

Philo, Josephus and the Essenes had something in common. **They all recognized the Lunar Sabbath of the Creation Calendar.**

We have shared the Creation Calendar (lunar-solar calendar) with many. Most have received it; a few have not, for various reasons. One reason is that they could find no other source that indicates that Israel observed a lunar Sabbath (other than us). It is interesting that the evidence we shared from Scripture was not enough, as if something ELSE is also needed.

Well, if Scripture and the good news of nature (the cycles of the luminaries in the heavens) are not enough, here is that something else.

Philo has the most to say about the lunar Sabbath, and what Josephus and the Essenes have to add make it an iron clad case. Here are three witnesses from the very era that the New Testament was put to parchment. As we have said all along, ancient Israel observed a lunar Sabbath. Scripture says so, the scholars agree, historians concur and like it or not, believe it or not, the Creation Calendar still was observed 2000 years ago to which the following information will clearly attest.

Philo lived from approximately 20 B.C. until about A.D. 50. Thus, his lifetime spanned not only the years prior to the carpenter from Nazareth's birth, but also the years following his death.

The evidence reveals that Philo's beliefs were representative of that of the Israelite nation during that period of time. Philo, who was born and raised in Alexandria, Egypt, was one of more than 100,000 Hebrews living in that city. When the Roman prefect Flaccus initiated a massacre of Israelites in the year 39 CE, Philo was selected to head the Hebrew delegation that went to Rome to plead their case before the emperor, Gaius Caligula.

Please pause for a moment and reflect on the significance of Philo of Alexandria being chosen from among his peers for such a monumental task. Would Philo have been chosen for such a mission if his practice and beliefs had not squared with the faith of Israel? No, he would not have been chosen unless his views matched those of his peers. We know from Philo's writings that he observed lunar Sabbaths. If the average Israelite had practiced "Saturday Sabbaths" while Philo observed "lunar weeks and Sabbaths," would this detail have affected their decision to select him to lead a delegation to Rome?

Absolutely. Sabbath observance is one of the most distinguishing marks of the Hebrew faith. As author Dayan Grunfeld put it, the Sabbath "epitomizes the whole of Judaism." For Philo to have gone against the grain with regard to Sabbath observance would have signaled a break with the faith and law of Israel.

We can thus discern that if Philo observed lunar weeks and Sabbath by the phases of the moon each week, so did the rest of his fellow Israelites, including Yeshua because there is no known controversy between the man from Galilee and the religious leaders concerning the weekly Sabbath. He kept the same weekly Sabbath day as they did.

While Philo did a decent job of explaining how the weeks are connected to the moon, we feel that a major blow to satyrday sabbatarian theology involves that which Philo *left out* of his writings.

Not once did Philo mention another week other than the lunar cycle in determining the Sabbath day. In fact, the word “saturday” or “saturn’s day” is never mentioned in Philo’s entire book, not even once. This is significant, as elsewhere in Philo’s writings, he devotes much space to discussing the cycle of the moon and the number seven. In fact, the day of the new moon is listed separate from the weeks as one of the major feasts, and he never counted the new moon when counting the 28 days of the 4 weeks or 4 Sabbaths each month (originally moonmonth as month is derived from *moon*).

The primary reasons Philo never mentions saturday are because 1.) Israel did not observe the pagan planetary week 2000 years ago, and 2.), if they had observed the planetary week during Philo’s lifetime, saturday would have been the first day of the week, not the seventh.

From at least 800 BCE, the seven day pagan planetary week was as follows: saturday, sun’s day, moon’s day, mar’s day, mercury’s day, jupiter’s day, venus’ day.¹ This calendar week co-existed with Israel’s calendar, but was not observed by Israel (at least not 2000 years ago). Saturday did not become the seventh day of the week until 321 CE when Constantine venerated the day of the sun.

As history records, Roman citizens wanted the seven day planetary week, but the governing elite did not, wanting to retain the Roman Republican Calendar (that had an EIGHT day market calendar week, A-B-C-D-E-F-G-H). After a 150-200 year internal struggle over which calendar would prevail, the citizens finally found an advocate in Constantine. The heathens who had originally observed the seven day planetary week were terrified of Saturn, for he was a dreadful pagan god. To appease him, he was their number one deity. Rome, who worshipped the sun god, mithra, had no such fear of saturn. Being sensible worshippers, they could not tolerate their god being number 2 to saturn, so they turned to Constantine who, being the emperor and the only one capable of doing so, obligingly bumped saturday from the number one column to the number seven column, moving the sun’s day to the prominent number one position.

Remember, whoever is in charge, is in charge of the calendar. The calendar you observe tells you when to work and when to worship. WHEN you worship tells heaven and the onlooking universe WHO you worship. It’s THAT serious.

Saturday was not mentioned by Philo because it was not even on his radar. The same beast power that brought sunday worship before the modern masses also created the modern seventh day: saturday, which was not the 7th day of the week prior to 321 CE.

We find it to be very interesting that Philo mentioned the “moon” and its phases of waxing and waning in his commentary regarding the Sabbath. In his writings, Philo distinguishes new moon observance as a separate feast from the weekly Sabbath, and that is why he never includes the new moon in counting out the weeks.

Please study Philo carefully and prayerfully because Philo was an eye witness of how things were done by Israel in New Testament times, including when a week begins and ends. We should not ignore the testimony of eye witnesses when searching for the truth on how something was done. Here are a few of the many proofs of how Israel in the New Testament era understood weeks and Sabbaths.

¹ I am purposefully not capitalizing the names of the pagan deities in this study. **Exodus 23:13** says not to utter the names of pagan gods, which thought is repeated in **Joshua 23:7** and **Psalms 16:4**. If I must write their names, I have elected to pay them no more homage than necessary. (Father, forgive me for even printing these names.)

In order to have a lunar Sabbath, you must have a lunar “week”. Did Philo link the Sabbath or the “week” with the phases of the moon? The answer is yes, in fact the lunar week and lunar Sabbath are the only week or Sabbath mentioned in Philo’s writings. Notice that the number seven, the weeks, the Sabbath and the moon are all linked together in Philo’s writings.

In **Allegorical Interpretation, 1 IV (8)**, it says...

“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. At all events, all mortal things, as I have said before, drawing their more divine nature from the heaven, are moved in a manner which tends to their preservation in accordance with this number seven. ... Accordingly, on the seventh day, Elohim caused to rest from all his works which he had made.” ...

Notice that Philo says the moon is perfect in its shape or appearance at seven day intervals. Had a Hebrew speaking Israelite written this he would have said “*it perfects chiefly in accordance with its own configurations on each Sabbath day*” instead of each “seventh” day because elsewhere in his writings, Philo identifies that when he mentions the seventh day [of the week] he is speaking of the Sabbath. Above, he tells us that the moon perfects its own configurations on each seventh day. It was understood, that at the end each period of six work days there would be a weekly Sabbath. The Greek speaking Jews referred to the Sabbath as the seventh day or the sacred seventh day, while in the language of the Hebrews it was termed Shabbat, or the Sabbath. Continuing on with Philo:

The Decalogue XXX (159),

“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”...

Let’s look carefully at what Philo is saying. To the seventh day of the week He [the Father above] has assigned the greatest festivals, in other words the greatest (longest) festivals have been assigned to the seventh day of the week. Philo, keeping the same luni-solar calendar established in Scripture, calls the first day of each of these seven day feasts the “*seventh day of the week*”. Scripture says that both of the seven day feasts (Unleavened Bread and Tabernacles) begin on the 15th day of their respective months.² Friend, the seventh day of the week is the Sabbath, is it not? It is the seventh day of the week EVERY year. If the 15th is the weekly Sabbath, so are the 8th, 22nd and 29th days of the month.

Notice Philo did not say they would receive two holydays of festivals, but one, the 15th. Satyrday Sabbath keepers insist that there will be a satyrday Sabbath that interrupts these seven day feasts, and indeed, if the Gregorian calendar were the calendar of Scripture that would be true. But Scripture says nothing of a [satyrday] Sabbath in the middle of these 7 day feasts. To prove the seventh day of the week is the same as the 15th, elsewhere Philo states, “*And this feast is begun on the fifteenth day of the month, in the middle of the month, on the day on which the moon is full of light, in consequence on the providence of Elohim taking care that there shall be no darkness on that day.*”³

² See **Leviticus 23:5-6** and **23:34**.

³ Philo’s *Special Laws II, The Fifth Festival, Section XXVIII (155)*

In other words, Philo is saying the weekly Sabbath begins these feasts, and is on the 15th. This proves the Sabbaths by the lunar calendar is true and the Gregorian false because there is no way a Saturday Sabbath can begin these two festivals on the 15th in the 1st and 7th month each year, on a continuous seven day cycle presented by the Gregorian calendar we have today.

Speaking of “lunar” intervals, in **Special Laws I. (178)**, Philo writes...

*“...there is one principle of reason by which the moon waxes and wanes in equal intervals, both as it increases and diminishes in illumination; the seven lambs because it receives the perfect shapes in periods of seven days—the half-moon in the first seven day period **after** its conjunction with the sun, full moon in the second; and when it makes its return again, the first is to half-moon, then it ceases at its conjunction with the sun.”* [All emphasis supplied by author/complier of this study.]

The half-moon (first quarter moon) announces the first Sabbath of the month. It is the seventh day of the week, naturally, but this is the 8th day of the month. New moon day is not counted against the week. The full moon rising at the end of the 14th day of the month announces the 15th as the second Sabbath of the month. If the new moon was counted, the quarter phases (or as Philo describes them, *the moon as it perfects in its own configurations on each seventh day*) would not come at the end of the week, disconnecting the perfection of the lunar cycle from the Sabbath. What אָרְאָ⁴ has joined together, let not man put asunder.

Philo gives a second witness in **On Mating with the Preliminary Studies, XIX (102)**...

“For it is said in the Scripture: On the tenth day of this month let each of them take a sheep according to his house; in order that from the tenth, there may be consecrated to the tenth, that is to Elohim, the sacrifices which have been preserved in the soul, which is illuminated in two portions out of the three, until it is entirely changed in every part, and becomes a heavenly brilliancy like a full moon, at the height of its increase at the end of the second week”.

Please let what Philo just said sink in. His readers in those days understood that the weeks were by the moon, same as in Scripture, and that at the end of the second week there would be a full moon. This statement needs no interpretation and is impossible to misunderstand.

The sacred seventh day of the week, which comes at the end of the second week of each month, is a full moon Sabbath (**Psalms 81:3-6**). People would like for us to believe that the months were originally by the moon but the weeks were not. Philo was making a simple observation of how a person can be spiritually illuminated to a full brilliance just like a full moon at the height of its increase at the end of the second week. Friend, is there a Sabbath at the end of that second week?

Philo did not count the new moon when counting out the weeks as calendars do today. This statement is very easily proven from the writings of Philo because he states in other places throughout his book that the full moon is on the 15th each month and he also separates the new moon from the weeks as a separate feast day. Writers today would instead count the new moon day in counting their weeks, but it is obvious from Philo that he did not. Philo recognized the same order of the month as is described in Scripture. **Ezekiel 46:1** and verse **3** proves that the new moon and Sabbaths cannot fall on any of the six working days. See also **Amos 8:5**, **II Kings 4:23** and **Isaiah 66:22-23** for corroborating witnesses.

⁴ The Father’s name in Paleo Hebrew. In **Exodus 3:14**, Moses was told to tell Israel, “אָרְאָ has sent me unto you”.

If the new moon was counted as the first day of the first week, at the end of the second week the full moon would rise before the 14th instead of the 15th as Philo plainly declares many times. In other words you have your new moon worship day, then six work days and then the weekly Sabbath on the 8th day of the moon (**Ezekiel 46:1**). You then have six more workdays and a full moon on day 15 or at the end of the second week or second seven.

This proves the new moon was not counted in counting out the weeks same as YHWH did not count it in Exodus the 16th chapter when he made the Sabbath known to Moses. If the new moon was ever counted in counting out the weeks in Scripture, there would be pinpointed weekly Sabbaths on the 7th, 14th, 21st, 28th etc. Yet, you cannot find these days pinpointed as the weekly Sabbath anywhere in Scripture because these days are always preparation days for the weekly Sabbath.

When Philo spoke of the 10th or 15th day of the month, he was counting the new moon day in his count, but it is an absolute that when he counted out the week, he did not count the new moon, which in itself proves lunar weeks. Remember Philo is just stating “how” things were done in his day.

The Essenes were also around during Philo’s time. Did they observe the Creation Calendar that Philo observed? Indeed they did. Please read this quote found among the fragments in the Qumran caves along with the Dead Sea Scrolls. Seventy-six fragments of an astronomical text written in a cryptic alphabet record the phases of the moon divided into 1/14^{ths} of the full size of the moon. J. T. Milik has reconstructed a 14 line section based on fragment 7 ii, 2-14. It is entitled *Phases of the moon* (4Q317), part of which is found below...

“[On the fifth (day) of it (the month), [tw]elve (fourteenths of the moon’s surface) are covered and thus it [enters the day]. On the sixth (day) of it [thirteen (fourteenths of its surface) are covered and thus it enters the day. On the seventh (day) of it [fourteen (fourteenths of its surface) are covered and thus] it enters the day. vacat [On the eighth (day) of it...the firmament above...its light is to be covered...on the first of the Sabbath. vacat [On the ninth (day) of it one (fourteenth) portion (of its surface)] is revealed [and thus it entered the night]. On the tenth (day) of it [two (fourteenths of its surface)] are [revealed and it enters] the night. vacat On the eleventh (day) of it three (fourteenths of its surface) are revealed] and thus it enters the night. vacat”

This is utterly astounding. This statement flat out states that the 8th day of the month is the Sabbath and at the same time very clearly describes the visible light upon the face of the moon as it waxes, linking the moon with the numbered days of the month *including* the Sabbath.

Here is another translation of the same parchment (4Q317) done by another set of scholars... “On the **eighth** of the month [chodesh], the moon rules all the day in the midst of the sky...and when the **sun sets**, its light ceases to be obscured, and thus the moon begins to be revealed on the **first day of the week**”. Wise, Abegg and Cooke, in their book *The Dead Sea Scrolls, A New Translation*, pp 301-303 [All emphasis my own]

The Dead Sea Scrolls are said to be the work of the Essenes. It is thought that their worn manuscripts were so sacred to the Essenes that they could not bring themselves to destroy them, so they placed the old parchments in clay pots and stored them in the Qumran caves to decay naturally. If the Essenes did NOT observe the same luni-solar calendar that ancient Israel observed, why does the first day of the week follow the eighth day of the month? The day BEFORE the first day of the week is the Sabbath!

Scripture calls the 8th day of the month the Sabbath and Philo calls the 8th day of the month the Sabbath. Josephus calls the 15th the Sabbath and proves that the 16th is the first day of the week (information below). If the 15th is the Sabbath in any given month, so is the eighth. (See illustration B on the following page). If the 16th is the first day of the week, what is the day after the 8th day of the month? The Essenes call the 9th day of the month the first day of the week. So does Philo. Scripture reveals the same thing. **Note:** There are some Essene documents that record calendars other than the lunar-solar because they saved every parchment that had the Name YHWH on it. Even if the doctrine was bad, they would not destroy the document because of their great respect for the Name of Yah. So I accept the Essene documents that agree with Scripture, disregard the others.

Flavius Josephus lived from about 37 CE to 100 CE and undoes the Gregorian calendar in a different fashion but nonetheless supports the Creation Calendar and the lunar Sabbaths. There are in Scripture several passages that prevent any child of the King from ever accidentally falling into the wrong calendar for worship. **Exodus 12:2-6** and **Leviticus 23:4-14** introduce us to three fixed date work days. Abib 10, Abib 14 and Abib 16.

The 10th day of Abib is the day to set aside the Passover lamb. This is a work/commerce day. A shepherd may have a suitable lamb, but a fisherman or a tent-maker may not. Abib 10 is the day to PURCHASE a suitable lamb. Abib 10 floats on the Gregorian calendar [translation: saturday falls on Abib 10 at times]. Commerce is prohibited on Sabbath and there is NO legislation in Torah to purchase the Passover lamb on either the 9th or 11th of Abib **IF** saturday just happens to land on Abib 10.

The 14th day of Abib is always the preparation day for the first day of Unleavened Bread. **Matthew 27:62, Mark 15:42, Luke 23:54--24:1, John 19:14, 31, 42—John 20:1**. Saturday falls on Abib 14 from time to time. The fact is that the 10th, 14th and 16th of Abib are, without exception, commanded work days. The barley could be harvested on the 16th after the Wave Sheaf had been offered, **Leviticus 23:9-14**. Can we harvest our fields on Sabbath?

If there is a continuous 7 day cycle, every few years either the 10th, 14th or 16th will fall on a saturday. Evidence: Abib 10 fell on a “Saturday” in 2003. The 14th fell on “Saturday” in 2004. YHWH never instructed Israel to do common work on a rest day Sabbath. He is not the Author of confusion.

It is Abib 16 that Josephus writes about, his words hammering the counterfeit calendar and its proponents. Please understand that Josephus is writing to a non-Israelite audience. In **The Antiquities of the Jews, Book 3, Chapter 10, section 5**, he has this to say about the Passover season:

(248) *“In the month of Xanthicus, which is by us called Nisan, and is the beginning of the year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. (249) The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continued seven days, wherein they feed on unleavened bread... (250) But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day, they do not touch them. (251) They take a handful of ears, and dry them, then beat them small and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire they leaven the rest for use of the priest; **and after this it is that they may publicly or privately reap their harvest.**”*

Josephus is explaining to the Gentile nations how the barley could be harvested on the 16th, and says exactly what **Leviticus 23** says about the feast of Passover, Unleavened Bread and wavesheaf.

In the fourteenth *day* of the first month at even is YHWH's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread.

In the first day ye shall have an holy convocation: ye shall do no servile work therein.

But ye shall offer an offering made by fire unto YHWH seven days: in the seventh day is an holy convocation: ye shall do no servile work *therein*.

And YHWH spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the sabbath the priest shall wave it. **Leviticus 23:5-11**

The 14th is Passover, the 15th is the first day of and the Sabbath of Unleavened Bread, and the morrow AFTER the Sabbath is wavesheaf. The day after the 15th is the 16th. Satyrday sabbatarians insist that wavesheaf can be observed the day after a satryday Sabbath and insist that it can be any one of the following days of the feast from the 14th to the 20th. So if Passover (Abib 14) falls on a wednesday (for instance) then satyrday will fall on the 17th day of Abib. Satyrday sabbatarians insist that the 18th would then be wavesheaf. Is this what Scripture or Josephus say?

Please examine the Hebrew calendar dates below (overlaid upon the Gregorian calendar) and see if you can spot the problem. The 14th is Passover, the 15th is the first day of Unleavened Bread; the 17th is a satyrday sabbath, and the 18th is the morrow after this satyrday sabbath...

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1
2	3	4	5	6	7	8

Illustration A

Did you spot it? By forcing wavesheaf to happen on a day not ordained in Scripture, satyrday sabbatarians think it is OK for Abib 10 to fall on the day they call satyrday sabbath. Remember, Abib 10 is a commanded work day. IF the 17th is a Sabbath, so is the 10th, and buying and selling Passover lambs will take place on the 10th of Abib. Does YHWH authorize buying and selling on HIS Sabbath?

Here is what the Creation Calendar looks like EVERY month. The 10th, 14th and 16th days of the month are always work days, without exception. Any deviation from this will prompt one or all of the speed bumps YHWH created in His calendar to show up and undo the calendar of your own making...

						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
						30

Illustration B

Never will the 10th, 14th or 16th days of the month fall on the seventh day of the week in YHWH's calendar because they are commanded work days. I could have added Philo's remarks on the 14th, 15th, and 16th days of Abib, but it would be redundant. The record in Philo agrees with the record in Scripture and Josephus' writings. The 14th is Passover and is always preparation day for the Sabbath of Unleavened Bread (the 15th). And the morrow after the 15th is always the 16th. At least that is the way I was taught to count. How about you?

Here are a few more historical accounts of Israel's lunar Sabbath...

The first is found in the Talmud the *Steinsaltz Edition*", *Volume XIV Tractate Ta'anit Part II (1995 by Israel Institute for Talmudic Publications and Milta Books)*, pages 205-206. It says the following regarding the destruction of Solomon's Temple in Jerusalem by Nebuchadnezzar's army:

Page 205: "Then late on the day of the ninth, close to nightfall, they set the Temple on fire, and it continued to burn the entire next day, on the tenth." **Page 206:** "When the Temple was destroyed for the first time at the hands of Nebuzaradan [the captain of the guard], that day was the ninth of Av, **and it was the day following Shabbat**, and it was the year following the Sabbatical Year.... And similarly when the Temple was destroyed a second time at the hands of Titus, the destruction occurred on the very same day, on the ninth of Av."

Guess what day the ninth day of Av was when Titus destroyed the temple? (The day after the weekly Sabbath, naturally.) If I've done the math right, the ninth day of the month follows the 8th day of the month. Correct? If the 8th day of the month is the Sabbath, so are the 15th, 22nd and 29th days of the month.

The historian Josephus records Sabbaths that can be pinpointed and they are on the 8th, 15th, 22nd, and 29th and the New moon was not counted as one of the six workdays. Josephus records an interesting type of strategy by General Pompey and the Romans. The Roman's saw that the Hebrews did not fight on the Sabbath unless attacked. So, the Romans simply moved their engines and battering rams up to the walls on the Sabbath day, which otherwise they could not do, and on the next day, they battered the city. See page 369-370. *Antiquities of the Jews* Book 14, Chapter 4, section 3.

"...For although the city [Jerusalem] was taken on the third month, on the day of the fast..." (c) *Antiquities of the Jews* Book 14, Chapter 4, section 3, p. 370

Footnote (c): *Antiquities of the Jews* Book 14, Chapter 4:3, page 370: "That is on the twenty-third of Sivan, the annual fast for the defection and idolatry of Jeroboam, 'who made my people Israel to sin,' or possibly some other fast might fall into that month, before and in the days of Josephus."

How many fasts do YOU know of in the third month? I did not even know of this one. I find this fascinating because Jeroboam is the one who introduced satyrday worship to Israel. If memory serves me, the 23rd day of the month follows the 22nd day of the month. Correct? If the 22nd day of the month is the Sabbath, so are the 8th, 15th, and 29th days of the month.

Still not convinced? In the second century A.D., proof that the Israelites were still keeping the Sabbath day according to the lunar week can also be found in the writings of Clement of Alexandria (circa 150-215 A.D.):

“[Peter] inferred thus: ‘Neither worship as the Jews...[for] if the moon is not visible, they do not hold the Sabbath, which is called *the first*; nor do they hold the new moon, nor the feast of Unleavened Bread, nor the Feast, nor the Great Day’” *The Stromata*, chapter 5).

This clearly indicates that at this time the weekly Sabbath was still dictated by the moon’s course.

Further, in vol. 6, chapter 16 of *The Stromata*, Clement plainly writes that “in periods of seven days the moon undergoes its changes. In the first week she becomes half moon; in the second [week], full moon; and in the third [week], in her wane, again half moon; and in the fourth [week] she disappears.”

This is about as plain as it can get. Obviously, in Clement’s day, the week (as kept by the Israelites) was still tied to the moon’s phases and, by extension, the weekly Sabbath was also still tied to the moon! History also records, however, that by this time (150-215 A.D.) some of the Christians had indeed gotten away from a week and Sabbath that was dependent upon the lunar reckoning. The curse of Jeroboam!!

Even the Quran (Koran) is in agreement:

They ask you about the waxing and waning phases of the crescent moons, say they are to mark fixed times for mankind... (Sura 2:189)

And He who made the night for rest and sun and moon for reckoning of time. This is the decree of the Exalted, the All-Knowing. (Sura 6:96)

Sura 10:5. *It is He who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.*

Here is another translation of the same passage: “YHWH is the One who made the sun luminescent and the moon a light, and He designed its phases to provide you with a timing device. YHWH did not create all this in vain.”

May you be blessed as you contemplate the writings of the Essenes, Philo and Josephus [as well as the Talmud and Clement of Alexandria]. Because of their birth locations (Philo in Egypt and Josephus in Israel), these men never met. Yet all these writings agree that Israel observed the Creation Calendar, not a Sabbath on a recurring 7 day cycle, and they certainly did NOT call Saturday the Sabbath.

Respectfully submitted,

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Quotes found and here included after the above study was complete:

The following comes from Ralph Marcus's translation of Philo on Questions and Answers ON Exodus BOOK 1, page 17 and shows the Sabbaths AND weeks were originally by the Moon. He writes,

“9. (Ex. xii. 6a) Why does He command (them) to keep the sacrifice until the **fourteenth** (day of the month)? (Consisting of) **two Sabbaths**, it has in its nature a (special) honour because in this time the moon is **adorned**. For when it has become full on the **fourteenth** (day), it becomes full of light in the perception of the people. And again through (another) **fourteen** (days) it **recedes** from its fullness of light to its **conjunction**, and it wanes as much in comparison with the **preceding “Sabbath”** as the **second** (waxes) in comparison with the **first**. For this reason the **fourteenth** (day) is **pre-festive**, as though (it were) a road leading to festive rejoicings, during which it is incumbent upon us to **meditate**.”

The above parentheses marks () are not mine but are in the translation. Please note that this paragraph states that there are 2 Sabbaths during the waxing phase of the moon and (by implication) two in the waning phase. Please note that in the first century, Philo writes that the full moon was in the middle of the month of the lunar cycle observed by Israel. Please note that the man from Galilee agreed with (did not dispute) Israel's observation of the lunar calendar.

Here is another quote from Philo, *On the life of MOSES II, chapter XLI, paragraph 224*:

“Accordingly, in this month, about the fourteenth day of the month, when the orb of the moon is usually about to become full, the public universal feast of the passover is celebrated,”

And here is a follow-up that completes the definition of “full moon” in first century Israel...

Philo, *SPECIAL LAWS I, chapter XXXV, paragraph 189*, “On the “fifteenth” day, at “full” moon, the feast which is called “the feast of booths” is celebrated for which the supplies of the sacrifices are more numerous.”

The moon rises full on the 14th, and the full moon is still seen hovering over the western horizon the morning of the 15th announcing the 15th as the second Sabbath of the month, in the case above, Philo is referencing the second Sabbath of the seventh month, the first day of Tabernacles.