

Statements made by the Roman Catholic Church about the Sabbath

“They [the Protestants] deem it their duty to keep the Sunday holy. Why? Because the Catholic Church tells them to do so. They have no other reason...“Most Christians assume that Sunday is the biblically approved day of worship. The Catholic Church protests that it transferred Christian worship from the biblical Sabbath (Saturday) to Sunday, and that to try to argue that the change was made in the Bible is both dishonest and a denial of Catholic authority. If Protestantism wants to base its teachings only on the Bible, it should worship on Saturday.” — Rome’s Challenge immaculateheart.com/maryonline Dec 2003.

“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 edition), p. 72-73 (16th Edition, p 111; 88th Edition, p. 89).

“For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because

it has been revealed to us by the [Roman Catholic] church outside the Bible.” — Catholic Virginian, October 3, 1947, p. 9, article “To Tell You the Truth.”

Council of Laodicea

CANON XXIX.

CHRISTIANS must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.

The Coverdale Bible of 1535 was the first mass published English translation of the Bible. It was replaced by the KJV because it did not support King James' views on religion. Here is how Acts 20:7 read in that version.

7Vpon one of the Sabbathes, when the disciples came together to breake bred, Paul preached vnto them, wyllinge to departe on the morow, and contynued the preachinge vnto mydnight. 8And there were many lightes in the chamber, where they were gathered together. 9There sat a yonge man named Eutychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was ouercome with slepe, and fell downe from the thirde lofte, and was taken vp deed. 10But Paul wente downe, and fell on him, and embraced him, and sayde: Make nothinge a doo, for his soule is in hi. 11Then wente he vp, and brake the bred, and ate, and talked moch with the, tyll the daye brake, and so departed. 12As for the yoge man, they broughte him alyue, and were not a litle comforted.

him, and took his leave of them, and departed for to go into
Macedonia. And when he had gone over those parts, and 2
given them large exhortations, he came into Greece. And 3
there abode three months.* When the jews laid wait for him as
he was about to sail into Syria; He purposed to return through
Macedonia. There accompanied him into Asia Sopater of Berea:4
And of Thessalonia Aristarcus and Secundus, and Gaius of
Derba, and Timotheus:* Out of Asia Tychicus, and Trophimos.
These went before, and tarried us at Troas. * We sailed away 5, 6
from Philippos after the ester holidays,* and came unto them
to Troas in five days, where we abode seven days. On a Sab- 7
bath day the disciples came together for to break bread, and
Paul preached unto them (ready to depart on the morrow) and
continued the preaching unto midnight. * There were many 8
lights in the chamber where we* were gathered together, and 9
there sat in a window a certain young man named Eutichus,
fallen into a deep sleep. And as Paul declared he was the more
overcome with sleep, and fell down from the third loft, and
was taken up dead. Paul went down and fell on him, and 10

Acts 20:7

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Acts 20:7

What day of the week did Paul consistently teach and preach on?

Answer.

The Sabbath. There are dozens of verses in Acts that point to this fact. In fact, there is **not a single verse in the entire Bible** pointing to preaching on any day BUT the Sabbath. You may ask about Acts 20:7, so let's take a look at that verse.

On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.

First, the phrase 'first day of the week' is the following in the Greek manuscript: ... transliterated, 'mia ton sabbaton.' That might answer your question right there without going any farther. The literal translation is 'one of the sabbaths.' I kid you not, **there is NO equivalent of this phrase anywhere in Greek literature that means 'first day of the week.'**

In fact, the phrase only appears nine times in all of Greek literature. Seven appear in the Gospels, once here and in 1 Corinthians 16:2. All references are in relation to the Feast of First fruits and the counting of the omer. Every one. All point to 'one of the Sabbaths.' See Acts 20:6 and 16 and 1 Corinthians 16:2 & 8 to demonstrate that every occurrence in Scripture is related to counting the seven Sabbaths after Passover. NO reference in Scripture EVER points to Sunday. A detailed study is available here.

Is It "First Day of the Week" or "One of the Sabbaths"?

The word "sabbath" appears many times in Acts as reflective of Paul's practice to attend worship services - or at least to have speaking opportunities with Jews. See Acts 13:14 ("brothers, if you have a word of encouragement, say it.") See Acts 17:2 (went in, "as was his custom, *on three Sabbath days*" to synagogue to reason with Jews). See also, Acts 18:4,9 ("every *Sabbath*" Paul went to synagogue to meet with "Jews").

In ancient Greek, the word for sabbath is transliterated phonetically as *sabbaton*. So its identification in the book of Acts is beyond any question. And if you knew the Greek, you would see that 85 times it says Christians congregated and rested on the Sabbath -- our Saturday. This included Paul. See 85 Times.

However, there are many other times in many translations of Acts that change the fact that Christians were meeting on "one of the Sabbaths," but this is *bizarrely translated* as "first day of the week" -- implying the meetings were on Sunday. But in Greek, the expression is clearly and *indubitably* "one of the Sabbaths." How strangely this has been translated!

This can be illustrated by reference to Acts 20:7, which is exactly how elsewhere in Acts it is bizarrely translated.

Peter Rambo, a Jewish author, in a 2013 article asked whether Paul was more law adherent than supposed, and then discussed Acts 20:17 to prove his point. He wrote:

Acts 12:4

Acts 12 King James Version

12 Now about that time Herod the king stretched forth his hands to vex certain of the church.

² And he killed James the brother of John with the sword.

³ And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

⁴ And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Acts 12 New King James Version

Herod's Violence to the Church

12 Now about that time Herod the king stretched out *his* hand to harass some from the church. ² Then he killed James the brother of John with the sword. ³ And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* the Days of Unleavened Bread. ⁴ So when he had arrested him, he put *him* in prison, and delivered *him* to four ⁽³⁾squads of soldiers to keep him, intending to bring him before the people after Passover.