

# Shamefully Trusting and Misinterpreting Historians Like Justin Martyr and Cornelius Tacitus, Who **allegedly** Confirm Saturn-Day as the Shabbath

By The RAMYK  
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This is in response to some who choose ignorant historians over Scripture. Its sad but true! Moreover a closer look at the very quotes of these Roman and church historians that allegedly show that Jews kept Saturday in Temple times, actually shows the opposite. Since some trust historians and their twisted/opinionated and often dishonest agenda laced lies, allow me to briefly show you how:

-Only Scripture can validate the true Shabbat by the 2 faithful heavenly witnesses'.  
Genesis 1:14-17.

-Even the twisted references when properly unraveled, can bring clarity to confirm the truth of the solar-lunar calendar and its moon phase weekly Shabbats. Let's start...this will be brief, as you will see the holes in their statements, along with the misplaced trust in them by those who are desperate to find "something", "anything," with which to counteract lunar Shabbat and somehow defend the undefendable; Saturn Day fixed traditional Shabbat. The RAMYK's responses are in blue:

## Justin Martyr and Cornelius Tacitus

**Cornelius Tacitus:** It is no secret that the ancient weekly Sabbath day fell on the day known by heathens as "the day of Saturn." For example, even though the Roman senator and historian Tacitus (ca. 54 – ca. 117 C.E.) had a very distorted view of why Judaism practiced things the way they did, he had a workable knowledge of what they did and when they did it. For example, he knew that Jews abstained from eating pork, but he didn't know why. He wrote that they did it because "pigs are subject to leprosy, the foul plague with which they too [i.e., the Jews] were once infected; so they abstain from pork in memory of their misfortune. "

**RAMYK SAYS-**So those seeking the true Shabbat, undefiled by Judaism and Christianity should consider this man who allegedly knew that Jews abstain from pork because they were infected by leprosy from eating pig, worthy to be trusted? Yahshua rested in Bethany on Aviv 8 on Shabbat was hung on Aviv 14 because Aviv 15 was a Big Shabbat-Shabbat Gadol, both weekly and annual. Should we thus follow His lead and the lead of the apostles who followed and obeyed Yahshua, or should we hearken to Tacitus? See: John 11:54-12:12 and [http://yourarmstoisrael.org/Articles\\_new/shabbat/Yahshua%20Pesach.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Yahshua%20Pesach.pdf) to see just one example of Yahshua observing the Shabbat by the phases of the moon.

In the same way, Tacitus knew the day on which the Jews abstained from working [**the day of Saturn**], but he didn't understand why:

**RAMYK SAYS** Yes, he didn't understand why they were behaving like Roman pagans when they were supposed to be set apart-kadosh!

They are said to have devoted the seventh day to rest because that day brought an end to their toils.<sup>10</sup> Later, finding idleness alluring, they gave up the seventh year as well to sloth.

**RAMYK SAYS**-Look at this lie...this so called "reliable Saturday historian" was wrong about reasons for kashrut-eating kosher, wrong about shmeeta-land Sabbath and the purpose of the land Shabbat and.....now watch this.....

Others maintain that they do this in honour of Saturn, either because their religious principles are derived from the Idaei, who are supposed to have been driven out with Saturn and become the ancestors of the Jewish people; or else because, of the seven stars which govern the lives of men, the star of Saturn moves in the topmost orbit and exercises the mightiest influence, and also because most of the heavenly bodies move round their courses in multiples of seven.<sup>11</sup>

**RAMYK SAYS**-Here Tacitus admits/thinks that the Saturn Day rest is a pagan practice adopted by the Jews, because they descended from Saturn, or because Saturn exerts the most influence in Judaism. His views are so warped, that to even quote him is bad enough, but to rely on him as a rebuttal to lunar biblical Shabbats with over 1,900 documented historical Shabbats from Scripture is unthinkable. It is unthinkable that a believer would reject the faithful witness of the sun and moon for those who trusted in Saturn as the true deity and their misunderstanding of Torah and Judaism.

Please bear in mind the fact that Tacitus, born in the year 54 C.E., was a teenager when the temple was destroyed.

**RAMYK SAYS**-And when Tacitus writes this crap, is he still a teenager? NO! He wrote his warped understandings of Shmeeta, Kashrute, Jews and Saturn-Day as an "adult" historian. History places his writings more after 110 CE, thus affirming and showing that the Jewish people began to go astray and adopt Roman Saturn Day ONLY AFTER THE TEMPLE'S destruction, which is correct! As long as the Moriah Temple stood and when Yahshua walked the earth, the Jewish people were keeping it correctly according to Philo; the only disagreements being that Jews in exile kept one weekly Shabbat monthly based on the MOON and Jews in the land of Israel, kept it weekly based on the moon. More on that later! The point being that we can quote Philo, others Tacitus....the difference being that we who follow the solar-lunar calendar don't trust/need any historian...we don't need to have them as a crutch..we have over 1,900 DOCUMENTED historical lunar Shabbats from both Tanach and the Renewed Covenant and by Yahshua Himself. See: Final Scorecard [PDF](#)

[http://yourarmstoisrael.org/Articles\\_new/shabbat/FInal%20Scorecard%20.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/FInal%20Scorecard%20.pdf)

## **We have the Scriptures, the BEST historical book authored by 66 Israelites, not by Tacitus!**

Notice also that Tacitus identifies the “seventh day” with Saturn, which solidifies the understanding that during the first century C.E. Rome understood the “day of Saturn” as representing the seventh day of the week.

**RAMYK SAYS-Uh....yes I notice....that Tacitus identifies the 7<sup>th</sup> day practice of Jews in 110 CE AFTER THE TEMPLE’S DESTRUCTION with Saturn-day, the original Roman 8<sup>th</sup> day, later changed to the 7<sup>th</sup> day! Thank you; that’s been our point all along. After the Temple was demolished, all things went haywire! Tacitus wrote all his lies AFTER THE TEMPLE’S DESTRUCTION.....he was only too proud to record that Jews of that day had apostatized and joined him on the Day of Saturn by calling it their Shabbat! Here then is documentation showing that all his references were CLEARLY POST TEMPLE:  
See**

<http://www.bookrags.com/biography/tacitus/>

### **Tacitus's Writings**

*Encyclopedia of World Biography* on Tacitus

Tacitus (c. 56/57-ca. 125) was a Roman orator and historian. In a life that spanned the reigns of the Flavian emperors and of Trajan and Hadrian, he played a part in the public life of Rome and became its greatest historian.

Tacitus's first published work was *Agricola*, a laudatory biography of his late father-in-law, which came out between 96 and 98. This was followed by *Germania* (98), a short monograph on the habits and customs of the independent tribes of Germany. Then came *Dialogus de oratoribus*, a discussion in dialogue form of the decay of Roman oratory. This has often been regarded as an early work, mainly on stylistic grounds, but it was probably written and published between 102 and 107.

After this Tacitus produced his first major historical work, the *Histories*, an account of Rome under the Flavian emperors (69-96) perhaps written mainly in the years 105-109. When complete, it was divided into 12 or 14 books, but only books 1-4 and a small part of book 5 have survived. These books were written on a very large scale, for between them they cover the events of only 2 years, 69 and 70, and it is probable that in the later books Tacitus reduced the scale of his narrative.

At one time Tacitus had intended to follow up the *Histories* with an account of the reigns of Nerva and Trajan (96-117), but he changed his mind and went back to the time of the Julio-Claudian emperors with the *Annals*, written probably between 118 and 123. This was a history of Rome from the death of Augustus in 14 to the suicide of Nero in 68. It was divided into 16 or 18 books, but well over a third of the text has been lost.

We do not have Tacitus's narrative for several of the later years of Tiberius, the whole of the brief reign of Caligula, the start of Claudius's reign, and the final years of Nero's reign, though the absence of this last section may be a result of a failure on Tacitus's part to complete the work before he died.

Tacitus's reputation as a historian rests primarily on the two major works of his maturity. In the *Histories* and *Annals* Tacitus produced a historical corpus that for all its battered condition ranks very high in the record of Greco-Roman historiography.

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**RAMYK SAYS-This is clear-Tacitus's 2 major works were written some 40++ years after Judaism had begun to adopt Roman Saturn-Day!**

It is very unlikely that Tacitus was not aware of the day on which Judaism rested, and he offers no allusion whatsoever that the Jews ever "gave in" to a weekly cycle mandated by the Roman government.

**RAMYK SAYS-They did not have to give in. Natural assimilation and the pressures of exile began to take hold. When YHWH saw this, Hosea 2:11 began to kick in.**

If they had, we can be certain that he wouldn't have stopped with just the one jab at them being idle on the "day of Saturn." He most certainly would have also taken aim at the fact that they paid homage to a weekly cycle originally introduced to them by his people, the Romans.

**RAMYK SAYS-Really, so now you play "mind reader." That Tacitus would have, or could have...for any true student of the Word, is it not easier to take YHWH at His Word rather than to try and read Tacitus's mind? His understanding of Torah and true kashrute, Shabbat keeping and land Shabbats, is enough to make any Hebrew puke...now we are supposed to join in by trying to read his mind? Sorry I read enough of his perverted mind.**

<sup>9</sup> Cf., Tacitus, *The Histories*, translated by W. H. Fyfe, Book V, section 4, Oxford University Press, 1999.

<sup>10</sup> According to the explanatory notes found in this translation of Tacitus' *The Histories* (p. 288), "their toils" is a reference to Tacitus' belief that the Israelites' "wilderness wandering" took only seven days (instead of 40 years).

<sup>11</sup> Tacitus, *The Histories*, translated by W. H. Fyfe, Book V, section 4, Oxford University Press, 1999.

**Justin Martyr, writing less than 40 years after the death of Tacitus,**

**RAMYK SAYS-Uhhh....here we go again...so Justin wrote his stuff about 170 CE! The New Testament which confirms the solar-lunar calendar of Yahshua and His apostles took place before 70 CE and the Temple's destruction. Almost the entire New Testament was completed and compiled by 90 CE/AD and the events record things that occurred while the Temple stood. Remember friends, once the Temple disappeared so did the keeping of the correct Shabbat as prophesied in Scripture.**

expressed the understanding that Yeshua the Messiah rose the day after "the day of Saturn":

Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead.

**RAMYK SAYS-Really? The Bible says that In the beginning YHWH Elohim created the heavens and the EARTH...there was NO DAY of creation that we know of. Day One of the original creation week was a day YHWH allowed the sun and moon to give light, but their roles were not assigned until day 4 of re-creation week. So we have a BEGINNING and we have a CREATION week, no creation day! These are the people that anti lunar Shabbat folks are hanging their fading hopes on. Friends, we see how desperate people can get in order not to change and continue in the inherited vanities of our church and assimilated exiled Jewish fathers.**

For He was crucified on the day before that of Saturn (Saturday)<sup>12</sup>; and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things which we have submitted to you also for your consideration.<sup>13</sup> *Justin Martyr, First Apology 67 (written between 147 and 161 C.E.)*

**RAMYK SAYS-Now you said Justin Martyr wrote in the year circa 170 CE. By then Judaism had settled into their reliance on Saturn's Day and Justin said that JESUS rose on the day set apart for SUN worship which immediately followed the DAY set apart for SATURN homage. Now, this confirms everything we have been sharing! By the early Christian era the SUN had its day, STAUrn had its day and Christians met on the Sun's Day and Jews on SATURN'S Day. That's called religious deception!**

**If you think this pleases YHWH go for it! But we will stick to the 7<sup>th</sup> day Shabbat of Scripture, which is never called Saturn Day, or Sun Day and there is no biblical record, or Temple record for that matter that associates something fixed in heaven and allows it to be tied into a calendar made by man and attached to Rome! Justin Martyr says Yahshua was crucified on the day before Saturn Day, or Friday! Were this true, then Yahshua would not have been in the grave for 3 days, let alone 3 days and nights. Uhhh maybe Martyr meant Wednesday.....uhh maybe.....uh maybe.....uh maybe all Roman days are not what Jews of Yahshua's time used. To see the correct day of crucifixion and resurrection HAVING NOTHING AT ALL TO DO WITH ROME, please see: Threes, Threes, Threes by Ramyk PDF  
[http://yourarmstoisrael.org/Articles\\_new/shabbat/Threes,%20Threes,%20Threes%20Final%20Master%20by%20Ramyk%20.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Threes,%20Threes,%20Threes%20Final%20Master%20by%20Ramyk%20.pdf)**

**Albius Tibullus:** Going back even further, we encounter the Latin poet Albius Tibullus (ca. 54-19 B.C.E.). Samuele Bacchiocchi, in his book From Sabbath to Sunday, offers the following insight as revealed by Tibullus' poem Carmina:

In one of his poems, Tibullus explains what excuses he could have found for staying in Rome with his beloved Delia: ‘

**Either birds or words of evil omen were my pretexts or that the sacred day of Saturn had held one back’ (Carmina 1, 3, 15-18).**<sup>15</sup>

**RAMYK SAYS-Are you serious? This is a reference to Shabbat? Of course the Romans had SATURN’S DAY set apart before the Temple was destroyed, but Jews did not adopt it until AFTER 70 CE and the start of the Jewish Diaspora. The point being:**

**A) How does this show that Jews observed SATURN DAY before the TEMPLE WAS DESTROYED? And.....**

**B) That the pagan practices of a GENTILE UNBELIEVER in his poetry, somehow shows that TORAH prohibitions held him back from seeing his lover. You have got to be kidding! See friends, this is the best our opponents have! We have something better on our side; YHWH and GENESIS-REVELATION! See what the poet and prophet Jeremiah penned in Lamentations 2:5-6! Who do you trust? Jeremiah who said that with the Temple’s destruction Judah’s Shabbats’ would be FORGOTTEN (until the time of the restitution of all things Acts 3:21), or a Gentile poet who couldn’t see his girlfriend because SATURN DAY in Tibullus’ time was the sacred day of SATURN and shopping. Remember, originally SATURN DAY, Day 8 of the poet’s week, was SET APART for shopping/commerce and thus the busy atmosphere made travel most difficult. Sorry Carmina!**

According to Bacchiocchi, this poem was authored ca. 29-30 B.C.E. A Jewish web site offers the following perspective regarding Tibullus’ reference to the day of Saturn: One way or another, it seems almost certain that, even though he was not a Jew, Tibullus was referring to the Jewish Sabbath — whose ban on travel, if one was looking for a superstitious excuse to stay at home, might deter a non-Jew, too.<sup>16</sup>

**RAMYK SAYS-I won’t even comment on this it’s so silly. A pagan who followed Torah by honoring SATURN and wrote poetry didn’t travel on Shabbat! Give me a break! Well, remember that Yassir Arafat also doesn’t travel on Shabbat nowadays! ☺**

As indicated by the non-Jewish poet Tibullus, who wrote his poem some 30 years prior to the birth of Yeshua, the “day of Saturn” was considered a “sacred day.” Was this “day of Saturn” the same “day of Saturn” recognized by Tacitus, and later, Justin Martyr? If not, it is encumbering upon lunar sabbatarians to demonstrate otherwise.

**RAMYK SAYS-I just have. This proves my point. SATURN-DAY was only important to Roman historians, leaders, gentile poets and those who were amazed at this new Jewish practice so soon after the Temple’s destruction!**

<sup>15</sup> Samuele Bacchiocchi, *From Sabbath to Sunday, The Pontifical Gregorian University Press, Rome, 1977, p. 243.*

<sup>16</sup> Quoted from the article entitled "The Sabbath Planet," dated 01/05/2007, as found on *The Forward*, a Jewish online publication. The article may be read in its entirety by accessing the following URL:  
<http://www.forward.com/articles/the-sabbath-planet/>

**RAMYK SAYS-Elsewhere in the original document the author references Josephus to show that Jews were free under Rome to keep their customs. This is true. THEIR customs not Rome's. While the Temple stood, Jewish customs were not yet fully romanized. Listen carefully! There is not a single verse, or quote in Josephus that remotely references Shabbat tied to Saturn Day. Josephus speaks about the 7th day Shabbat, but never associates it with Roman Saturday. And remember unlike Tacitus, Martyr and Roman gentile poets, Josephus WAS Jewish, HONORED TORAH and knew the workings of the Temple inside and out and would never disgrace his own Jewish people by attributing Saturn Day homage and affiliation to the Jews! There's no need to be more specific here, as unlike gentile Roman historians, Josephus the Jew makes no connection whatsoever between Shabbat and Saturn Day. Josephus actually says that trumpets were blown at the TEMPLE to alert people that Shabbat had come! If Shabbat was always on Saturn Day why sound alerts? All people would need to do is READ their calendar! But if it were based on the moon, the answer is obvious!**

**The writer then goes on to try and use Philo Judeaus to also show how Saturn Day was Shabbat back in the 1<sup>st</sup> century. I'll paste her quotes below...read them carefully...not only will you not find any Saturday is Shabbat references in Philo, it's just the opposite! First I will paste her points.....so all the places where Philo speaks of the 7<sup>th</sup> day there is not one Saturn Day connection! After she is done I will show you exactly what Philo did say.....I have made a few comments below:**

## **All the Places where Philo spoke of the Seventh Day**

6 His place in the series is no sign of inferiority. Turning to the **Seventh day**, Philo notes its dignity, and enlarges on the properties of the number 7, (a) in things incorporeal (89-100); (b) in the material creation: (α) the heavenly bodies (101 f.); (β) the stages of man's growth (103-105); (γ) as 3+4 (106); (δ) in the progressions (107-110); (ε) in all visible existence (111-116); (ζ) in man, and all that he sees (117-121) and experiences (121-125); (η) in grammar and music (126 f.).

### **24. ON THE CREATION XLI (125)**

Again, the dangerous diseases of the body, especially when lasting fevers, arising from the distemperature of the powers within us, attack us, are usually decided about the **seventh day**. For that day determines the contest for life, allotting safety to some men, and death to others.

### **36 ALLEGORICAL INTERPRETATION, I II (5)**

(5) First, therefore, having desisted from the creation of mortal creatures on the **seventh day**, he began the formation of other and more divine beings.

### **37 ALLEGORICAL INTERPRETATION IV (8, 13) VI (16)**

IV. (8) But nature delights in the number seven. For there are seven planets, going in continual opposition to the daily course of the heaven which always proceeds in the same direction. And likewise the constellation of the Bear is made up of seven stars, which constellation is the cause of communication and unity among men, and not merely of traffic. Again, the periodical changes of the

moon, take place according to the number seven, that star having the greatest sympathy with the things on earth. And the changes which the moon works in the air, it perfects chiefly in accordance with its own configurations on each **seventh day**.

(13) Again, the secretions are seven--tears, mucus from the nose, saliva, the generative fluid, the two excremental discharges, and the sweat that proceeds from every part of the body. Moreover, in diseases the **seventh day** is the most critical period--and in women the catamenial purifications extend to the seventh day.

### 38 ALLEGORICAL INTERPRETATION VII (17, 18, )

VII. (17) "And God blessed the **seventh day**, and hallowed it." God blesses the manners which are formed in accordance with the seventh and divine light, as being truly light, and immediately declares them holy. For that which is blessed, and that which is holy, are closely connected with one another. On this account he says, concerning him who has vowed a great vow, that "If a sudden change comes over him, and pollutes his mind, he shall no longer be Holy." {4} {#nu 6:9.} But the previous days were not taken into the calculation, as was natural. For those manners which are not holy are not counted, so that which is blessed is alone holy.

(18) Correctly therefore, did Moses say that "God blessed the **seventh day** and hallowed it," because on it he "caused to rest from all his works which he had begun to make." And this is the reason why he who lives and conducts himself in accordance with the seventh and perfect light is blessed and holy, since it is in accordance with his nature, that the creation of mortal beings was terminated. For the case is thus: when the light of virtue, which is brilliant and really divine, rises up, then the generation of the contrary nature is checked. And we have shown that God never desists from creating something, but that when he appears to do so he is only beginning the creation of something else; as being not only, the Creator, but also the Father of everything which exists.

### 176 ON THE POSTERITY OF CAIN AND HIS EXILE

XVIII. ."{20} {#de 21:17.} (64) On this account also the number seven is produced in its order, subsequently to the number six, but in power it is superior to every other number, and differs not from the unit, and Moses also shows us this in the conclusion of his account of the creation, where he says, "And God ceased on the **seventh day** from all the works that he had made; and God blessed the **seventh day**, and hallowed it," because on it he ceased from all his works which God had begun to make,

{21} {#ge 2:2.} (65) and after that he concludes his account in these words, "This is the book of the generation of heaven and of earth when they were made, on the day in which God made the heaven and the earth; and these things were done in the first day, so that the **seventh day** is referred to the unit which is the first day and the beginning of the whole. I have dwelt at length on this topic, with the object of showing more plainly the opinion which Cain thought it right to build up like a city.

### 335 ON THE MIGRATION OF ABRAHAM XXXV (170)

The fourth commandment is concerning the **seventh day**, always virgin, and without any mother, in order that creation, taking care that it may be always free from labour, may in this way come to a recollection of him who does everything without being seen.

### 365 WHO IS THE HEIR OF DIVINE THINGS

XXXV. (170) The third law is one about the name of the Lord, not about that name which has not yet reached his creatures; for that name is unspeakable, but about the name which is constantly applied to him as displayed in his powers; for it is commanded that we shall not take his name in vain. The fourth commandment is concerning the **seventh day**, always virgin, and without any mother, in order that creation, taking care that it may be always free from labour, may in this way come to a recollection of him who does everything without being seen.

### 442 ON THE CHANGE OF NAMES\*

XLIV (260) which God sends from above upon those souls which have a longing for virtue, God who possesses a great abundance and exceeding treasure of wisdom, and who irrigates the universe, and especially so on **the sacred seventh day** which he calls the **Sabbath**; for then, he says, that there is an influx of spontaneous good things, not rising from any kind of art, but shooting up by their own spontaneous and self-perfecting nature, and

### 478 ON DREAMS, THAT THEY ARE GOD-SENT\* BOOK 2

XVIII. (2.123) Moreover, it is only a very short time ago that I knew a man of very high rank, one who was prefect and governor of Egypt, who, after he had taken it into his head to change our national institutions and customs, and in an extraordinary manner to abrogate that most holy law guarded by such fearful penalties, which relates to the **seventh day**, and was compelling us to obey him, and to do other things contrary to our established custom, thinking that that would be the beginning of our departure from the other laws, and of our violation of all our national customs, if he were once able to destroy our hereditary and customary observance of the **seventh day**.

### 495 ON ABRAHAM\*

V. (28) And in strict consistency with himself, the lawgiver also calls the **seventh day** "rest," which the Hebrews call "the **Sabbath**;" not as some persons fancy, because after six days the multitude was refrained from its habitual employments, but because in real truth, the number seven is both in the world and in ourselves free from seditions and from wars, and is of all the numbers that which is the most averse to contention, and the greater lover of peace.

**XX. (96) The fourth commandment has reference to the sacred seventh day, that it may be passed in a sacred and holy manner. Now some states keep the holy festival only once in the month, counting from the new moon, as a day sacred to God; but the nation of the Jews keep every seventh day regularly, after each interval of six days;**

**RAMYK SAYS-The quote AFTER EACH INTERVAL of 6 days, is correct. Once a biblical week starts, it CANNOT be interrupted and MUST be followed by a 7<sup>th</sup> day**

**Shabbat. But that's only once the week starts. Each interval of 6 days must be followed by a Shabbat! We agree. Now notice what she is trying to make it say...but it doesn't say.....she wants you to think that Philo teaches "an uninterrupted chain of 7 day weeks." But as you can see, that's not what Philo says and it's not what the Bible says. It's what people THINK Philo said and worse yet, what people THINK the Bible says. The Bible only says this! Every 6 day interval, or time period MUST be followed by a 7<sup>th</sup> day Shabbat BUT that does not mean that every 7 day week, must be chained to another interval of 6 + 7! Also, note that Jews outside the land kept ONE LUNAR SHABBAT MONTHLY, Jews in the land kept a lunar Shabbat every 7<sup>th</sup> day, following an interval of 6 work days! That's what Philo really said!**

#### **THE SECOND FESTIVAL**

XV. (56) But after this continued and uninterrupted festival which thus lasts through all time, there is another celebrated, namely, that of the sacred seventh day after each recurring interval of six days, which some have denominated the virgin, looking at its exceeding sanctity and purity. And others have called the motherless, as being produced by the Father of the universe alone, as a specimen of the male kind unconnected with the sex of women; for the number seven is a most brave and valiant number, well adapted by nature for government and authority. Some, again, have called it the occasion, forming their conjectures of that part of its essence which is appreciable only by the intellect, from the objects intelligible to their outward senses

**RAMYK SAYS-Same response as above.**

#### **565 \\*ON THE LIFE OF MOSES, I\***

XXXVI. (205) But the holy **seventh day** had an especial honour; for, as it is not permitted to do anything whatever on that day (and it is expressly commanded that men are then to abstain from every work, great or little), so that they were not able to collect food that day, instead of food for one day, God rained upon them a double quantity, and ordered them to collect what shall be food enough for two days. And what was then collected remained sound, no portion of it becoming spoiled as it had before.

#### **581 ON THE LIFE OF MOSES, II\***

IV. (21) For what man is there who does not honour **that sacred seventh day**, granting in consequence a relief and relaxation from labour, for himself and for all those who are near to him, and that not to free men only, but also to slaves, and even to beasts of burden;

#### **599 ON THE LIFE OF MOSES, II\***

XXXIX. (209) Moreover, in accordance with the honour due to the Creator of the universe, the prophet hallowed **the sacred seventh day**, beholding with eyes of more acute sight than those of mortals its pre-eminent beauty, which had already been deeply impressed on the heaven and the whole universal world, and had been borne about as an image by nature itself in her own bosom;

#### **600 ON THE LIFE OF MOSES, II\***

XXXIX. (213) Now some one disregarding this injunction, even while he yet had the sacred words of God respecting the holy **seventh day** still ringing in his ears, which God had uttered without the intervention of the prophet, and, what is the most wonderful thing of all, by a visible voice which affected the eyes of those who were present even more than their ears, went forth through the middle of the camp to pick up sticks, well knowing that all the people in the camp were perfectly quiet and doing nothing, and even while he was committing the iniquity was seen and detected, all disguise being impossible;

(215) for it was invariably the custom, as it was desirable on other days also, but especially on the **seventh day**, as I have already explained, to discuss matters of philosophy; the ruler of the people beginning the explanation, and teaching the multitude what they ought to do and to say, and the populace listening so as to improve in virtue, and being made better both in their moral character and in their conduct through life;

(216) in accordance with which custom, even to this day, the Jews hold philosophical discussions on the **seventh day**, disputing about their national philosophy, and devoting that day to the knowledge and consideration of the subjects of natural philosophy; for as for their houses of prayer in the different cities, what are they, but schools of wisdom, and courage, and temperance, and justice, and piety, and holiness, and every virtue, by which human and divine things are appreciated, and placed upon a proper footing?

XL. (218) And that Judge delivered his sentence that the man ought to die, and in no other way than being stoned, since in his case, as in that of the criminal mentioned above, his mind had been changed to a dumb stone, and he had committed the most complete of offences, in which nearly every other sin is comprised which can be committed against the laws enacted respecting **the reverence due to the seventh day**.

XLVIII. (263) He gave a second instance of his prophetic inspiration not long afterwards in the oracle which he delivered about **the sacred seventh day**. For though it had had a natural precedence over all other days, not only from the time that the world was created, but even before the origination of the heaven and all the objects perceptible to the outward senses, men still knew it not, perhaps because, by reason of the continued and uninterrupted destructions which had taken place by water and fire, succeeding generations had not been able to receive from former ones any traditions of the arrangement and order which had been established in the

connection of preceding times, which, as it was not known, Moses, now being inspired, declared to his people in an oracle which was borne testimony to by a visible sign from heaven.

(264) And the sign was this. A small portion of food descended from the air on the previous days, but a double portion on the day before the **seventh day**. And on the previous days, if any portion was left it became liquefied and melted away, until it was entirely changed into dew, and so consumed; but on this day it endured no alteration, but remained in the same state as before, and when this was reported to him, and beheld by him, Moses did not so much conjecture as receive the impulse of divine inspiration under which he prophesied of the **seventh day**.

(268) After this he delivered to the people a third oracle of the most marvellous nature, namely that on the **seventh day** the air would not afford the accustomed food, and that not the very slightest portion would fall upon the earth, as it did on other days;

### **613-8 THE DECALOGUE\***

XII. (51) Now the most excellent five were of this character, they related to the monarchial principle on which the world is governed; to images and statues, and in short to all erections of any kind made by hand; to the duty of not taking the name of God in vain; to that of keeping the holy **seventh day** in a manner worthy of its holiness; to paying honour to parents both separately to each, and commonly to both. So that of the one table the beginning is the God and Father and Creator of the universe; and the end are one's parents, who imitate his nature, and so generate the particular individuals. And the other table of five contains all the prohibitions against adulteries, and murder, and theft, and false witness, and covetousness.

XX. (96) The fourth commandment has reference to the sacred **seventh day**, that it may be passed in a sacred and holy manner. Now some states keep the holy festival only once in the month, counting from the new moon, as a day sacred to God; but the nation of the Jews keep **every seventh day regularly, after each interval of six days;**

## **RAMYK SAYS-Same answer as above.**

(97) and there is an account of events recorded in the history of the creation of the world, comprising a sufficient relation of the cause of this ordinance; for the sacred historian says, that the world was created in six days, and that on the **seventh day** God desisted from his works, and began to contemplate what he had so beautifully created;

98) therefore, he commanded the beings also who were destined to live in this state, to imitate God in this particular also, as well as in all others, applying themselves to their works for six days, but desisting from them and philosophising on the **seventh day**, and devoting their leisure to the contemplation of the things of nature, and considering whether in the preceding six days they have done anything which has not been holy, bringing their conduct before the judgment-seat of the soul, and subjecting it to a scrutiny, and making themselves give an account of all the things which they have said or done; the laws sitting by as assessors and joint inquirers, in order to the correcting of such errors as have been committed through carelessness, and to the guarding against any similar offences being hereafter repeated

(99) But God, on one occasion, employed the six days for the completion of the world, though he had no need of any length of time for such a purpose; but each man, as partaking of a mortal nature, and as being in need of ten thousand things for the unavoidable necessities of life, ought not to hesitate, even to the end of his life, to provide himself with all requisites, always allowing himself an interval of rest on the sacred **seventh day**.

(100) Is it not a most beautiful recommendation, and one most admirably adapted to the perfecting of, and leading man to, every virtue, and above all to piety? The commandment, in effect says: Always imitate God; let that one period of seven days in which God created the world, be to you a complete example of the way in which you are to obey the law, and an all-sufficient model for your actions. Moreover, the **seventh day** is also an example from which you may learn the propriety of studying philosophy; as on that day, it is said, God beheld the works which he had made; so that you also may yourself contemplate the works of nature, and all the separate circumstances which contribute towards happiness.

XXII. (106) And after this commandment relating to the **seventh day** he gives the fifth, which concerns the honour to be paid to parents, giving it a position on the confines of the two tables of five commandments each; for being the concluding one of the first table, in which the most sacred duties to the Deity are enjoined, it has also some connection with the second table which comprehends the obligations towards our fellow creatures;

XXX. (158) And the fourth commandment, the one about the **seventh day**, we must not look upon in any other light than as a summary of all the laws relating to festivals, and of all the purificatory rites enjoined to be observed on each of them. But the service appointed for them was one of holy ablutions, and prayers deserving to be heard, and perfect sacrifices.

(161) But to the **seventh day** of the week he has assigned the greatest festivals, those of the longest duration, at the periods of the equinox both vernal and autumnal in each year; appointing two festivals for these two epochs, each lasting seven days; the one which takes place in the spring being for the perfection of what is being sown, and the one which falls in autumn being a feast of thanksgiving for the bringing home of all the fruits which the trees have produced. And seven days have very appropriately been appointed to the seventh month of each equinox, so that each month might receive an especial honour of one sacred day of festival, for the purpose of refreshing and cheering the mind with its holiday.

XXXV. (170) And on the **seventh day** he doubles the number of victims to be offered, giving equal honour to equal things, inasmuch as he looks upon the **seventh day** as equal in dignity to eternity, since he has recorded it as being the birthday of the whole world. On which account he has thought fit to make the sacrifice to be offered on the **seventh day**, equal to the continuation of what is usually sacrificed in one day.

(172) And loaves are placed on the **seventh day** on the sacred table, being equal in number to the months of the year, twelve loaves, arranged in two rows of six each, in accordance with the arrangement of the equinoxes; for there are two equinoxes every year, the vernal and the autumnal, which are each reckoned by periods of six months. At the vernal equinox all the seeds sown in the ground

begin to ripen; about which time, also, the trees begin to put forth their fruit. And by the autumnal one the fruit of the trees has arrived at a perfect ripeness; and at this period, again, is the beginning of seed time. Thus nature, going through a long course of time, showers gifts after gifts upon the race of man, the symbols of which are the two sixes of loaves thus placed on the table.

(177) After he had ordered these things concerning the **seventh day**, he said that for the new moons it is necessary to offer ten whole burntofferings in all: two young bulls, one ram, seven lambs. For since the month is perfect in which the moon makes its way through its cycle, he thought that a perfect number of animals should be Sacrificed. {22} {an alternative would be to understand teleion as a predicate adjective and supply an einai which would mean "that the number of animals to be sacrificed should be perfect." The absence of a definite article before "perfect number" suggests the translation in the text is preferable.}

XLVIII. (261) The body then, as I have already said, he purifies with ablutions and besprinklings, and does not allow a person after he has once washed and sprinkled himself, at once to enter within the sacred precincts, but bids him wait outside for seven days, and to be besprinkled twice, on the third day and on the **seventh day**; and after this it commands him to wash himself once more, and then it admits him to enter the sacred precincts and to share in the sacred ministrations.

#### **667 THE SPECIAL LAWS, II\***

X. (39) The next commandment is that concerning **the sacred seventh day**, in which are comprehended an infinite number of most important festivals. For instance, there is the release of those men who by nature were free, but who, through some unforeseen necessity of the times, have become slaves, which release takes place every seventh year. Again, there is the humanity of creditors towards their debtors, as they forgive their countrymen their debts every seventh year. Also there is the rest given to the fertile ground, whether it be in the champaign or in the mountainous country, which also takes place every seventh year. Moreover, there are those ordinances which are established respecting the fiftieth year. And of all these things the bare narration (without looking to any inner and figurative signification) is sufficient to lead those who are well disposed to perfect virtue, and to make even those who are obstinate and stubborn in their dispositions more docile and tractable.

XI. (41) Now there are ten festivals in number, as the law sets them down.

The first is that which any one will perhaps be astonished to hear called a festival. This festival is every day.

The second festival is the **seventh day**, which the Hebrews in their native language call the **Sabbath**.

The third is that which comes after the conjunction, which happens on the day of the new moon in each month.

The fourth is that of the passover which is called the passover.

The fifth is the first fruits of the corn--the sacred sheaf.

The sixth is the feast of unleavened bread, after which that festival is celebrated, which is really

The seventh day of seventh days.

The eighth is the festival of the sacred moon, or the feast of trumpets.

The ninth is the fast.

The tenth is the feast of tabernacles, which is the last of all the annual festivals, ending so as to make the perfect number of ten. We must now begin with the first festival.

#### **669 THE SECOND FESTIVAL**

XV. (56) But after this continued and uninterrupted festival which thus lasts through all time, there is another celebrated, namely, that of **the sacred seventh day after each recurring interval of six days**, which some have denominated the virgin, looking at its exceeding sanctity and purity. And others have called the motherless, as being produced by the Father of the universe alone, as a specimen of the male kind unconnected with the sex of women; for the number seven is a most brave and valiant number, well adapted by nature for government and authority. Some, again, have called it the occasion, forming their conjectures of that part of its essence which is appreciable only by the intellect, from the objects intelligible to their outward senses.

### **RAMYK SAYS-Same answer as above.**

670 / (62) Accordingly, on the **seventh day** there are spread before the people in every city innumerable lessons of prudence, and temperance, and courage, and justice, and all other virtues; during the giving of which the common people sit down, keeping silence and pricking up their ears, with all possible attention, from their thirst for wholesome instruction; but some of those who are very learned explain to them what is of great importance and use, lessons by which the whole of their lives may be improved

670 / XVI. (66) But it seems likely that it was on account of those who were less obedient, and who were the least inclined to attend to what was done, that Moses gave additional laws, besides, thinking it right, not only that those who were free should **abstain from all works** on the **seventh day**, but also that their servants and handmaids should have a respite from their tasks, proclaiming a day of freedom to them also after every space of six days, in order to teach both classes this most admirable lesson;

671 / 69) But the law has given a relaxation, not to servants only on the **seventh day**, but also to the cattle. And yet by nature the servants are born free; for no man is by nature a slave. But other animals are expressly made for the use and service of man, and are therefore ranked as slaves; but, nevertheless, those that ought to bear burdens, and to endure toil and labour on behalf of their owners, do all find a respite on the **seventh day**.

672 / XIX. (86) In the next place Moses commands the people to leave the land fallow and untilled every seventh year, for many reasons; {12} {#le 25:4.} first of all, that they may honour the number seven, or each period of days, and months, and years; for every **seventh day** is sacred, which is called by the Hebrews the **Sabbath**; and the seventh month in every year has the greatest of the festivals allotted to it, so that very naturally the seventh year also has a share of the veneration paid to this number, and receives especial honour.

#### **686 THE TENTH FESTIVAL**

686 - XXXVIII. (224) Having already spoken of four commandments which, both as to the order in which they are placed and as to their importance, are truly the first; namely, the commandment about the lenity of that sovereign authority by which the world is governed, and that which commands that man should not look upon any representation or figure of anything as God, and that which forbids the swearing falsely, or indeed the swearing carelessly and vainly at all, and that concerning **the sacred seventh day**--all which commandments tend to piety and holiness. I now proceed to the fifth commandment, relating to the honour due to parents; which is, as I showed in the mention I made of it separately before, on the borders between those which relate to the affairs of men and those which relate to God.

689 / XLV. (249) Again, let the man who has profaned **the sacred seventh day** as far as it may have lain in his power, be liable to the punishment of death. For, on the contrary, it is proper rather to provide whatever is profane, be it a thing or be it a person, with means of purification, in order to induce a change for the better, since "envy," as some one has said, "goes forth out of the divine company." But to dare to adulterate or to deface the holy coinage is an act which displays an extraordinary degree of impiety.

(250) In that ancient migration which took place when the people of Israel left Egypt, and when the whole multitude was travelling through the pathless wilderness, when the **seventh day** came all those myriads of men which I have described before rested in their tents in perfect tranquillity; but one man, and he not one of the most despised or lowest class of the people, disregarding the commands which were laid upon the nation, and ridiculing those who attended to them, went forth to pick up sticks, but in reality to show his contempt for and violation of the law.

(251) And he indeed came back bearing with him a faggot in his arm, but the men who remained in their tents although inflamed with anger and exasperated by his conduct, nevertheless did not at once proceed to very harsh measures against him that day by reason of the holy reverence due to the day, but they led him before the ruler of the people, and made known his impious action, and he having committed him to prison, after a command had been given to put him to death, gave the man up to those who had originally seen him to execute. As therefore, in my opinion, it was not permitted to kindle a fire on the **seventh day** for the reason which I have already mentioned, so likewise it was not lawful to collect any fuel for a fire.

690 / XLVIII. (260) Again, those who properly keep the sacred **Sabbath** are benefited in two most important particulars, both body and soul; as to their body, by a rest from their continual and incessant labours; and as to their soul, by forming most excellent conceptions respecting God as the Creator of the universe and the careful protector of all the things and beings which and whom he has made. And he made the whole universe in one week. It is plain, therefore, from these things that the man who honours the **seventh day** will himself find honour.

#### ON REWARDS AND PUNISHMENTS

782 / XXVII. . (153) The cities being thus destroyed as if by fire, and the country being rendered desolate, the land will at last begin to obtain a respite, and, as one may say, to recover breath, and to look up again, after having been much exercised and harassed by the intolerable violence of its inhabitants, who drive away all the virgin periods of seven years out of the country, and discarded them from their minds; for nature taught men the only, or to speak more securely, **the first festivals, namely, the recurring periods of seven days and seven years, making them times of rest, the seventh day** being the period of rest for men, and the seventh year for the land.

**RAMYK SAYS-No problems here. Weeks are recurring 7 day patterns. Again weeks are not chained. The RECUR regularly, after the RECURRING NEW MOON. Does this terminology also mean that ALL NEW MOONS-ROSH CHODASHIM ARE ALSO CHAINED TO EACH OTHER, AS THEY ALSO RECUR EVERY 29.5 DAYS?**

#### EVERY GOOD MAN IS FREE\*

794 / XII. (81) Now these laws they are taught at other times, indeed, but most especially on the **seventh day**, for the **seventh day is accounted sacred**, on which they abstain from all other employments, and frequent the sacred places which are called synagogues, and there they sit according to their age in classes, the younger sitting under the elder, and listening with eager attention in becoming order.

#### ON THE CONTEMPLATIVE LIFE OR SUPPLIANTS

807 / III (30) Therefore, during six days, each of these individuals, retiring into solitude by himself, philosophises by himself in one of the places called monasteries, never going outside the threshold of the outer court, and indeed never even looking out. But on the **seventh day** they all come together as if to meet in a sacred assembly, and they sit down in order according to their ages with all becoming gravity, keeping their hands inside their garments, having their right hand between their chest and their dress, and the left hand down by their side, close to their flank;

(32) And this common holy place to which they all come together on the **seventh day** is a twofold circuit, being separated partly into the apartment of the men, and partly into a chamber for the women, for women also, in accordance with the usual fashion there, form a part of the audience, having the same feelings of admiration as the men, and having adopted the same sect with equal deliberation and decision;

(36) And they, looking upon the **seventh day** as one of perfect **holiness and a most complete festival**, have thought it worthy of a most especial honour, and on it, after taking due care of their soul, they tend their bodies also, giving them, just as they do to their cattle, a complete rest from their continual labours;

#### HYPOTHETICA\*

855 / (7.20) However, this is enough to say to you on these matters; for, as to the fact of this law existing among them with regard to the **seventh day** and seventh year, you will not inquire of me, as you have perhaps heard it often from many persons, both physicians,

and investigators of natural history, and philosophers, who discuss this law about the seventh year, as to the effect which it has on the nature of the universe, and especially on the nature of man. This is what he says about the **seventh day** ... I shall be contented with the testimony of Philo on the present occasion, which he has given about the matter which I am here explaining in many passages of his treatises. And now do you take that work which he has written in defence of the Jewish nation, and read the following sentences in it.

#### **QUESTIONS AND ANSWERS ON GENESIS, II**

936 / (13) Why, after the entrance of Noah into the ark, did seven days elapse, after which the deluge came? (#Ge 7:10). The kind Saviour of the world allows a space for the repentance of sinners, in order that when they see the ark placed in front of them as a sort of type, made with respect to the then present time, and when they see all the different kinds of living creatures shut up in it which the earth used to bear on its surface, according to its parts adapted to the different species, they might believe the predictions of the deluge which had been made to them, so that, fearing total destruction above all things, they might be speedily converted, destroying and eradicating all their iniquity and wickedness. In the second place, this language is a most manifest representation of the exceeding great abundance of the kind mercy of the beneficent Saviour, by destroying the wickedness of many years, which from the time of their birth to old age has extended itself over their conduct in those persons who practise penitence for a few days, for the divine nature forgets all evil and is a lover of virtue. When therefore it beholds faithful virtue in the soul, it gives it honour in a wonderful degree, in order, in the first place, to take away all kinds of evil which impend over it from its sins. In the third place, the number of seven days after the entrance of Noah into the ark, during which the command of God kept off the flood, is a recollection of the creation of the world, the birthday festival of which is kept on the **seventh day**, showing manifestly the authority of the Father; just as if he were to say, "I am the Creator of the world, commanding things to exist which have no existence; and at the same time I am he who am now about to destroy the world with a great flood.

950 / (56) Why was it that God, blessing Noah and his sons, said, "Increase, and multiply, and replenish the earth, and rule over it; and let your fear and the dread of you be upon all beasts, and upon flying fowls, and upon reptiles, and upon the fishes which I have placed under your hand?" (#Ge 9:1). This devotion of the inferior animals to man, God also at the beginning of the creation bestowed on the sixth day upon man, after he had created him in his own image; for the scripture saith, "And God made man; in the image of God created he him; male and female created he them. And God blessed them, and said, Be fruitful, and multiply, and replenish the earth; and be ye lords over it, and be ye rulers of the fishes, and of the flying fowls, and of every creeping thing that creepeth upon the earth." And did he not by these words evidently intimate that Noah, at the beginning of what we may call the second creation of mankind, was found equal in honour to that creature who in the first instance was made as to his form in the likeness of himself? Therefore he equally assigned both to the one and to the other the principality and power over all the creatures that live upon the earth. But do thou diligently take notice that he showed this man, who at the time of the deluge was the only just man and the king of all the creatures which live upon the earth, to be equal in honour, not to the identical man who was first created and formed out of the earth, but to that one who was made according to the likeness and form of the true incorporeal entity, to whom also he gives power, making him a king, not the very created man (or the man formed out of the earth), but him who is according to his form and similitude, that is to say, incorporeal. Wherefore also the creation of that man, who as to his form is incorporeal, was marked to have taken place on the **sixth day**, in accordance with the perfect number six; but the creation of that man who was created after the completion of the world and subsequent to the generation of all animals on the **seventh day**, because it is after that that the manly figure was fashioned out of clay. Therefore after the days of generation he says, "on the **seventh day** of the world;" for God had not yet rained upon the earth, and no man did exist who could cultivate the earth.

**His place in the series is no sign of inferiority.**

Turning to the **Seventh day**, Philo notes its dignity, and enlarges on the properties of the number 7, (a) in things incorporeal (89-100); (b) in the material creation: (α) the heavenly bodies (101 f.); (β) the stages of man's growth (103-105); (γ) as 3+4 (106); (δ) in the progressions (107-110); (ε) in all visible existence (111-116); (ζ) in man, and all that he sees (117-121) and experiences (121-125); (η) in grammar and music (126 f.).

**RAMYK SAYS-Close...here is what Philo really said CONFIRMING that Jews at the time the TEMPLE ON MORIAH STOOD, both in and out of the land of Israel, kept the lunar Shabbat. In the land every 7 days after the New Moon, outside inexplicably only once a month.**

**See: Jews Observed Same Lunar Sabbath as The Messiah Did-Philo PDF**

**[http://yourarmstoisrael.org/Articles\\_new/shabbat/Jews%20Observed%20Same%20Lunar%20Sabbath%20as%20The%20Messiah%20Did-Philo.pdf](http://yourarmstoisrael.org/Articles_new/shabbat/Jews%20Observed%20Same%20Lunar%20Sabbath%20as%20The%20Messiah%20Did-Philo.pdf)**

**But even so, we nor should anyone else TRUST in historians. We must only trust in Scripture. The reason our opponents do not rely on Scripture to PROVE that Saturday is Shabbat, is because they have no such possibility, as Scripture proves over and over again, that YHWH does not allow His Shabbat to be tied into any day, on any of mankind's calendars! Selah.**