



**HOW THE EARLY SEVENTH DAY  
SABBATH CHURCHES WERE  
CAPTURED BY THE MAJOR CHURCH IN ROME**



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## **Introduction**

The exact process and procedures as to how the seventh day Sabbath keeping churches of the Roman Empire were changed into Sunday exaltation keeping churches that eventually give up the seventh day Sabbath is explained in this booklet. Sunday keeping is an activity that is meant to exalt Sunday, and give it an



important religious significance. This is why Sunday keeping is actually “Sunday **exaltation** keeping.” There is no big mystery about Sunday, there is no mystical “holy” essence to that day, it is easy to analyze the day and see what is so “great” about it.

Sunday, is merely the first day of the week with certain

things done on the hours of that day as ordered by mortal sinful men, that is, the successive bishops of the major church in Rome. On that day bread is eaten and wine is drank in a ritual way with misguided meanings behind them. People attend church services on that day almost as is done on the seventh day Sabbath. Since

there is no command anywhere in the Bible as to how to keep Sunday to exalt it as having some religious significance, people try to copy seventh day Sabbath resting on Sunday the first day of the week. To supply motivation to do this, Sunday laws and decrees are enforced to supplement the lack of Biblical commands. Here is exactly how Sunday exaltation came to the churches.

**HOW THE EARLY SEVENTH DAY  
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CAPTURED BY THE MAJOR  
CHURCH IN ROME**

1. The Church that Jesus left behind kept the Seventh day Sabbath. No Sunday keeping existed amongst them.
  - a. Jesus said the Sabbath was made for man, and not man for the Sabbath. This means that every man (church members) must keep the seventh day Sabbath as instructed by Jesus. Mark 2:27, 28; Matthew 12:8, 12.
  - b. It was Jesus' custom to keep the seventh day Sabbath, this would be also done by His followers. Luke 4:16, 31; Luke 6:5, 6; Mark 1:21; Mark 6:1, 2.
  - c. Knowing that Jerusalem would be destroyed about **39 years** after He ascended into heaven, Jesus before cautioned the churches in that city to pray that their **flight** be not on the **Sabbath day**. Why? because they were expected to keep the seventh day Sabbath even after His death, resurrection and ascension into heaven. This is what the early church did.

Matthew 24:20.

- d. After Jesus went into heaven, there is obvious evidence that the apostolic churches did keep the seventh day Sabbath. Acts 13:14, 42-44; Acts 16; 13; Acts 17:2; Acts 18:4.
  - e. By stating that the whole law must be kept, this also included the seventh day Sabbath, and thus was so done by the early church. James 2:8-12.
  - f. Paul himself clearly articulated that there remains a seventh day “sabbath-keeping” (sabbatismos) for the people of God who must rest as God did. From these statements, the early church did keep the seventh day Sabbath. Hebrews 4:3, 4, 9-11.
  - g. Finally, John the apostle, who wrote the book of the Revelation around 97 to 98 A.C.B., which amount to **67 years** after the ascension of Jesus into heaven, kept the **Lord's day**, which shows which day the churches he pastored kept. Revelation 1:10.
  - h. The Lord's day is **YHWH's day**, this day is the seventh day Sabbath. Thus by 98 A.C.B. the churches were all keeping the seventh day Sabbath. Mark 2:28; Ezekiel 20:12, 20; Isaiah 58:13.
2. In the apocryphal “Acts of the Holy Apostle and Evangelist John” written between the second and third centuries A.C.B., the author, a Valentinian gnostic, shows that the Lord's day in John's time was considered to be the seventh day Sabbath. This is **an incidental revelation** as to which day the early church kept.

"On the seventh day, it being the Lord's day, he said to them: 'Now it is time for me also to partake of food'" Acts **of the Holy Apostle and Evangelist John, Vol. XVI.**

3. Even the false "Acts of Peter", another gnostical writing from the second century A.C.B., considers the Lord's day to be the seventh day Sabbath. We are told.

"Now on the Lord's day Peter was preaching to the brethren and encouraging their faith in Christ .... And they brought the sick people also to him on the Sabbath, entreating him that they might be cured of their diseases." *Acts of Peter*, in, **The Other Bible**, p. 440.

4. However, by the **fourth century A.C.B.**, many of the churches in the Roman Empire were keeping both the **seventh day Sabbath** and **Sunday**. Here are some ancient writings that prove this.

"The Jews say, that from the beginning God sanctified the seventh day, by resting on it from all His works which He made; and that thence it was likewise, that Moses said to the people: 'Remember the day of the Sabbath, to sanctify it; every servile work ye shall not do therein, except what pertaineth unto life. Whence we (Christians) understand that we still more ought to observe a Sabbath from all servile work always, and not only every seventh day, but through all time.'" Tertullian, **An Answer to the Jews**, chap. 4.

"We count fasting or kneeling in worship on the Lord's day to be unlawful." **The Chaplet**, chap. 3.

“... we make Sunday a day of festivity.” Tertullian, **Ad Nationes**, book 1, chap. 13.

5. In another document of the third century A.C.B., we see both the seventh day Sabbath and the first day of the week (called the Lord's day) being kept by the church. We are told:

“Keep the Sabbath, and the Lord's day festival; because the former is the memorial of creation, and the later of the resurrection.” **The Apostolic Constitution**, book 7, chap. 23.

“Let the slaves work five days: but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction and piety.” **The Apostolic Constitution**, book 8, chap. 33.

- a. This chart illustrates what we are talking about in a general, but not exact sense.

| <u>31 ACB</u>  | <u>100 ACB</u> | <u>200 ACB</u> | <u>300 ACB</u> |
|----------------|----------------|----------------|----------------|
|                |                | <b>SABBATH</b> |                |
| <b>SEVENTH</b> | <b>SABBATH</b> | +              |                |
| <b>DAY</b>     |                | <b>SUNDAY</b>  |                |
| <b>FIRST</b>   | <b>SECOND</b>  | <b>THIRD</b>   |                |
| <b>CENTURY</b> | <b>CENTURY</b> | <b>CENTURY</b> |                |

6. If we go a little further to the fourth century, we have two church historians telling us the following revelation, that while the churches were celebrating the Lord's supper on the

Sabbath and the first day of the week, Rome and Alexandria (in Egypt) were not doing this. This is because they were celebrating the so-called lord's supper on Sunday, the first day alone, not on the Sabbath. We are told:

“Almost all churches throughout the world celebrate the sacred mysteries [the Lord's supper] on the Sabbath, of every week, yet the Christians at Alexandria and at Rome, on account of some ancient tradition, here ceased to do this.”

Socrates, **Ecclesiastical History**, book 5, chap. 22.

“The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome, or at Alexandria.” Sozomen, **Ecclesiastical History**, book 7, chap. 19.

- a. This chart illustrates the points we have now presented from history.

|            |                       |               |
|------------|-----------------------|---------------|
| 301 ACB    | <b>FOURTH CENTURY</b> | 400 ACB       |
| ALL        | SABBATH               | SUNDAY        |
| CHURCHES   | LORD'S SUPPER         | LORD'S SUPPER |
| ROME       | NOT                   | LORD'S        |
| ALEXANDRIA | OBSERVED              | SUPPER SUNDAY |

- 7. All this leads to the consequential questions, if we are to understand the **shift** from keeping the seventh day Sabbath to Sunday as an addition by the Sabbath-keeping

churches of the Roman Empire.

- a. Since the earthly apostolic Christian churches kept **only** the seventh day Sabbath of each week at the first, how did they come to regard keeping **Sunday exaltation** together with the seventh day Sabbath?
  - b. What part did the celebration of the Neo-Pasach or the Lord's Supper have to play in the addition of **Sunday exaltation** to seventh day Sabbath keeping?
  - c. Why is it that Rome and Alexandria (in Egypt) were the **two cities** that led the Christian world in ceasing to keep the seventh day Sabbath, and keeping only **Sunday exaltation**?
8. The pattern followed by evil angels in using the major church in the city of Rome to capture the original seventh day Sabbath keeping churches and change them into exclusive **Sunday exaltation** churches are as follows.
- i. First, seventh day Sabbath keeping.
  - ii. Introduction of Sunday exaltation keeping.
  - iii. Some keeping the seventh day Sabbath and Sunday together.
  - iv. Sunday exaltation keeping enforced by the government.
  - v. Some keep Sunday exaltation alone having given up the seventh day Sabbath.
  - vi. Sunday exaltation keeping extended while seventh day Sabbath keeping downgraded.
  - vii. Sunday exaltation keeping enforced by government and seventh day Sabbath keeping outlawed.
9. The **first** movement to bring **Sunday exaltation keeping** to the

seventh day Sabbath keeping churches happened over the Neo-Pasach or New Passover (called the Lord's supper) being perverted. This is what we were told about the New Passover. As “often” as we keep it; we were not given a day or any stipulated date. 1 Corinthians 11:23-26.

10. However, there were **two** separate times in which the New Passover was kept in the early church.
  - a. One was on every seventh day Sabbath, which is “as oft” as the church wanted it.
  - b. The other was on the 14th of the first month, Nisan, the date of the death of Jesus on the cross.
11. Here is the keeping of the New Passover on every seventh day Sabbath. It is called the “sacred mysteries”.

“Almost all churches throughout the world celebrate the sacred mysteries [the Lord's supper] on the Sabbath of every week ... Socrates, **Ecclesiastical History**, book 5, chap. 22.

12. Here is the keeping of the New Passover on the 14th day of the first month Nisan of each year. Polycrates, near the end of the second century, said.

“He (John) fell asleep at Ephesus. And Polycarp in Smyrna, who was a bishop and martyr. ... All these observed the fourteenth day of the Passover [Pascha] according to the Gospel, deviating in no respect, but following the rule of faith.” Eusebius, **Ecclesiastical History**, book V. Chap. XXIV, secs. 1 to 6.

13. To understand how the New Passover was used to bring Sunday exaltation to the seventh day Sabbath keeping churches, we need to focus a bit on something called **Gnosticism**. This heresy which is the **first trumpet** was warned against by various writers of the Bible. Acts 20:26-31; 2 Peter 2:1-3, 17-22; Jude 4.

14. Where did Gnosticism originate and take on the forms of Christianity? We are told that this occurred at Alexandria in Egypt.

“The place where this striving developed into a great system was at Alexandria in Egypt. Here there was an intermingling of the different religions of the empire, out of which finally grew a great system known as Gnosticism. The greatest influence in this movement was the affiliation of the different schools and religions at Alexandria—one of the greatest university cities in the world at the beginning of the Christian era. Here nearly every religion had its school of learning, and here the teachers and the students of these different faiths mingled and discussed their philosophies and religious ideas. As a result they fused their beliefs into a conglomerate mass of opinions that later spread throughout the Christian church.” W.E. Straw, **Origin of Sunday Observance**, p. 39.

15. It was **Gnosticism** that honored **Sunday exaltation** first in honor of the **sun** which was their Christ. We are told.

“When did they worship this deity? Neander says, They celebrated the Sunday every week, not on account of its reference into the resurrection of Christ, for that would have been inconsistent with their Docetism, but as the day consecrated to the sun, which was in fact their Christ.” **Ibid**,

pp. 42-43.

16. Gnosticism eventually became fused with the forms of Christianity at **Alexandria**, and thus became known as **Christian gnosticism**, the type of Christianity existent in Alexandria by the second century A.C.B.

“Gnosticism evidently had a great influence upon the church members at Alexandria, for whenever we hear from any of them during the first two centuries, it is from men who strongly manifest the sentiments of the Gnostics.” **Ibid**, p. 47.

17. The **three major men** who came from Alexandrian Gnosticism with the Alexandrian brand of Christianity, were the men who gave us the first of the major perversion of the Sabbath.

“Barnabas, Justin, and Clement are three great men of the church [all recognized as Catholic Church Fathers] who were tinged with Gnosticism. They are also the three who gave us our first information regarding Sunday observance.” **Ibid**, p. 55.

18. The following is true from Christian Gnosticism from Alexandria.
  - i. **Barnabas** is the first to call the **first** day of the week (Sunday) after the Sabbath of the seventh day, the **eight day of the week**, and he related it to the resurrection of Jesus.
  - ii. **Justin** follows Barnabas in calling the **first** day of the week the **eight**. But he says that it had a certain mysterious regard.
  - iii. **Clement of Alexandria** becomes the very first person to

call **Sunday** the first day of the week the **Lord's day**, while he rejects the seventh day Sabbath.

19. But the point is, that it was Christian Gnosticism from **Alexandria** that infiltrated the churches at **Rome** and eventually polluted their faith and changed their Religious image. Thus the religion of the church of Rome did not originate from Peter or the other apostles, it came from **Alexandrian Gnosticism**. We are told.

“Although semi-Gnostic ideas seem to have appeared among Christians first at Alexandria, yet it is not long before we see an effort put forth to establish them at Rome, the capital of the empire. Valentinus went from Alexandria to Rome and labored for some twenty years during the first half of the second century. Basilides had a large following at both Alexandria and Rome.” W.E. Straw, **Origin of Sunday Observance**, p. 44.

20. Now that the leaders of the various churches in the city of Rome were infiltrated with Gnosticism, it must be understood that they did not hold **Sunday exaltation** in honor of **sun worship**, they held it in honor of the **resurrection of Christ** as a secondary thing. Here is the real **meaning** of **Sunday exaltation** in its first theology.

“Further, He verily says to them: “Your new moons, and your Sabbaths, I cannot bear.” See how He says: The present Sabbath are not acceptable to Me, but those [are acceptable] which I have made, in which, having made all things rest, I shall make the eight day a beginning, that is, a beginning of another world. Wherefore, also, we celebrate the eight day in festivity, on which also Jesus rose from the dead; and having manifested Himself, He ascended into the heavens.” **The**

**Epistle of Barnabas**, Chap. XV.

“But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead.” Justin Martyr, **First Apology**, Chap. LXVII.

- a. Thus we see that the first day of the week meant the following **major concepts**, to Christian Gnosticism.
  - i. The beginning of **another world**, i.e., a new world order.
  - ii. A change in darkness and matter, making the world, i.e., the making of a new world.
  - iii. The resurrection of Christ was a **secondary** meaning.
- b. This is precisely why we are told that Sunday has a mysterious import the Sabbath day did not have.

“It is possible for us to show how the eight day possessed a certain mysterious import, which the seventh day did not possess ...” Justin Martyr, **Dialogue with Trypho**, Chap, XXIV.

21. Thus **Sunday exaltation** called the eight day really meant the following to Christian Gnostics and the Church of Rome.
  - a. The first day was merely the **beginning** of the creation of a **new world**. Genesis 1:1, 2, 5.
  - b. The first day was the separation of light from darkness, or the creation of light. Genesis 1:3-5.
  - c. Thus the **first day** (called the eight day) symbolized an unfinished creation, but with light existing to guide one

onwards in creating.

- d. Thus to **Sunday exaltation keepers** the first day symbolizes their efforts to take the first light and go forward creating a **new world** according to their ideas.
22. It was with this meaning that the church at Rome decided to **exalt Sunday** to seventh day Sabbath keeping churches, to capture these churches and make them over in their own image, in order to take over the Roman Empire they had made into a new world. A bishop of a church in Rome heavily corrupted by Alexandrian Christian Gnosticism set a plot in motion to capture seventh day Sabbath keeping churches with **Sunday exaltation**. He formulated a new concept of the New Passover. Here is Rome's new concept of the Passover contrasted with the previously two existing two concepts of it that brought no conflict to the early church.
- i. A passover on the **Sabbath day**.
  - ii. A passover on the **14th of Nisan** of each year.
  - iii. A passover on a **Sunday** of each year expressing the resurrection of Christ. (Rome's idea).
23. Here is what the bishop of Rome did to create a **Sunday passover** under the influence of Gnostical Christianity.
- a. He chose a day in the first month of Nisan after the 14th.
  - b. This day would be the **first Sunday** after the **full moon** and **14th** of the first month.
  - c. This day will be dedicated to the celebration of the bread and wine, not in honor of Christ's death, but in honor of **His Resurrection**.
  - d. The day was called the name **Easter** (Ishtar) after the name of the **moon goddess** that was worshipped on the full moon

of that month.

24. We are told of the men who executed the Sunday Passover plan that would capture the churches and eventually make a new world out of the Roman Empire—a city of God.

“According to the historical testimony cited above, this variation from earlier practice did not begin to manifest itself in the church of Rome as far back as the time of the apostles, but from the time of Bishop Xystus (early in the reign of Hadrian, A.D. 117-138). It developed further during the episcopates of his successors--Telesphorus, Hyginus, Pius I, Anicetus, and Soter—on to that of Victor I.” Robert L. Odom, **Sabbath and Sunday in Early Christianity**, pp. 116-117.

25. This is further confirmed, because Eusebius in his history book in the fourth century, going backwards tells us the following.

“We mean Anicetus, and Pius, and Hyginus, and Telesphorus, and Xystus. They neither observed it [Nisan 14] themselves, nor did they permit those after them to do so.” Eusebius, **Ecclesiastical History**, secs. 14-17.

26. Again, another early Christian writer by the name of Irenaeus confirms the order of those bishops of a church in Rome that sought to get churches to observe throughout the Roman Empire, a Sunday Passover. We are told:

“The Roman practice is traced by Irenaeus back from Victor I to variances, divergences, and innovations that had spring up in the observance of the ecclesiastical Pascha in the times of Victor's predecessors—Soter, Anicetus, Pius I, Hyginus,

Telesphorus, and Xystus I (in the reign of Emperor Hadrian) and no further.” Robert L. Odem, **Sabbath and Sunday in Early Christianity**, p. 167.

27. Thus we are told that by the **middle of the second century**, a Sunday Passover began in a church in Rome, and began to spread to other churches as ordered by the bishop of that church in Rome who was seeking exaltation and power. So that it was **Pius I** in the chain of bishops of the church in Rome who first brought **Sunday exaltation** to the church. We are told.

“Though agitation for the Roman innovation may have begun during the episcopates of the Roman bishops Sixtus I and Telephorus (in the reign of Hadrian, AD 117 to 138), Roman Catholic tradition definitely points to Pius I as the bishop who instituted the holding of the Lord's Supper on Sunday in the yearly celebration of the ecclesiastical Pascha. A well-known, unabridged, modern English dictionary has stated that Pius I is traditionally believed to have instituted the observance of Sunday by Christians.” **Ibid**, p. 107.

28. Thus we see that it was **Pius I** that brought **Sunday exaltation** to the seventh day Sabbath keeping Christian churches in Rome. He did it by the use of a **Sunday Passover**. Again we are told.

“There is a tradition that he [Pius] first caused Sunday to be observed by Christians. Pius I was bishop of the Roman church from about AD 143 to 158.... One notable happening listed by Eusebius, bishop of Caesarea, in his *Chronicon* is this: ‘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.” **Ibid**, p. 108.

29. Still later to Pius I, **Victor I** also decreed that the passover should be celebrated on a Sunday as decreed by Rome. Many churches in Asia and other places refused, at which Victor, disfellowshipped all these churches as if he had control of them. This shows that a Sunday Passover was being used by the bishop of Rome to seize control of these seventh day Sabbath keeping churches. We are told.

“In the last decade of the second century Victor I, bishop of Rome, persuaded a few other bishops to join him in drawing up an ecclesiastical decree that Sunday should be made the principal day in the observance of the annual ecclesiastical Pascha. This aroused a storm of controversy ...” **Ibid**, p. 162.

“The Roman party had deviated from ‘the tradition of an ancient custom’ by taking away from it something and adding to it something else. That is, the Roman party was charged with alteration and innovation in the celebration of the ecclesiastical Pascha. On the other hand, the Roman Church and its partisans insisted that the holding of the Lord's Supper should be deferred until the Sunday following Nisan 14, and that then the fast should be terminated. 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.” **Ibid**, p. 165.

30. Because the churches refused Victor I's command as erroneous, and that he did not have and authority to tell them what to do, he disfellowshipped all those churches.

“Thereupon Victor, who presided over the church at Rome, immediately attempted to cut off from the common unity the parishes of all Asia, with the churches that agreed with them, as heterodox, and he wrote letters and declared all the brethren there wholly excommunicated.” **Ibid**, p. 164.

31. Although the bishops of other churches spoke to Victor and by this restrained him, yet he was able to **capture** many churches to his Sunday Passover. Here is what we are told.

“Hence, the geographical areas represented by Eusebius as being on the Roman side in the time of Victor I were (1) Rome, (2) Gaul, (3) Pontus, (4) Osrhoene, (5) Alexandria, and (6) part of Palestine, plus (7) a man in Corinth.” **Ibid**, p. 170.

32. However the battle between **Sunday Passover** churches in the orbit of Rome, and other churches that observe a **14th Nisan Passover** continued and would not be settled until the advent of Emperor Constantine many years later. Here is what we are told.

“And so the Paschal dispute was to remain unsettled until the nominal conversion of the Emperor Constantine I, who would make an imperial decree, in AD 325, to enforce the observance of Sunday by Christians as the big day of Paschal festivities.” **Ibid**, p. 174.

33. As the second and third centuries ended and the fourth began this **Passover Sunday** that was celebrated only on **one Sunday** of the year (the Sunday after the 14th of Nisan and the full moon), was decreed to be followed as a practice **every Sunday** by the church of Rome in a Church Council. Here is what we

are told.

“The regional church council held C.A.D. 305 at Elvira, near Granada, Spain, is the earliest synod on record for that country. One of more than forty ecclesiastics attending it was Hosius, bishop of Cordova, who later served the Roman Emperor Constantine I as his adviser on church affairs. He did not, however, preside at this synod. This council's more than eighty decrees are severe. Canon 21 decreed: If anyone dwelling in a city should not attend church on three Lord's day [Sunday], let him abstain [from the communion] for a short period, so that he may appear to be reprov'd. That is the first recorded instance of a church council legislating in favor of weekly observance of Sunday, and it is the earliest record of penalty being imposed upon anybody for not attending church on that day.” **Ibid**, p. 236.

34. This statement shows quite a lot about the churches in the Roman Empire being **captured** into **Sunday exaltation keeping** away from the seventh day Sabbath. These points need to be carefully considered.
- i. Sometime in the third century, the **Sunday Passover** began to become a regular festival not to be kept only once a year, but to be kept every Sunday.
  - ii. What indeed is **Sunday keeping** as kept by all Sunday exalting churches? It is a **Sunday Passover** made a **regular observance** on the first day of each week—Sunday.
  - iii. Thus by the third and fourth centuries, many of the churches were keeping the seventh day Sabbath and at the same time observing a **weekly Sunday Passover**.

35. However it was Emperor Constantine under the influence of

**Sunday exaltation bishops** that then decreed a Sunday law in 321 A.C.B. A **Sunday** law is merely a **weekly Sunday Passover** required by the law for all citizens to keep.

“The first Sunday law known to have been issued by a civil government was that decreed by Constantine the Great on March 7, 321.” **Ibid**, p. 255.

“Thus Constantine issued at least six civil edicts concerning Sunday observance: (1) the law of March 7, 321, which ordered courts tradesmen and townspeople to rest on Sunday: (2) a law in June of the same year, which permitted emancipation of slaves on Sunday.” **Ibid**, p. 257.

36. Clearly, a Sunday law is indeed a **weekly Sunday Passover** being made to **imitate** the rest provision of the seventh day Sabbath as required by law for all to observe.

Observe this explanation chart.

# SUNDAY LAW

**SUNDAY PASSOVER**

**SUNDAY  
EXALTATION**

**PARTAKE OF BREAD AND WINE**

**IMITATION OF THE SABBATH**

**DAY REST FROM WORK**

**1ST DAY OF THE WEEK**

37. Then Constantine also passed a law enforcing a yearly **Sunday Passover** for all the churches in the Roman Empire to keep. This act would **capture dissident churches** to the church in Rome for fear of penalty.

“What was in effect a Sunday law for Easter was issued in 325 by Constantine in the form of a lengthy imperial letter in connection with the Council of Nicaea.” **Ibid**, p. 256.

“ ... a law in 325 which enjoined upon all Christians strict adherence to the decision of the council of Nicaea concerning the annual celebration of the ecclesiastical Pascha on Sunday.” **Ibid**, 257.

“The synodical letter sent out by the Nicene Council stated that all the brethren in the East who have heretofore kept the [Paschal] festival when the Jews did, will henceforth conform to the Roman and to us. Since the time of Victor I the Roman bishops have decreed and anathematized, but their verbal blasts could not compel the Quartodecimans and others to conform to their dictates. Now Sylvester I, the Roman bishop, had the backing of a decree by a major synod and an edict by a civil power willing and ready to use the law-enforcing agencies of the state to punish dissenters. The Quartodecimans and others who differed with the Roman church in teaching and practice concerning the observance of the ecclesiastical Pascha now had to face a new opponent—the imperial might of Rome. The emperor's edict could be used as a cudgel to oppress and destroy Christians who followed their convictions in this religious matter.” **Ibid**, p. 278.

38. This decree from the government indeed marked a turning point for the church of Rome, it now had the aid of the state to

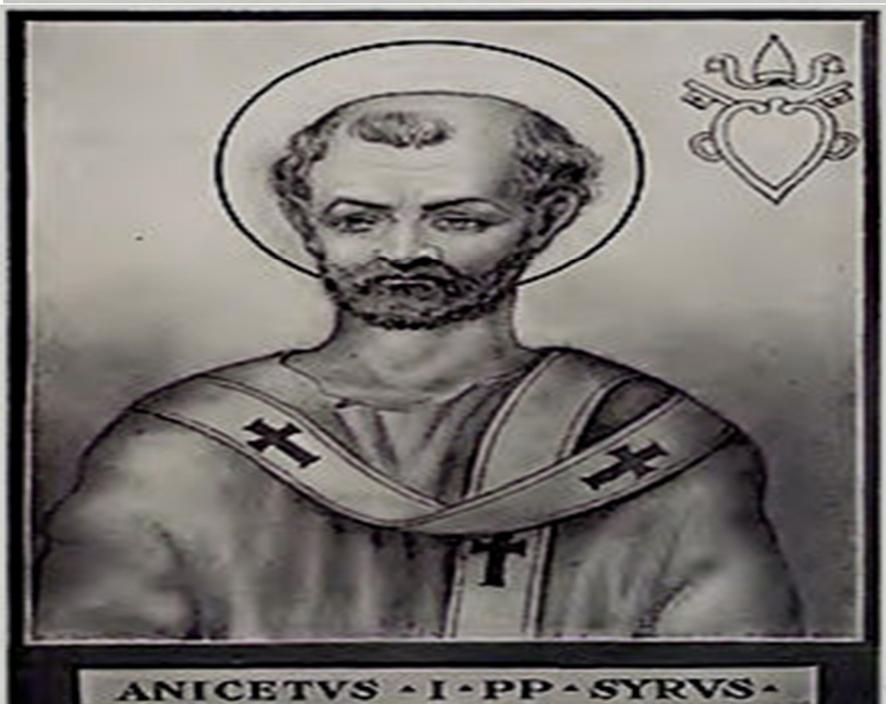
capture the churches that refused to accept its Sunday Passover and thus exalt Sunday against the seventh day Sabbath. We are told.

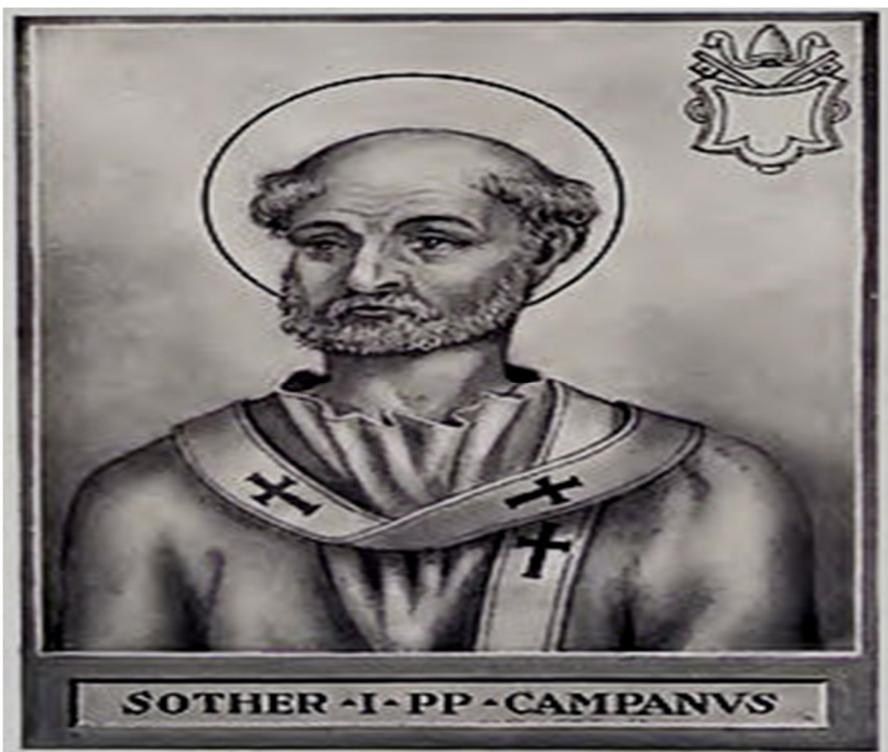
“But when the emperor convened the Council of Nicaea and collaborated with it against Arius and his followers, and against those Christians who observed the ecclesiastical Pascha on a day other than Sunday, it marked a major turning point in Church history.... This is the first example of civil punishment of heresy; and it is the beginning of a long succession of civil persecutions for all departures from the catholic faith.” **Ibid**, p. 279.

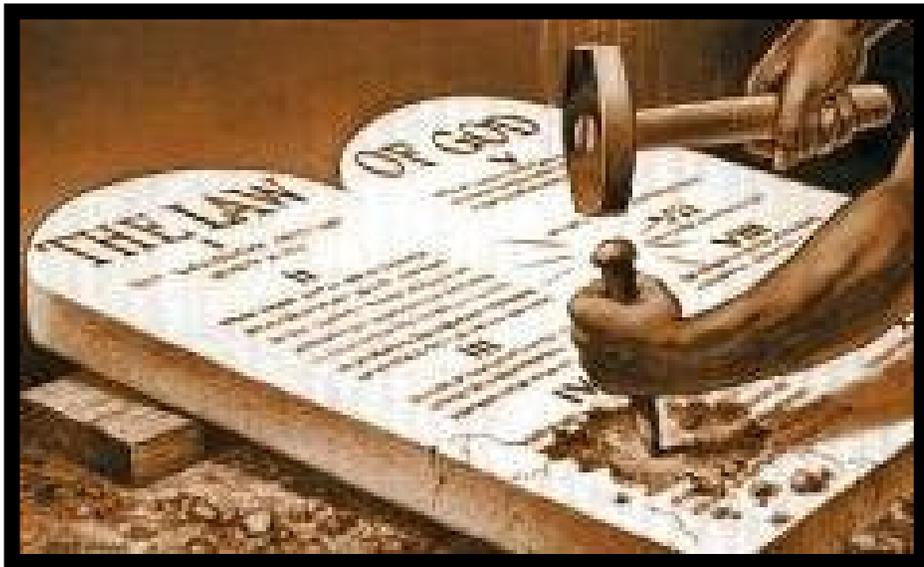
39. We can now summarize the results of the history we have looked in the following important points.
  - a. Easter Sunday is not a Sunday that celebrates the resurrection of Christ. It is a relic of a vehicle that was used by the church of Rome to capture seventh day Sabbath keeping churches and turn them into Sunday exaltation churches like Rome and Alexandria.
  - b. By decrees, councils, and the aid of the Roman government the church of Rome was able to use its Sunday Passover to capture and change seventh day keeping churches into churches exalting Sunday thus giving the church authority over them.
  - c. The church of Rome replaced the seventh day Sabbath by use of its yearly Sunday Passover, when it was made a **weekly** first day event reviling the seventh day Sabbath.
  - d. Sunday, the first day of the week, **crouched** as a passover,

meant a **new world**. And so the church of Rome used it to bring a new world in the Roman world, a world in which the bishop of Rome had the assumed authority of Christ; and the Church took over the empire.

- e. The final capture of all religions in the world will be attempted when a global Sunday law is enforced. This is the **new world** that Sunday as the first day means.  
FIN.







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