

War Against The Remnant Meeting Seven

Prelude:

[Revelation 3:1-6](#) The message to the church in Sardis.
The Dead Church.

[Revelation 6:9-11](#) The Message of the Fifth Seal.
The Souls Under The Altar

History's Greatest Religious Cover Up:

We have noted that Satan would attempt to change "times and laws"(Daniel 7:25) in his attempt to undermine the authority of God. In this study, we will consider his efforts to fulfill this prophecy.

[Hebrews 4:12](#) God's Word is sharper than a sword and shows the thoughts and intents of our hearts.

[Revelation 14:6,7](#) Part of the everlasting gospel to be preached to the whole world before Jesus comes will direct worship to the Creator God. Revelation 4:11 affirms this as well.

[Genesis 1](#) This is the biblical record of the first six days of the creation of the world.

[Genesis 2:1-4](#) On the first 7th day of the history of the world, God established the Sabbath Day.

[Psalm 111:2-4](#) He made His works to be remembered, and the Sabbath Commandment in His Law begins with the word "Remember."

[Exodus 20:8](#) The Fourth Commandment regarding the Sabbath Day

[Luke 23:56](#) At Jesus' death, they rested on the Sabbath "according to the commandment."

[Ezekiel 20:12,20](#) The Sabbath is a special sign between God and His people recognizing His Sovereignty and His grace as our sanctification is gifted to us by God,

[Ezekiel 22:26](#) The priests (spiritual leaders) have violated God's Law, profaned holy things, and hid their eyes from God's Sabbath.

[James 2:10-12](#) If we break one commandment we are guilty of breaking all.

[Matthew 5:17-19](#)
[Luke 16:17](#)

[Mark 2:27](#)

[Matthew 28:1](#)
[Luke 23:54 - 24:1](#)
[Mark 15:42 - 16:1,2](#)
[1 John 2:3-6](#)
[John 15:10](#)

[Luke 4:16](#)

[Matthew 24:15-20](#)

[Acts 13:14](#)

[Acts 16:12,13](#)
[Acts 18:4](#)
[Acts 20:27](#)

[Revelation 1:10](#)
[Matthew 12:8](#)

[Isaiah 66:22,23](#)

[Hebrews 4:7-11](#)

Jesus said the same: break one, break all. It's easier for earth and heaven to pass than one tittle of the law to fail.

The Sabbath was made for man (humankind) not just for the Jews. The Sabbath is the 7th Day -- Saturday. Again the Sabbath is the 7th Day -- Saturday. These texts confirm it again. We ought to walk as Jesus walked. Jesus kept His Father's Commandments and He asks us to do so also. Jesus had a custom of worshipping every Sabbath. Jesus prophetically looked 40 years into the future to the destruction of Jerusalem and asked His disciples to keep the Sabbath. Paul and his company worshiped on the Sabbath day. They not only worshiped with the Jews but with the Gentiles also on the Sabbath. Again, Paul worshiped on the Sabbath. He reasoned in the church every Sabbath. Paul said he declared all the counsel of God, but never mentioned that the Sabbath was changed from Saturday to Sunday. What is the Lord's Day? He is "Lord of the Sabbath Day" and the commandment itself says it is "the Sabbath of the Lord." We will worship God from Sabbath to Sabbath in the new earth. There remains "a rest to the people of God."

From 70 AD to 135 AD, the day of christian worship gradually changed from Sabbath to Sunday in order to avoid persecution, thus distinguishing Christians separately from the Sabbath keeping Jews. The First Civil Sunday Law passed on March 7, 321 AD



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Quotes:

"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."

The Faith of Our Fathers, p. 111.112
Catholic Cardinal James Gibbons

"The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing the seventh day to the first."

Ten Rules For Living, p. 61
Clovis G. Chappel

"Almost all churches throughout the world celebrate the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet the christians of Alexandria and Rome, on account of some tradition, have ceased to do this."

From Sabbath To Sunday, p. 35
C.B. Haynes

"Beginning with the first Jewish Revolt against Rome (66-70), various repressive measures--military, political and fiscal--were imposed by the Romans upon the Jews."

Divine Rest For Human Restlessness p. 238
Dr. Samuele Bacchiocchi

"Hadrian at this time prohibited the practice of the Jewish religion throughout the empire, condemning especially Sabbath observance."

Divine Rest For Human Restlessness p. 237
Dr. Samuele Bacchiocchi

"Impressive indications (suggest) that Sunday observance was introduced at this time in conjunction with Easter-Sunday, as an attempt to clarify to the Roman authorities the Christian distinction from Judaism."

Divine Rest For Human Restlessness p. 237
Dr. Samuele Bacchiocchi

"Christians were not the only ones who became careless and gradually compromised their faith. The erosion of the purity of the Apostolic Church stood firm and pure, but when the second and third generation Christians came along, we see evidence of compromise and apostasy."

Apostolic Constitutions Bk 7, Ch 23.

"Between the days of the apostles and the conversion of Constantine... rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of Divine institutions."

The Ancient Church, p. 15,16
Dr. W.D. Killen

"On the venerable 'Day of the Sun' let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits."

History of the Christian Church Ed 1902, v.3, p. 380

"In the year 325, Sylvester, Bishop of Rome changed the title of the first day, calling it the Lord's Day."

Historia Ecclesiastica p. 739

"Christians shall not Judaize (keep Sabbath) and be idle on Saturday...but shall work that day; but the Lord's Day they shall especially honour, and, as being Christians, shall if possible, do no work on that day. If, however, they are found judaizing, they shall be shut out.. from Christ."

A History of the Counsels of the Church Vol 2, p. 316

