

QUOTES FROM EARLY CHURCH FATHERS IN PART 15

These are the quotes used in Part 15 of the Testing Christianity Series. The PDF's of these books are available on my website as well.

In this way and for these reasons am I a philosopher.'

– Justin the Martyr (Dialogue with Trypho Chapter 8 page 16)

But without philosophy and right reason none can possibly have practical wisdom. Therefore every human being ought to study philosophy, and deem it the greatest and most valuable act of all, putting all other things in the second and third place. For, if they are made dependent on philosophy, they are of some value and worthy of acceptance, but if deprived of it, and lacking its accompaniment, they are, for those who pursue them, only burdensome and vulgar.'

– Justin the Martyr (Dialogue with Trypho Chapter 3 on Page 7)

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 also for your consideration.

– Justin the Martyr (The First Apology Chapter 67 Weekly worship of the Christians)

Is there any other fault you find with us, my friends, save this, that we do not live in accordance with the Law, and do not circumcise the flesh as did your forefathers, and do not keep the sabbath as you do? Or are also false accusations against our life and morals made among you?

– Justin the Martyr (Dialogue with Trypho Chapter 10 on Page 20)

But we are especially at a loss about this, that you, saying you worship God, and thinking yourselves superior to other people, separate from them in no respect, and do not make your life different from the heathen, in that you keep neither the feasts nor the sabbaths, nor have circumcision, and, moreover, though you set your hopes on a man that was crucified, you yet hope to obtain some good from God, though you do not do His commandments. Now have you not read: That soul shall be cut off from his people which shall not be circumcised on the eighth day? The charge refers alike to strangers and to purchased slaves. It follows that when you have directly despised this covenant you neglect the commands that come afterwards, and as persons who know God you attempt to persuade us, though you practice none of these things which they who fear God do. If therefore you have any defense to make with reference to these points, and can show us how you have any hope at all, even though you do not keep the Law, we would very gladly hear from you.

– Trypho's Dialogue (Dialogue with Trypho Chapter 10 on Page 21)

There will never be any' other God, Trypho, and there never was from all eternity, so said I to him, save He who made and established this universe. Nor do we consider that we have one God, and you another, but Him only who brought your fathers out of the land of Egypt by a mighty hand and a stretched out arm, nor have we set our hopes on any other (for there is none), but only on Him on whom you also have set yours, the God of Abraham, Isaac and Jacob. *Yet our hope is set on Him not by means of Moses nor by means of the Law; for then we should assuredly be doing the same as you.* For in fact I have read, Trypho, that there is to be both a final Law and a Disposition that is superior to all others, which must now be observed by all those who lay claim to the inheritance of God. For the Law given at Horeb is already antiquated and belongs to you alone, but that other belongs to all men absolutely. *And a Law set over against a Law has made the one before it to cease,* and a Disposition coming into existence afterwards has in like manner limited any former one. And as an eternal and final Law was Christ given to us, and this Disposition is sure, after which there is no law, or ordinance, or command.

If therefore God proclaimed a new Disposition as about to be established, and this for a light of the nations, we then see and are sure that by the name of Him who was crucified, Jesus Christ, men part from idols and all other iniquity, and draw near to God, and make confession of Him, and worship, enduring unto death. And from their works, and the power that accompanies them, all can understand that He is the new Law, and the new Disposition, and the Expectation of those from among all the nations, who await the good things that come to them at the hands of God. *For we are the true and spiritual Israelitish nation, and the race of Judah and of Jacob and Isaac and Abraham, who when he was still uncircumcised received witness from God for his faith, and was blessed, and was called father of many nations*—we, I say, are all this, who were brought nigh to God by Him who was crucified, even Christ, as will be demonstrated in the course of our discussion.

— Justin the Martyr (Dialogue with Trypho Chapter 11 on Page 22)

A second circumcision is now necessary, and ye are making much of your flesh; *the new Law wishes you to keep sabbath all the time, and you think you are acting piously by being lazy for one day, not considering the reason why it was commanded you;* and if ye eat unleavened bread, ye say ye have fulfilled the will of God. It is not in these things that our Lord takes pleasure. If any among you is a false-swearer or a thief, let him cease; if any an adulterer, let him repent; then he has kept the delightful and true sabbaths of God. If any has not clean hands, let him wash; then is he clean.

— Justin the Martyr (Dialogue with Trypho Chapter 12 on Page 25)

This too I could therefore prove to you, Gentlemen, I said, *that the eighth day had a certain mystical meaning which was proclaimed by God by these means, rather than the seventh.*

— Justin the Martyr (Dialogue with Trypho Chapter 24 on Page 29)

For the first day of the week, the first indeed of all the days that ever were, is further called the eighth according to the number of all the days of their cycle, and thus it ever remains the first

– Justin the Martyr (Dialogue with Trypho Chapter 41 on Page 82)

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

- Clement of Alexandria (Stromata, Or Miscellanies Page 777)

Catechisms of Roman Catholic Church

#2174

Jesus rose from the dead "on the first day of the week." Because it is the "first day," the day of Christ's Resurrection recalls the first creation. Because it is the "eighth day" following the sabbath, it symbolizes the new creation ushered in by Christ's Resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord's Day (he kuriake hemera, dies dominica) Sunday:

We all gather on the day of the sun, for it is the first day [after the Jewish sabbath, but also the first day] when God, separating matter from darkness, made the world; and on this same day Jesus Christ our Savior rose from the dead.

Sunday - fulfillment of the sabbath

#2175

Sunday is expressly distinguished from the sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the sabbath. In Christ's Passover, Sunday fulfills the spiritual truth of the Jewish sabbath and announces man's eternal rest in God. For worship under the Law prepared for the mystery of Christ, and what was done there prefigured some aspects of Christ:

Those who lived according to the old order of things have come to a new hope, no longer keeping the sabbath, but the Lord's Day, in which our life is blessed by him and by his death.

Verses for the Sabbath

“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of YAHUAH your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days YAHUAH made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore YAHUAH blessed the Sabbath day and hallowed it.” [Exodus 20:8-11](#)

“Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made.” [Genesis 2:3](#)

And even more for Gentiles they should know this is what’s prophesied for them “Also the sons of the stranger who join themselves to YAHUAH, to serve Him, And to love the name of YAHUAH, to be His servants— Everyone who keeps from defiling the Sabbath, And holds fast My covenant— Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations.” Adonai Yahuah, who gathers the outcasts of Yashar’el, says, “Yet I will gather to him Others besides those who are gathered to him.”” [Isaiah 56:6-8](#)