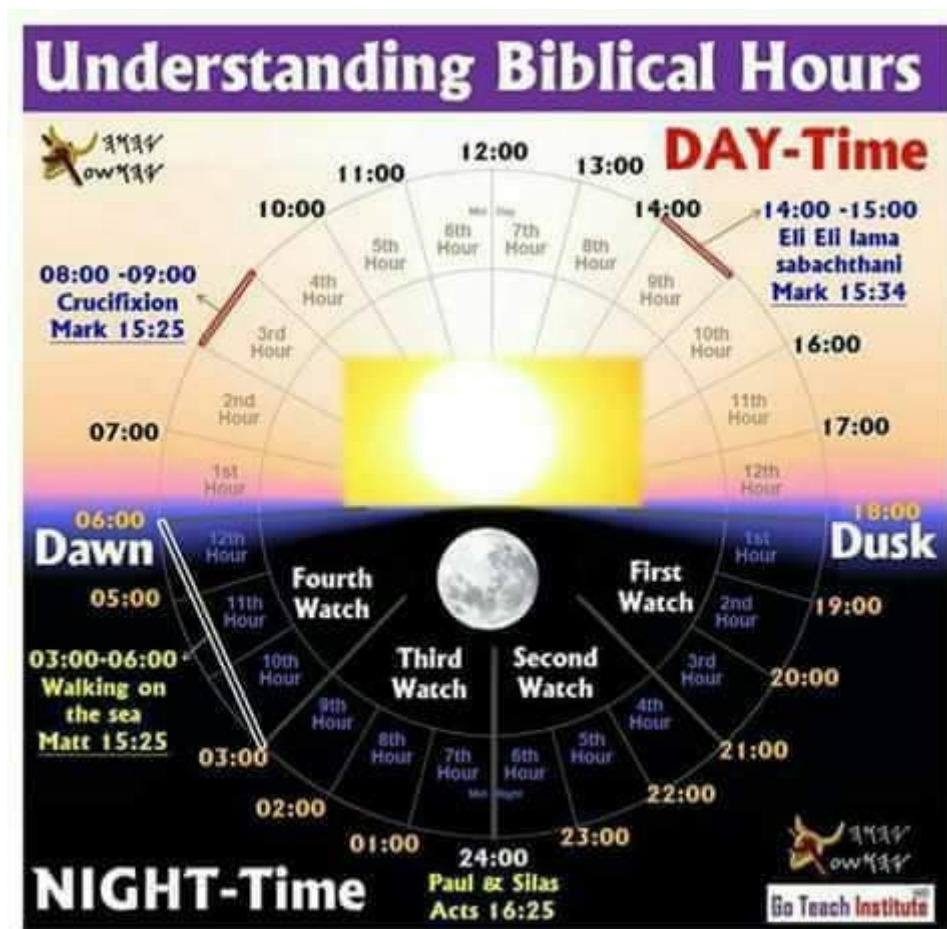
Preparation day for the first day of Unleavened Bread (15th day of first month), which is also a Shabbat-day

15th day First day of Unleavened Bread (Shabbat-day)

As the book of Yohanan (John) doesn't describe the time of Messiah's last breath, I will quote the following scriptures from the book of Luqas/Luke, chapters 23 and 24.

### Luqas/Luke 23

44-46 And it was now about the sixth hour (**12 noon**), and darkness came over all the land, until the ninth hour (**3 pm or 15h00**). And the sun was darkened, and the veil of the Dwelling Place was torn in two. And crying out with a loud voice, יהושע said, "Father, into Your Hands I commit My spirit." And having said this, He breathed His last. (*See also Matt 27:45*)



Messiah thus breathed His last breath mid-afternoon of the third day of the week – the day of Preparation for the 15th day of the 1st month, which is the 1st day of Unleavened Bread – a Shabbat day.

### **Luqas/Luke 23**

54-56 And it was Preparation day, and the (*weekly*) Shabbat was approaching. And the women who had come with Him from Galil followed after, and saw the tomb and how His body was laid. And having returned, they prepared spices and perfumes. And they rested on the Shabbat according to the command (*meaning they did NOT go to the tomb on the Shabbat-day*).

### **Luqas/Luke 24**

1-3 And on the [*first day*] of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared, and they found the stone rolled away from the tomb. And having entered, they did not find the body of the Master יהושע

Messiah יהושע was in the “grave” three days and three nights according to Scripture.

### **Mattithyahu/Matthew 12**

40 “For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth.

See the chart below confirming the 3 days and night’s Messiah was in the earth, which also confirms that the weekly 7thday Shabbat of יהוה falls on a (Gregorian Saturday).

<b>Night (1 of 3)</b> Night of Day 3 (of the 7-day week) Gregorian Tuesday	<b>Day (1 of 3)</b> Day/Yom 4 (daylight hours) Gregorian Wed-day	<b>Night (2 of 3)</b> Night of day 4 (of the 7-day week)	<b>Day (2 of 3)</b> Day/Yom 5 (daylight hours) Gregorian Thursday	<b>Night (3 of 3)</b> Night of day 5 (of the 7-day week)	<b>Day (3 of 3)</b> Day/Yom 6 (daylight hours) Gregorian Friday
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Messiah יהושע was thus in the earth 3 nights (nights 3, 4 and 5 of the week) and 3 days (days 4, 5 and 6 of the seven-day week), confirming Scripture.

If we take all the above scriptures in consideration, we can conclude that Messiah יהושע was raised sometime just BEFORE the seventh-day Shabbat ended, but definitely NOT on the first day of the week as Christianity (falsely) promotes.

It is my understanding (not contradicting Scripture) that Messiah was raised before the weekly Shabbat-day (Gregorian Saturday). He RESTED on the Shabbat-day according to His Father's command (*Ber/Gen 2:3, Shem/Exo 20 and Dev/Deu 5*). He appeared to people on the first day (Gregorian Sun-day) of the week, after the weekly seventh-day and only after His empty tomb was discovered (*read Luqas chapter 24, especially verses 1 to 27*).

Let's ask the question - Has HEBREW TIME been LOST since Creation?

Scripture is clear – יהוה [blessed] the seventh-day and [set it apart] as an ETERNAL day of rest and covenant UNTO ALL GENERATIONS (including ours). He was the FIRST ONE that rested on His Shabbat (*See also Ber/Gen 17:7; Shem/Exo 12:14-17; 31:13-16, Dev/Deu 7:9*).

Three different translations also indicate that the Preparation Day for the weekly Shabbat was on a Fri-day (6th day of the Scriptural week).

LBP (Holy Bible of the ANCIENT eastern texts: Aramaic of the Peshitta)

**Marqos/Mark 15**

42 And when it was Friday evening, which is before the Shabbat.

**Luqas/Luke 23**

54 This was a Friday, and the Shabbat was approaching.

GW (Gods's Word)

**Marqos/Mark 15**

42 It was Friday evening, before the day of worship. Again, we see that Friday (6th day) is reckoned to be preparation to the Shabbat-day!

ISR – The Scriptures Restored Translation

**Marqos/Mark 15**

42 And when **evening (G3798)** had come, because it was the **Preparation Day (G3904)**, that is, the day before the Shabbat. We see that EVENING is the day BEFORE the Shabbat.

STRONG'S Concordance

**G3904** paraskeuē ► preparation, the day of preparation (for a Shabbat or feast) Definition: the day of preparation, the day BEFORE the Shabbat, Friday From Strong 's

**G3903** paraskeuazó ► to prepare, make ready (or readiness), make preparations

**G3798** opsios op'-see-os

From G3796; late; feminine (as noun) **afternoon** (early eve)

**The calendar now in use, a Roman calendar, has been changed, but that change did not break the weekly seven-day cycle.** Before its change, it was called the Julian calendar, because it originated at the time of Julius Caesar @ 31 BCE. Pope Gregory ordered the one change, and since then, it has been called the Gregorian calendar. The Julian calendar was imperfect - it inserted leap years frequently. Back in 31 BCE they supposed the year was exactly 365 1/4 days long, and to take care of the extra one-fourth day each year, added a day to the month of February every four years. However, it was found later the year was 12 minutes and 14 seconds shorter than this.

Consequently, by the time of Pope Gregory, the calendar had drifted TEN DAYS away from the seasons.



**The spring equinox, consequently, fell on March 11th, instead of March 21st. To correct this, ten days were dropped from the calendar, but they were dropped only from the number of days in the MONTH, not from the number of days in the WEEK.** A man named Lilius proposed the method that was adopted in making the change.

In the Catholic Encyclopedia, Vol. 9, p. 251, under article "Lilius," explaining this change, we read:

"Thus, every imaginable proposition was made, only one idea was never mentioned, viz., the abandonment of the seven-day week."

In the Catholic Encyclopedia, Vol. III, p. 740, article "Chronology," we read:

"It is to be noted that in the 'Christian' period, the order in the days in the week has never been interrupted. Thus, when Gregory XIII reformed the calendar in 1582, Thursday, 4 October was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September was followed by Thursday, 14 September."

**Since the Catholics changed the calendar, the Catholic Encyclopedia is the best historic authority there is on the question, and is proof positive.** Enabling the reader to clearly understand it, and SEE how it was worked out on the Calendar, see a reproduced actual calendar below. The change was made in Spain, Portugal, and Italy, in 1582. Here is the calendar for October 1582.

OCTOBER 1582

Sun 1st day

Mon 2nd day

Tues 3rd day

Wed 4th day

Thurs 5th day

Fri 6th day

Sat 7th day

1 2 3 **4 15** 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



You will notice how ten days dropped out. One day was the 4th, and the next day was the 15th of October. However, the 4th was Thursday, and the next day was Friday. To make it still plainer, the 29th of September that year was a Shabbat, or seventh day (Saturday). The 30th was Sun-day. The 1st of October was Monday, the 2nd was Tuesday, the 3rd was Wednesday, the 4th was Thursday, and the next day was Friday, but it was not the 5th, it was the 15th. And the following day was Saturday, the 16th. Actually Saturday, the 16th was just one week of seven days after the proceeding Saturday, the 29th of September. **There had been exactly seven days and seven sunsets, from one Shabbat to the next. The change in the calendar DID NOT IN ANY WAY CHANGE THE SHABBAT, or the succession of the DAYS OF THE WEEK.**

The British countries refused to change the calendar when the pope ordered it. They continued with the old Julian calendar until 1752 and while their days of the month were different, yet their days of the week were **JUST THE SAME AS IN ROME**. Those who kept the Shabbat in England kept the same seventh-day (Saturday) that was called (Saturday) in Rome.

Those who observed Sun-day observed the same day, both in Rome where the calendar had been changed, and in London where it had not. The English countries changed the calendar in 1752. By that time, it was necessary to drop out 11 days. The change was made in September as follows:

SEPTEMBER 1752

Sun 1st day

Mon 2nd day

Tues 3rd day

Wed 4th day

Thurs 5th day

Fri 6th day

Sat 7th day

1 2 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

Therefore, **we see that the present system of the seven-day recurring cycle week that has Saturday for the seventh day has been IN EFFECT SINCE 31**

**BCE. This proves that there has not been any change in the weekly cycle from then until now. The Saturday of today is the same Seventh day of the week as it was in during the time of the Second Temple. Therefore, we can rest in the knowledge that the weekly cycle with the seventh day Shabbat has been the same since the Yehudim returned from Babylonian captivity.**

Several Protestant Leaders, confessed that Saturday has **ALWAYS** been the actual seventh-day Shabbat . . . To mention a few:

Dwight L. Moody

D. L. Moody, *Weighed and Wanting* (Fleming H. Revell Co.: New York), pp. 47, 48.

The Shabbat was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Shabbat already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?"

### **Jubilee 3**

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'If she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any qodesh thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child. 11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.' 12 And when she had completed these eighty days we brought her into the garden of Eden, for it is most qodesh than all the earth besides and every tree that is planted in it is qodesh. 13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no qodesh thing, nor enter into the sanctuary until these days for the male or female child are

accomplished. 14 This is the Torah and testimony which was written down for Yisra'el, in order that they should observe it all the days.

John Wesley, *The Works of the Rev. John Wesley, A.M.*, John Emory, ed. (New York: Eaton & Mains), Sermon 25, vol. 1, p. 221.

"But, the moral law contained in the Ten Commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken.... Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."

*Disciples of Christ First Day Observance*, pp. 17, 19.

"The first day of the week is commonly called the Shabbat. This is a mistake. The Shabbat of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Shabbat anywhere in the entire Scriptures. It is also an error to talk about the change of the Shabbat from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change."

*A few Roman Catholic Confessions*

James Cardinal Gibbons, *The Faith of our Fathers*, 88th ed., pp. 89.

"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."

John Laux, *A Course in Religion for Catholic High Schools and Academies* (1936), vol. 1, P. 51.

"Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law that He Himself has

explicitly substituted the Sunday for the Shabbat. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days."

Catholic Virginian Oct. 3, 1947, p. 9, art. "To Tell You the Truth."

"For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Shabbat be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Shabbat day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible."

Martin J. Scott, Things Catholics Are Asked About (1927), p. 136.

"Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday.... Now the Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday."

Was the weekly cycle changed during the seventy years that the Yehudim were in captivity?

An article in The Jewish Encyclopedia refers to the Babylonian Calendar and shows the antiquity of its origin:

"The Babylonian calendars are preserved in the inscriptions [cuneiform tablets that were discovered], and in both, each month has 30 days as far as can be learnt. The Babylonian Empire is the ancient civilization dating back to Nimrod and Semiramis after the flood.

The calendar used in ancient Babylon had many similarities to the calendar used in Mitsrayim/Egypt, at the time of Mosheh/Moses. With that thought in

mind, notice the statement Josephus makes in dating the flood [Antiquity of the Jew, Book I, Chap. 3, Sec. 3]:

"This calamity [flood] happened in the six hundredth year of Noah's government (age), in the second month, called by the Macedonians Dios but by the Hebrews Marchesuan: for so did they order their year in Egypt. However, Moses appointed that Nisan, which is the same with Xanthicus, should be the first of the month for their festivals, because he brought them out of Egypt in that month. So that this month began all the solemnities that they observed to the honor of G-d although he preserved the original order of the months as to the selling/buying, and other ordinary affairs."

Notice the two significant factors of Josephus statement:

First, he said, "Moses appointed that Nisan . . . should be the first month for their festivals, . . . so that this month began all the solemnities that they observed to the honor of G-d." Actually, יהוה appointed through Mosheh the first month to be Abib (Exo 13:4). The Yehudim changed the name to Nisan, while in Babylonian captivity. When Josephus uses the word Nisan, he is using the Jewish name for the first month, as used in the Jewish post-captivity calendar, which uses the names of Babylonian gods for all the months.

Secondly, Josephus stated Mosheh "preserved the original order of the months as to the selling and buying, and other ordinary affairs," thus they continued to also use the civil calendar they had used in Egypt! However, יהוה gave Mosheh the Hebrew Calendar. Therefore, we see that, Mosheh and the children of Israel USED two calendars, a purely "Observational" Calendar from the Mighty One that began in the spring and the purely calculated one, the Egyptian civil calendar which began in the fall – the only difference in them was the beginning of the year. The weekly cycle was the same in both.

The Proof of the Yehudim (True Yehudim)

About 70 CE, the Yehudim were driven from Yerushalayim (Jerusalem) into EVERY NATION ON EARTH. From that time until now, they have been separated, scattered into all nations. Through the Middle Ages, the Yehudim in China had no way of communication with the Yehudim of Africa, or the Yehudim in Europe, or Yehudim of other parts of the world.

Yet today, with communication restored over every part of the world, we do not find the Yehudim all mixed up on which day to keep. Time could not have been mixed up or lost under the strict Mosaic regime between then and the time of the Second Temple. Joshua's Long Day was just ONE DAY, and it did not change the reckoning of time in any way. If time had been lost, the Yehudim of one part of the world would be observing one day, and the Yehudim of other parts, other days. But everywhere - in EVERY NATION ON EARTH, we find the Yehudim have been keeping the SAME IDENTICAL DAY - the day we call Saturday - the true seventh day (from Creation).

The YEHUDIM is the miracle of all history - and the YEHUDIM is another proof that we have not lost the Shabbat. Also consider that our Messiah was a Yehudim, from the Tribe of Yehudah (Judah). Messiah יהושע is the One Who יהוה used to guide His people back to Him, allowing them to **ENTER INTO COVENANT** with Him.

**The SIGN of this COVENANT is יהוה's Shabbat 's (Exo 31:13 and 16). Do we really think that יהוה would allow His people to LOSE His seventh-day or be confused about its observance, since it is a SIGN of His covenant with His people?**

Even Astronomy admits it. See a quote from the official government statements to the League of Nations, as published August 17, 1926, in an official League document. The government of Finland presented this observation from one of its astronomers:

"The reform (calendar reform before the League) would break the division of the week, which has been followed for thousands of years, and therefore has been hallowed by immemorial use."

The government of France presented the following statements from two of its leading astronomers:

"One essential point is that of the continuity of the week . . . a continuity which has existed for so many centuries."

"The continuity of the week . . . is without doubt the most scientific institution bequeathed to us by antiquity." Stated Prof. D. Eginitis, director of the Observatory of Athens, a member of the League

Committee, "The continuity of the week . . . has crossed the centuries, and all known calendars, still intact."

More historical evidence

## HISTORICAL PROOF THAT SATURDAY IS THE TRUE SHABBAT

Sha'ul, in his first letter to Timotiyos writes:

### **Timotiyos Aleph/1 Timothy 5**

19 Do not receive an accusation against an elder except from two or three witnesses.

Quoting Torah on judging people which was taken from the Brit Hadashah (OT)

### **Devarim/Deu 19**

15 "One witness does not rise up against a man concerning any crookedness or any sin that he commits. At the mouth of two witnesses or at the mouth of three witnesses a matter is established.

1)A Roman historian named Cassius Dio who wrote about Roman History, gives an account of Wars waged between Rome & Judea. In it he explains the capture of Jerusalem in 63BC saying "As it was, they made an exception of what are called the days of Saturn, and by doing no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously. Thus, the defenders were captured on the day of Saturn, without making any defence, and all the wealth was plundered". Cassius wrote that the Romans who learned that the Jews rested on the Days of Saturn (Saturday which was known as Saturn's Day in Rome), attacked the Jerusalem stronghold on those days. These words also tally with the writings of Josephus, showing us that Saturn's Day in Rome coincided with the day kept as the Shabbat by the Jews, even in the 1st Century BC.



## Reference – Cassius Dio – Roman History 37.16.1-4 [A] See picture below

found both many Romans and many other foreigners sojourning there, and that he saw that the foreigners often engaged in lawsuits, both with one another and with the natives, but that none of the natives prosecuted one another, and that they in every way kept peace with one another.

**Cassius Dio, Roman History 37.16.1-4**

In this text, there is a description of the situation that led Rome to take over Judea (called Palestine in this text). Note the allusion to the Sabbath as a day on which the Jews do not fight. On Cassius also makes reference to other (Jewish?) Jewish practices, to monotheism, and to the temple. The Hyrcanus referred to here is Hyrcanus II.

Thence he proceeded against Syria Palaestina, because its inhabitants had ravaged Phoenicia. These rulers were two brothers, Hyrcanus and Aristobulus, who were quarrelling themselves, as it chanced, and were creating factions in the cities on account of the priesthood [for so they called their kingdom] of their god, whoever he is. Pompey immediately won over Hyrcanus without a battle, since the latter had no force worthy of note; and by shutting up Aristobulus in a certain place he compelled him to come to terms, and when he would surrender neither the money nor the garrison, he threw him into chains. After this he more easily overcame the rest, but had trouble in besieging Jerusalem. Most of the city, to be sure, he took without any trouble, as he was assisted by the party of Hyrcanus; but the temple itself, which the other party had occupied, he captured only with difficulty. For it was on high ground and was fortified by a wall of its own, and if they had continued defending it on all days

alike, he could not have gotten possession of it. As it was, they made an exception of what are called the days of Saturn, on the strong opinion of alien laws. They attended the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitiousness of theirs, made no serious attempt the rest of the time, but on these days, when they came round in succession, assailed most vigorously. Thus the defenders were captured on the days of Saturn, without making any defense, and all the wealth was plundered. The kingdom was given to Hyrcanus and Aristobulus was carried away.

This was the course of events at that time in Palestine; for this is the name that has been given from of old to the whole country extending from Phoenicia to Egypt along the inner sea. They have also another name that they have acquired: the country has been named Judaea, and the people themselves Jews. I do not know how this title came to be given them, but it applies also to all the rest of mankind, although of alien race, who affect their customs. This class exists even among the Romans, and though often repressed has increased to a very great extent and has won its way to the right of freedom in its observances. They are distinguished from the rest of mankind in practically every detail of life, and especially by the fact that they do not honor any of the usual gods, but show extreme reverence for one particular divinity. They never had any statue of him even in Jerusalem itself, but believing him to be consumable and immortal, they worship him in the most extravagant fashion on earth. They built to him a temple that was extremely large and beautiful, except in so far as it was open and

2) A Roman Soldier named Frontinus in his book named Strategems writes the account of the destruction of the 2nd temple in Jerusalem in 70AD, saying “The divine Vespasian attacked the Jews on the days of Saturn, on which it is forbidden for them to do anything serious, and prevailed.” Similar to the words of the historian Cassius Dio, this Roman soldier equated the day of rest (Shabbat) of the Jews to the Day of Saturn (Saturday which was known as Saturn’s Day in Rome). This account of Vespasian (also known as Titus) attacking Jerusalem on Shabbat days, tallies with the account seen in the Historical works of Josephus as well.

Reference – Frontinus – The Stratagems 2.1.17. [B]See picture below

**“On the Day of Saturn”**

In reference to the fall of Jerusalem in 70 A. D., mention has already been made of the statement of the Roman author Sextus Julius Frontinus. He was born about 40 A. D., about the time of the birth of the emperor Titus, and died about 103 A. D. Thus he belonged to the age of the apostles of Christ. In 70 A. D. he was praetor of the city of Rome, and later became governor of Britain. He was appointed superintendent of the aqueducts at Rome in 97 A. D. Being a very practical man, he wrote, in Latin, on many worth-while subjects. In his work on military strategy he mentions that the armies of Vespasian prevailed over the rebellious Jews in the war of 66-70 A. D., saying:

“The divine Augustus Vespasian attacked the Jews on the day of Saturn, on which it is forbidden for them to do anything serious, and prevailed.”<sup>24</sup>

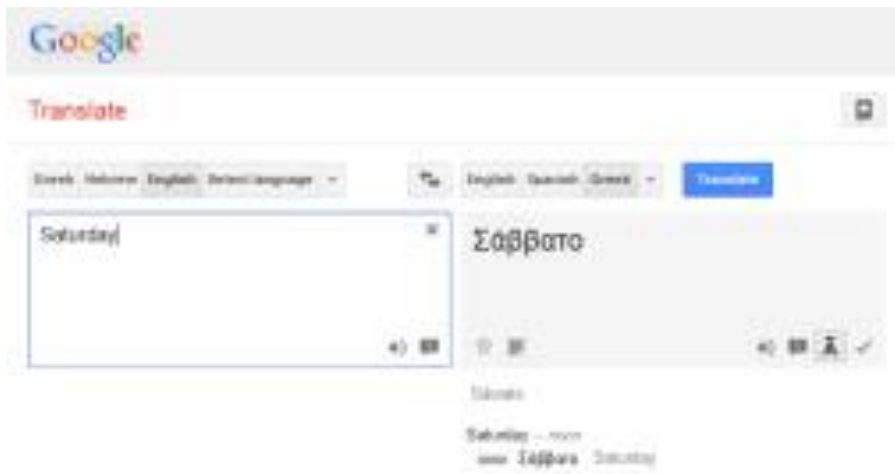
Frontinus wrote about 97 A. D., and the fact that he designated one of the seven days by the name of Saturn reveals that his readers were already familiar with the use of the planetary week.

<sup>24</sup> G. A. Guttari, *Memorie Enciclopediche delle Antichità e Belle Arti di Roma*, Vol. 8, pp. 180-182.

<sup>25</sup> Frontinus, *The Stratagems*, Book 2, chap. 1, sec. 11, in Loeb Classical Library, Frontinus, p. 38, Loeb's translation.

3) The Greek Language and the ancient Manuscripts of the New Testament also give evidence of the connection between the word “Shabbat” and the day which has been named “Saturday”. The Greek word “Sabbaton” (Strong’s Greek Concordance – G4521 – σάββατον) used in the Original Greek Manuscripts of the New Testament which is translated as “Shabbat” in English, is the same word that is used for “Saturday” in the Greek language even today. In other words, the day which is known to us as “Saturday”, is called “Sabbato” (σάββατο) by the Greeks even today. This is a remarkable piece of evidence which has survived almost untouched to our very present age, making “Shabbat” and “Saturday” one in the same. Saturday translated to Greek a person who is unsure about this fact can look at any Greek-English Dictionary to seek further verification. The easiest tool to translate English into Greek that anyone could use would be Google Translate, as seen in the thumbnail to your right. This goes to prove that wherever we see the word “Shabbat” in our New Testament English translations, it originally meant a particular day (which is proven to be none other than what we know as “Saturday” today).

Reference – Strong's Greek Concordance & Dictionary [C]See picture below



I trust that with all the compelling evidence provided through this study, those who were still in doubt as to which day of the week the weekly Shabbat is observed, will be guided by יהוה's Ruach and find rest in His Word.

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Written by:

The WAY Derech Ha Yashar Ministries