

GOD'S HOLY SABBATH DAY quotes

1) When did God establish His Sabbath day?

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Genesis 2:2-3.

2) After God had delivered His chosen people of Israel from their Egyptian bondage and had brought them all safely through the wilderness to Mount Sinai, He then promised to meet with them all. The Israelites spent two days preparing themselves to meet with the Lord God, and “it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled” (Exodus 19:16). This loud trumpet blast was the signal for all the people to “come up to the mount” (Exodus 19:13) in order “to meet with God” which they did (Exodus 19:17).

As all the Israelites “stood at the nether part of the mount”, again “the trumpet sounded long, and waxed louder and louder” (Exodus 19:19) thus gaining the undivided attention of all the people. In the hearing of all the people “Moses spake” to God, the trumpet then ceased, and “God answered him by a voice” (Exodus 19:19). Then the people watched in amazement as “the Lord came down upon mount Sinai, on the top of the mount” (Exodus 19:20) enveloped in fire so that “no similitude” of His form was seen (Deuteronomy 4:12), “and the mountain burned with fire unto the midst of heaven” (Deuteronomy 4:11).

It was from “out of the midst of the fire” (Deuteronomy 4:12) that the Lord God began audibly speaking to all the Israelites “with a great voice” declaring “his covenant...even ten commandments” (Deuteronomy 4:13) as all the people listened in amazement. God began the first commandment of His covenant by declaring that “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (Exodus 20:2). After identifying Himself to be the very same God that performed all the miracles and wonders that brought about their deliverance from Egypt, He then continued declaring the first, then the second, until He had finished with the 10th commandment, and then “he added no more” (Deuteronomy 5:22), signifying that He had given a complete and perfect law. Afterwards “the Lord said unto Moses, Come up to me into the mount” (Exodus 24:12), and it was there that these same 10 commandments were written “upon two tables of stone”, and then God “delivered them unto” Moses (Deuteronomy 5:22).

Each of these two stone “tables were written on both their sides; on the one side and on the other were they written” (Exodus 32:15). Thus about half of the 10 commandments were written on one stone tablet, and the remaining commandments were written on the other. Moses had not carved out these two tablets, and neither had he chisled the words on them, but “the tables were the work of God, and the writing was the writing of God, graven upon the tables” (Exodus 32:16) and “written with the finger of God” (Exodus 31:18).

These events revealed that God considered His law to be of such importance that He would not allow only human beings to tell it to others, but He personally spoke each one of these 10 commandments with His own voice in the hearing of all the people, and then wrote these same commandments with His own finger onto two stone tablets. Thus these 10 commandments came directly from God and not man proving that this law was not the product of the mind of men, but from God Himself. Also since they were written by God Himself with His own finger in stone instead of on cloth or paper, plainly shows us that God considered His law to be permanent and unchanging. And these commandments were His covenant or agreement with the people that He would be their God, and they would be His people, if they would keep and “perform” all 10 of them (Deuteronomy 4:13). And these 10 commandments are recorded in Exodus 20:3-17 and again in Deuteronomy 5:7-21.

3) The fourth commandment of God is:

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” Exodus 20:8-11.

4) This Sabbath day of the Lord God was a special day between Him and His people which actually distinguished them from all pagan worshipers. This fact made the Sabbath actually a sign between God and His people — designating those that keep it holy to be a worshiper of the Lord God, and designating God to be the God and protector of those that keep it holy.

“Verily my **sabbaths ye shall keep: for it [is] a sign between me and you** throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you.” Exodus 31:13.

“Moreover also I gave them **my sabbaths, to be a sign between me and them**, that they might know that I [am] the LORD that sanctify them....And hallow my sabbaths; and they shall be **a sign between me and you**, that ye may know that I [am] the LORD your God.” Ezekiel 20:12, 20.

5) Since in Revelation 1:10 it declares that “I (John), was in the Spirit on the Lord's day”, people then claim that this day was undoubtedly the first day of the week.

Revelation 1:10 does furnish direct proof that there is a day in the Gospel Dispensation which the Lord claims is His special and holy day. Yet there is not a single Bible text declaring that the first day of the week is this Lord's day. But there is indeed a Scriptural record proving that God claimed a certain day as His and reserved it to Himself as His holy Sabbath.

"And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made" Genesis 2:3.

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works....There remaineth therefore a rest (the keeping of the Sabbath) to the people of God." Hebrews 4:4, 9.

"If thou turn away thy foot from **the sabbath**, from doing thy pleasure on **my holy day**; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13-14 (see also Exodus 16:23, 20:10; Mark 2:28).

The Bible declares that the seventh day of the week is the true rest day which God reserved to Himself when He gave to man the other six as working days (Ezekiel 46:1), and this day He calls “my holy day”. This seventh-day is the Sabbath day which the New Testament declares the Son of man to be the Lord of (Luke 6:5).

6) Where did this teaching and belief that the Lord's day is Sunday and not Saturday first originate from?

St. Ignatius of Antioch [about 50-117 A.D.]

"The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the Lord's Day contains the resurrection." Epistle to the Trallians, about 110 A.D., Chapter IX, Reference to History of Christ, found in Early Church Fathers, Ante-Nicene Fathers, Vol. I, at <http://www.ccel.org/ccel/schaff/anf01.v.iv.ix.html>.

Polycrates, Bishop of Ephesus [about 130-196]

"...the appearance of our Lord to St. John on "the Lord's day" was on the Paschal Sunday..." Epistle to Victor and the Roman Church Concerning the Day of Keeping the Passover, about 196 A.D., found in Early Church Fathers, Ante-Nicene Fathers, Vol. VIII, Remains of the Second and Third Centuries, at <http://www.ccel.org/ccel/schaff/anf08.x.xi.html>.

Pope St. Gregory I (The Great) [Pope from 590-604]

"On the Lord's day, however, there should be a cessation of earthly labour, and attention given in every way to prayers, so that if anything is done negligently during the six days, it may be expiated by supplications on the day of the Lord's resurrection [Sunday]." Epistle 1 - To The Roman Citizens, about 597 A.D., Found in Early Church Fathers, Nicene and Post-Nicene Fathers, Series II, Vol. XIII, Book XIII, at <http://www.ccel.org/ccel/schaff/npnf213.ii.ix.i.html>.

Pope Pius XII [Pope from 1939-1958]

"Let the public and private observance of the feasts of the Church, which are in a special way dedicated and consecrated to God, be kept inviolable; and especially the Lord's day which the Apostles, under the guidance of the Holy Ghost, substituted for the sabbath." Pope Pius XII, Mediator Dei, Encyclical on the Sacred Liturgy Promulgated on November 20, 1947, Paragraph 150, Given at Castel Gandolfo, near Rome, on the 20th day of November in the year 1947, the 9th of Our Pontificate, at http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_20111947_mediator-dei_en.html.

Catholic Church Today

"The gentile converts held their religious meetings on Sunday (Acts, xx, 7; 1 Cor., xvi, 2) and with the disappearance of the Jewish Christian churches this day was exclusively observed as the Lord's Day." The Catholic Encyclopedia, Volume XIII, under The Sabbath in the New Testament, at <http://www.newadvent.org/cathen/13287b.htm>.