

STUDIES ON THE LORD'S DAY..... SABBATH OR SUNDAY!

By Nyron Medina



Published by Thusia Seventh Day Adventist Church

TABLE OF CONTENTS

THE MAGIC OF SUNDAY HOLINESS

WHICH DAY IS THE LORD'S DAY, THE SABBATH OR SUNDAY?

HOW THE SABBATH MAKES THE IGNORANT COME TO KNOW GOD

SUNDAY HOLINESS MAKES EACH MAN A GOD

THE MEANING OF THE SABBATH AND THE EXALTATION OF SUNDAY

THE MAGIC OF SUNDAY HOLINESS

1. God tells us to keep the Sabbath day holy. Ex. 20:8.
2. But Catholics and Evangelicals tell us to keep Sunday holy. Read the following quotes.

“192. What is the third Commandment? The third Commandment is ‘Remember that thou keep holy the Sabbath day.’

What are we commanded by the third Commandment? By the third Commandment we are commanded to keep the Sunday holy.

How are we to keep the Sunday holy? We are to keep the Sunday holy by hearing Mass and resting from servile works.” A Catechism of Christian Doctrine, pg. 33.

“Down through the years of church history, believers have almost unanimously observed Sunday, the day of the Lord’s resurrection, as the Lord’s Day.” Richard W. DeHaan, Sunday: The Lord’s Day, pg. 12.

3. The Sabbath is God’s fruit-sign, it gives knowledge of among other things:
 - a. God is YAHWEH. Eze. 20:20.
 - b. God is Creator. Ex. 31:17.
 - c. God created everything in six days. Ex. 31:17.
 - d. God is sanctifier. Ex. 31:13.
4. This knowledge comes to us as the Spirit of truth. Jn. 16:13.
5. We are convicted by the Spirit of truth of sin, righteousness and of judgment. Jn. 16:7, 8.
6. The Spirit converts or justifies us. 1 Cor. 6:11; Gal. 3:7-9, 14.
7. Thus it is God that works to effectively bless us. (Rom. 4:6; Rom. 8:33).
8. Therefore it is God alone that gets the glory. Rom. 4:20; 2 Cor. 4:15.

9. What is magic? It is the theory and practice that the gods and all the forces of nature are subjected to being influenced by rites, practices, incantations, mantras, and charms, to bring about a desired result, whether good or bad, based upon how the rites etc. are structured, once they are based upon the laws of similarity (substitution) and contact for the sake of contagion.

a. How magic does works?

“If we analyses the principles of thought on which magic is based, they will probably be found to resolve themselves into two: first, that like produces like, or that an effect resembles its cause; and second, that things which once been in contact with each other continue to act on each at a distance after the physical contact has been severed. The former principle may be called the law of similarity, the latter the law of contact or contagion. From the first of these principles, namely the law of similarity, the magician infers that he can produce any effect he desires merely by imitating it: from the second he infers that whatever he does to a material object will affect equally the person with whom the object was once in contact, wither it formed part of his body or not.” J. G. Frazer, the Golden Bough, pg. 11.

“For the same principles which the magician applies in the practice of his art are implicitly believed by him to regulate the operations of inanimate nature; in other words, he tacitly assumes that the laws of similarity and contact are of universal application and are not limited to human actions. In short, magic is a spurious system of natural law as well as a fallacious guide of conduct; it is a false science as well as an abortive art.” Ibid, pg. 11.

“Perhaps the most familiar application of the principle that like produces like is the attempt which has been made by many peoples in many ages to injure or destroy an enemy by injuring or destroying an image of him, in the belief that just as the image suffers, so does the man, and that when it perishes he must die... For thousands of years ago it was known to the sorcerers of ancient India, Babylon, and Egypt, as well as of Greece and Rome, and at this day it is still resorted to by cunning and malignant savages in Australia, Africa and Scotland.” Ibid, pg. 12,13.

b. Magic is any rite or theory that uses the laws of similarity and contact for the sake of contagion. One may take something similar to a person and establish contact with him through touching him or through some mantra or verse, and when one does some hurt to the thing, or say an evil verse, it is believed by the magician that the similar effect on the thing will occur or have contact on the man, it being contagious.

MAGIC

(THEORITICAL OR PRACTIAL)

LAW OF SIMILARITY

LAW OF CONTACT

CONTAGION.

When these two laws of Magic are used, how does the desired effect occur? There are different things that happen.

The magic does not work (because it is a false science) so the magician falsely reasons away doubts to deceive people into believing it happened. This type of reasoning could convince a person that something has happened, when it has not. This is hypnotism of a sort. It is thinking "your believing makes the thing happen". Here is a wizard speaking: "Now what is this power? If you ask them they say it is magic; if you ask them what they mean by magic, they say they don't know but that it is something that works. What can this power be? The easy answer is mind over matter. If you believe a thing firmly enough, you will imagine things. While I can believe that mind has much to do with it, this answer does not satisfy me. Superstition is believing without evidence... One of these superstitions was that there was some connection between part of a thing and the thing itself, so if you could get some of the blood, excrement or hair of a person or animal you could establish a link... I simply think that this is the force that witches use when they speak of raising power or magic. And the great art of using this power would seem to be to believe firmly that you can do it and to have the fierce determination to make it work." Gerald B. Gardner, Witchcraft Today, pg. 152,153.

Evangelicals use this kind of method to get miracles, thus they are practicing magic, witchcraft and hypnotism.

"Let's consider charms, talismans, amulets, good-luck pieces, four-leaf clovers, old horses, a rabbit's foot, and countless other trinkets which thousands of people believe in. By themselves, they are inanimate harmless objects without power, but when people breathe life into them by their thinking they do have power, even though the power isn't in them per se. The power comes only with the believing— which alone makes them effective.... One finds the same sort of "magic" at work in all fields of sports." Claude M. Bristol, the Magic of Believing, pg. 58,68.

Some witches or magicians believe that a form of world soul or spirit pervades all things and forms the connecting link between separate things that causes the magic to work contaminating the desired thing. It is sometimes in the occult called 'ether'. That is '...

the life fluid that pervades all matter'." G. A. Mather and L. A. Nicholos, Dictionary of Cults, Sects, Religions and the Occult, pg. 101.

Sometimes when the sorcery or magic rites are performed, evil angels work to make the desired effect come to pass as happened to King Saul. (1 Sam. 28:5-9; 1 Chron. 10:13,14).

"...Ritualistic Magic, Kabalistic Magic, Art Magic or Black Magic are alike attempting to evoke genii, demons or elemental spirits and forcing or bribing them to cause events to occur, the practitioner believing that such spirits have the power to alter nature, to cause storms, floods or earthquakes for instance. They often use blood skulls and other nasty things for this purpose." Gerald B. Gardner, Witchcraft Today, pg. 156-157.

10. We must remember that Magic was always inseparably tied up to religion.

a. "Both Magic proper as I have defined it and Witchcraft, both Black Magic and the [witches] Sabbat, have their origin in some form or other in religious belief." Charles W. Olliver, Handbook of Magic and Witchcraft, pg. 18.

Men used magic, mantras, ritual sacrifices and idols that were NOT symbolic of anything, but were objects of similarity after that law of Magic, with which they followed the law of Contact, and believed that they or whatever were contaminated with either the blessing or curse. (Ancient pagan religions did not therefore have symbolic implements, these implements were talismanic or sacramental, they were means of magic to effect a desired end).

"Similarly in India at the present day the great Hindoo trinity itself of Brahma, Vishnu, and Siva is subject to the sorcerers, who, by means of their spells, exercise such an ascendancy over the mightiest deities, that these are bound submissively to execute on earth below, or in heaven above, whatever commands their masters the magicians may please to issue. There is a saying everywhere current in India: 'The whole universe is subject to the gods; the gods are subject to the spells (mantras); the spells to the Brahmans; therefore the Brahmans are our gods'.... At an earlier stage the functions of priest and sorcerer were often combined or, to speak perhaps more correctly, were not yet differentiated from each other. To serve his purpose man wooed the goodwill of gods or spirits by prayer and sacrifice, while at the same time he had recourse to bring about the desired result without the help of god or devil. In short, he performed religious and magical rites simultaneously; he uttered prayers and incantations almost in the same breath, knowing or reckoning little to the theoretical inconsistency of his behavior, so long as by hook or crook he contrived to get what he wanted... With regard to ancient India we are told by an eminent Sanscrit scholar that 'the sacrificial ritual at

the earliest period of which we have detailed information is pervaded with practices that breathe the spirit of the most primitive magic.'... Ancient magic was the very foundation of religion. The faithful who desired to obtain some favour from a god had no chance of succeeding except by laying hands on the deity, and this arrest could only be effected by means of a certain number of rites, sacrifices, prayers, and chants, which the god himself had revealed, and which obliged him to do what was demanded of him." J. G. Frazer, The Golden Bough, pg. 52-53.

11. Where did Sunday holiness get its holiness? From the same laws or principles of magic.
 - a. Whereas God blessed the seventh day itself, making each seventh day the Sabbath, when Christ rose on a Sunday, it was on a particular date, - the third day from the 14th of the first month. This is on the 16th of the first month. Gen. 2:1-3; Lev. 23:4-12.
 - b. Though the 16th day of the first month happened to be a on Sunday that year, this is never a uniformed thing, because the 16th falls on other days (Sun. – Sat.) for many years. Thus the important thing is that Christ rose the third day, on the date – the 16th of the first month according to the scriptures, this emphasizes the date, the 16th and not the day on which the 16th occurred at that time. (Lk. 24:1-3, 13-21; Matt. 17:22, 23; Acts. 10:39, 40; 1 Cor. 15:4, 20, 23; Lev. 23:4-14; Josh. 3:15; Josh. 4:18, 19; Josh. 5:10-12).
 1. Christ is risen and become the firstfruits. 1 Cor. 15:4, 20, 23.
 2. The Israelites were told to wave the firstfruits on the day after the Sabbath (a ceremonial Sabbath on the 15th of the 1st month). Lev. 23:10, 11.
 3. When they come into the land of Canaan and reap the harvest then they must offer firstfruits, no eating of the fruits of the land until that is done. Lev. 23:10, 11, 14.
 4. When harvest comes to get the firstfruits. Josh. 3:15.
 5. Israel came into the land at harvest time the 10th day of the first month. Josh. 4:18, 19.
 6. 14th day of the first month the Passover kept in Canaan. Josh 5:10.
 7. 15th day of the first month the morrow after the Passover, a ceremonial Sabbath, old corn eaten. Josh. 5:11.

8. 16th day of the first month (the morrow after the Sabbath Lev. 23:10-12) the wave sheaf day all manna stops, no manner, thus they have to eat of the fruit of the land of Canaan from this day, but before they do that they must offer the wave sheaf of firstfruits, a type of Christ's resurrection. Josh. 5:12; 1 Cor. 15:20, 23).
- c. Thus if Catholics wanted to keep a day in honour of Christ's resurrection, they should keep the 16th of the first month alone, once a year, the firstfruits day, and that could fall on any day of the week.

"Nisan... is the beginning of our year, on the fourteenth day of the lunar month and which was called the Passover... the feast of un-leaven succeeds that of the Passover and falls on the fifteen day of the month, and continues seven days... but on the second day of un-leaven bread, which is the sixteenth day of the month, they first partake of the fruits of the earth... they also at his anticipation of the firstfruits of the earth sacrifice a lamb as a burnt offering unto God." Josephus, Bk. iii, chap. X, par. 5, pg. 79-80.

- d. But to keep every Sunday, every week on which Christ never rested or blessed, and to call it holy, they (Catholics and Evangelicals) must make every Sunday holy to their own minds (a form of believing – hypnotism).
- e. Their reasoning is theoretical magic, which is what makes Sunday holy to them; this follows the laws of similarity and contact for contagion.

The day becomes similar like Christ that is holy, because of Christ's Contact with the day that is His resurrection on that day, thus the day has experienced Contagion from Christ's holiness.

- f. Since it was the Pope that declared each Sunday holy in honour of the resurrection of Christ, he thus acted as the chief Sharman or Wizard with his spell or mantra, since his words are infallible. This is his magic powers that God, the universe and every man are allegedly subjected to, to do his bidding.

Sharman "... a sorcerer, medicine man etc. who becomes an intermediary between the spirit world and the material. Sharmans experience altered states of consciousness [infallibility]..." G. A. Mather and L. A. Nichols, Dictionary of Cults, Sects, Religions and the Occult, pg. 255.

- g. The Pope decreed the keeping of Sunday in honour of the resurrection of Christ.

“But he [Sylvester] ordered [them] to call the Sabbath by the ancient term of the law, [to call] the first feria the ‘lord’s day’, because on it the lord rose [from the dead]. Moreover the same pope decreed that the rest of the Sabbath should be transferred rather to the Lord’s Day [Sunday], in order that on that day we should rest from worldly works for the praise of God.” De Clericorum Institutione (Concerning the Instruction of the Clergymen) Book ii, chap. XLvi. Quoted in Robert L. Odom, Sabbath and Sunday in Early Christianity, pg. 248.

- h. His (the Pope’s) words or decrees are similarly holy or infallible like God’s own, thus he has Contact with Sunday by pronouncing about it in his speech, thus Contaminating Sunday with his holy speech or incantations making Sunday holy.
- i. “He [the Pope] speaks ex cathedra when, in virtue of his office and apostolic authority, he intentionally defines a doctrine which must then be held by the whole Church... The Pope is believed to be infallible when he canonizes a saint.” Bill Jackson, Christian’s Guide to Roman Catholicism, pg. 68, 69.

“This loyal submission of the will and intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak ex cathedra in such wise, indeed, that his supreme teaching authority be acknowledged with respect, and that one sincerely adhere to decisions made by him... This infallibility, however, with which the divine redeemer wished to endow his church in defining doctrine pertaining to faith and morals, is co-extensive with the deposit of revelation, which must be religiously guarded and legally and courageously expounded. The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when as supreme pastor and teacher of all the faithful-... he proclaims in an absolute decision a doctrine pertaining to faith and morals. For this reason his definitions are rightly said to be irreformable by their very nature and not by reason of the assent of the church, is as much as they were made with the assistance of the Holy Spirit promised to him in the person of blessed Peter himself, and as a consequence they are in no way in need of the approval of others, and do not admit of appeal to any other tribunal.” Austin Flannery, Vatican Council 11, pg. 379,380.

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.” Quoted in Carlyle B. Haynes, From Sabbath to Sunday, pg. 46.

12. Thus it is through magic, that every Sunday is holy to the Sunday keeper. And as people believe it to be so, it is so to their minds only.

“A cracked or broken mirror isn’t going to bring you bad luck unless you believe in it, and as long as the belief is fertilized, nurtured, and made a part of your inner self, it’s going to bring you bad luck—believe it or not, because the subconscious mind always brings to reality what it is led to believe.” Claude M. Bristol, The Magic of Believing, pg. 58.

13. Thus while God declares the Sabbath, His holy day, and blessed every seventh day, (Isa. 58:13; Lev. 26:2; Ex. 31:13).

14. Sunday is made holy by the magic of the Pope who is a god. Dan. 11:36, 37; 2 Thess. 2:3,4.

- a. “The Pope is Christ in office, Christ in jurisdiction and power... ‘We bow down before thy voice, O Pius, as before the voice of Christ, the god of truth, in clinging to thee we cling to Christ.’ During the Vatican Council Jan. 9th, 1870... We therefore assert, define and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome.”—From Pope Boniface VIII.

“We hold upon this earth the place of God Almighty.” Pope Leo XIII, June 20th 1894. Quoted in Joseph Zacchello, Secrets of Romanism, pg. 34, 35.

- b. “Thus we are told that in France the majority of the peasants still believe that the priest possesses a secret and irresistible power over the elements. By reciting certain prayers which he alone knows and has the right to utter... he can, on an occasion of pressing danger, arrest or reverse for a moment the action of the eternal laws of the physical world.” J. G. Frazer, The Golden Bough, pg. 53.

WHICH DAY IS THE LORD'S DAY, THE SABBATH OR SUNDAY?

1. Evangelical Christians claim that Sunday is the Lord's Day because Jesus Christ resurrected on that day. They hold that His resurrection marked the beginning of a new and very special day; the Lord's Day, the first day of the week.

“Even as the death of the Lord Jesus brought about the end of any legal Sabbath observance, so His resurrection marked the beginning of a new and very special day – the Lord's Day, that first day of the week... As Christians, we meet for fellowship and the preaching of the Word on the first day of the week for a number of reasons. First, we do so because the Lord Jesus arose from the dead on Sunday... Down through the years of church history believers have almost unanimously observed Sunday, the day of the Lord's resurrection, as the Lord's Day.” Richard W. De Haan, Sunday: The Lord's Day, pg. 11, 12.

2174 “Jesus rose from the dead ‘on the first day of the week.’ Because it is the ‘first day’, the day of Christ's Resurrection recalls the first creation. Because it is the ‘eight day’ following the Sabbath, it symbolizes the new creation ushered in by Christ's resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord's Day (he kuriake hemera, dics dominica) –Sunday.”

We all gather on the day of the sun, for it is the first day [after the Jewish sabbath, but also the first day] when God, separating matter from darkness, made the world; and on this same day Jesus Christ our Saviour rose from the dead. Geoffrey Chapman, Catechism of the Catholic Church, pg. 469-470.

2. But are these claims really true? Is the Lord's Day really Sunday as they claim, or is it the Sabbath or Saturday? If this be the case, then Evangelical Christians must look at their own belief system in an entirely different light and explain it in less satisfying terms. In this study a number of quotations will be given which will paint a historical picture of the rise and acceptance of the concept of Sunday being the Lord's Day in the early Christian church. Our journey begins with the last of the apostles, the beloved John himself.
3. John the Apostle recognized a day he called the Lord's Day. Rev. 1:10.
4. The Hebrew equivalent to the Greek word for “Lord” (kyrios) is “Adonay”. This Adonay is the same YHWH or Lord of the First Witness or (Old Testament). Ps. 16:1, 2 Ps. 3 8:21, 22; Ps. 68:20; Ps. 71:5; Ps. 73: 28; Ps. 97:5, 9; Ps. 109:21; Ps. 135:5.

5. The first reference to the Sabbath as the Lord's (YAHWEH'S) day is Ex. 20:10.
6. Proof that the Sabbath is the Lord's (YAHWEH'S) day:
 - a. It is called "my holy day" by Him. Isa. 58:13.
 - b. God calls the Sabbath "my Sabbath". Isa. 56:4; Lev. 19:3, 30; Lev. 26:2.
 - c. It is called the Sabbath of the Lord (YHWH). Lev. 23: 3; Deut. 5:14.
 - d. Jesus Himself says that He is Lord (Adonay/ YHWH) of the Sabbath day. Matt. 12:8; Mk. 2:27, 28.
 - e. The Sabbath is called God's "rest". Heb. 3:18; Heb. 4: 1, 3-5, 9, 10.
7. Why the Sabbath is called the Lord's (YHWH'S) day?
 - a. Because the Sabbath shows that God created everything in six days. Ex. 20:11; Ex. 31:17.
 - b. Because the Sabbath shows that God rested on that day. Ex. 20:11.
 - c. Because God blessed the Sabbath day and hallowed it. Ex. 20:11.
 - d. Because the Sabbath is a sign about God's ability to deliver. Deut. 5:15.
 - e. Because the Sabbath is God's sign with man. Ex. 31:13.
 - f. Because the Sabbath is the sign that God is YHWH. Ex. 31:13; Eze. 20:20.
 - g. Because the Sabbath is God's sign of sanctification. Ex. 31:13; Eze. 20:12.
8. But there is another "Lord" who is false. This Lord is Mithra, the Sun god of the ancient pagans. Read the following:
 - a. "Roman sun worship received special impetus when it came into contact with Mithraism. Mithra (or Mithras) figured in ancient Iranian religious beliefs as an angel of light or a genius, which attended the Sun... Strabo, who wrote in the reign of Augustus, says of the Persians: 'They also worship Helius [the Sun], whom they call Mithras'." Robert Leo Odom, Sunday in Roman Paganism, pg. 135-136.

- b. "In Rome there has been found a bilingual inscription set up by a freedman of the Flavians (Vespasian, Titus, and Domitian) as a dedication 'to the Sun-god Mithra'." Ibid, pg. 138-139.
- c. "Among the many Roman inscriptions related to Mithraism, the cult of the Invincible Sun, this Sun-god is frequently referred to as 'Lord'. Here are some examples of phrases found in them: 'Sancto Domino Invicto, Mithrae' (to the Holy Lord, the Invincible Mithra). 'Domino Invicto' (to the Lord, the Invincible One). 'Domino Soli' (to the Lord the Sun)." Ibid, pg. 153.

9. Even long before the Roman Empire, the Sun was called the Lord by the Babylonians and Egyptians among others.

"Nebuchadnezzar, of Biblical fame, in an inscription refers thus to the solar deity he worshipped: 'O Sun, great Lord!' 'the Sun my Lord,' 'the Great Lord, my Lord.' In the Tel-elAmarna letters abound such phrases as these: 'The king my Lord, the Sun from heaven,' 'my Lord the Sun,' 'the Sun-god my Lord'." Ibid, pg. 151.

10. Now Mithra the Sun god is the same Mitra of the Hindus. Of him the Rig Veda says:

- a. "Mitra of holy strength, I call..." Rig Veda 1:2:7.
- b. "Mitra and Varuna, through law, lovers and cherishers of law." Rig Veda 1:2:8.
- c. "For even Mitra mid the Gods is angry..." Rig Veda 10:12:5.
- d. "There let God Savitar, Aditi, and Mithra proclaim to Varuna that we are sinless." Rig Veda 10:12:8.

11. Human sacrifices were offered to Mithra in the Roman Empire before the Emperor stopped it:

"The emperor Hadrian [117-138 A.D.] 'Forbade human sacrifices to Mithra and Baal.' And Porphyry says: 'Pallas declares that under the emperor Hadrian human sacrifices were almost entirely abolished'." Robert Leo Odom, Sunday in Roman Paganism, pg. 139.

12. In the Roman Empire, Sunday was the Lord's Day to Mithra the Sun-god. Read the following quotes carefully:

- a. "The first day of each week, Sunday was consecrated to Mithra since times remote, as several authors affirm. Because the Sun was god, the Lord par

excellence, Sunday came to be called the Lord's day as later was done by Christianity." Agostinho de Paiva, O Mitraismo, pg. 3.

- b. "As a solar festival, Sunday was the sacred day of Mithra; and it is interesting to notice that since Mithra was addressed as Dominus 'Lord', Sunday must have been 'the Lord's day' long before Christian times." A. Weigall, The Paganism in Our Christianity, pg. 145.
- c. "It [Mithraism] had so much acceptance that it was able to impose on the Christian world its own that it was able to impose on the Christian world its own Sun- Day in place of the Sabbath, its Sun's birthday, 25th December, as the birthday of Jesus." Gilbert Murray, "Religion and philosophy," in Christianity in the light of Modern Knowledge, pg. 73, 74.
- d. "That Sunday was the sacred day of Mithra the Invincible Sun, is a fact known and taught by many outstanding authorities of modern times. For example, a well-known Roman Catholic work, The Catholic Encyclopedia (vol. 10. Pp. 403,404, art. 'Mithraism.') not only states that in Mithraism 'the seven days of the week were dedicated to the planets.' But also declares, 'Sunday was kept holy in honor of Mithra'." Robert Leo Odom, Sunday in Roman Paganism, pg. 155.

13. Sunday was called the 'Lord's day of the sun' in the Roman Empire:

"An ancient sepulchral inscription found in Catania... is the sepulchral epitaph of a child, and the particular part which bears on our subject says: 'He was born, O Lord of good things, on the 15th day before the Kalends of November, on the day of Saturn; he lived 10 months; (and) he died on the 10th day before the Kalends of September, on the Lord's day of the sun.' The dates thus given are (for the birth) Saturday, October 18, and (for the death) Sunday, August 25." Ibid, pg. 154.

14. Under some ancient Roman Catholic churches and on the Vatican hill itself, temples to Mithra were built. Observe carefully:

- a. "The Mithraeum, found under the church of St. Clement of Rome, has yielded an inscription of the last year of Antoninus Pius. That emperor erected a temple to Mithra at Ostia." Ibid, pg. 140.
- b. "According to H. A. L. Fisher, 'Marcus Aurelius instituted a temple to Mithras on the Vatican hill.' Memorials of Mithra worship have been found in the very place where the Vatican now stands.' Ibid, pg. 140.

15. Christians in the Roman Empire were keeping Sunday just as the pagans about the year 200 A.C.B.:

- a. "It is very clear, from Tertullian's own statements, that some body had been mistaking Christian Sunday keepers for Mithraists. For example, Tertullian said: 'Others indeed, with more culture and truthfulness, believe that the sun is our god. We shall be taken for Persians, perhaps, although it is not permitted that we worship the sun depicted on the linen, having him everywhere in his disk. The reason for this, I suppose, is that it is known that we pray towards the east. But also most of you at times, in affection of worshipping the heavenly bodies, move your lips toward sun rising. Likewise, if we devote the day of the sun to festivity.'" Ibid, pg. 167-168.
- b. "In another treatise he answers the pagan critics in a similar manner. He speaks thus: 'Others, certainly more cultured think the sun is the god of the Christians, because it is known that we pray toward the east and make a festivity on the day of the sun. Do you do less?'" Ibid, pg. 168.

16. Clement of Alexandria was the first so-called Christian, in writing, to call Sunday the Lord's Day.

- a. "Clement is the first ecclesiastical writer known to have called the first day of the week 'the Lord's day'." Robert Leo Odom, Sabbath and Sunday in Early Christianity, pg. 186.
- b. "Clement says of the Christian Gnostic: 'He, in fulfillment of the precept, according to the Gospel, keeps the Lord's day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself.'" Ibid, pg. 184-185.

17. But Clement could not quote the Bible as his authority that Sunday was the Lord's Day, he had to turn to the Greek philosopher Plato to explain himself. In his book The Stromata, he says:

"And the Lord's Day [Sunday] Plato prophetically speaks of in the tenth book of the Republic, in these words: 'And when seven days have passed to each of them in the meadow, on the eighth day they are to set out and arrive in four days.'" Quoted in: Robert Leo Odom, Sabbath and Sunday in Early Christianity, pg. 185.

18. This Clement of Alexandria who is one of the men the Roman Catholic Church calls a 'church father' was not a true Christian in God's estimation. Clement was a Gnostic.

“In his Stromata Clement says: ‘It is, then, our purpose to prove that the Gnostic alone is holy and pious, and worships the true God in a manner worthy of Him.’ And he declares that ‘the only really holy and pious man is he who is truly a Gnostic according to the rule of the Church.’ He believed that ‘the Gnostic alone is able to understand and explain the things spoken by the Spirit obscurely.’ ‘Now our Gnostic always occupies himself with the things of the highest importance. But if at any time he has leisure and time for relaxation from what is of prime consequence, he applies himself to Hellenic philosophy in preference to other recreation, feasting on it as a kind of desert at supper’.” Ibid, pg. 178.

19. He believed that the sun, moon and planets were given by God to be worshipped in older times.

“He gave the sun, and the moon, and the stars to be worshipped; ‘which God.’ The law says, made for the nations, that they might not become altogether atheistical, and so utterly perish... For this was the way given to the nations to raise up to God, by means of the worship of the heavenly bodies’.” Ibid, pg. 179.

20. He believed that the Gnostic could become God.

“On this wise it is possible for the Gnostic already to have become God.” Ibid, pg. 178-179.

21. The Bishops of Rome were chiefly responsible for authorizing Sunday holiness in the Christian Church in various ways and over a period of years. Observe the following statements carefully:

- a. Pope Pius I, bishop of Rome from about 143 A.C.B. to 158 A.C.B. decreed for the whole church that the Lord’s resurrection should be celebrated on Sunday which he called the Lord’s day:
- b. “It was commanded by Pius that the Lord’s resurrection should be celebrated on the Lord’s day [Sunday], which was confirmed by later pontiffs.” Eusebius, Chronicon, Quoted in Robert Leo Odom, Sabbath and Sunday in Early Christianity pg. 108.
- c. The Vatican Codes 6381, referred to as Cata logus Lucensis, is said to have been compiled C. A.D. 600. It presents a list of Roman bishops in which it is recorded that Pius I directed ‘that the holy Pascha should be celebrated on the Lord’s day [Sunday].’ Ibid, pg. 111.
- d. “Johann Maier Eck [1486-1543], the Roman Catholic theologian who

championed the authority of papal tradition against the teachings of the Bible as presented by the Reformers, said, 'Anicetus I commanded that the Pascha be observed on the Lord's day [Sunday], Pius [I], first confirmed it, and later Victor [I], and they [the Roman bishops] have sustained it.' Ibid, pg. 111.

- e. "And in the sketch of Victor I the same work says: 'He decreed that the holy Pascha should be celebrated on the Lord's Day [Sunday], as Pius did.'" Ibid, pg. 112-113.

22. Victor I of Rome also decreed that the resurrection of Christ should be celebrated on Sunday, which he called the Lord's Day.

"Victor I and the bishops siding with him 'drew up an ecclesiastical decree that the mystery of the resurrection of the Lord should be celebrated on no other but the Lord's day [Sunday], and that we should observe the close of the Paschal fast on this day only.' Hence they made the previous day, the seventh-day Sabbath, a day of fasting in their yearly Paschal observance: They considered it fitting to climax the celebrating of the Paschal season by commemorating the resurrection of Christ on the first day of the week. The fact that Christ died as the true Paschal Lamb on Nisan 14, and that on that date the Holy Supper had been instituted as a memorial of His death, but not of His resurrection, meant less to them than did this sort of Sunday observance." Ibid, pg. 165-166.

23. Church attendance on Sunday was decreed by a regional church council held in 305 A.C.B. at Elvira, near Granada, Spain. This is the earliest synod or record for that country. The Council's decrees are held by the Roman Catholic Church. Canon 21 says:

"If anyone dwelling in a city should not attend church on three Lord's days [Sundays], let him abstain [from the communion] for a short period, so that he may appear to be reprov'd." Quoted in Sacrosancta Concilia Vol. I, in Ibid, pg. 236.

24. Bishop of Rome Sylvester I (314-335 A.C.B.) decreed among other things a change of the Sabbath to Sunday.

- a. "But he [Sylvester] commanded to call the Sabbath by the ancient term of the law, and [to call] the first feria 'Lord's day', because that on it the Lord rose [from the dead]. Moreover the same Pope decreed that the Sabbath rest should be, transferred to the Lord's day, in order that on that day we should rest from earthly works to the praise of God." Robert Leo Odom, Sunday in Roman Paganism, pg. 197.

- b. “The reverend Bishop Sylvester altered the names of these days into feria [holiday]; and said that Sunday was God’s day and called it feria prima.” Ibid, pg. 198.
- c. “Pope Sylvester instructed the clergy to observe feriae. And indeed from an old custom he called the first day ‘the Lord’s [day]’, on which light was made in the beginning, and [on which] the resurrection of Christ has been celebrated.” Ibid, pg. 198.

25. Thus while Sunday holiness came into the early Christian Church from Roman paganism, and became an established tradition, it was the Bishops of Rome, the Popes that decreed it as law for the entire church by virtue of the authority of his papal office as ‘Vicar of Christ’.

“Bishops, in a resplendent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative (in eius persona)... For the Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church a power which he can always exercise unhindered.” Austin Flannery, Vatican Council II, pg. 374,375.

26. God cannot change His Law. Ps. 111:7, 8; Ps. 119:89; Mal. 3:6.

27. Thus for the Pope to decree a change in the church he must exalts himself as God above God. (Dan. 7:25; 2 Thess. 2:3, 4).

28. Thus he is lord god the Pope. Pope Leo XIII says:

“We hold upon this earth the place of God Almighty.” Encyclical Letter, June 20th 1894.

29. Thus Sunday as a false Lord’s day, is the mark or sign of the lord god the Pope:

“Sunday is our mark of authority! ... The church is above the Bible, and this transference of Sabbath observance is proof of that fact.” The Catholic Record of London, Ontario, Canada, September 1st 1923.

HOW THE SABBATH MAKES THE IGNORANT COME TO KNOW GOD

1. In the very beginning God rested on the Seventh day. Gen. 2:1, 2; Ex. 31:17.
2. God blessed the Sabbath day and sanctified it giving it a certain value and exclusiveness to all the other days of the week. Gen. 2.
3. God instructed man to remember and keep the Sabbath day holy. Ex. 20:8.
4. Christ said that the Sabbath was made for man. Mk. 2:27.
5. But how is the day supposed to benefit man?
 - a. It makes us learn that YHWH is God. Eze. 20:20.
 - b. It makes us learn that YHWH is the Creator of everything. (Ex. 20:8-11; Ex. 31:16, 17; Ps. 96:4, 5).
 - c. It teaches us that God made everything in six days not billions of years. Ex. 20:8-11; Ex. 31:17.
 - d. It teaches us that YHWH changes and keeps the mind holy. Ex. 31:13; Eze. 20:12; Isa. 56:2.
6. This knowledge combined together brings Righteousness in society and preserves it. (Deut. 4:1, 2, 5-8; Ps. 119:98-104); Pr. 14:34.
7. This knowledge is holy knowledge or Faith. 1 Tim. 4:6; Rom. 10:8.
8. Thus it saves a person from subjective sin. (Heb. 10:38; Heb. 11:6; Rom. 3:28, 30, 31).
9. So then the Sabbath brings the person into contact with God for the sake of their salvation. (Rev. 1:10; Mk. 2:27, 28).
10. How then should we apply the Sabbath?
 - a. When the Sabbath is brought before a person by preaching, he must trust the knowledge in humility to try it out to see if he gains the benefits already stated.
 - b. He is required to deny all his secular work for the day. Jer. 17:21, 22, 24.

- c. He is encouraged to sincerely spend the time in silent prayer and study of the Bible and in contemplation of God, looking to see what is God's pleasure. (Jn. 7:17; Jam. 1:5, 6; 2 Tim. 3:15-17; 1 Tim. 4:15; Isa. 58:13).
- d. And as there is a special blessing on that day. Gen. 2:3.
- e. God will unfold Himself to the aspirant by His Holy Spirit. (Isa. 58:13, 14; Isa. 56:46; Ex. 33:18, 19; Ex. 34:6, 7).

11. Thus he would come face to face with God to learn His ways and love. Ex. 34:6-8.

12. As the Christ, YHWH of the Sabbath is lifted up, before man; He will draw them to God. (Mk. 2:27, 18; Jn. 12:32).

SUNDAY HOLINESS MAKES EACH MAN A GOD

1. The Sabbath is a sign of deliverance from the world by being recreated. Deut. 5:12-15; 2 Cor. 5:17.
2. We are a new creation in Christ. 2 Cor. 5:17; Gal. 6:15, 16.
3. Christ lives in us in place of self. Gal. 2:16, 20.
4. The Sabbath is a fruit-sign of God sanctifying us, thus of our submission to God. Ex. 31:13; Isa. 58:13, 14.
5. The opposite of submission to God is rebellion against God. 1 Sam. 12:14, 15.
6. Rebellion is as the sin of divination – the act of making man a god by rituals. 1 Sam. 15:23.

“Eliphas Levi writes that ‘divination in its widest sense, as well as its literal meaning, is the exercise of divine power and realization of divine science... The devote worshipper serves a divine force; the magus uses it.’ The Words worth Dictionary of the Occult, pg. 25.

7. Divination is gaining a hidden knowledge that makes one become a god. Gen. 3:4, 5.

“Divination is the art of obtaining secret or illegitimate knowledge of the future, by methods unsanctioned by and at variance with the holiness of God. Two main species exist. First, artificial divination, or augury, wherein dependence is placed upon the skill of the agent in reading and interpreting certain signs or omens. Second, inspirational divination, in which the medium is under the immediate influence or control of evil spirits or demons, who enable him to discern the future and to utter oracles embodying what he sees. . . . Despite the etymology of the Latin word *divinatio* (from *deus*, God, or *divus*, pertaining to God, divine), suggesting prognostication due to inspiration by superhuman beings. . . . The basic presupposition underlying all methods of divination is that certain superhuman spiritual beings exist, are approachable by man, possess knowledge which man does not have, and are willing, upon certain conditions known to diviners, to communicate this information to man. The word, in its etymological significance, as noted, carries with it the notion that the information is obtained, at least ultimately, from supernatural beings. Even Cicero, who would deny any superhuman communication on the part of the diviner, heartily endorses a definition of divination as “a power in man, which foresees and explains those signs, which the gods throw in his path.”. . . . The Greek and the Roman “soothsayer” (*mantis*), on the other hand, having no sublime ethical God, but gods many and lords many, went through various crude contortions, until he worked himself up to the necessary pitch of ecstasy, by music, drugs, sacrificial smoke, and similar helps. When, finally, in his insane excitement,

he did speak, it was not truth by divine power, but error and deception by demoniacal cunning.” **Merrill F. Unger, Biblical Demonology, pg. 119-122.**

8. Sunday is the mark or sign of Papal divinity. Rev. 14:9.

“We hold upon this earth the place of God Almighty. Encyclical Letter, June 20, 1894. The pope is not only the representative of Jesus Christ, but he is Jesus Christ himself, hidden under the veil of flesh. The Catholic National, July, 1895.” Jacob M. Teske, The Seventh-day Sabbath and a National Sunday Law, pg. 40.

“In an Antwerp edition of The Extravangantes, 1584, column 153, the pope is given the title “Dominum Denum nostrum Pagam” (“our Lord God, the pope”).” Ibid, pg. 43.

“Sunday is our mark of authority! . . . The Church is above the Bible, and this transference of Sabbath observance is proof of that fact. The Catholic Record of London, Ontario, Canada, September 1, 1923.

In answer to the question, if the change of the Sabbath from the seventh day to the first day was a mark of the authority of the Catholic Church, Cardinal Gibbon’s office answer as follows:

Of course the Catholic Church claims that the change of the Sabbath was her act. . . . And the act is a mark of her ecclesiastical power and authority in religious matters—Letter from Cardinal Gibbon’s office, October 28, 1895. By C. F. Thomas, Chancellor.

We also have the following statements:

Q. How prove you that the church had power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and, therefore, they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church. An Abridgement of the Christian Doctrine, by Henry Tuberville, D. D., of Douay, France, 58.

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;--she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for

which there is no Scriptural authority. A Doctrinal Catechism, by Stephen Keenan, page 174." Ibid, pg. 45-46.

9. The Pope is called God. Dan. 11:36, 37; 2 Thess. 2:3, 4.
10. Those who understandingly reject the Sabbath (the sign of submission to God) and accept Sunday receive the Mark of the Beast. Rev. 13:16, 17.
11. By this they rebel against the God of the Sabbath. Isa. 58:13, 14; Ex. 16:25-30; Jer. 17:21-23; Eze. 20:12,13,16,20,21.
12. Their rebellion is as the sin of witchcraft/divination, thus they are made divine (gods) by Sunday holiness. 1 Sam. 15:23.
13. Sunday is the sign of the Sun god.

"It was the Papacy, not Christ, or His Apostles that changed the original day of worship, the Seventh Day, into the holy day of the Sun-god called today Sunday, the first day of the week." The Illuminati 666, pg. 161.

"Sunday [Dies solis, of the Roman Calendar, 'Day of the Sun,' because it was dedicated to the Sun], the first day of the week, was adopted by the early Christians as a day of worship."

As we studied earlier in the worship of the Sun-God, everything that was first was dedicated to the Sun-God and so was the first day of the week. This is Satan's counterfeit to our Lord's Day. According to Funk & Wagnalls Encyclopedia of Religious knowledge, Sunday was substituted for the seventh day Sabbath given at creation by Christ himself by early Christian men, not by the one who instituted the Sabbath. Sunday observance was instituted by men, not by Christ or his apostles." Ibid. pg. 266.

14. Satan is the Sun god; thus Sunday is his sign.

"Jesus kept the Seventh Day Sabbath holy, not the pagan day of the Sun-God which is the first day of the week, which is even called Sun-Day, the day of Sun-God, who in reality was Lucifer. It was Satan who changed the Sabbath into Sunday, not Christ or His apostles." Ibid, pg. 267.

15. Satan's philosophy makes you a god under him. Gen. 3:4, 5.
16. Thus to accept Sunday is to accept Satan's philosophy thus to be a god. Sunday thus makes man a god.

“Using solar symbolism and analogues in depicting the divine soul’s perigrations round the cycles of existence, the little sun of radiant spirit in man being the perfect parallel of the sun in the heavens, and exactly copying its movements, the ancient Sages marked the four cardinal “turns” of its progress round the zodiacal year as epochal stages in soul evolution.” **Alvin Boyd Kuhn, Easter, the Birthday of the Gods, pg. 8.**

“It therefore was inevitable named as the time of the “birth of the Divine Sun” in man; the Christ-mas, the birthday of the Messianic child of spirit.” **Ibid, pg. 10.**

“The base of the symbolic reference is the fact that in all archaic and arcane philosophy the sun and moon typified respectively the divine spiritual and the earthly physical natures in man.” **Ibid, pg. 47.**

“The birth of the spiritual body, which is essentially the ground fact of Ester, must therefore be celebrated on a Sunday.” **Ibid, pg. 49.**

17. The Sabbath thus makes man see that he is nothing and God being the Creator, is God alone. Ex. 20:8-11; Ex. 31:13-17; Lev. 19:30.

THE MEANING OF THE SABBATH AND THE EXALTATION OF SUNDAY

1. The meaning of the Sabbath.
 - a. The Sabbath is the fruit-sign of sanctification. (Ex. 31:13; Matt. 7:16-20).
 - b. The Sabbath is the experience of sin-free-ness. Isa. 56: 1, 2.
 - c. The word of God abiding in us causes sin-free-ness. 1 Jn. 3:6, 9.
 - d. This is the Faith that overcomes the world. (1 Jn. 5:4; 1 Tim. 4:6).
 - e. To keep the Sabbath is to take hold of God's covenant. Isa. 56:4.
 - f. This covenant is of Life and Peace. Mal. 2:4, 5.
 - g. This experience is Justification. Rom. 5:1.
 - h. It is to be spiritually minded. Rom. 8:6.
 - i. Thus we must be in the Spirit on the Lord's Day. Rev. 1:10.
 - j. Where the Spirit of the Lord is, there is liberty from the mind of the flesh. (Heb. 10:20; 2 Cor. 3:14-18).
 - k. Sabbath keeping is loving and serving God. Isa. 56:6.
 - l. Loving God is keeping all His Commandments. 1 Jn. 5:2, 3.
2. Thus Sabbath keeping is sin-less-ness of the experience. Isa. 58:13, 14.
3. It is keeping the whole Law, which exalts God alone as God. Mk. 12:28-30, 32, 33.
4. And loving your fellowman. Mk. 12:31, 33; Rom. 13:8-10.
5. Thus keeping the Sabbath is two things:
 - a. Exalting God alone as God. Deut. 6:4, 5.

b. Loving your neighbor with this testimony. Deut. 13:1-5.

6. Sunday holiness originated in Sun worship.

“Each day of the week, the planet to which the day was sacred was invoked in a fixed spot in the crypt; and Sunday, over which the sun presided, was especially holy.” Calvin P. Bollman, Sunday Origin in the Christian Church, pg. 4.

“The capital of the empire itself, and its environs, “teemed with Mithraic devotees.” All over Germany, far up the Danube and along the whole course of the Rhine, and as far west as Britain, “its course,” says Mr. Adams. “Can be tracked by monuments and inscriptions.”

And wherever the cult went, there went the weekly celebration of Sunday and the annual celebration of the 25th of December, both in honor of the sun. This explains how Sunday and the 25th of December both come to us bearing German and Scandinavian as well as Latin names.” Ibid, pg. 8.

“The first day of the week was observed by them by greeting the sun by prayers, sacrifices, and rejoicing at the hour of his rising on Sunday, after which every person was at full liberty (until the Sunday edict of A. D. 321) to spend the remainder of the day as he saw fit. And this custom of Sunday morning worship was adopted by many of the early Christians, only instead of early morning worship in honor of the sun, the great Luminary, these Christians paid their devotions to the Son, the Saviour of men. And this custom still survives in the Sunday morning mass made so prominent in both the Greek and Roman Catholic Churches.

““Others have looked at the transaction in a totally different light, and refused to discover in the document, or to suppose in the mind of the enactor, any recognition of the Lord’s Day as a matter of divine obligation. They remark, and very truly, that Constantine designates it by its astrological or heathen title, Dies Solis, and insist that the epithet venerabilis with which it is introduced, has reference to the rites performed on that day in honor of Hercules, Apollo, and Mithras.”—Hessey’s “Bampton Lectures,” pg. 60.” Ibid, pg. 12.

“In very truth, however, this “European Sunday” is the great Mithraic festival gradually adopted by the early Christians for reasons of sentiment and expediency, and later indorsed and given the sanctions of ecclesiastical law by church dignitaries and councils.” Ibid, pg. 13.

“ “The most ancient Germans being pagans, and having appropriated their first day of the week to the peculiar adoration of the sun, whereof, that day doth yet in our English tongue retain the name of Sunday and appropriated the next day unto it, unto the special adoration of the moon, whereof it yet retaineth with us the name of Monday; they ordained the next

day to these most heavenly planets to the particular adoration of their great reputed god, Tuisco, whereof we do yet retain in our language the name of Tuesday.”—Page 10.

From the former it would seem the Christians adopted Sunday as their chief day of Worship instead of the “Jewish Sabbath.”—“Outline of History,” Vol. I, p. 590, Macmillan edition of 1921.” ibid, pg. 23.

7. Sunday worship is denying God. Job. 31:26-28.
8. God cannot change His law, so by attempting to do that which God Himself cannot do – changing the Sabbath to Sunday – the Papacy has exalted itself as God.

“Sunday is our mark of authority! . . . The Church is above the Bible, and this transference of Sabbath observance is proof of that fact. The Catholic Record of London, Ontario, Canada, September 1, 1923.

In answer to the question, if the change of the Sabbath from the seventh day to the first day was a mark of the authority of the Catholic Church, Cardinal Gibbon’s office answer as follows:

Of course the Catholic Church claims that the change of the Sabbath was her act. . . . And the act is a mark of her ecclesiastical power and authority in religious matters—Letter from Cardinal Gibbon’s office, October 28, 1895. By C. F. Thomas, Chancellor.

We also have the following statements:

Q. How prove you that the church had power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and, therefore, they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church. An Abridgement of the Christian Doctrine, by Henry Tuberville, D. D., of Douay, France, 58.

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority. A Doctrinal Catechism, by Stephen Keenan, page 174.”Jacob M. Teske, The Seventh-day Sabbath and a National Sunday Law, pg. 45-46.

9. Thus the Pope is himself called God.

“We hold upon this earth the place of God Almighty. Encyclical Letter, June 20, 1894. The pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under the veil of flesh. The Catholic National, July, 1895.” Ibid, pg. 40.

“In an Antwerp edition of The Extravagantes, 1584, column 153, the pope is given the title “Dominum Denum nostrum Pagam” (“our Lord God, the pope”).” Ibid, pg. 43.

10. Thus Sunday is the mark of the papal beast.

“Sunday is our mark of authority! . . . The Church is above the Bible, and this transference of Sabbath observance is proof of that fact. The Catholic Record of London, Ontario, Canada, September 1, 1923. Ibid, pg. 45.

11. Mrs. White says that the “Sunday law movement” will be moving in darkness.

“While men are sleeping, Satan is actively arranging matters so that the Lord’s people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite with the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon” (Ellen G. White, The Watchman, paragraph 11, Dec. 25, 1906).

Another similar statement points out the hidden nature of the Sunday movement.

“Prophecy [Rev. 13] represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement.” G. Edward Reid, Sunday’s Coming, pg. 83.

12. The secret move for a Sunday law is surfacing.

“Believe it or not, there is more to this book than his praising the Evangelicals and Catholics Together document and strongly supporting the ecumenical movement. Fournier apparently believes that Christians can get back together faster if they get back to the “core beliefs of the New Testament church.” Accordingly, he tries to lead his readers to conclude that Jesus and the disciples kept Sunday as their day of rest. He goes on to discuss the church at the time of the early church fathers. This period is after the apostles had passed away but before the Council of Nicea in 325 A.D. Fournier states, “When one looks at the

early church, one cannot divorce practice from values. For the most part, Christians conducted their lives according to their moral convictions and religious beliefs, even if it meant losing their possessions and their lives. One of the most revealing observations of this fact is conveyed by an early Roman governor, Pliny the Younger.

“Pliny’s description of some of the practices and values of the early Christians corresponds to those taught by Jesus, the apostles, and other New Testament writers. Pliny’s list also finds parallels in the writings of the church Fathers. What all of these show is that Christians met on the same day for worship—Sunday” (ibid., pp. 170,171). Fournier’s point here is that if we want to get together today and be unified as the early church was, then we would also have the same common day of worship—Sunday.” Ibid, pg. 85-86.

“Up until now groups in favor of repealing Blue Laws have been very successful in getting their agenda before the public and gaining a fair degree of acceptance. For the other side, however, there has been no strong voice or organized movement arguing for a time out to reflect on the problems afflicting our lives. Unless a broad constituency is formed to fight for this alternative, the L. L. Bean model [open 24 hours a day 365 days a year in Freeport, Maine] will soon be here, resulting in an even more materialistic society and frenetic Sundays.

“It seems to me that it is up to the clergy and others among us concerned with the quality of life to speak out strongly for a value system which is supportive of our families and communities. We must articulate a vision of life which values family time, reflective time and communities built on caring and mutual support. Only by framing the Sunday closing laws in this manner do we have a chance for insuring a basic quality of life for our families and communities.

Dr. Barbara Darling-Smith wrote the article “The Meaning of Sabbath Rest in the World of Commerce” for the series. She wrote that “The benefits of Sabbath for humans and our environment are too precious to be left to vagaries of the marketplace, to the luck of where one finds employment, or to the good intentions of one’s employer. Like the question of family leave, a basic human need of this sort needs legislative support; otherwise workers will be exploited.”

But what about those who do not worship on Sunday such as Muslims, Jews, And Seventh day Adventists? David M Barney, of the Trinity Episcopal Church in Concord, MA, gives his answer to that question in his article “A View From a Parish.” He asks, “In the face of these two considerations, the rights of minorities and the commandment to keep the Sabbath, what grounds have we for supporting Sunday closing laws?” His answer, “In America, Sunday remains our common day of rest for want of any practical alternative. Naturally it suits the Christian majority, but religious and non-religious communities have adapted to it more or less happily. I cannot foresee having two or more days in which closing laws would

be enforced. Since we have to choose one day in order for the whole community to enjoy it together, I see no alternative to Sunday.

“My impression is that the owners of businesses and employers generally oppose Sunday closing laws while the workers generally support closing laws. I always sleep better at night when I take the side of the workers against owners.”

“The benefits of the workers’ and community’s time of rest also out-weighs the benefits of increased profits. As a matter of justice, let our Commonwealth set some limit to the demands made on working people.”

In concluding a Council of Churches session Dr. Ruy Costa stated, “Only with a renewed vision, with a statewide grassroots effort, and, with the will to be political in defense of the Sunday laws, will common day of rest advocates in this Commonwealth be able to persevere against the tremendous odds faced in defense of the current Sunday Closing laws.” ” Ibid, pg. 86-87.

“Exactly 100 years after Pope Leo’s encyclical, Pope John Paul II issued an encyclical titled “ON THE HUNDREDTH ANNIVERSARY OF RERUM NOVARUM.” Then he gives his letter the subtitle of “Centesimus Annus.” Pope John Paul in reviewing Leo’s letter affirms the right of the working man to have time for rest and to receive a just wage. Then referring directly to the former encyclical he says, “He [Leo] affirms the need for Sunday rest so that people may turn their thoughts to heavenly things and to the worship, which they owe to Almighty God. No one can take away this human right, which is based on a commandment; . . . and consequently, the State must guarantee to the worker the exercise of this freedom. . . . In this regard, one may ask whether existing laws and the practice of industrialized societies effectively ensure in our own day the exercise of this basic right to Sunday rest.”

Apparently, he believes that the state should have laws that provide the “basic right to Sunday rest.”

In a recent Adventist Review article (October 12, 1995) pastor Wellesley Muir reported a shocking discovery. “While preparing for a Revelation Seminar not long ago, I came across a new Catholic catechism and turned to the section dealing with the Sabbath. I was shocked by what I found. Under the heading ‘Cooperation by Civil Authorities Regarding This Commandment,’ I read as follows: ‘The civil authorities should be urged to cooperate with the church in maintaining and strengthening this public worship of God, and to support with their own authority the regulations set down by the church’s pastors.’ The next paragraph added, ‘For it is only in this way that the faithful will understand why it is Sunday and not the Sabbath day that we now keep holy.’” Ibid, pg. 88-89.

“Sunday—fulfillment of the Sabbath. Sunday is expressly distinguished from the Sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the Sabbath.” The section summary states in number 2190: “The Sabbath, which represented the completion of the first creation, has been replaced by Sunday which recalls the new creation inaugurated by the Resurrection of Christ.”

The most significant paragraphs with regard to the scope of this book are numbers 2187 and 2188 on page 528. Number 2187 states in part, “Sanctifying Sundays and holy days requires a common effort. . . . In spite of economic constraints, public authorities should ensure citizens a time intended for rest and divine worship. Employers have a similar obligation toward their employees.” Several points in this statement jump out at me. First, how does one “sanctify Sunday”? Only God can sanctify or make holy—something that He did not do with respect to Sunday. Second, who are “public authorities” that “should ensure citizens a time intended for rest and divine worship”? Public authorities are not church leaders—they are civil leaders, lawmakers, and law enforcers. Here the Catechism states that civil authorities should ensure citizens a time for rest and worship. How could they do that? Only by passing a law!

Paragraph 2188 is the most revealing of the papal strategy. “In respecting religious liberty and the common good of all. Christians should seek recognition of Sundays and the Church’s holy days as legal holidays. Note the key words here. “Religious Liberty”—to the Catholic mind this means the right to believe as a Catholic. “The common good of all”—this wording is similar to the preamble to the U.S. Constitution. In addition it sounds much like the words of the Catholic Campaign for America: “It is time that we demonstrate our Catholic vitality and engage in the public policy debate. We have the power and the people to embark on this movement—a movement that will benefit all Americans.”

“Christians should seek recognition of Sundays . . . as legal holidays.” ” Ibid, pg. 90-91.

13. Another aspect of the coming Sunday law.

“The all-European newspaper THE EUROPEAN reported the following in its October 11, 1991 edition under the headline: SUNDAY REST WILL FORCE WORKERS TO THEIR KNEES. The revealing article, written by Nigel Duddley and Ian Mather, stated that “Millions of Europeans could lose the right to work on Sundays and thousands more will face the sack if EC bureaucrats succeed in making the seventh-day (Sunday, by the new European calendar, ed.) one of compulsory rest. Countries with widely different social and working customs would have to conform to strict rules if the Sunday proposals become law. All but essential services would be banned. Even lorries (trucks) could be stopped from using motorways . . . Centuries old Sunday traditions unique to each country, would be abandoned. These vary from Portugal, which allows shops to open from 6 a.m. to midnight, to Germany where strict regulations prevent trade on Sundays and most Sunday afternoons.

The plans which the EC ministers will debate on Monday, the article continued, “would also block any government which wanted to ease Sunday trading rules . . . Business is bitterly opposed to the plan. But the plan is backed by Germany, the Netherlands, whose governments operate under the guidelines of their old concordat with the Vatican, as well as Luxembourg and Denmark whose strict labor laws prevent virtually any trade being done on the seventh day.” In closing, the authors pointed out that in Germany the ban on Sunday trading is “constitutionally enshrined.” After reading the above – quoted article we contacted the Washington DC delegation of the European Community and requested clarification of this ruling. “You have it all wrong,” we were told pointedly. “This does not mean that Sunday is to become a mandatory day of rest. It simply means that the EC will not allow any work being done on the Sunday!” . . . It is undeniable that the European Community of nations was the first step on the road to a homogenous international family of nations. On the other side of the Atlantic a careful sequel was initiated in 1993 with the formation thereafter by the Western Hemisphere Free Trade Association signed by the presidents or prime ministers of 33 nations in Miami. This opens a vast free trade zone for 850 – million people from Alaska to Argentina, comprising the following nations: Antigua, Barbuda, Republic of Argentina, Commonwealth of the Bahamas, Barbados, Belize, Republic of Bolivia, Brazil, Republic of Chile, Republic of Colombia, Republic of Costa Rica, Commonwealth of Dominica, Dominica Republic, Republic of Ecuador, Republic of El Salvador, Grenada, Nicaragua, St. Vincent and the Grenadines, Republic of Guatemala, Republic of Guyana, Republic of Haiti, Republic of Honduras, Jamaica, United Mexican States, Republic of Panama, Paraguay, Republic of Peru, Federation of St. Kitts and Nevis, Saint Lucia, Suriname, Republic of Trinidad and Tobago, United States of America, Republic of Uruguay, Republic of Venezuela. It was hailed as a major historic step by President Clinton. “In less than a decade if current trends continue, this hemisphere will be the world’s largest market,” commented the United States president. . . It will undoubtedly get to the point where the EC’s threat of not wanting to trade with nations that violate European’s Sunday laws will be carried out . . . The upcoming legal change in the weekly day of rest from the God-ordained Sabbath to the pagan Sunday will not come as a shock to most of the Citizens of this New World trading block, for the majority of them-especially in Latin America -belong already to the Roman Catholic Church or are firm Protestant Sunday – observing church – goers.” **Rene Noorbergen, The Fatima Factor in the Final Hour, pg. 99-103.**

14. What Sunday means to the Roman Catholic Church.

- a. “The Protestant world has been from its infancy in the sixteenth century, in thorough accord with the Catholic Church, in keeping “holy,” not Saturday, but Sunday.

No Protestant living today has ever yet obeyed that command, preferring to follow the apostate church referred to, than his teacher, the Bible.” Jacob M. Teske, The Seventh-day Sabbath and a National Sunday Law, pg. 77.

- b. “What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining Saturday to be kept, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?”

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this.

How truly do the words of the Holy Spirit apply to this deplorable situation! “Iniquitas mentita est sibi”—“Iniquity hath lied to itself.” Proposing to follow the Bible only as teacher, yet before the world, the sole teacher is ignominiously thrust aside, and the teaching and practice of the Catholic Church—“the mother of abominations,” when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, “Remember to keep holy the Sabbath.”

1. The Christian Sabbath, the genuine offspring of the union of the Holy Spirit with the Catholic Church his spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal.

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the “Lord of the Sabbath,” endowed her with his own power to teach, “he that heareth you, heareth Me;” command all who believe in him to hear her, under penalty of being placed with the “heathen and publican;” and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church’s right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.” *Ibid*, pg. 89-90.

15. What does the Sabbath mean for God and us?

- a. It means God dwelling in His People.

- b. God wants us to enter into His rest. Heb. 4:3-5.
- c. What is this rest of the Seventh-day? God dwelling in His people. Ps. 132:13, 14.

16. It means exalting Jesus as Yahweh through the spirit.

- a. Jesus is Yahweh also of the Sabbath. Mk. 2:28.
- b. This is saying that Jesus is Yahweh our Righteousness. (Jer. 23:5, 6; Rom. 10:4).
- c. No one can call Jesus Yahweh except by the Holy Spirit. 1 Cor. 12:2, 3.