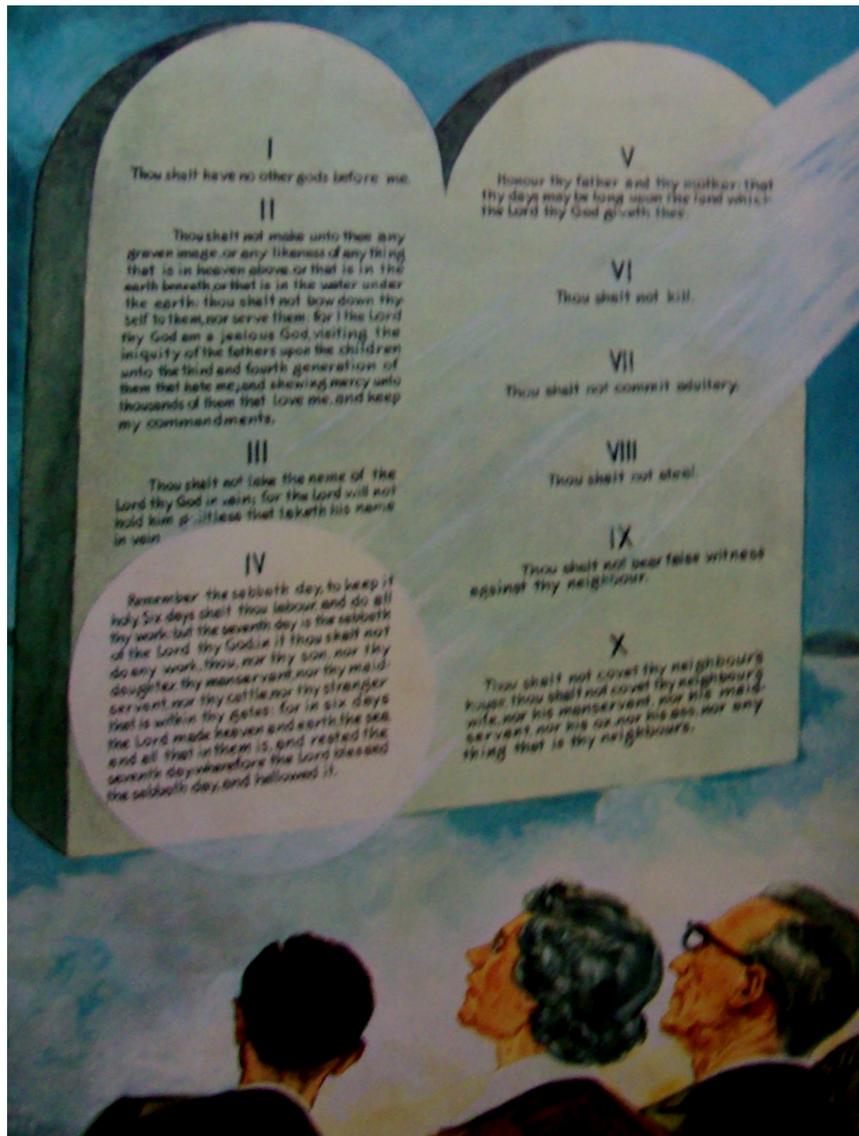


# *The Seventh-day Sabbath Sign of Sanctification*

By Nyron Medina



## *Introduction*

Sunday is coming, this is the cry of a representative group of Sunday keeping religions in a meeting carried on by a Roman Catholic priest. A Sunday-law has been planned by the Papacy as the single most important means to sanctify the world and correct the evils that has threatened the existence of the Catholic Church. The movement for a Sunday Law on a global scale has been planned in secret and is to be advocated in secrecy, but occasionally, evidence of this conspiracy comes to light as a warning to God's people as to just what is coming.

The Seventh-day Sabbath, however, is the real way to counteract the evils of Sunday holiness, because, it teaches that the one true Creator, whose name is YHWH, is the only one that can sanctify the penitent towards sinlessness. This reality must become the conviction of all who hope to escape the deception of a global Sunday law. In this booklet, statements from authoritative sources in the Roman Catholic Church has been quoted to reveal that Sunday holiness is a product of the Roman Catholic Church, and not of Jesus or the apostles; these statements show the blasphemy of the Church in an effort to turn away all who are sensibly convicted that Sunday must not be kept, but they must keep the Lord's Sabbath.

Amen.

# *The Seventh-day Sabbath*

## *Sign of Sanctification*

1. We are told to keep the seventh-day Sabbath for the following important reasons. Exodus 31:13-17.
  - a. It is a sign that **God is YHWH**. (Psalms 83:18; Ezekiel 20:20).
  - b. It is a sign that YHWH **sanctifies** us.  
Leviticus 20:8; Ezekiel 37:28; 1 Thessalonians 5:23.
  - c. It is an **eternal sign** and **testimony** (covenant) between God and the Church. (Hebrews 9:16,17; Jeremiah 22:9; Ezekiel 20:20).
  - d. It is a **testimonial sign** that YHWH was the Creator of the earth in **six days** so He rested the **seventh day** and was refreshed. (Hebrews 9:16,17; Hebrews 4:3,4,10; Genesis 2:1-3).
2. God's Law is composed of **ten clauses**.  
Deuteronomy 4:13; Deuteronomy 10:4.
3. This Law is **eternal** and cannot change. Psalms 111:7,8.
4. Thus if one clause is broken, the **interconnected prismic nature** of all the

clauses, causes one to break **all** the clauses. James 2:8-12.

5. Yet we are told of a power that shall “think” to change **times and laws**, that is, think to also change law that commands **sacred times**. This is specifically the **Seventh-day Sabbath** being attacked. Daniel 7:24,25; Isaiah 24:5.

6. This attempt to change the Sabbath to Sunday has been admitted by the Roman Catholic Church in the following quotations that shows their **authority** for such change:

“Not the Creator of Universe, in Genesis 2:1-3, but the Catholic Church can claim the honor of having granted man a pause to his work every seven days.” S.C. Mosna, **Storia della Domenica**, 1969, pp. 366-367.

“The Pope is of great authority and power that he can modify, explain, or interpret even divine laws.... The Pope can modify divine law, since his power is not of man, but of God, and he acts as vicegerent of God upon earth.” Lucuis Ferraris, **Prompta Bibliotheca**, “*Papa*,” art. 2.

“The Pope has the power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. The Pope has the authority and often exercised it, to dispense with the commands of Christ.” **Decretal, de Traniatic Episcop**. Ferraris, **Ecclesiastical Dictionary**.

7. This power the pope has aggregated to himself has led the Papacy to make the bold claim of **changing** the seventh-day Sabbath to Sunday the first day of the week.

“The Bible says, Remember that thou keep holy the Sabbath day. The Catholic church says, **No!** By my divine power I abolish the Sabbath day, and command you to keep the first day of the week. And lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic church! “Father Enright, C.S.S.R. of the Redemptoral College, Kansas City, **History of the Sabbath**, p. 802.

“Is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” James Cardinal Gibbons, **The Faith of Our Fathers** (1917 ed.) pp. 72,73.

“The authority of the Church could therefore not be bound to the authority of the Scriptures, because the Church had changed the Sabbath into Sunday, not by command of Christ, but by its own authority.” **Canon and Tradition**, p. 263.

“Sunday is a Catholic institution and its claim to observance can be defended only on Catholic principles.... From beginning to end of Scriptures there is not a single passage that warrants the transfer of

weekly public worship from the last day of the week to the first.”  
**Catholic Press**, Sydney, Australia, 1900.

“The Sunday... is purely a creation of the Catholic Church.”  
**American Catholic Quarterly Review**, January 1883.

“Sunday.... It is the law of the Catholic Church alone ...” **American Sentinel** (Catholic), June 1893.

“Protestants do not realize that by observing Sunday, they accept the authority of the spokesperson of the Church, the Pope.” **Our Sunday Visitor**, February 5, 1950.

8. One historical clip that shows the decree of a pope to change the seventh day Sabbath to the first day of the week, Sunday, is here presented.

“Pope Sylvester [314-335 A.C.B.] instructed the clergy to keep the *feriae* [day]. And, indeed, from an old custom he called the first day [of the week] the “Lord’s [day],” on which the light was made in the beginning and also the resurrection of Christ is celebrated.”

Rabanus Maurus [776-856], **Liber de Computo** ( A book Concerning Computation), Chap. XXVII (“Concerning Festivals”), as translated from the Latin text in Migne’s *Patrologia Latina*, Vol. CVII, col. 682.

“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, Translated from the Latin text in Migne's Patrologia Latina, Vol. CVII, col. 361.

9. Now in modern times, the pope has called for the legislation of Sunday holiness; he said:

"Christians will naturally strive to ensure that civil **legislation** respects their duty to keep Sunday holy." Section 67. **Dies Domini**, July 7, 1998. John Paul II.

10. The movement to enforce Sunday laws has always moved in **secrecy** and will continue to do so. We are told:

"The Sunday movement is now making its way in darkness. The Leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent 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 Faith I Live By**, p. 325.

11. Sunday holiness is now being presented as achieving the following points:

- a. Sanctifying people.
- b. Causing proper worship to God.

- c. Gives authentic Christian freedom.
- d. Makes people children of God.
- e. Corrects all the problems of the world.
- f. Thus Sunday holiness is the solution to correct all the problems of the world today.

12. We are told the following from the Vatican Papacy, regarding Sunday.

“Sunday “is the identity of the Christian community and the center of his life and mission,” that “we cannot live without joining together on Sunday,” that only those Christians “who lived in accordance with Sunday” have “attained new hope,” and that “the Christians of today will rediscover the crucial importance of the Sunday Celebration.””

**(Pastorial Visit of Pope Benedict XVI to Bari for the Closing of the 24th Italian National Eucharistic Congress, Homily of Pope Benedict XVI, ... Sunday, May 29, 2005).**

“People cannot be sanctified except on Sunday, that Christ transferred Sabbath sacredness to Sunday, that only those who keep Sunday belong to Christ, that only on Sunday does “the risen Lord makes Himself present among his followers,” that only these “worship God properly” and that may Sunday “regain all its importance.”” **Letter** of Pope Benedict XVI to Cord. Francis Arinze... From the Vatican, November 27, 2006.

“Sunday is an “obligation for all the faithful” which brings “authentic freedom enabling them to live each day,” that it is the Lord’s day, that

it is “a day to be sanctified,” and those who do not keep it suffer “the loss of an authentic sense of Christian freedom” and the loss of being “the children of God,” that Sunday is the “primordial holy day” and “is meant to be kept holy,” “a day of rest from work,” which hopefully “will also be recognized by civil society” “by law.”” **Sacramentum Caritatis**... Given by Pope Benedict XVI in Rome, at Saint Peter’s February 22, 2007.

““Without the Lord’s day, we cannot live,” that meeting with the Lord only occurs on the “specific day” of Sunday, that life does not flourish without Sunday, and that Sunday is a day of rest, of freedom and equality for all the world.” **Eucharistic Celebration Homily** of Pope Benedict XVI, Sunday, September 9, 2007.

13. A group of representatives reveal that they know a **Sunday law** is being advocated in secrecy. Thus the priest who preaches shows the cure for all the ills of the world is the **advent of Sunday holiness**, that is, **legislated Sunday observance requirements**. He ends by saying:

“Brothers and sisters, there are plenty of people here today who are making Sunday come faster; let’s just continue together to declare to this society one single message: It’s Friday [meaning, a symbol of the legislated evils of present society], but Sunday [the legislated means to cure these evils] is coming!” **Quote from video clip.**

14. But the real sign of curing the ills of society is not Sunday holiness. The means to end sin is nothing but conversion ministered super-naturally to the penitent. 1 Corinthians 6:9-11.

15. **Sanctification** here or “separation from evil” is symbolized by **Sabbath keeping** and not by Sunday holiness for the following reasons.

- a. The Sabbath is a sign of God sanctifying the penitent person. Ezekiel 20:12.
  
- b. There remains a **Sabbath-keeping** (Greek: *Sabbatismos*) for the people of God. Thus the people of God – those who cease to do evil – keep the seventh-day Sabbath. Hebrews 4:3-4,9.
  
- c. Entering into **God’s rest** of Sabbath-keeping protects one from **unbelief** thus **apostasy**. Thus the solution to the godlessness of modern society is **Sabbath keeping** and not Sunday holiness. Hebrews 4:9-11.

Fin.