**Does God Have the Right to Change the Sabbath?**

August 21, 2016 version

Of course! I hope you can agree that God has the right to do anything He wants to do. After Jesus’ resurrection God told us it was no longer required. Don’t just read Ellen G. White’s or any else’s words about this: read God’s Word for yourself! God said He would stop Israel’s Sabbaths in Hosea 2:11. Colossians 2:16-17 says, “So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ.”

Sometimes people can look over the plain meaning of scripture to put in their own limitations. For example, when God’s word says “don’t steal”, that means of course don’t steal from women. So then is it Ok to steal from men? Of course not! God’s word meant don’t steal from anyone, and God did not say it was limited to women or men. In Colossians 2:16-17, which new moons was God referring to: January through March, or April through June? Of course it is all new moons. In Colossians 2:16-17, which Sabbaths is God referring to? Just sabbaths of years, just special sabbaths, or just regular sabbaths? The word “Sabbaths” means all sabbaths, which is how the early Christians understood it. This can be hard for Seventh-Day Adventists to swallow, because they forget Hebrews 8:13 says that the first covenant is “obsolete”, and the former commandment was annulled in Hebrews 7:18. If a Seventh-Day Adventist says the old Covenant is not obsolete, then show them these verses. If they still say they are not obsolete, then don’t waste time talking with them anymore, because they don’t want to listen to God.

Anyway, Romans 14:5-6 says, “One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe *it*.”

There were people back then who may have held a day special, and Paul does not tell us whether it was Saturday, Sunday, or some other day. He also said some Christians did not hold any day special. Paul did not say “you are not worshipping on my special day”, or reject Christians who hold a different day special, or kick out Christians who hold no day special. Paul accepted all of them, and we should follow the example of the apostle.

In more modern times, Seventh-Day Adventism, of which Ellen G. White was a founder around 1763, tries to say these verses do not mean what they plainly, which the same as the early Christians taught that they mean. See the companion paper, *Proper Worship on other days besides Saturday* for proof that pre-Nicene Christians did not consider it mandatory or worship on the Sabbath.

Ellen G. White and Seventh-Day Adventists have said it is wrong to worship God on Sunday. But it is a sin to add to God’s word as Proverbs 30:5-6 shows. God commanded worship in the Old Testament on days besides the Sabbath too. See the tract, *Proper Worship on other days besides Saturday* for Bible verses showing worship on other days too. I hope that Seventh-Day Adventists will have a heartfelt repentance of valuing Ellen G. White’s words more than God’s, forbidding worship on days besides the Sabbath when God had commanded it.

A Seventh-Day Adventist speaker said he would pay $1,000 to anyone who could prove from the Bible that we are supposed to be bound by Sunday. Unfortunately he totally misunderstands God’s grace and our freedom from bondage. The New Testament clearly teaches we are not bound by Sunday or any other any day of the week. We are only “bound” by God. “Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you.” (Galatians 4:9b-11).

Ellen G. White and Seventh-Day Adventists have claimed that worshipping God on Sunday is the mark of the Beast. Seventh-Day Adventists pervert the meaning of Revelation 13:17, which says the Mark of the Beast is on the right hand or the forehead, which means it is physical. Jehovah’s Witnesses worship on Saturday, and Muslims worship on Friday, so Seventh-Day Adventists who think Sunday worship is worst than everything else would be more at home with them than with Christians.

**Stop Doubting God, Who Says We are No Longer to Keep the Law**

Some failed to understand that we are no longer to keep the law (Galatians 2:16; 3:2,10-12). Paul means the Mosaic Law, which the New Testament calls obsolete. But we but we instead have a new law, written on our hearts, the law of Christ, that the New Testament teaches us.

**Seven Statements on the Sabbath**

In the New Testament we are told not to regard new moons or Sabbaths in Colossians 2:16-17. We can, if we want, still regard one day as special, or all days alike in Romans 14:5-6. But God has given us a Sabbath rest to enter into every day. In that spirit, let us study what the Old Testament said about the Sabbath Day, and apply the concepts of this to our lives today, every day.

**1. The Sabbath and the Old Testament Laws were good and given by God.**

They were God’s Sabbaths (Leviticus 19:3; 30; 26:2)

Given by Him (Exodus 16:29; Ezekiel 20:11-24)

It was God’s covenant (Exodus 19:5)

Proclaimed by Him (Deuteronomy 5:4-5,22)

**2. The Sabbath was blessed as good, as were animal sacrifices and other parts of God’s law.**

The Lord blessed the Sabbath day (Exodus 20:11)

God will bless those who keep all His commands (Deuteronomy 28:1-2)

**3. A Special Sign between God and Just the Jews**

The Sabbaths were a sign between God and the Israelites (Exodus 31:12-13; Ezekiel 20:12, 20)

God’s Word, laws, and decrees were only revealed to Israel, no one else. (Psalm 147:19-20)

The Law and Old Covenant were only for the Israelites (Romans 9:4)

Made known to the Israelites God’s laws and Sabbaths (Nehemiah 9:13-14)

Ten Commandments were made with the Israelites under Moses, not their fathers (Deuteronomy 5:3).

The Sabbath was made for man, not man for the Sabbath. (Mark 2:27)

**4. Israelites had 9 Sabbath Responsibilities**

1. Observe it (Ex 20:8; Lev 19:30; 26:2; Dt 5:12)

2. Remember it because they were slaves in Egypt (Dt 5:15). God rested on the 7th day (Ex 20:11).

3. Rest (Ex 16:23; 31:15; Lev 26:35)

4. Do not work (Ex 20:10; 35:3; Num 15:32; Dt 5:14; Neh 10:31; 13:15-22; Isa 58:13; Jer 17:21-27)

5. Let the land rest on the yearly Sabbath (Lev 25:4; 26:34-35; 26:43; 2 Chr 36:21)

6. Keep it holy (Ex 16:23,25; 20:8; Dt 5:12,15; Neh 13:22; Ezek 44:24; Isa 58:13 (Implied))

7. Honor it (Isa 58:13), don’t profane, pollute, or desecrate it (Isa 56:2; Ezek 20:12,13,16,21,24; Ex 31:14)

8. Priests set out offerings on Sabbaths, New Moons, and feasts. (2 Chr 2:4; 8:13; Neh 10:33)

9. Foreigners bound to the Lord and eunuchs were to keep the Sabbath too (Isaiah 56:4,6)

People might go to a man of God on a New Moon or Sabbath. (2 Kings 4:23).

**5. There were 7 kinds of Sabbaths with no work**

1. Every sixth day of week (Ex 20:11, etc.)

2. Pentecost (Lev 23:15-16) 50th day after the Passover

3. Feast of Trumpets (Lev 23:23-25) 1st day of the 7th month

4. Day of Atonement (Lev 23:26-28) 10th of the 7th month

5. 1st day of the Feast of Tabernacles (Lev 23:33-35,39) 15th day of the 7th month

6. 8th day of the Feast of Tabernacles (Lev 23:39) 22nd day of the 7th month

7. A Sabbath of years (Lev 25:8)

However, circumcision was done regardless of the day of the week (Lev 12:3). Jesus said that it was good that priests regularly broke the Sabbath to perform their duties (Mt 12:5).

**6. Prior to the resurrection, they still needed to do animal sacrifices and keep the Sabbath**

Offering an animal sacrifice (Lk 2:24)

Jesus taught on the Sabbath (Lk 4:16; 6:6)

Jesus did not obey man-made traditions though (Lk 6:1-10).

**7. God has declared the Old Covenant, and the Saturday-only Sabbath, obsolete.**

Because of her disobedience, God will stop Israel’s festivals, new moons, and Sabbaths (Hosea 2:11)

“In that, He says, ‘A new covenant,’ He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish way.” Hebrews 8:15

The Old Testament people did NOT enter God’s real rest as Hebrews 3:18-4:1 says. God real rest is today, and every day.

“For on the one hand there is the annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.” Heb 7:18

It has been claimed that the Ten Commandments are all repeated in the after Jesus’ resurrection, except for the Sabbath. It is not true to say it was silent on the Sabbath. The Sabbath was explicitly brought up, - and changed, or more properly, transformed! Now we have entered permanently into the Sabbath rest, and every day is the Sabbath.

Bible verses from the NKJV.

**Proper Worship on Other Days besides Saturday**

While God said we are not to be judged on keeping new moons or Sabbaths (Colossians 2:16-17 and Romans 14:5-6), Ellen G. White and Seventh-Day Adventists ignore this. Apparently they think it terrible to publicly worship God, if it is not a Saturday. But they forget that in the Bible people worshipped God on days in addition to Saturday in both the Old New Testaments.

**Non-Saturday Worship of God in the Old Testament**

Passover was the 14th day of the first month, regardless of the day of the week. (Ex 12:1-14; Lev 23:5; Num 9:1-14; 28:16; Dt 16:1-3a; 4b-7)

The Feast of Unleavened Bread was the 15th-21st day of the month; so this was a weeklong celebration. (Ex 12:15-20; 13:3-10; 23:15; 34:18; Lev 23:6-8; Num 28:17-25; Dt 16:3b; 4a,8 )

The Feast of First Fruits was the 16th day of the first month. (Lev 23:9-14)

Pentecost was the 6th day of the 3rd month (Ex 23:16a; 34:22; Lev 23:15-21; Num 28:26-31; Dt 16:9-12)

The Feast of Trumpets was the first day of the 7th month. (Lev 23:23-25; Num 29:1-6)

The Day of Atonement (Yom Kippor) was the 10th day of the 7th month. (Lev 16; 23:26-32; Num 29:7-11)

Feast of Tabernacles/Booths (Ex 23:16b; 34:22b; Lev 23:33-36a; 39-43; Num 29:12-34; Dt 16:13-15; Zech 14:16-19)

The sacred assembly was the 22nd day of the 7th month. (Lev 23:36b; Num 29:35-38)

Purim was the 14th and 15th of the 12th month. (Esth 9:18-32)

(See the *NIV Study Bible* p.176-177 for more info.)

**Non-Saturday Worship of God in the New Testament**

Acts 20:7 - the disciples met to break bread and hear Paul’s preaching

1 Corinthians 16:2 – collection on the first day

(Partial) Revelation 1:10. Christians needed no other explanation to know when “The Lord’s day” was.

Do you worship God on Saturday? If so, good! Now multiply that by seven. It is fine to worship God on a Saturday, or any day of the week. While the early, pre-Nicene Christians assembled together on Sunday, Romans 14:5-6 calls Christians not to be legalistic, but to accept each other regardless of days.

**The Early Christians Worshipped on Sunday**

There has been a false claim by Seventh Day Adventists that Christians did not worship on Sunday until a decree of Constantine. This false claim was in the pamphlet *Authorized Questions on the Sabbath and Sunday* and the radio program *Voice of Prophets*.

The Bible says otherwise.

1 Corinthians 16:2 – collection on the first day

Acts 20:7 - met to break bread and hear Paul’s preaching

partial (Lord’s day) Revelation 1:10. Christians needed no other explanation to know which day that was.

A Seventh Day Adventist said that reading Colossians 2:16 as saying the weekly Sabbath was not in view was allegedly a “superficial reading.” Then for the centuries before Nicea, the early Christians, many of whom spoke Greek since infancy and lived and even dreamed in Greek, all knew the Greek New Testament “superficially” at least in the view of someone form the 21st century who studied New Testament Greek as an adult? Let’s look into who has a “superficial reading” by asking what the early Church can teach us about the Sabbath and Sunday.

A Seventh Day Adventist video has an actor dressed as a Roman Catholic cardinal making the claim that the Catholic Church changed the Sabbath. They also have this actor make other outlandish claims, which both evangelicals and Seventh Day Adventists can agree were false claims the Roman Catholic Church made. But churches in the east were never under the yoke, of Rome, and even churches in the west, before they were under the yoke of Rome celebrated Sunday.

The early church is not the Roman Catholic church, as any Orthodox or Copt strenuously will tell you that. In fact, the Bible-reading early Christians would likely have been burned at the stake in the Middle Ages, for rejecting images and having laymen read the Bible. Let’s see what early Christians said about Sunday.

There has been a false claim by Seventh Day Adventists that Christians did not worship on Sunday until a decree of Constantine. This false claim was in the pamphlet *Authorized Questions on the Sabbath and Sunday* and the radio program *Voice of Prophets*.

**Ignatius of Antioch** (106-117 A.D.) “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death” (Ignatius was a disciple of John the Apostle) *Letter of Ignatius to the Magnesians* ch.9 p.62

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.14 p.381 (implied) “But every Lord’s day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure.”

***Epistle of Barnabas*** ch.10 p.143 (100-150 A.D.) (implied) says that Christians keep the “eighth day” [i.e. Sunday] because that is the day Jesus rose from the dead. He later ascended into the heavens.

*Letter to Diognetus* ch.4 p.26 (130-150 A.D.) (partial) mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.

**Justin Martyr** (c.150 A.D.) “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. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you [Emperor Adrian] also for your consideration.” *First Apology of Justin Martyr* ch.67 p.186

Dionysius of Corinth (170 A.D.) (partial) “We passed this holy Lord’s day, in which we read your letter,” fragment 2 vol.8 p.765

Irenaeus of Lyons (180-188 A.D.) (second-hand) is mentioned in the eponymous work *Questions and Responses to Orthodoxy* “This [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord’s day, for the reason already alleged concerning it.” (The footnote says that Sunday here probably refers to Easter Sunday.) *ANF* vol.1 *Fragments of Irenaeus* fragment 7 p.569-570.

Clement of Alexandria (193-202 A.D.) (partial, the Lord’s Day is the eighth day) “And the Lord’s day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: ‘And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days.’” *Stromata* book 5 ch.14 p.466

**Tertullian** (198-220 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

Tertullian (198-220 A.D.) “We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with Him in our supplications.” *Apology* ch.39 p.46

Cyprian of Carthage (c.253-258 A.D.) (partial) “For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord’s day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us.” *Epistles of Cyprian* Letter 58 ch.4 p.354

Archelaus (262-278 A.D.) (partial) discusses how Christ superseded the Sabbath as Lord of the Sabbath. *Disputation with Manes* ch.42 p.216

Anatolius of Laodicea (270-280 A.D.) (partial) “the Lord’s resurrection, which took place on the Lord’s day, will lead us to celebrate it on the same principle; yet this should be done so as that the beginning of Easter…” *Paschal Canon* ch.16 vol.6 p.151

**Victorinus of Petau** (martyred 304 A.D.) “And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that ‘His soul hateth;’ which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel.” *On the Creation of the World* p.341-342

**Council of Elvira** (306-307 A.D.) “If anyone who lives in the city does not attend church services for three Sundays, let that person be expelled for a brief time in order to make the reproach public.” Canon 21.

**Peter of Alexandria** (306,285-311 A.D.) discusses the fourth day and that Jesus suffered on the sixth day [Friday] for us. Then he says, “But the Lord’s day we celebrate as a day of joy, because on it He rose again, on which day we have received it for a custom not even to bow the knee. *Canonical Epistle* c.15 p.278. This is also in *Nicene and Post Nicene Fathers* vol. 14 p.601.

Methodius (c.260-312 A.D.) (partial mentions the eight day) “His own Son to reveal to the prophets His own future appearance in the world by the flesh, in which the joy and knowledge of the spiritual eighth day shall be proclaimed, … before the Church was espoused to the Word, received the divine seed, and foretold the circumcision of the spiritual eight day.”

Note that all of these lived before Constantine and before the Roman Catholic Church.

**No Need to Celebrate the Sabbath (except can fast)**

**Ignatius** **of Antioch** (-107/116 A.D.) “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death” *Epistle of Ignatius to the Magnesians* ch.9 p.62

***Letter to Diognetus*** ch.4 p.26 (c.130 A.D.) mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.

***Epistle of Barnabas*** (100-150 A.D.) ch.2 p.138 “‘Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure.’ He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation.”

**Justin Martyr** (c.138-165 A.D.) “Is there any other matter my [Jewish] friends, in which we Christians are blamed, than this: that we do not live after the law, and are not circumcised in the flesh as your forefathers were, and do not observe Sabbaths, as you do?” *Dialogue with Trypho, a Jew* ch.10 p.199

Justin Martyr (c.138-165 A.D.) “Therefore to you alone this circumcision was necessary, in order that the people may be no people, and the nation no nation; as also Hosea, one of the twelve prophets, declares. Moreover, all those righteous men already mentioned, though they kept no Sabbaths, were pleasing to God;” *Dialogue with Trypho, a Jew* ch.19 p.204

Justin Martyr (c.138-165 A.D.) “There was no need of circumcision before Abraham. Nor was there need of the observance of Sabbaths, or of feasts and sacrifices, before Moses. Accordingly, there is no more need of them now.” *Dialogue with Trypho, a Jew* ch.33 p.206

**Irenaeus of Lyons** (c.160-202 A.D.) “It will not require tithes of him who consecrates all his possessions to God, leaving father and mother and all his kindred, and following the Word of God. And there will be no command to remain idle for one day of rest, to him who perpetually keeps sabbath, that is to say, who in the temple of God, which is man's body, does service to God, and in every hour works righteousness.” *Proof of Apostolic Preaching* ch.96

Irenaeus of Lyons (182-188 A.D.) (partial) “And that man was not justified by these things, but that they were given as a sign to the people, this fact shows,-that Abraham himself, without circumcision and without observance of Sabbaths, ‘believed God, and it was imputed unto him for righteousness; and he was called the friend of God.’ Then, again, Lot, without circumcision, was brought out from Sodom, receiving salvation from God. So also did Noah, pleasing God, although he was uncircumcised, receive the dimensions [of the ark], of the world of the second race [of men]. Enoch, too, pleasing God, without circumcision, discharged the office of God’s legate to the angels although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the angels when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation. Moreover, all the rest of the multitude of those righteous men who lived before Abraham, and of those patriarchs who preceded Moses, were justified independently of the things above mentioned, and without the law of Moses. As also Moses himself says to the people in Deuteronomy: “The Lord thy God formed a covenant in Horeb. The Lord formed not this covenant with your fathers, but for you.’” *Irenaeus Against Heresies* book 4 ch.16.2 p.481

**Tertullian** (198-220 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

Tertullian (198-220 A.D.) “It is this circumcision, therefore, and this renewal, which the apostle insisted on, when he forbade those ancient ceremonies concerning which their very founder announced that they were one day to cease; thus by Hosea: “I will also cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts.’” (Hosea 2:11) *Five Books Against Marcion* book 1 ch.20 p.286

**Origen** (225-253/254 A.D.) “For as the Son of man is Lord of the sabbath, and not the slave of the sabbath as the people are, so He who gives the law has power to give it ‘until a time of reformation,’ and to change the law, and, when the time of the reformation is at hand, also to give after the former way and after the former heart another way and another heart, ‘in an acceptable time, and in a day of salvation.’” *Commentary on Matthew* book 14 ch.20 p.509

Origen (c.227-240 A.D.) “‘For our Passover also was sacrificed for us, namely, Christ; ‘he does not say, ‘The Passover of the Lord was sacrificed, even Christ.’ To this we must say, either that the Apostle simply calls the passover our passover because it was sacrificed for us, or that every sacrifice which is really the Lord’s, and the passover is one of these, awaits its consummation not in this age nor upon earth, but in the coming age and in heaven when the kingdom of heaven appears. As for those feasts, one of the twelve prophets says, ‘What will ye do in the days of assembly, and in the days of the feast of the Lord? ‘But Paul says in the Epistle to the Hebrews: ‘But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels, the assembly and church of the firstborn, who are written in heaven.’ And in the Epistle to the Colossians: ‘Let no one judge you in meat and in drink, or in respect of a feast-day or a new moon, or a sabbath-day; which are a shadow of the things to come.” ‘*Origen’s Commentary on John* book 10 ch.11 p.388

**Cyprian of Carthage** (c.253-258 A.D.) “For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord’s day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us.” *Epistles of Cyprian* Letter 58 ch.4 p.354

**Victorinus of Petau** (martyred 304 A.D.) “On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord’s day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that ‘His soul hateth;’ which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel.” *On the Creation of the World* p.341-342

Methodius (c.260-312 A.D.) (partial, not counted because in this allegory does not say if we still follow the Sabbath or not) “For I also, taking my journey, and going forth from the Egypt of this life, came first to the resurrection, which is the true Feast of the Tabernacles, and there having set up my tabernacle, adorned with the fruits of virtue, on the first day of the resurrection, which is the day of judgment, celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath. Then again from thence I, a follower of Jesus, ‘who hath entered into the heavens,’ as they also, after the rest of the Feast of Tabernacles, came into the land of promise, come into the heavens, not continuing to remain in tabernacles-that is, my body not remaining as it was before, but, after the space of a thousand years, changed from a human and corruptible form into angelic size and beauty, where at last we virgins, when the festival of the resurrection is consummated, shall pass froth the wonderful place of the tabernacle to greater and better things, ascending into the very house of God above the heavens, as, says the Psalmist, ‘in the voice of praise and thanksgiving, among such as keep holy day.’” *Banquet of the Ten Virgins* discourse 9 ch.5 p.347

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