

# Pagan Origins of Modern Calendar eCourse Index

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# Pagan Origins of Modern Calendar Lessons

## 1. Introduction

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**The King James Version (KJV) is mostly used in these lessons. [Click here](#) to access the KJV online.**

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,<sup>1</sup> an extra month could keep favored politicians in office longer, while not intercalating when necessary could shorten the terms of political opponents.

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

In the mid-1<sup>st</sup> 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 . . . .<sup>5</sup>

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.<sup>6</sup>

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."<sup>7</sup>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.<sup>8</sup>

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

The Roman eight-day week was known as *internundinum tempus* or "the period between ninth-day affairs." (This term must be understood within the context of the ancient Roman mathematical practice of inclusive counting, whereby the first day of a cycle would also be counted as the last day of the preceding cycle.)<sup>9</sup>The "ninth-day affair" around which this week revolved was the *nundinae*, a periodic market day that was held regularly every eight days.<sup>10</sup>

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.<sup>11</sup>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 <sup>12</sup> Jan	F k Feb	B k Mar
B	G	C
C	H	H
D	A	E
E, etc.	B, etc.	F, etc.

Following is a reconstruction<sup>13</sup> of the *Fasti Antiates*, the only known pre-Julian calendar still in existence<sup>14</sup> dating from the 60s B.C. found at the site of Nero's villa in Antium.



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 13<sup>th</sup>, , 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<sup>15</sup> (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.



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.

<sup>1</sup>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.

<sup>2</sup>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.)

<sup>3</sup>"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.

<sup>4</sup>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.

<sup>5</sup>"The Julian Calendar," *Encyclopædia Britannica*.

<sup>6</sup> *Ibid.*, emphasis supplied.

<sup>7</sup>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.

<sup>8</sup>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.

<sup>9</sup>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.

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

<sup>11</sup>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.

<sup>12</sup>Kalendæ: the first day of the month.

<sup>13</sup>Palazzo Massimo Alle Terme, ed. Adriano La Regina, 1998.

<sup>14</sup>For additional information, see *The Calendar of the Roman Republic* by A. K. Michels (Princeton, 1957). <sup>15</sup>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.

# Pagan Origins of Modern Calendar Lessons

## 1. Introduction

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### QUIZ

**1. Assumptions are dangerous when they are made in the realm of religion because:**

- It is never safe to assume!
- Assuming can lead to persecuting others who do not believe as you do.
- If a belief is based on a faulty assumption, the religious practice or observance will be in error.
- Assumptions show you really do not know why you believe what you say you do.

**2. Christians who worship on Sunday do so because:**

- That is how they were raised.
- That is when church services are held.
- The Roman Catholic Church says to do so.
- Everyone else does then!

**3. Jews and Christians who worship on Saturday do so because:**

- It is the day before when the Catholic Church worships, so it must be right.
- Because it is the seventh day of the week, therefore it must be the Bible Sabbath.
- The fourth commandment says to worship on Saturday and the commandments are still binding, so they worship on Saturday.

**4. People who worship on Sunday, as well as people who worship on Saturday, base this practice on the assumption:**

- That the modern week has cycled continuously and without interruption ever since Creation.
- That as long as you are keeping the day your pastor tells you to keep, you are keeping the correct day.
- That as long as you worship once a week, that is all Yahuwah requires.

**5. Those who forget history are doomed to repeat the mistakes of history.**

- True.
- False

**6. The calendar of the Roman Republic was based on:**

- The solar year.
- Lunar phases.
- The sidereal (stellar) calendar.
- Nothing in nature. It was independent of any astronomical tie.

**7. The person in charge of the Roman calendar was:**

- The chair of the National Calendar Committee.
- The Senator from Rome.
- The high priest, or pontifex maximus.
- No one needed to "in charge" of the calendar - they just made a new one each year as we do now.

**8. Intercalation is when:**

- A new calendar is printed.
- Extra days or months are inserted into the year to align the shorter lunar year to the longer solar year.
- The pontifex maximus declares that a new year has begun.

**9. Julius Cæsar reformed the calendar because:**

- He wanted to - all the emperors did. It was a sign of their power and he wanted to establish a legacy that would be remembered.
- The pontifex maximus told him that it needed to be.
- The Roman Senate voted that it be done and he was just obeying them.
- The months were out of alignment with the seasons and as pontifex maximus he had the right to do it.
- He was worshipped as a god and he wanted to prove to the people that he was indeed a god.

**10. Julius Cæsar invited someone to help him reform the calendar. This person was:**

- Augustus Cæsar, his brother, after whom the month of August is named.
- The previous pontifex maximus.
- Sosigenes, an Alexandrian astronomer.
- The college of pontiffs.

**11. Sosigenes' solution was:**

- Abandon lunar calendation and use a strictly solar calendar.
- Use the sidereal (stellar) calendar.
- Just use the Egyptian calendar.
- Create a perpetual calendar not linked to nature and name it after Julius Cæsar. This would please the emperor and guarantee Sosigenes of a job.

**12. The great difficulty facing any calendar reformer was:**

- Getting permission of the emperor. Julius Cæsar was emperor so this was no problem.
- How to get the calendar to align the months with the phases of the moon and yet still keep the year with the seasons.
- Getting people to accept the new change. Most people do not like change and resist it.
- How to do it. Calendation is complex and mathematical!

**13. The first assumption made by both Jews and Christians is that the Julian week of the early Julian calendar:**

- Was different from the week in use today.
- Was identical to the week in use today.

**14. How long was the early Julian week?**

- 10 days long.
- 8 days long.
- 6 days long.

**15. All Julian fasti (calendars) date from:**

- The third century A.D.
- The second century A.D.
- The time of Cæsar Augustus to Tiberius Cæsar (thus spanning the life of Christ and the early apostolic church).
- Only from the days of Julius Cæsar.

**16. Julian fasti reveal that the early Julian week was eight days long.**

- True.
- False.

**17. The Biblical week as an individual unit of time consisted of:**

- Eight days: six working days; seventh day Sabbath rest; eighth celebration looking forward to Christ's death on the cross.
- Seven days: six working days; seventh day Sabbath rest.

**18. The eight-day week of the Julian calendar was in use at the time of Christ. Christ and the disciples:**

- Used the sidereal calendar instead.

- Used the Julian calendar, worshipping on the seventh day of the eight-day Julian week. It was part of rendering unto Cæsar what was Cæsar's and unto God what was God's.
- Used the original luni-solar calendar of Creation, ignoring the Roman Julian week.

## Pagan Origins of Modern Calendar Lessons

### 2. Pagan Origins of the Modern Week

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The decline of the eight-day Roman week was caused by two factors: A) the expansion of the Roman Empire<sup>1</sup> which exposed the Romans to other religions and led, in turn, to B) the rise of the cult of Mithras.<sup>2</sup> The role Mithraism played in restructuring the Julian week is significant for it was a strong competitor of early Christianity.<sup>3</sup>

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 day of the Sun as a day above and more sacred than all the rest. Surely this was not accidental.<sup>4</sup>

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.<sup>5</sup>

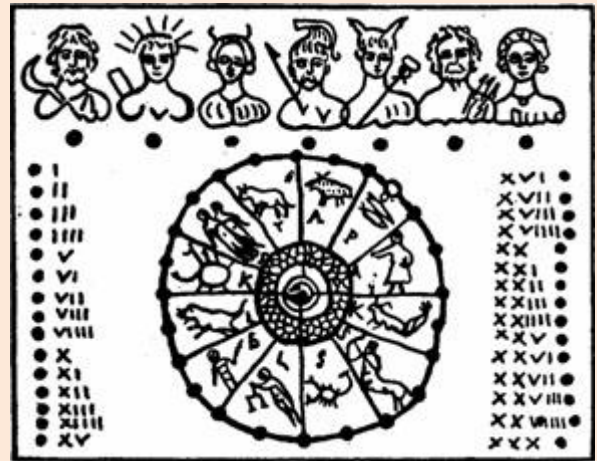
In *Astrology and Religion Among the Greeks and Romans*, Cumont further emphasizes the pagan origins and recent adoption of a seven-day week with its holy day being Sunday:

"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."<sup>6</sup>

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.

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.<sup>7</sup>



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.<sup>8</sup> 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.)<sup>9</sup> 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.<sup>10</sup> 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 feriae, calling the first day the 'Lord's [day]'; imitating the Hebrews, who named [them] the first of the week, the second of the week, and so on the others."<sup>11</sup> 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.<sup>12</sup>

"The ecclesiastical style of naming the week days was adopted by no nation except the Portuguese who alone use the terms Segunda Feria etc."<sup>13</sup>

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<sup>14</sup> 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<sup>15</sup> who believed not the truth, but had pleasure in unrighteousness.<sup>16</sup>

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

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<sup>1</sup>Zerubavel, op.cit., p. 46; Huvelin, op.cit., pp. 97-98.

<sup>2</sup>R. L. Odom, *Sunday in Roman Paganism*, (TEACH Services, Inc., 2003; original copyright: Review and Herald Publishing Association, 1944), p. 157.

<sup>3</sup>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.

<sup>4</sup>Odom, op.cit.

<sup>5</sup>Franz Cumont, *Textes et Monumnets Figures Relatifs aux Mysteres de Mithra*, Vol. I, p. 112, as quoted in *ibid*, p. 156.

<sup>6</sup>Page 163

<sup>7</sup>"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.

<sup>8</sup>*Ibid.*, p. 5.

<sup>9</sup>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.

<sup>10</sup>See Rabanus Maurus, *De Clericorum Institutione*, Book 2, ch. 46, in J. P. Migne, *Patrologia Latina*.

<sup>11</sup>See Bede, *Patrologia Latina*, Vol. 90, op. cit.

<sup>12</sup>Zerubavel, op.cit., p. 24.

<sup>13</sup>"Feria", *Catholic Encyclopedia*, see Vol. 6 p. 43, or [www.newadvent.org](http://www.newadvent.org).

<sup>14</sup>"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.

<sup>15</sup>(#2929): To divide or separate; to make a distinction between or pass sentence upon. "To pronounce judgment" (*ibid.*)

<sup>16</sup>II *Thess.* 2:7-11.

# Pagan Origins of Modern Calendar Lessons

## 2. Pagan Origins of the Modern Week

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### QUIZ

**1. The decline of the eight-day Roman week was caused by two factors: ( 2 answers )**

- The conversion of Constantine to the Christian religion.
- The expansion of the Roman empire which exposed the Romans to other religions.
- The Emperor Caligula Germanicus' desire to impose the northern European calendar on Rome. It is from this move that the Norse gods are named in the week: Woden for Wednesday; Thor for Thursday, etc.
- The rise in popularity among pagan Romans of the cult of Mithras.
- The acceptance of the Jewish week.

**2. Mithraism: ( 3 answers )**

- Came from the Isle of Mithras.
- Came from Persia (Iran).
- Was an early competitor of Christianity - even a counterfeit of it.
- Exalted the day of the Sun above all the other days. It was the most popular Sun cult of all time.
- Was just the Persian name for Christianity. On his way to India, the apostle Thomas spent time in Persia converting many.

**3. The modern seven-day week is based on:**

- The planetary week.
- The Biblical week.

**4. The names of the days of the week: Sunday, Monday . . . Saturday, etc., came into use:**

- At the same time that Mithraism rose in popularity in the West.
- With the Julian Calendar in 46 BC.
- At the Council of Nicæa.

**5. Sunday has been exalted as a holy day because:**

- That is the day upon which Christ arose from the dead.
- The Sun is the first and brightest light in the sky - it should be the first in the week as well.
- It was the most important day within Mithraism, which was a sun cult.

**6. The planetary week:**

- Was eight days long.
- Originally began on Saturday (Saturn's day).
- Comes from the Biblical week - it is the same length and has the same source: the Creator.

**7. The planetary week, which is still used today, proves:**

- How popular is a seven-day week.
- That Saturday is not the Biblical Sabbath and that Sunday is not the day of Christ's resurrection.
- That Mithraism and Christianity were one and the same: two different names for the same religion.

**8. The pagan astrological names are still in use today:**

- True.
- False.

**9. Pope Sylvester I, who was pope at the time of the Council of Nicæa:**

- Was in charge of the Council of Nicæa.
- Fought against the calendar change and tried to get people to return to the Biblical calendar.

- Tried to rename the days of the planetary week to match the names of the Biblical week: First Day, Second Day, Third Day, etc.

**10. 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.
- That there is no difference between the Biblical calendar and the pagan calendar.
- That Yahuwah does not care about which calendar you use, as long as you worship by the correct day (the seventh day.)
- That Mithraism is just another name for Christianity.

**11. The astrological influence on the weekday names is more pronounced around the fringes of the Roman Empire, where Christianity arrived only much later. All original planetary day-names are preserved in:**

- Italian, Spanish and Portuguese.
- English, Dutch, Breton, Welsh and Cornish.
- Gaelic, French, German and Danish.
- Swedish, Norwegian, Finnish and Polish.

**12. The apostle Paul referred to the calendar change, calling it:**

- "The sin which doth so easily beset."
- "The body of this death, who shall deliver me?"
- "The mystery of iniquity."

**13. The pagan planetary week, like the Julian calendar that adopted it:**

- Aligns perfectly with the Biblical calendar.
- Is irreparably pagan.
- Had an eight-day week.

**14. Historical facts reveal: ( 3 answers )**

- The Biblical Sabbath cannot be found using the modern calendar.
- The true day of Christ's resurrection is not Sunday.
- That the modern week has come down to us uninterrupted since Creation.
- The pagan origins of the modern calendar.

**15. If it is important to worship on a specific day, than it is also important:**

- To invite others to come to church with you.
- To use the correct calendar to count to that day.
- To be on time for services.
- To meet with other people - we are told not to forsake the assembling of ourselves together for Christian fellowship.

## Pagan Origins of Modern Calendar Lessons

### 3. The Merging of Christianity into Paganism

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*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 [combining] 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.<sup>1</sup>*

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 Yahuwah 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 (or blending together, the intermingling) 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 4<sup>th</sup> commandment was lost under the assumption that the



Mithra

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."<sup>2</sup>

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*.<sup>3</sup> This was a powerful denunciation of Christianity. While his writing "exhibits comparatively little of the bitterness which characterized [most pagans'] attacks"<sup>4</sup> 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."<sup>5</sup>

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.<sup>6</sup> 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.<sup>7</sup>

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 . . . .<sup>8</sup>

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
- Birthdate on December 25<sup>9</sup>
- Sacrificed self for world peace
- Buried in a tomb; resurrected the third day
- 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.<sup>10</sup>

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.

While assumptions are never safe, to assume in the area of religion is especially unwise. The study of Julian calendar history reveals that our modern worship days are merely assumptions founded upon tradition. Those who desire to worship Yahuwah on His Sabbath day need to know these facts so they may use the correct calendar to find the true, holy Sabbath day.

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<sup>1</sup>Odom, Sunday in Roman Paganism, (TEACH Services, Inc., 2003), p. 202.

<sup>2</sup>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.)

<sup>3</sup>See On the True Doctrine, translated by R. Joseph Hoffman, Oxford University Press, 1987.

<sup>4</sup>"Celsus the Platonist", Catholic Encyclopedia, NewAdvent.org.

<sup>5</sup>Odom, op. cit., p. 54.

<sup>6</sup>Origen, Against Celsus, book 6, chapter 22 in The Ante-Nicene Fathers, Vol. 4, p. 583.

<sup>7</sup>Ibid.

<sup>8</sup>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.

<sup>9</sup>While Christ was not born on Dec. 25, it remains Christendom's "official" birthday for the Messiah.

<sup>10</sup>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.

## Pagan Origins of Modern Calendar Lessons

### 3. The Merging of Christianity into Paganism

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## QUIZ

### 1. The pagan names of the planetary week:

- Are still on the calendar in use among the so-called Christian nations.
- Passed away from the calendar at the Council of Nicæa.
- Come from ancient Hinduism.

### 2. Every time we look at the calendar:

- We are reminded of the unchanging nature of time.
- We can see that the seven-day week has come down from Creation without interruption.
- We have before us a constant reminder of the amalgamation of paganism and Christianity.
- We can be grateful that someone figured out how to keep track of time so that we have a workable calendar.

### 3. The amalgamation, the blending together, of Christianity with paganism:

- Took place at the Council of Nicæa.
- Occurred at the Council of Laodicæa.
- Began at the cross.
- Was a process that took several hundred years.

### 4. Once Christianity became entangled with Paganism,

- Paganism ceased to exist.
- The true Sabbath was lost under the assumption that the planetary week was the Bible week.
- It became stronger, combining points of truth they both had.

### 5. Christians coming out of paganism often clung to:

- Their devotion to the planetary gods.
- Pagan styles of dress - it was prettier.
- Pagan methods of calendation (time-keeping.)
- Eating unclean meats.

### 6. Christians conducting business with pagans:

- Was not a problem anymore than it is today.
- Had to be careful not to speak poorly of the planetary gods.
- Had to get special permission from the local governor and pay a Christian tax.
- Had difficulties because of differences in keeping track of time. The holy days did not line up.

### 7. As early as the last part of the first century, Ignatius:

- Pioneered the movement toward substituting Sunday observance for lunar Sabbath observance.
- Urged Christians to remember the words of Christ and render unto Cæsar the things that are Cæsar's, and render unto God the things which are God's.
- Urged the Roman emperor to accept the Biblical seven-day week in place of the eight-day Julian week.

### 8. The Christians in Rome:

- Burned Rome in the days of Emperor Nero as a protest against his persecution of them.
- Were among the first to begin worshipping by the Julian rather than the Biblical calendar.
- Stubbornly refused to accept Julian calendation. Many were martyred, others fled. Soon there were no Christians left in Rome.

- Knew that Mithraism was simply another name for Christianity and so had great success in converting the pagan Romans.

**9. Pagan Romans:**

- Were delighted the Christians were finally seeing how user-friendly the Julian calendar was.
- Were confused when Christians began using the pagan calendar for worship.
- Did not care what the Christians did. Their attitude was very advanced for their day. As Mithraists they advocated a "live-and-let-live" attitude.

**10. Christians were confused with Mithraists for the following reasons: ( 2 answers )**

- They had started worshipping on the day of the Sun, too.
- Christians prayed toward the East.
- Mithraists had adopted the Biblical calendar.
- The root word for Mithraism and Christianity in Latin is the same.

**11. The similarities between Mithraism and Christianity included: ( 4 answers )**

- Both claimed to be mankind's savior.
- Both were born of a virgin.
- Both had twelve followers who were virgins.
- Known as the Good Shepherd.
- Known as the Way, the Truth, the Life.
- Known as the only Begotten son of Yahuwah God.

**12. When Christians also adopted the Julian calendar for worship:**

- The hearts of the pagans were touched over this sign of willingness to compromise.
- Many pagans were converted as a result of this first experiment in ecumenism.
- The pagans could see little difference between Christianity and Mithraism.
- The emperor declared a celebration over the unification of his empire. This was held on the first day of the month of Janus, (the two-faced god, combined into one being). It is still observed today on January 1.

**13. The study of the Julian calendar: ( 2 answers )**

- Proves that Saturday is the Bible Sabbath.
- Proves that Sunday is the day of Christ's resurrection.
- Reveals that our modern worship days are merely assumptions founded upon tradition.
- Proves that the modern week has not come down uninterrupted since Creation.
- Demonstrates that all Yahuwah requires is that we worship on the seventh day of whatever calendar society is using.

**14. Those who desire to worship their Creator on the day He has set aside and sanctified, will choose to use which of the following calendars to find that holy day?**

- Julian calendar
- Sidereal calendar
- Roman Republican calendar
- Gregorian calendar
- Biblical luni-solar calendar

**15. I will honor my Best Friend and Creator by worshipping Him on His true Sabbath, calculated by His calendar established at Creation:**

- Yes! Immediately. I see it and I want to learn more.
- No.
- Not at this time - another time perhaps.

## Pagan Origins of Modern Calendar Lessons

### 4. Persecuted for Rejecting Pagan Calendation

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**The King James Version (KJV) is mostly used in these lessons. [Click here](#) to access the KJV online.**

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.<sup>1</sup> Whereas a common criminal was tortured until he confessed to a crime, Christians who confessed to being "Christian" were tortured until they denied it.

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.<sup>2</sup>

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."<sup>3</sup> Some modern theologians acknowledge, "Yes, when the seventh-day Sabbath is calculated by the Biblical calendar, it will fall differently; but all that is required 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."<sup>4</sup>



This illustration<sup>5</sup> found in *Tortures and Torments of Christian Martyrs* shows a martyr, figure A, being forced to hold a handful of burning coals.<sup>6</sup> The caption reads: "Martyr whose hand is filled with incense mingled with live coals, and who being constrained by the pain to scatter the incense, is said to have made sacrifice to the idol." The cluster of thunderbolts in the customary shape of an X with a thick bisecting bolt, reveal the idol to be the planetary god, Jupiter.<sup>7</sup> 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 Yahuwah, 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.<sup>8</sup>

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."<sup>9</sup> He further wrote of seeing "the face of the glory of Christ, and to behold the day of His light."<sup>10</sup>

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.<sup>11</sup> 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.<sup>12</sup>

The "Nones" of November is November 5 which fell on the day of Venus, Friday. On that lunation this corresponded with the 24<sup>th</sup> 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.

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<sup>1</sup>For further research, see [www.tertullian.org](http://www.tertullian.org).

<sup>2</sup>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.

<sup>3</sup>Odom, *op.cit.*, p. 158.

<sup>4</sup>I Corinthians 10:20

<sup>5</sup>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.

<sup>6</sup>Gallonio, *Tortures and Torments of the Christian Martyrs*, *op.cit.*, p. 138.

<sup>7</sup>Jupiter's Day, *dies Jovis*, corresponds to the modern Thursday.

<sup>8</sup>A. T. Jones, *The Two Republics*, A. B. Publishing, Inc., 1891, pp. 320-321.

<sup>9</sup>Eusebius, *Commentary on the Psalms*, Psalm 91 (Psalm 92 in A.V.), in J. P. Migne, *Patrologia Graeca*, Volume 23, column 1169, author's translation as quoted in Odom, *op.cit.*, p. 64.

<sup>10</sup>Eusebius, *Proof of the Gospel*, Book 4, chapter 16, translated by W. J. Ferrar, Vol. 1, p. 207 as quoted in *ibid.*

<sup>11</sup>E. Dichl, *Inscriptiones Latinæ Christianæ Veteres*, Vol. 2, p. 118, #3033.

<sup>12</sup>*Ibid.*, p. 193, #3391. See also, J. B. de Rossi, *Inscriptiones Christianæ Urbis Romæ*, Vol. 1, part 1, p. 18, #11.

## Pagan Origins of Modern Calendar Lessons

### 4. Persecuted for Rejecting Pagan Calendation

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## QUIZ

#### 1. All of the Christians:

- Readily accepted pagan calendation. They knew it was part of rendering to Cæsar that which was Cæsar's.
- Had not problem worshipping on the Julian calendar. They knew that all Yahuwah requires is that we keep one day in seven.
- Were divided over the pagan calendar. Some readily accepted it while others protested it and were even martyred for refusing to change.
- Compromised: keeping both the lunar Sabbath and Sunday.

#### 2. Apostolic Christians:

- Recognized pagan calendation as apostasy creeping into the church.
- Still insisted on circumcising their boys. This was harshly condemned by the Roman government as infant mutilation.
- Were relieved when the calendar issue was resolved. Persecution lessened with the acceptance of the Julian calendar.

#### 3. Tertullian pointed out that Christians:

- Like all common criminals, were tortured until they confessed to committing a crime.
- Christians who confessed to being Christian were tortured until they denied it.
- Were really just Mithraists, "Christianity" being merely another name for Mithraism.

#### 4. Paganism made in-roads into Christianity:

- Under extreme protest and through the blood of martyrs.
- With great ease, the two religions being so similar.
- Only after the Christians recognized the similarities with Mithraism, proving it was the same religion.

#### 5. Christians were tortured for: ( 3 answers )

- Refusing to deny they were Christian.
- Refusing to drop a pinch of incense in honor of the emperor.
- Worshipping on Saturday as well as on Sunday. The Mithraists thought this dishonored Mithras
- Refusing to offer a pinch of incense to the planetary gods.

#### 6. Prayer to the planets on their respective days was a part of the worship of the heavenly bodies.

- True.
- False.

#### 7. Modern theologians who state that all Yahuwah requires is worship by society's calendar:

- Understand the issues - we are simply required to worship one day in seven.
- Are on solid Biblical ground. After all, Paul did say that we are to respect our governments as Yahuwah appointed them to rule over us.
- Reveal a lack of knowledge, both of history and of the real issues at stake.
- Should be commended for being so practical and ecumenically minded.

#### 8. The planetary week with its seven astrological gods was understood by Christians:

- To be the same as the Biblical week, simply mingled with paganism which assigned one god per day.
- To be, in a very real sense, demon worship.

- A valid form of the calendar. At least it was seven days long, which was better than the previous 8-day week!

- An interesting but different calendar.

**9. Scripture supports:**

- All paths lead back to the Creator, so one form of religion is as valid as another.
- It is acceptable to accept other forms of worship as long as you also worship the "Unknown God" of the Greeks, because He is the God of Heaven.
- That the rites of paganism are nothing but devil worship.
- Accommodating society and the government when you can - just make sure you worship one day in seven.

**10. Christians, given a handful of incense mingled with live coals, were said to have offered sacrifice when they: ( 2 answers )**

- Dropped it out of reflex.
- Threw it on the statue of the god.
- Sang the god-song and placed it in the censor.
- Held onto it until the fire burned through their fingers and then it dropped.
- Tossed it in the face of their persecutor. The Romans were blood-thirsty and found such an act humorous.

**11. If the Biblical, lunar Sabbath landed on Saturday one lunation, a true Christian:**

- Would praise Yahuwah God that his life was spared - he could drop a pinch of incense to Saturn and escape with his life.
- Would refuse to acknowledge Saturn and Saturn's day in any way, even at the cost of his life.

**12. The day on which one worships:**

- Really does not matter as long as you worship.
- Reveals which God/god you are worshipping.
- Reveals to which religion you belong.
- Depends on the country and time-zone where you live.

**13. Worshipping on the Biblical calendar:**

- Demonstrated to whom the Christian was dedicated. It was his "pledge of allegiance."
- Made life unnecessarily difficult. We have a responsibility to get along with our governments, as they were set up by Yahuwah.
- Was based on the faulty assumption that the Biblical calendar was different from the Julian calendar. In reality, they were both the same.

**14. While many Christians compromised with paganism, others:**

- Whole-heartedly embraced Mithraism, thankful that they could believe the same, but have it called by a politically correct name.
- Still observed the true Sabbath.
- Developed their own new religion that was different from both Christianity and paganism. These had to flee the Roman Empire to the east and that is where the seeds of Buddhism were planted long ago.

**15. Eusebius of Caesarea was the first ecclesiastical writer to specifically write of Sunday. He:**

- Called on all Christians to honor it as the day on which Christ arose because it was the first day of the week.
- Urged Christians to worship on it as well as on Saturday.
- Linked the sun of Sunday to the Sun of Righteousness.
- Reminded all Christians that their responsibility was to honor the Creator and worship on the true seventh-day Sabbath by the Biblical calendar.

**16. The lack of knowledge existing today about the true calendar of the Creator:**

- Is the result of all records of it being lost when the library at Alexandria was burned.

- Allows people today to worship on whichever day they want. It is impossible to know the true Sabbath, so just keep one day in seven and Yahuwah accepts that as our best effort.
- Is proof that the calendar of today is identical to the calendar of Creation.
- Is the result of ancient Christians accepting pagan calendar principles. Thus, the truth was lost.

**17. The continuous weekly cycle:**

- Comes down uninterrupted since Creation.
- Reaches so far back in history, it is assumed that a continuous weekly cycle has always existed.
- Was established by the Jews and accepted by the Romans.
- Comes from Mithraism.

**18. The origins of Sunday worship are:**

- Pagan Mithraism.
- The Jewish Feast of First Fruits - the day on which Yahshua was resurrected from the dead.

**19. The origins of worship on Saturday are:**

- Creation - Yahuwah God rested on the seventh day. Saturday is the seventh day and so it is the Sabbath.
- Pagan Mithraism.
- The northern European gods influenced the Romans when they conquered Germany, Gaul and Britain.

## Pagan Origins of Modern Calendar Lessons

### 5. Constantine: The Original Ecumenical Ruler

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**The King James Version (KJV) is mostly used in these lessons. [Click here](#) to access the KJV online.**

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



<sup>1</sup>His decision in October of A.D. 312 to paint a Christian symbol <sup>2</sup>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.<sup>3</sup>

#### Chi-Rho

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,<sup>4</sup>"Many judge of him by too severe a standard, because they look upon him as a Christian; but I cannot regard him in that light. The religion which he had in his head must have been a strange compound indeed. The man who had on his coins the inscription Sol Invictus, who worshipped pagan divinities, consulted the haruspices, indulged in a number of pagan superstitions, and on the other hand, built churches, shut up pagan temples, and interfered with the council of Nicæa, must have been a repulsive phenomenon, and was certainly not a Christian. He did not allow himself to be baptized till the last moments of his life, and those who praise him for this do not know what they are doing. He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. . . . To speak of him as a saint is a profanation of the word."<sup>5</sup>

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.

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.<sup>6</sup>

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.<sup>7</sup>

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

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

How such a law would further the designs of Constantine it is not difficult to discover. It would confer a special honor upon the festival of the Christian church,<sup>8</sup> 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.<sup>9</sup> 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.<sup>10</sup>

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."<sup>11</sup>

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.<sup>12</sup>

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

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<sup>1</sup>R. L. Odom, *Sunday in Roman Paganism*, (TEACH Services, Inc., 2003) p. 177.

<sup>2</sup>The monogram known as Chi-Rho, the first two Greek letters of the word "Christ."

<sup>3</sup>Various inscriptions as recorded in *Corpus Inscriptionum 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.*

<sup>4</sup>See *History of Rome*, Vol. V, p. 359.

<sup>5</sup>*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.

<sup>6</sup>Odom, *op.cit.*, p. 181.

<sup>7</sup>Philip Schaff, *History of the Christian Church*, (New York: Charles Scribner & Co., 1870) Vol. II, p. 380, emphasis supplied.

<sup>8</sup>The paganized Roman Christians had long been worshipping on Sunday by this time.

<sup>9</sup>Constantine's personal motto remained *Soli Invicto* even after his "conversion".

<sup>10</sup>J. Westbury-Jones, *Roman and Christian Imperialism*, p. 210, emphasis supplied.

<sup>11</sup>Odom, *op.cit.*, p. 175.

<sup>12</sup>Michael I. Rostovtzeff, *The Social and Economic History of the Roman Empire*, (Biblo & Tannen Publishers, 1926), p. 456.

## Pagan Origins of Modern Calendar Lessons

### 5. Constantine: The Original Ecumenical Ruler

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## QUIZ

**1. Constantine the Great is widely known as:**

- The first Christian emperor.
- The emperor who moved the capital from Constantinople back to Rome.
- The emperor who freed all the slaves.
- The last emperor to outlaw Christianity.

**2. Constantine:**

- Practiced polygamy. His wives were known for their beauty.
- Reestablished the Republic.
- Had not yet converted at the time of his famous "Sunday law."
- Was a very peace-loving ruler.

**3. Constantine's Sunday law:**

- Commanded that all slaves be allowed to rest on Sunday.
- Was civil legislation which outlawed the Biblical luni-solar calendar and enforced Julian calendation upon Christians and Jews.
- Commanded that everyone go to religious services on Sunday.
- Forbade sporting events on Sunday.

**4. It is unfair to accuse the Roman Catholic Church of influencing Constantine at the Council of Nicæa and deceiving the whole world over the day of worship because:**

- The Catholic Church was at the Council of Nicæa only as observers. They had no say in what was decided.
- The Catholic Church was arguing for the Biblical calendar to be allowed to coexist with the Julian calendar. The Catholic Church has always been very open about their role in this legislation. In fact, they claim it as the sign of their authority.
- There was no deception. Sunday is the true day of Christ's resurrection!

**5. Constantine's "Sunday law" laid the foundation for a massive deception: ( 2 answers )**

- Sunday being the day on which Christ was resurrected.
- Saturday being the Biblical Sabbath.
- The modern weekend: Saturday and Sunday.
- Passover is always on Easter Sunday.

**6. Constantine's exaltation of the "day of the Sun" was:**

- Politically motivated, as were all his acts.
- A religious act of devotion as a Christian.
- Out of respect to the pagan pontiffs who demanded it.
- To get people to honor his birthday. As emperor they worshipped him. This was to exalt him in the eyes of the people.

**7. Again, Constantine: ( 3 answers )**

- Refused to be baptized until just before his death.
- Demanded that Christians worship him the same as the pagans.
- Officially converted in A.D. 323.
- Remained the pontifex maximus, or high priest, of the state religion until his death.

- Abolished slavery.

**8. Constantine has been harshly judged because:**

- People today do not understand the mindset of people in the 4th century A.D.
- People view him as a Christian and many of his acts are very un-Christlike.
- He did not do more to establish freedom in his empire.
- He ordered the execution of his wife.

**9. According to one historian, Constantine's religion must have been a strange compound: ( 3 answers )**

- Because he outlawed the exposure (killing) of unwanted boy babies, but allowed it to continue for unwanted girl babies.
- Because he built churches, but murdered his own son, Crispus.
- Because he worshipped pagan divinities, but shut up pagan temples.
- Consulted pagan haruspices, but involved himself with the Council of Nicæa.

**10. Constantine's "Sunday law" was civil legislation enacted to:**

- Free all the slaves.
- Allow a day off for the slaves.
- Unite his empire via a single calendar.
- Promote the day of his birth and thus his position as god to his people.

**11. Constantine was, first and foremost:**

- A lover of the games. He wanted Sundays free so people could attend the games at the arena.
- A politician and military strategist.
- A philanthropist. He gave freely to the poor, even establishing some schools for young boys.
- An emancipator of slaves. His mother had been a slave girl and so he had a regard for all slaves.

**12. Constantine issued at least six decrees relating to Sunday observance, but all were for purely political reasons.**

- True.
- False.

**13. Before he murdered Licinius, Constantine had issued a decree with him called the Edict of Milan in which:**

- Christians were granted protection under civil law, placing them on an equal, legal footing with other religions.
- Paganism was outlawed.
- Christianity was outlawed.
- Soldiers were allowed to take off Sunday - as long as they were not in a battle.

**14. Of Constantine's six decrees relating to Sunday observance, the one which has had the most long-lasting effect has been:**

- The law which commanded townspeople, courts and trades to cease from labor on Sunday.
- The law which allowed the emancipation and manumission of slaves on Sunday.
- The law which allowed Christian soldiers to attend Sunday services.
- The law which required pagan troops to recite a prayer on the drill field on Sunday.
- The law which declared Sunday to be a market day throughout the entire year.
- The law which supported the Council of Nicæa's decision that Christ's resurrection should be observed on Easter Sunday, rather than commemorating Christ's death on the actual crucifixion Passover date of Nisan (Abib) 14.

**15. Licinius, like Constantine:**

- Converted to Christianity just before his death.
- Was a pagan.
- Had a regard for the difficulty of slave life.
- Was active at the Council of Nicæa.

**16. Constantine's motivation for a united empire was:**

- Prompted by a desire for peace.
- To have a strong empire to pass down to his son.
- To show to the world what a true government should be like.
- Some historians connect Constantine's tolerance of Christianity with:

**17. The fact that his mother was a Christian.**

- The fact that his mother was a Christian.
- The fact that Christianity had overtaken paganism and now there were more Christians than pagans.
- The fact that his wife was a Christian.
- The desire to be able to enlist Christians as soldiers, thus increasing the size of his army.

**18. All of Constantine's "religious tolerance" acts:**

- Reveal the pure motives of this often misunderstood ruler.
- Should be viewed in the light of a dictator seeking uniformity, and thus greater control, in his empire.
- Are owed to his religion tutor when he was a teenager - the tutor was a Jewish rabbi.
- Were prompted by the Roman Catholic Church.

**19. The Sunday law of Constantine:**

- Must not be overrated. There is no reference in his law to the fourth commandment or the resurrection of Christ.
- Required everyone, Christian and pagan alike, to attend religious services on Sunday.
- Exalted the Christian religion above the pagan.
- Outlawed paganism.

**20. By which of the following was Constantine called during his life: ( 3 answers )**

- Blessed Prince.
- The servant of God.
- Sol Ivictus.
- Pontifex Maximus.

**21. Constantine's Sunday law was ambiguous (unclear) on purpose. This was because:**

- His scribe was drunk that day.
- Constantine had not yet fully made up his mind which religion was correct.
- Constantine wanted it to apply equally to Christians and pagans in order to unify his empire and gain greater power.
- It was clear in the original Latin. Too many translations have made it sound unclear.

**22. Of all of Constantine's edicts, the one that had the greatest and most lasting effect on Christendom was:**

- The Edict of Milan.
- The order to paint the Chi-rho on the shields of his soldiers.
- His legislation supporting the Council of Nicæa's decree establishing the observance of Easter.
- The decree to surrender the title pontifex maximus and bestow it upon the Bishop of Rome who later became known as the pope.

**23. Constantine offered peace to the Church provided:**

- The church pray for him in public each Sunday.
- The church would recognize the state and support the imperial power.
- The Bishop of Rome would quit making public statements accusing Constantine of murder.
- The church would canonize him (declare him to be a saint) after his death.

## Pagan Origins of Modern Calendar Lessons

### 6. Council of Nicæa: Outlawing Heaven's Calendar

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**The King James Version (KJV) is mostly used in these lessons. [Click here](#) to access the KJV online.**

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

Since the second century A.D. there had been a divergence of opinion about the date for celebrating the paschal (Easter) anniversary of the Lord's passion (death, burial, and resurrection). The most ancient practice appears to have been to observe the fourteenth (the Passover date), fifteenth, and sixteenth days of the lunar month regardless of the day of the [Julian] week these dates might fall on from year to year. The bishops of Rome, desirous of enhancing the observance of Sunday as a church festival, ruled that the annual celebration should always be held on the Friday, Saturday, and Sunday following the fourteenth day of the lunar month.<sup>1</sup> 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,<sup>2</sup> until Constantine intervened in behalf of the Roman bishops and outlawed the other group.<sup>3</sup>

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,<sup>4</sup> 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."<sup>5</sup> 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."<sup>6</sup>

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.<sup>7</sup> But at the Council of Nicæa, "the last thread was snapped which connected Christianity with its parent stock."<sup>8</sup> 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." <sup>9</sup> <sup>10</sup>

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<sup>11</sup> 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 last 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 proceeding Easter Sunday, Saturday, became forever after The True Bible Sabbath. This is the true significance of Constantine's "Sunday law" and it laid the foundation for the modern assumption that a continuous weekly cycle has always existed.

The fall-out from this edict was immediate. The law made it illegal to use the Biblical calendar and it persecuted those who still tried to use it. David Sidersky says, "It was no more possible under Constance to apply the old calendar."<sup>12</sup>

In subsequent years, the Jews went through "iron and fire."<sup>13</sup> 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."<sup>14</sup> "The immediate consequence was the fixation and calculation of the Hebrew calendar by Hillel II."<sup>15</sup>

<sup>1</sup>This insured that the Catholic Easter would never fall on the Jewish Passover.

<sup>2</sup>The controversy rose in the second century and reached its height during the time of Victor I, around A.D. 198.

<sup>3</sup>Odom, op.cit., emphasis supplied.

<sup>4</sup>"The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle" ("Holidays", Universal Jewish Encyclopedia, p. 410.)

<sup>5</sup>Heinrich Graetz, History of the Jews, (Philadelphia, 1893), Vol. II, p. 563.

<sup>6</sup>Joseph Scaliger, De Emendatione Temporum, (Francofurt, 1593), p. 106.

<sup>7</sup>Op. cit.; see also Eusebius, Ecclesiastical History, Book V, Ch. 24.

<sup>8</sup>Op. cit.; Graetz, Vol. II p. 563.

<sup>9</sup>Graetz, Vol. II, p. 564; see also Eusebius, Life of Constantine, Book III, Chapter 18.

<sup>10</sup>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.

<sup>11</sup>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.

<sup>12</sup>David Sidersky, Astronomical Origin of Jewish Chronology, Paris, 1913, p. 651, emphasis supplied; as quoted in Amadon, op. cit., p. 8, footnotes.

<sup>13</sup>Sidersky, *ibid.*, p. 640.

<sup>14</sup>Graetz, Vol. II, 571, op. cit.

<sup>15</sup>Amadon, op. cit., pp. 17-18, emphasis supplied.

## Pagan Origins of Modern Calendar Lessons

### 6. Council of Nicæa: Outlawing Heaven's Calendar

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## QUIZ

**1. The significance of the Council of Nicæa is that the decree:**

- Outlawed paganism.
- Outlawed the Biblical calendar.
- Outlawed slavery.
- Outlawed the exposure (killing) of unwanted babies.

**2. Since the second century A.D. there had been a difference of opinion regarding:**

- The year of Christ's crucifixion.
- The day on which to worship: Saturday or Sunday.
- The date for celebrating the paschal (Easter) anniversary of Yahshua's death and resurrection.
- The calendar to use for finding the seventh-day Sabbath.

**3. The most ancient practice was to:**

- Observe the fourteenth, fifteenth, and sixteenth days of the lunar month, regardless of the Julian dates or days of the week.
- Keep Easter Sunday.
- Disregard keeping it altogether, focusing instead on Christ's promise to return someday.
- Observe the fourteenth, fifteenth and sixteenth days of March.

**4. The bishops of Rome:**

- Fought for the preservation of the Biblical calendar.
- Decreed that all church property would be safe zones for slaves to flee to when falsely accused of crimes.
- Opened its doors to all unwanted infants. These children were raised, trained and became priests and nuns.
- Wanted to enhance the observance of Sunday as a church festival.

**5. To promote their plans, (see question 4) the bishops of Rome:**

- Excommunicated anyone worshipping by the Julian calendar.
- Sold some church properties to enlarge the size of other holdings.
- Built monasteries and convents to house the sudden influx of young children.
- Ruled that the annual celebration of Christ's death should always be held on the Friday, Saturday, and Sunday following the true Passover on the fourteenth day of the first month by the Biblical calendar.

**6. The controversy over when to remember Christ's death and resurrection lasted until:**

- All those desiring to keep Easter had died out or had converted to using the Biblical calendar.
- Constantine intervened in behalf of the Roman bishops and outlawed those wanting to use the Biblical calendar.
- Pope Gregory XIII imposed the Gregorian calendar in 1582.
- The emperor, Gratian, (ruled from 375-383 A.D.) who surrendered the use of the title pontifex maximus to the Bishop of Rome in exchange for adopting the Julian calendar method of time-keeping.

**7. The point of contention appeared deceptively simple:**

- Saturday versus Sunday.

- Passover versus Easter.
- Bishop of Rome versus Emperor Constantine.
- Bishop of Rome versus Bishop of Constantinople.

**8. The issues were immense because:**

- Passover is found by the Biblical calendar; Easter by the Julian. A ruling in favor of one or the other was a ruling in favor of the calendar used to find that date.
- It was a struggle between the Church (in the bishop of Rome) and the State (in the person of the emperor, Constantine). A ruling in favor of Constantine would be the ultimate combination of Church and state.
- The whole church structure looked to the bishop of Rome for guidance. Were leadership given to the bishop of Constantinople, the power structure would shift.

**9. Because the seventh-day Sabbath was also calculated from the first visible crescent, a ruling in favor of Easter being observed on a Julian date would also affect the seventh-day Sabbath.**

- True.
- False.

**10. Before this time, all true Christians observed Easter, ignoring Passover.**

- True.
- False.

**11. Up until the Council of Nicæa, Christians in the east had celebrated the Passover on the days calculated and fixed by the Sanhedrin in Judea for its celebration.**

- True.
- False.

**12. Before the Council of Nicæa, Christians in Europe were:**

- Celebrating Easter.
- Observing Passover the same time as the eastern Christians.
- Placing their cycle at the spring equinox and celebrating Passover on the next full moon after the equinox.

**13. Arguing over the timing of Passover had agitated the churches of Asia ever since:**

- The destruction of the temple in Jerusalem in A.D. 70.
- The Roman bishop, Victor, persecuted the churches of Asia for following what he called "the 14th-day heresy", referring to Passover.
- Paul had been martyred in Rome.
- The Council of Laodicea.

**14. The Council of Nicæa:**

- Established the Emperor as head of the newly legalized Church.
- Declared that Easter was pagan; all future memorials of Christ's death were to be held on Passover.
- Transferred power from the bishop of Rome to the bishop of Constantinople.
- Fully disconnected Christianity with its parent stock, Judaism.

**15. Constantine's edict following the Council of Nicæa:**

- Recognized how much Christianity owed to Judaism.
- Referred to the Jews as "odious people" who should not be able to boast that Christians needed their calendar rules for celebrating Passover.
- Ordered a compromise: celebrating Christ's death on Passover and His resurrection on Easter.
- Ordered everyone to worship on Saturday and Sunday both.

**16. Constantine's edict was civil legislation which:**

- Enforced the pagan Julian calendar.
- Anathematized the Jews.
- Legalized Christianity.
- Outlawed paganism.

**17. Calendars calculate time and at the Council of Nicæa it was decreed:**

- That Passover would be observed and calculated by the Jewish calendar, while the resurrection would be calculated by the Julian calendar and observed on Easter.
- That all Christians were to remain independent of Jewish calculation.
- All future religious festivals would be calculated by the Biblical calendar.
- All future religious festivals would be calculated by the sidereal (stellar) calendar.

**18. The Council of Nicæa accomplished three goals, all of which are still in effect today. These are: ( 3 answers )**

- Establish the Bishop of Rome as head of the Christian church and final judge in all theological disputes.
- Standardize the planetary week of seven days making dies Solis (Sunday) the first day of the week with dies Saturni (Saturday) the last day of the week.
- Guarantee that Passover and Easter would never fall on the same day.
- Guarantee that Passover and Easter would always fall on the same day.
- Exalt dies Solis as the day of worship for both pagans and Christians.

**19. Passover always fell on the Friday before Easter:**

- True.
- False.

**20. The Council of Nicæa guaranteed that the Israelite feast of First Fruits which foreshadowed Christ's resurrection on that day, always falls on Easter.**

- True.
- False.

**21. The long term effect of the Council of Nicæa was: ( 2 answers )**

- "Easter Sunday" became The Day of Christ's resurrection.
- Easter was tied to the real Passover so that when one is observed, the other is also.
- Saturday, the day before "Easter Sunday" has been assumed to be the Bible Sabbath.
- To establish the Jewish calendar for the calculation of all religious observances.

**22. The true significance of Constantine's "Sunday law" is that it laid the foundation for the modern assumption that a continuous weekly cycle has always existed.**

- True.
- False.

**23. Historian, David Sidorsky states: "It was no more possible under Constance to . . ."**

- . . . Celebrate Easter."
- . . . Apply the old calendar."
- . . . Use the Julian calendar for worship purposes."

**24. Because the Christian, papal Roman emperors forbade the Jewish computation of the calendar, the result was:**

- The scattered Jews throughout Europe retreated to the East where they had more freedom of religion.
- The Jews revolted and many were killed in a blood bath in Rome.
- The Jews modified their calendar. Hillel II "fixed" a calculated calendar for all time to come for their use.

## Pagan Origins of Modern Calendar Lessons

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

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[Go To Quiz \(offline/online\)](#)

**The King James Version (KJV) is mostly used in these lessons. [Click here](#) to access the KJV online.**

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."<sup>1</sup> They also freely admit that the original Sabbath was linked to the phases of the moon:

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.<sup>2</sup>

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.<sup>3</sup>

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 effect giving the Sanhedrin's advance approval to the calendars of all future years.<sup>4</sup>

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."<sup>5</sup> 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."<sup>6</sup>

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.<sup>7</sup> 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,<sup>8</sup> 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,<sup>9</sup> 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.<sup>10</sup>

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.

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."<sup>11</sup>

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 . . .<sup>12</sup>

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.

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.<sup>13</sup>

The aftershocks of the Council of Nicæa are still felt, world-wide, today. Of any direct or indirect attack against the truth of Yahuwah, 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.

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<sup>1</sup>"Calendar", The Jewish Encyclopedia, emphasis supplied.

<sup>2</sup>"Holidays", Universal Jewish Encyclopedia, p. 410.

<sup>3</sup>I. Singer and S. Mendelsohn, "Hillel II," www.JewishEncyclopdia.com.

<sup>4</sup>"The Jewish Calendar and Holidays (incl. Sabbath)": The Jewish Calendar; Changing the Calendar, www.torah.org, emphasis supplied.

<sup>5</sup>Box 6, Folder 4; Grace Amadon Collection (Collection 154), Center for Adventist Research, Andrews University.

<sup>6</sup>Maimonides, Kiddusch Ha-hodesch, Tr. Mahler, Wein, 1889, emphasis supplied.

<sup>7</sup>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.

<sup>8</sup>Sidersky, op.cit., p. 624.

<sup>9</sup>Christopher Clavius, Roman Calendar, p. 54.

<sup>10</sup>Grace Amadon, op.cit., p. 18, emphasis supplied.

<sup>11</sup>E. G. White, The Great Controversy, (Review & Herald Publ. Assoc., 1888), p. 52.

<sup>12</sup>Odom, op. cit., p. 243-244, emphasis supplied.

<sup>13</sup>Ibid.

## Pagan Origins of Modern Calendar Lessons

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

[Go to Lessons Index](#)

[Go To Lesson #7](#)

## QUIZ

- 1. Saturday sabbatarians have assumed that Saturday is the Bible Sabbath primarily because:**
  - "Saturday" and "Sabbath" both come from the same root word, revealing their origins are the same.
  - Saturday is and has always been the last day of the week.
  - The Jews worship on that day.
  - The fourth commandment is clear that we are to worship on Saturday.
- 2. The Jews have lost track of the true Biblical Sabbath.**
  - True.
  - False.
- 3. The Jews deliberately and knowingly changed their calendar by which the Sabbath is calculated.**
  - True.
  - False.
- 4. The Jews changed their calendar:**
  - Are you kidding? They have never changed their calendar! Saturday is the Bible Sabbath!
  - In order to align Passover with Easter.
  - At the demand of Diocletian whose persecutions from A.D. 303-311 were the bloodiest and worst of all.
  - Because of the extreme persecution following the laws which forbade the Jewish computation of the calendar.
- 5. The Jews are very open that the original calendar was set aside under the Roman persecutions which followed Constantine's calendar legislation.**
  - True.
  - False.
- 6. Under the reign of Constantius:**
  - Former edicts were revoked, allowing the Jews to worship by the Biblical calendar.
  - The persecutions of the Jews reached such a height that the computation of the calendar was forbidden under pain of severe punishment.
  - New decrees allowed a compromise: Jews could calculate and keep Passover as long as they also respected Easter.
- 7. The New Moon is still, and the Sabbath originally was:**
  - Linked to the spring (vernal) equinox.
  - Established by the Summer solstice (the longest day of the year.)
  - Dependent upon the lunar cycle.
- 8. The scattered Jews relied on which of the following for the calculation of their religious feasts:**
  - The college of pontiffs in Rome.
  - The Julian calendar.
  - The Roman Republican calendar which was in use at the time of Christ.
  - The calendar sanctioned by the Sanhedrin in Judea.
- 9. The Jews were forced to set aside their ancient, God-given calendar because: ( 2 answers )**
  - Constantius forbade the Sanhedrin to meet.

- It was no longer in alignment with the seasons. Like the Roman Republican calendar before it, the Jewish calendar was no longer a reliable method of time-keeping.
- Yahuwah God sent an angel who told them to conform to the Julian calendar and the Roman government which He had set over them. It was part of "rendering to Caesar the things which are Caesar's."
- Arrested and sometimes killed messengers who carried the Sanhedrin's decisions to distant congregations.

**10. The persecution against those who still clung to the Biblical calendar were so intense that Hillel II, the last president of the Sanhedrin:**

- Sent a delegation to Rome to plead for a legal forbearance for the Jews, allowing them to continue to use the Biblical calendar.
- Traveled to Rome himself, promising the emperor that the Jews would use the Julian calendar for everyday life if the emperor would grant them special permission to use the Biblical calendar for religious observances.
- Determined to provide a Sanhedrin-authorized calendar for all time to come.

**11. Hillel II's efforts resulted in:**

- A reformed calendar which adopted the continuous weekly cycle of the Julian calendar and tied the beginning of the year to the spring (vernal) equinox.
- Special permission from Rome to allow the Jews to continue using the Biblical calendar for religious purposes.
- His arrest and execution in the arena.

**12. One reason which the Sanhedrin may have used for justifying their action in setting aside the Creator's calendar was:**

- So many Jews had been killed, they did it to preserve seed upon the earth - that the Jews as a race would not be wiped off the face of the earth.
- A tradition in the Talmud which states that it is not a sin to break the Sabbath if one does not know when it comes. If this happens, one may observe one day in seven.

**13. Modern Jews are not aware of this change of calendars:**

- True - "The Jews have always preserved Shabbat [Sabbath] and know that Saturday is the Shabbat of Creation."
- False - "The present Jewish calendar was fixed in the fourth century."

**14. 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."
- The original calendar of Creation, restored at the Exodus and in use to this day.
- Derived from a change of calendars that took place at the Babylonian exile.

**15. When Hillel II "fixed" the calendar:**

- He laid aside the Babylonian corruption that had crept in during the exile and restored the ancient calendar of Creation.
- He tied Passover observance to Easter so that they would always fall on the same day.
- Yearly feasts no longer aligned perfectly with the proper days of the week. As a result, "rules of postponement" were established.

**16. The decrees of Nicæa with the following "fixing" of the calendar by the Jews:**

- Changed the start of the Jewish year from being linked to the spring barley harvest and tied it instead to the spring equinox.
- Helped the Jews get their calendar back on track with the seasons.

**17. The irony of the Council of Nicæa is found in the fact:**

- That the Jews were ready for a modification of their calendar, the corrupted one they had adopted in Babylon being no longer accurate.

- That although the church wanted to depart from Jewish time calculation, in the end both the Roman Catholic festivals and the Jewish festivals came to be calculated from the same point in time - the spring equinox.
- Easter ended up "floating" as much as Passover, being tied to the barley harvest, too.
- 18. Christians on the fringes of the Roman empire continued worshipping by the Biblical calendar for centuries after Constantine.**
- True.
- False.
- 19. The Council of Nicæa:**
- Ordered a truce between the warring Christians of the east and the warring Christians of the west.
- Resolved the "14th-day heresy" by forever after tying Passover to Easter.
- Was the result of many, many years of compromise with paganism.
- Ended many years of persecution of the Christians and Jews by the Romans.
- 20. Counterfeit worship requires: (Check the one that best applies to the current study.)**
- A counterfeit priesthood.
- A lazy, ignorant body of believers.
- Forbearance from Yahuwah - He knows that we are but dust and He understands when His people must compromise.
- A counterfeit calendar.
- 21. The planetary week:**
- Comes from the Biblical week - it is the modern continuation of the same week.
- Was paganism's counterfeit of the true, Biblical week.
- Helped to align Passover with Easter.
- 22. "Just as the true Sabbath is inseparably linked with the Biblical week, so the false Sabbath of pagan origin needed a weekly cycle."**
- True.
- False.
- 23. The planetary week of paganism is Sunday's twin sister - the two counterfeit institutions are linked together.**
- True.
- False.
- 24. Sunday is the only modern worship day founded upon paganism:**
- True - it is really just the "day of the Sun" as it has always been.
- False - it is the true day of Christ's resurrection and, as such, should be honored.
- False - Saturday, the original first day of the planetary week, is also a modern worship day founded upon paganism.
- 25. The enforcement of the weekly observance of Sunday:**
- United Jews, Christians and pagans, finally bringing to an end centuries of persecution.
- Honored the true day on which Christ arose from the dead.
- Gave official recognition to the week of seven days which resulted in the introduction of it into the official civil calendar of Rome.
- 26. The calendar standardized at the Council of Nicæa:**
- Was passed down to us by the Romans and in it we still have the ancient planetary titles of the days of the week.
- Was a beautiful compromise of solar calendation principles with Biblical calendation principles. It is the calendar which should be used for worship today.
- Was the Biblical calendar, simply renamed to be acceptable to the pagan Romans.
- 27. The foundation laid by Constantine's "Sunday law": (Check all that apply.) ( 4 answers )**
- Has had the most profound and far reaching affect of any attack against the truth of Yahuwah.
- Is the reason why people today worship on Saturday and Sunday.

- Legislated into place the true calendar by which Yahuwah must be worshipped.
- Legislated into place an entire counterfeit system of religion with its pagan solar calendar.
- Buried the knowledge of the Creator's calendar with its true seventh-day Sabbath under the accumulated weight of centuries of continuously cycling weeks.
- Finally brought peace between pagan Romans and Christians.

## Pagan Origins of Modern Calendar Lessons

### 8. "Of course we changed the calendar. That is our sign of authority!"

[Go to Lessons Index](#)

[Go To Quiz \(offline/online\)](#)

**The King James Version (KJV) is mostly used in these lessons. [Click here](#) to access the KJV online.**

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] . . . ." <sup>1</sup>

Patrick Madrid, a conservative Catholic scholar and apologist, in a radio interview on January 5, 2006, made a point of this:

There was a distinct break between the Old Testament requirements: the rituals and Mosaic covenant demands dealing with the Sabbath worship and animal sacrifices, and that sort of thing. And they wanted to show that Christianity was distinct from Judaism. It came from Judaism, but it was distinct from it. <sup>2</sup>

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. <sup>3</sup>

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. <sup>4</sup>

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.<sup>5</sup>

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

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

[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.<sup>6</sup>

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 canons of the Council of Laodicea.

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

In order, therefore, to the accomplishment of her original purpose, it now became necessary for the church to secure legislation extinguishing all exemption, and prohibiting the observance of the Sabbath so as to quench that powerful protest [against worship on Sunday]. And now . . . the "truly divine command" of Constantine and the council of Nicæa that "nothing" should be held "in common with the Jews," was made the basis and the authority for legislation, utterly to crush out the observance of the Sabbath of the Lord, and to establish the observance of Sunday only in its stead.<sup>7</sup>

Canon 29 of the Council of Laodicea demanded:

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ.

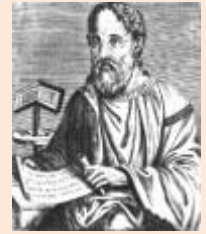
Roman Catholic bishop, Karl Josef von Hefele (1809-1893), states that the word "Saturday" is supplied in modern translations. Von Hefele is a very credible authority on the original word choice used at the Council of Laodicea. A German scholar, theologian and professor of Church history, he was educated at Tübingen University. One of his greatest works was History of the Councils of the Church from the Original Documents. As a bishop and theologian, he certainly had access to original documents in the Vatican archives! According to von Hefele, the original word used in both the Greek and the Latin was actually "Sabbath". The word "anathema" (accursed) was used in place of "shut out." The Latin version clearly does not contain any reference to dies Saturni (Saturday) but instead uses Sabbato, or "Sabbath":

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

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

Eusebius of Caesarea, a church historian contemporary with Constantine and his frequent

flatterer, is 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.<sup>8</sup> 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.<sup>9</sup>

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."<sup>10</sup>

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 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, 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 our Maker 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." The day on which you worship, calculated by which calendar you use, reveals which God/god you are worshipping. Who controls you? Whom do you worship?

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<sup>1</sup>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.

<sup>2</sup>Patrick Madrid, comments on "Open Line", EWTN, Global Catholic Radio Network, January 5, 2006.

<sup>3</sup>Alexander Hislop, *The Two Babylons*, (Loizeaux Brothers, Neptune, New Jersey, 1959), p.105, emphasis supplied.

<sup>4</sup>Letter by T. Enright, Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905, emphasis supplied.

<sup>5</sup>Charles George Herbermann, Knights of Columbus Catholic Truth Committee, *The Catholic Encyclopedia*, Harvard University: Encyclopedia Press, 1908, p. 153, emphasis supplied.

<sup>6</sup>Patrick Madrid on "Open Line", EWTN, Global Catholic Radio Network, January 5, 2006.

<sup>7</sup>A. T. Jones, *The Two Republics*, A. B. Publishing, Inc., 1891, p. 321, emphasis supplied.

<sup>8</sup>Catholic Encyclopedia, "Eusebius of Caesarea", [www.NewAdvent.org](http://www.NewAdvent.org).

<sup>9</sup>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.

<sup>10</sup>"Pope Sylvester I" (died December 31, 335), *Catholic Encyclopedia*, [www.newadvent.org](http://www.newadvent.org).

## Pagan Origins of Modern Calendar Lessons

### 8. "Of course we changed the calendar. That is our sign of authority!"

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## QUIZ

- 1. The Roman Catholic Church has always been very open about her part in changing the Sabbath from the seventh day of the Biblical week to the first day of the Julian week.**
  - Right! She claims that act as the sign of her authority.
  - Wrong! She has been deceptive, trying to say that Sunday is the Bible Sabbath.
- 2. One main motivating factor behind the Council of Nicæa was:**
  - The bishops wanted to tie Easter on the Julian calendar to the Jewish Passover.
  - The bishops wanted to establish ecumenical ties between Christianity and Judaism.
  - The bishops wanted to destroy any ties to Judaism.
- 3. Constantine's often-quoted reason for changing the calendar is:**
  - "Let us anchor the Julian calendar solidly on the Bible calendar by attaching Easter to the true Passover."
  - "Let us establish bonds of fellowship between us and our Judaic brothers. Are we not all born of the same Spirit?"
  - "Let us have nothing in common with this odious people."
- 4. Are Catholics inconsistent for worshipping on Sunday, even though Sunday is not the true day of Christ's resurrection?**
  - No. They openly place tradition and the decrees of their popes ahead of the Bible. They are very consistent because for a Catholic, truth is whatever tradition and the pope says that it is.
  - Yes. If they wanted to keep holy the day of Christ's resurrection, they should find it by using the Biblical calendar! Sunday is not the day of Christ's resurrection.
- 5. According to Patrick Madrid, the early Christians wanted to:**
  - Show the close tie of brotherly love between Judaism and Christianity.
  - Show that Christianity was distinct from Judaism.
  - Show that the close tie of brotherly love between Paganism and Christianity.
  - Show that Christianity was distinct from Paganism.
- 6. The bishop of Rome wanted to make Christianity more desirable to the pagans. He did this by:**
  - Blending the Christian and Pagan festivals into the same celebration.
  - Inviting pagan priests as guests to give the sermon at church on Sunday mornings.
  - Holding a series of evangelistic meeting to prove to pagans how nice the Christians were and how similar were their beliefs.
  - Accepting into church fellowship all pagans who wanted to join the church.
- 7. The bishop of Rome accomplished this amalgamation by:**
  - Arranging a synod with the college of pontiffs.
  - Joining the college of the pontiffs with his college of the cardinals.
  - A complicated but skilful adjustment of the calendar.
- 8. Fill in the blank: "It was the \_\_\_\_\_ which made the law obliging us to keep Sunday holy."**
  - Apostle Paul

- Catholic Church
- Emperor, Constantine
- The college of pontiffs

**9. Which of the following statements is NOT a true statement made by the Catholic Church:**

- "The Sunday is purely a creation of the Catholic Church."
- "Sunday is the law of the Catholic Church alone."
- "The Catholic Church abolished not only the Sabbath, but all the other Jewish festivals."
- "Sunday reminds us of the mystery of Christ's resurrection and it is for this reason that in scripture Christ, through Peter, commanded His followers to change the Sabbath to the first day of the week."
- "Sunday is a Catholic institution and its claim to observance can be defended only on Catholic principles."
- "The author of the Sunday law is the Catholic Church."
- "Of course the Catholic Church claims that the change was her act and the act is a mark of her ecclesiastical authority in religious things."

**10. It is impossible to find the Biblical Sabbath by using a pagan calendar.**

- True.
- False.

**11. Scholars have known the truth: ( 2 answers )**

- The change from Sabbath to Sunday is a command given in the writings of Paul.
- The change from Sabbath to Sunday was a change of calendars.
- The change from Sabbath to Sunday occurred at the time the Julian calendar was established and was in place during the time of Christ.
- The Biblical calendar is luni-solar; the modern calendar is solar.

**12. Before the Council of Nicæa, early Christians:**

- Worshipped on Saturday because they knew that Sabbato and dies Saturni were one and the same day.
- Worshipped on Saturday, the Bible Sabbath, and Sunday, the true day of Christ's resurrection.
- Did not confuse Sabbato with dies Saturni. Everyone knew that they were two different days by two distinct calendar systems.

**13. The Council of Laodicea was held:**

- To enforce acceptance of "the Lord's Day" (Sunday) in place of the lunar Sabbath.
- To modify the edicts of the Council of Nicæa.
- To inspire the Church to greater evangelistic efforts aimed at converting the pagans.

**14. Eusebius of Caesarea, a contemporary of Constantine and participant in the Council of Nicæa:**

- Argued for lenience to be shown those whose convictions differed. He urged for freedom of religion but was out-voted by the other delegates.
- Clearly stated that the exaltation of Sunday (dies Solis) was over the Jewish Sabbath (Sabbato) and not of the pagan Saturday (dies Saturni).
- Urged for a period of re-education for the people.

**15. Protestants who claim sola scriptura (scripture only) should worship on the lunar Sabbath. Otherwise, they are not truly going solely by scripture.**

- True.
- False.

**16. When the historical facts of the Julian calendar are understood, it is clearly established that: ( 2 answers )**

- Sunday truly is the day of Christ's resurrection.

- Sunday is not the only worship day founded upon pagan calendation.
- Saturday, the original first day of the planetary week, is a counterfeit of the true seventh-day Sabbath of the Bible.
- There is no difference between the Biblical week and the pagan week.

**17. A Catholic who believes that Christ was resurrected on Sunday is much more inconsistent than a Sunday-keeping Protestant who claims to base all of his belief on the Bible and the Bible only. At least the Protestant goes to scripture alone.**

- True.
- False.

**18. The day on which you worship, calculated by which calendar you use, reveals which God/god you are worshipping.**

- True.
- False.

**19. I want to honor my Creator by worshipping Him on:**

- Sunday, the day on the Gregorian calendar which honors Christ's resurrection.
- Saturday, the seventh day of the Gregorian week.
- Sabbath, the seventh day of the Biblical week on the luni-solar calendar of Creation.