

Proof that The Seventh Day Sabbath of the Bible Corresponds to Saturday is Julian and Gregorian

I almost forgot but I do remember that a brother (not SDARM) shared his view in our SDARM group that we cannot know for sure what is the “seventh day of the week” that God had blessed and sanctified. It is objected that we who are keeping Saturday as the Sabbath may not be keeping the correct Sabbath day according to the fourth commandment that God’s people from Adam to Christ and his apostle have kept. The reason is that the Saturday we know based on the Gregorian calendar may not be the same Sabbath day that Adam and his long line of descendants that were faithful to God down to Jesus and the apostles kept holy. Therefore we should not be dogmatic in teaching that Saturday in the Gregorian calendar corresponds to the Seventh Day of the week that God has blessed and sanctified in Genesis 2:2, 3. What matters is we keep one day in every week as the Sabbath regardless of whether it is Saturday, Sunday or any other day of the week.

I promised to this Brother that I shall share what I know about this question and this I am going to do here and now.

At the outset I would like to state my proposition that...

After God did his work of creation for six days and rested on the seventh day (Genesis 1 and 2), he commanded man to also work for six days and rest on the seventh day as a memorial of his great work of creation (Exodus 20:8-11). He thereby measured time into seven days each and let this roll in an unbroken sequence that is called the weekly cycle from the time of Adam down to the time of Moses to the time of Christ and down to our time.

A. The first question that needs to be resolved is “Was the weekly cycle of seven days each ever interrupted at any point in the history of man, or did it come down to our time in unbroken sequence? My answer is the weekly cycle has come down to us in unbroken sequence and will continue as long as time shall last.

1. My first evidence is the testimony of the Spirit of Prophecy. We read:

“I was then carried back to the creation, and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time. “These are the generations of the heavens and of the earth when they were created.” God gives us the productions of his work at the close of each literal day. Each day was accounted of him a generation, because every day he generated or produced some new portion of his work. On the seventh day of the first week God rested from his work, and then blessed the day of his rest, and set it apart for the use of man. The weekly cycle of seven literal days, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days. {1SP 85.1}

According to this inspired statement “The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time.” “The weekly cycle of seven literal days, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days.”

2. My second evidence is from un-inspired authors that we may call extra-biblical evidence. We read some quotes from the book “History of the Sabbath” by J. N. Andrews.:

“The human race never lost the septenary [seven day] sequence of week days and that the Sabbath of these latter times comes down to us from Adam, though the ages, without a single lapse.”—Dr. Totten, professor of astronomy at Yale University.

almost untouched to our very present age, making “Sabbath” and “Saturday” one and the same day. A person who is unsure about this fact can look at any Greek-English Dictionary to seek further verification. The easiest tool to translate English into Greek that anyone could use would be Google Translate. This goes to prove that wherever we see the word “Sabbath” in our New Testament English translations, it originally meant a particular day (which is proven to be none other than what we know as “Saturday” today).

Reference – Strong’s Greek Concordance & Dictionary [C]

That Sabbath Day in the Bible is the same as the Saturday in our modern calendar could be observe in the similarities in the names used for Saturday in other Languages and “Sabbath”:

- a. Arabic: Sabet
- b. Armenian: Shabat
- c. Bosnian: Subota
- d. Bulgarian: Sabota
- e. Corsican: Sàbatu
- f. Croatian: Subota
- g. Czech: Sobota
- h. Greek: Sabbato
- i. Indonesian: Sabtu
- j. Italian: Sabato
- k. Latin: Sabbatum
- l. Polish: Sobota
- m. Portuguese: Sábado
- n. Russian: Subbota
- o. Serbian: Subota
- p. Slovak: Sobota
- q. Slovene: Sobota
- r. Somali: Sabti
- s. Spanish: Sabado
- t. Sudanese: Saptu
- u. Ukrainian: Subota

Evidence # 2

Look at this piece of evidence:

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

Dio Cassius, Roman History 37.15.2-17.3*

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

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

alike, he could not have gotten possession of it. As it was, they made an exception of what are called the days of Saturn, and by doing no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously. Thus the defenders were captured on the days of Saturn, without making any defense, and all the wealth was plundered. The kingdom was given to Hyrcanus and Aristobulus was carried away.

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

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

Reference – Cassius Dio – *Roman History* 37.16.1-4 [A]

Note: The historical account Cassius Dio is providing is of the siege of Jerusalem that happened in 63BC when the Hasmoneans were in power (Pompey intervened for Hyrcanus, and Aristobulus was taken away). The point proved by the writing of Cassius Dio is that the Sabbath observed by the Jews in which they do not work corresponds to the day that the Romans called the day of Saturn that is popularly known as Saturday.

Cassius Dio lived between 150-235AD. He was a Roman administrator and a historian – please see below link:

<http://www.britannica.com/EBchecked/topic/164018/Dio-Cassius>.

Evidence # 3

Look at this other piece of evidence:

“On the Day of Saturn”

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

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

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

²⁴ G. A. Guattani, *Memorie Enciclopediche sulle Antichità e Belle Arti di Roma*, Vol. 6, pp. 160-162.

²⁵ Frontinus, *The Stratagems*, book 2, chap. 1, sec. 17, in Loeb Classical Library, *Frontinus*, p. 98, author's translation.

A Roman Soldier named Frontinus in his book named *Strategems* writes the account of the destruction of the 2nd temple in Jerusalem in 70AD, saying “The divine Vespasian attacked the Jews on the days of Saturn, on which it is forbidden for them to do anything serious, and prevailed.” **Similar to the words of the historian Cassius Dio, this Roman soldier equated the day of rest (Sabbath) of the Jews to the Day of Saturn (Saturday which was known as Saturn’s Day in Rome).** This account of Vespasian (also known as Titus) attacking Jerusalem on Sabbath days, tallies with the account seen in the Historical works of Josephus as well. [Reference](#) – Frontinus – *The Stratagems* 2.1.17. [B]

Evidence # 4

The Spirit of Prophecy identified the Bible Sabbath as Saturday in the Gregorian calendar. We read:

“When thinking men find that our restaurants are closed on the **Sabbath**, they will make inquiries in regard to the principles that lead us to close our doors on **Saturday**. In answering their questions, we shall have opportunity to acquaint them with the reasons for our faith. We can give them copies of our periodicals and tracts, so that they may be able to understand the difference between "him that serveth God and him that serveth Him not." {7T 123.1}

“The temptation will come. If you keep the Sabbath, the very day the fourth commandment has specified, you shall have to give up this source of gain. You shall have to close your business on Saturday, the busiest and most profitable day in the week. And when you hesitate to comply with a plain "Thus saith the Lord," because you will lose profit, and riches will not increase unto you, you continue in disobedience to God and bow the knee to Satan as he tempted Christ to do.” {17MR 79.3}

These two quotations made it clear that the Sabbath of the fourth commandment is recognized by the messenger of the Lord, E.G. White, as Saturday in the Gregorian calendar.

An objection answered

Some bring objections against the above evidence by arguing that one of the major calendar changes in history would have also affected the "Saturday Sabbath". We need to consider this valid objection and see whether it holds true. This piece of evidence that is brought against our proposition is the "Julian to Gregorian calendar change".

The Julian calendar was instituted in 46BC by Julius Caesar and was the most widely used calendar in Rome, making this the calendar which the Romans would have used in the time of Christ and subsequently His disciples.

The Gregorian calendar which is the civil calendar used by the whole world today, was put into effect in 1582AD by Pope Gregory XIII. Pope Gregory's Calendar effectively skipped a few days, when this change was made to the Julian calendar in 1582. This is what most who object bring as a witness to say that the "Saturday Sabbath" would have for sure changed with this change that was done to the calendar system.

Calendar for September 1752 UK

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Phases of the moon: 15: ☾ 23: ☽ 30: ☾

What most people do not understand is that the amount of days dropped from the Julian Calendar, when it was changed to the Gregorian calendar, did not in any way affect the 7 day week. In other words, even though 10 days were removed from the calendar, it did not affect the individual days (Sunday, Monday, Tuesday, etc

Dear reader, may this article help remove any doubt from your mind regarding the fact that the SABBATH of the Lord that he command his people to keep holy IN THE FOURTH COMMANDMENT is the same day called in the Julian and Gregorian calendar as SATURDAY and that the original week of creation has come down from the days of Adam to our time.