

GOD'S HOLY SABBATH DAY, part 8 quotes

1) Anciently the day of worship became a sign or a mark between the followers of God and the followers of other gods, and this fact continues to this day.

“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.

2) Another major reason people use against keeping God's seventh-day Sabbath day holy is:

The claim that since the Apostle Paul commanded the church at Corinth to take up a collection for the saints and then mentioned the first day of the week (see 1 Corinthians 16:1-2), then this must have been a public worship service on Sunday proving that Sunday had taken the place of Saturday as God's Sabbath in the New Testament.

Is this really what Paul was stating to do?

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

Notice that Paul did not say: “Place your alms in the church treasury on the first day of the week;” but simply stated: “Upon the first day of the week let every one of you lay by him in store.” This means that the key to understanding where this money was to be laid aside and stored up until Paul came really centers upon the meaning of the phrase “by him”.

Two Latin Bible versions, being the Vulgate and the Castellio, each render the phrase “by him” or “apud se” as meaning “with one's self, at home”. A similar rendering of this same phrase is also given in other Bible versions as well.

This text does not prove that the Corinthian church was assembled for public worship on Sunday under the Apostle's direction. But, on the contrary, it does prove that each church member must themselves carefully examine their worldly affairs at home, and then set aside a certain amount of money for the Lord at the beginning of each week as God had prospered them. If each one would do this, then when Paul should visit, their bounty for the Lord would be readily at hand and each would then be able to present to him what monies they had saved up. So Paul was simply telling each of the Corinthian church members that on Sunday — the first day or the beginning of each new week — they should set aside and lay up at home some portion of the money which they had earned the previous week, before they had a chance to spend it all up during that new week. In following Paul's advice, they would be putting God and His cause first in all their financial affairs, instead of at the end of the week after most of their money had already been spent, and little then remained for God's cause.

This means that the seventh day Sabbath of God was not a Jewish institution given specifically and only for them, but it was given for all mankind to enjoy. Thus God's seventh day Sabbath could not pass away when the Gospel Dispensation arrived, but is still in force as part of God's holy and righteous law today!

3) Where did support for this teaching and belief come from — that the Apostles had substituted Sunday instead of Saturday as being the day to worship God in this New Covenant, and that Paul was endorsing church services being held on Sunday and not Saturday?

Pope Pius XII (1947)

“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, in *Mediator Dei*, Encyclical on the Sacred Liturgy Promulgated on November 20, 1947, Given at Castel Gandolfo, near Rome, on the 20th day of November in the year 1947, the 9th of Our Pontificate, at http://www.newadvent.org/library/docs_pi12md.htm, accessed 2-26-16.

Catholic Church Today

“Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish Sabbath in Apostolic times as the day set apart for the public and solemn worship of God. The practice of meeting together on the first day of the week for the celebration of the Eucharistic Sacrifice is indicated in Acts, xx 7; I Cor., xvi, 2; in Apoc., i, 10, it is called the Lord’s day.” The Catholic Encyclopedia, Volume XIV, Section titled - Sunday, published by Robert Appleton Company, New York, 1912, Nihil Obstat. July 1, 1912. Remy Lafort, S.T.D., Censor. *Imprimatur*. +John Cardinal Farley, Archbishop of New York, at <http://www.newadvent.org/cathen/14335a.htm>, accessed 2-26-16.

The teaching and belief that the Apostles had substituted Sunday for Saturday as being the day to worship God in the New Testament, and that Paul was endorsing church services on Sunday and not Saturday is not found written in the Bible at all. Thus this belief is not a doctrine of God taught in the Scriptures, but is instead found to be a teaching and doctrine taught in the Roman Catholic Church.

This then means that when any Protestant or non-Catholic believer uses the argument that the Apostles had substituted Sunday for Saturday as being the day to worship God, and that Paul was endorsing church services on Sunday, will find themselves in agreement with the teachings of Catholicism, but not in agreement with the truth of God’s holy Scriptures!

4) Another major reason people use against keeping God’s seventh-day Sabbath day holy is:

The claim that since the disciples met together on the day of our Lord’s resurrection (see John 20:19), then they were meeting together to commemorate their Lord’s resurrection, which proves that Sunday had already become the new Sabbath of the New Covenant.

But is this really what the disciples were doing?

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.” John 20:19-20.

These verses reveal that the disciples were not meeting together in order to celebrate their Lord's resurrection, but were assembled together in order to eat a common meal, and since they were afraid of the Jews they closed and locked doors behind them.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:9-14.

In these verses Mark reveals that the disciples were not meeting together to celebrate their Lord's resurrection, because most of them did not yet believe that Jesus had indeed been raised from the dead, and thus the Lord had to rebuke them for their unbelief.

These Scriptures show us that the disciples were not meeting together to celebrate their Lord's resurrection, because most of them did not yet believe that Jesus had indeed been raised from the dead, but they were assembled together in order to eat a common meal, and since they were afraid of the Jews they closed and locked doors behind them. The fact that Christ visited them during their secret meeting was not to sanction Sunday as being the new Sabbath, but was simply to encourage their weak faith in Him as being the real Messiah and true Son of God.

5) Where did support for this teaching and belief come from that the disciples met together on the day of our Lord's resurrection showing that Sunday instead of Saturday was the day to worship God in this New Covenant?

Catholic Church Today

"By a tradition handed down from the apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the Paschal mystery every seventh day, which day is appropriately called the Lord's Day or Sunday." Universal Catholic Catechism: Part Two: The Celebration of the Christian Mystery, Chapter III - When Is The Liturgy Celebrated?, Section titled The Lord's Day, #1166, at <http://www.christusrex.org/www1/CDHN/paschal3.html>, accessed 2-27-16.

The teaching and belief that because the disciples met together on the day of our Lord's resurrection then this shows that Sunday instead of Saturday was the day to worship God in this New Covenant, is not supported by the Bible of truth at all. Thus this belief is not a doctrine of God taught in the Scriptures, but is instead found to be a teaching and doctrine taught in the Roman Catholic Church.

When any Protestant or non-Catholic believer uses the argument that because the disciples met together on the day of our Lord's resurrection then this proves that Sunday instead of Saturday was the day to worship God in this New Covenant, will find themselves in agreement with the teachings of Catholicism, but not in agreement with the truth of God's holy Scriptures!