



GOD'S HOLY SABBATH

{Does God Require Sabbath Observance?}



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INTRODUCTION

Does God require Christians to keep the Sabbath? Or has the Sabbath been abolished under the terms of the New Covenant? Does it really matter which day you choose to keep holy? Can you play golf on the Sabbath or go to the office for just a few hours without violating the Sabbath law? If people observe the Sabbath, are they to be considered legalists? Just how important is the Sabbath to God?

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Whose Opinion Matters?

Muslims observe Friday, religious Jews observe Saturday, and most professing Christians observe Sunday. Some people keep whatever day THEY choose as the Sabbath. Is it acceptable in God's eyes to take to oneself the authority to make a day, any day, holy?

Truth often flies out the door when overcome by human reasoning. Truth IS truth, however; and the truth about the Sabbath may surprise you! That truth is, Jesus Christ and the entire first century Church kept the seventh-day Sabbath...they did not keep Sunday...they kept the Saturday

Sabbath! In fact, Jesus Christ and the true Apostles never taught anyone to observe Sunday as the Sabbath of God! The fact that early New Testament Christians were seventh-day Sabbath keepers is a biblical and historical fact, one not even disputed by the Roman Catholic Church -- the largest Christian church in the World.

Still, people endlessly argue about Sabbath observance. Is the New Testament Sabbath Saturday or Sunday? Can you work on the Sabbath? Can you play at sports and watch TV on the Sabbath? Can you keep any day you choose "holy" so long as you observe one day in seven as a Sabbath?

The only source that can be considered authoritative enough to settle these questions is God's word -- the HOLY Bible. This booklet will take a candid look at the word of God to see what God's thinking is on the subject of Sabbath observance. God's Word will tell us what God thinks about it, and we will keep our human reasoning in check as we seek to understand this vital subject.

So now, let's take an unbiased look at what the Bible says concerning the question of Sabbath observance.

Jesus Kept the Sabbath

If you believe Jesus Christ is your savior, then all that really matters to you is what He believes about Sabbath observance. Human opinion on this matter will carry no weight whatsoever. What will be foremost in your mind is the example Jesus Christ set, not the example of others; unless, of course, their example follows after Christ.

So now we come to the question, What day did Christ keep as the Sabbath, and did He ever teach that the Sabbath was done away? Our actions reveal our beliefs. This was true of Jesus Christ. We can simply see from His actions what day He sanctified for Sabbath observance. Luke, chapter 4, tells us the following:

“So He (Jesus) came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath Day, and stood up to read.” (Luke 4:16)

The Bible clearly shows that Jesus’ custom was to observe the Sabbath, attending services in the synagogue. He did this on the seventh day of the week...on Saturday...while in a synagogue, rising up to read a passage from the book of Isaiah. It was a message about setting people at liberty from bondage and the consequences of sin. If Jesus’ desire had been to do away with the Sabbath, this would have been an opportune time. Let’s see if He told the people they no longer needed to keep the Sabbath:

“And He was handed the book of the prophet Isaiah. And when He opened the book, He found the place where it was written: “The spirit of the Lord is upon Me, Because He has anointed Me to preach the gospel to the poor, He has sent Me to heal the brokenhearted, To preach deliverance to the captives And recovery of sight to the blind, To set at liberty those who are oppressed, To preach the acceptable year of the LORD.” (Luke 4:18-19)

After reading this passage, Jesus returned the book to the rabbi and sat down. He did not mention anything about changing the Sabbath or annulling the Sabbath command.

If Jesus Christ had determined to do away with the fourth commandment, an identifying sign of the Jewish people, it certainly could be found in scripture somewhere. The plain truth is that you can search all the gospel accounts and NEVER find where Jesus said: "You don't have to keep the Sabbath anymore;" or, "The Sabbath commandment will be nailed to the cross when I die;" or, "After my death you may change the Sabbath from the seventh day of the week to the first day of the week or to any day YOU choose."

Is Jesus Our Sabbath Rest?

Many self-proclaiming Christians believe Jesus Christ is somehow a replacement for the Sabbath, that He is our "Sabbath rest". But nowhere can you find a scripture that says, Jesus Christ replaced the Sabbath with anything... especially Himself.

Certainly Jesus had MANY opportunities to teach that the seventh-day Sabbath had been done away. Instead, Jesus emphatically stated that He was "Lord of the Sabbath" (Luke 6:5). His statement confirms that the Sabbath was and still is in force. A good question to ask is, How could He be the Lord of the Sabbath, if He was doing away with the Sabbath?

Did Jesus Change His Father's Law?

Many view God the Father as a harsh, unforgiving, pedantic God. Yet His son, Jesus Christ, is seen as being gentle, forgiving, and tolerant. The Bible tells us that Jesus Christ

and the Father are the same in character and behavior. One is not harsh and the other gentle. Both the Father and the Son have perfectly balanced character. They manifest high standards like forgiveness, love and firmness. They are consistent in character and purpose.

In the book of Malachi God says, *“For I am the Lord, I do not change”* (Malachi 3:6). Would God proclaim His commandments in Exodus the twentieth chapter only to do away with them later? Is God fickle like a human? Certainly not! With God there is no double-mindedness, no “shadow of turning” (James 1:17). God is a perfect example of consistency: His character does not change. The Ten Commandments, including the Sabbath, are immutable!

Jesus said to Philip: *“Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.”* (John 14:9-10)

Jesus and the Father are one in character and purpose. Christ did not come to do away with His Father’s commandments! He came to MAGNIFY the Law of His Father. Christ taught the true intent of the Law. He taught that we should keep the law physically and SPIRITUALLY. This teaching applied to the Sabbath Day.

Jesus said, *“...as My Father taught Me, I speak these things”* (John 8:28). Jesus did not teach a different set of laws that

opposed the teachings of His Father. When a rich young ruler came to Jesus, he asked: *“Good teacher, what good thing shall I do that I may have eternal life? So He said to him, ... if you want to enter into life, keep the commandments”* (Matthew 19:16-17). Jesus plainly stated that those who will be given eternal life must strive to keep the commandments of His Father, all of them.

Who is our Savior...Jesus or the Law?

None of the laws of God can save you. Only Jesus Christ fulfills the role of savior. Does that mean we are now free to break the law, including the Sabbath law? God forbid! Jesus said, *“one jot or one tittle will BY NO MEANS pass from the law.”* (Matthew 5:18)

It is true that we are under grace if we have repented of our sins and accepted Jesus Christ as our personal savior, but grace does not give us permission to break God's law. Paul asserts that faith does not abolish the law: *“Do we then make void the law through faith? Certainly not! On the contrary, we ESTABLISH the law.”* (Romans 3:31)

Some 50 years after Jesus Christ died, the Apostle John upheld the law of God as a standard of right conduct. He said, *“For this is the love of God, that we keep His commandments. And His commandments are not burdensome”* (I John 5:3). So why would a perfect God give us a law that men have generally come to believe is burdensome?

Is the Sabbath a Yoke of Bondage?

God loves mankind! He gave us the seventh-day Sabbath for a much needed day of rest from our labor. To rest is not a burden; rest is pleasurable and restorative. Another and even more important purpose of the Sabbath is to give us the opportunity to worship God as a family and as a Church. The Sabbath is intended to be a delight. In Isaiah, chapter 58, we are told:

“If you turn away your foot from the Sabbath, From doing your pleasure on My holy day, And call the Sabbath a delight, The holy day of the Lord honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words, Then you shall delight yourself in the LORD; And I will cause you to ride on the high hills of the earth, And feed you with the heritage of Jacob your father. The mouth of the LORD has spoken.” (Isaiah 58:13)

Many students of the Bible do not realize that it was Sabbath breaking, along with committing idolatry, which caused God to punish Israel and Judah with war, pestilence, famine, and captivity. God took Sabbath breaking very seriously; so should you! The lessons of ancient Israel are not just antiquated stories that have no meaning for us today. What happened to them was written down as a warning for New Testament Christians. Paul makes this very clear in I Corinthians 10:11 where he says, *“Now all these things happened to them as EXAMPLES, and they were written for our admonition, on whom the ends of the ages have come.”* We are wise to heed the lessons of why ancient Israel and Judah were punished by God.

Scribes and Pharisees Distort Sabbath Observance

In Jesus' day the scribes and Pharisees made the Sabbath a burden by imposing MAN-MADE rules on the people. They rebuked Christ and his disciples for walking through a field of grain, plucking grain to eat on the Sabbath. Christ pointed out to his accusers that David and his men, when fleeing from Saul, ate bread that was only given to the priests to eat. Christ said David and His men were blameless in their actions (Matthew 12:1-8). Why were they blameless? Because, in such unusual situations, God's mercy trumps the ceremonial law. That is why Christ said: "But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath." (Matthew 12:7-8)

The legalistic approach to keeping the Sabbath that was promulgated by the Pharisees made the Sabbath oppressive, something God never intended. Christ rebuked them for teaching the doctrines and commandments of men, and for distorting the true intention of the law: "...in vain they worship Me, Teaching as doctrines the commandments of men." (Mark 7:7)

The traditions of the elders had clashed with the very laws given to them by their creator, their God. Jesus confronted the Pharisees regarding their perverting of the Sabbath Law; then He restored the true meaning of the Sabbath. He made it clear how the Sabbath was to be kept: He did NOT do away with the Sabbath.

God's Sabbath remains permanent; just as the heavens and the earth remain permanent. Jesus said, *"For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven"* (Matthew 5:17-19). There is a very definite reward for those who continue to teach observance of the seventh-day Sabbath!

Who Changed the Sabbath to Sunday?

If Jesus Christ never changed the Sabbath, who did? Did God give someone the authority to change the Sabbath from Saturday to Sunday?

Many would say the Sabbath is still in effect, but that it was changed from the seventh day of the week to the first day of the week -- Sunday. The vast majority of Christian churches teach the observance of a Sunday Sabbath. How did this happen? History plainly reveals that it happened many years after the death of the apostles when a newly emerging, politically motivated, apostate religious system attacked the seventh-day Sabbath, changing the Sabbath to Sunday.

Jesus Christ kept the seventh-day Sabbath; the Apostles kept the seventh-day Sabbath; and the New Testament Church kept the seventh-day Sabbath. It was not until three centuries after the death of Christ that Emperor Constantine convened the Council of Nicaea in order to work toward abolishing the Saturday Sabbath. The Catholic AND her Protestant-

daughter churches recognize that the New Testament Church kept the seventh-day Sabbath:

Notice what mainstream churches teach concerning changing the Sabbath from Saturday to Sunday:

From the Writings of the Catholic Church:

“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 sanctified.”--- *James Cardinal Gibbons, Faith of Our Fathers, 88th ed., pp89.*

“The abandonment of the Sabbath and the adoption of Sunday as the Lord’s Day, are the result of an interplay of Christian, Jewish and pagan religious factors.” --- *Vincenzo Monachino, S.J., Chairman of the Church History Department, Pontifical Gregorian University, June 29, 1977.*

“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, which 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 art “To Tell You the Truth.”*

“Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

“That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

“We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us.---It is always somewhat laughable, to see Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible.” --- *Peter R. Kramer, Catholic Church Extension Society (1975), Chicago, Illinois*

“Practically everything that Protestants regard as essential or important they have received from the Catholic Church. They accepted Sunday rather than Saturday as the day for public worship after the Catholic Church made that change.

“But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the church, the pope.” --- *Our Sunday Visitor, Feb. 5, 1950.*

“Only gradually did Christians begin to observe Sunday as a day of rest.....In the third century, as we learn from Tertullian, many Christians had begun to keep Sunday as a day of rest to some extent...

“The real need of Sunday as a day of rest as well as worship came much later, in the sixth century.” --- “*Yes, I Condemned the Catholic Church*” (*Supreme Council, Knights of Columbus*), page 4.

From the Writings of the Baptist Church:

“To me it seems unaccountable that Jesus, during three years’ intercourse with His disciples, often conversing with them upon the Sabbath question ... never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated.

“Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!” --- *Dr. Edward T. Hiscox, author of “The Baptist Manual,” in a paper read before a New York ministers’ conference held Nov. 13, 1893.*

“We believe that the law of God is the eternal and unchangeable rule of His moral government.” --- *“Baptist Church Manual,” Art. 12.*

“The first four commandments set forth man’s obligations directly toward God... But when we keep the first four commandments, we are likely to keep the other six... The fourth commandment sets forth God’s claim on man’s time and thought... The six days of labour and the rest on the Sabbath are to be maintained as a witness to God’s toil and rest in the creation... Not one of the ten words is of merely racial significance... The Sabbath was established originally (long before Moses) in no special connection with the Hebrews, but as an institution for all mankind, in commemoration of God’s rest after the six days of creation.

It was designed for all the descendants of Adam.” --- *Adult Quarterly, Southern Baptist Convention series, Aug. 15, 1937.*

“It may be that Jesus gave them an explicit command so to do [to change the Sabbath from the seventh day to the first; but of this we have no revelation.” --- *C. C. A. WALLACE. “What Baptists Believe,” page 167.*

From the Writings of the Methodist Church:

“In the days of very long ago the people of the world began to give names to everything, and they turned the sounds of the lips into words, so that the lips could speak a thought. In those days the people worshipped the sun because many words were made to tell of many thoughts about many things. The people became Christians and were ruled by an emperor whose name was Constantine. This emperor made Sunday the Christian Sabbath, because of the blessing of light and heat which came from the sun. So our Sunday is a sun-day, isn't it?” --- *Sunday School Advocate, Dec. 31, 1921.*

“This ‘handwriting of ordinances’ our Lord did blot out, take away, and nail to His cross. (Colossians 2: 14.) But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away...The moral law stands on an entirely different foundation from the ceremonial or ritual law. ...Every part of this law must remain in force upon all mankind and in all ages.” --- *JOHN WESLEY, “Sermons on Several Occasions,” 2-Vol. Edition, Vol. I, pages 221, 222.*

From the Writings of the Presbyterian Church:

“God instituted the Sabbath at the creation of man, setting apart the seventh day for the purpose, and imposed its observance as a universal and perpetual moral obligation upon the race.” --- *American Presbyterian Board of Publication, Tract No. 175.*

“The observance of the seventh-day Sabbath did not cease till it was abolished after the [Roman] empire became Christian,” --- *American Presbyterian Board of Publication, Tract No. 118.*

From the Writings of the Church of England:

“Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles.” --- *SIR WILLIAM DOMVILLE, “Examination of the Six Texts,” pages 6, 7. (Supplement).*

“Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day... The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it.” --- *ISAAC WILLIAMS, B.D., “Plain Sermons on the Catechism,” Vol. I, pages 334-336.*

“There is no recorded word of Christ, there is no word of any of the apostles, which tells how we should keep Sunday, or indeed that we should keep it at all. It is disappointing, for it would make our task much easier if we could point to a definite rule, which left us no option but simple obedience or disobedience. . . . There is no rule for Sunday observance, either in Scripture or history.” --- DR. STEPHEN, *Bishop of Newcastle, N.S.W., in an address reported in the Newcastle Morning Herald, May 14, 1924.*

From the Moody Bible Institute:

“The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word ‘remember,’ showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?

“Saturday is my day of rest because I generally preach on Sunday, and I look forward to it as a boy does to a holiday. God knows what we need.” --- D.L. MOODY, *“Weighed and Wanting,”* page 47.

Why Do Protestants Keep the Sabbath?

So why do Protestants keep the Sabbath? They do so because their mother church -- the Roman Catholic church -- changed the Sabbath to Sunday. The change from the seventh-day Sabbath to the Sunday Sabbath occurred long

after the writing of the New Testament. No clear reference to Sunday observance occurs in writing until A.D. 135!

The New Testament Church Kept the Sabbath

If Jesus wanted the Sabbath to be changed to Sunday, then surely we could find evidence of such a change in the New Testament scriptures. Abolishing or changing one of God's Commandments is a very serious matter! Certainly such a change would appear in a multitude of passages in the New Testament; and such a radical change in God's word would be made crystal clear. If the Apostles had abolished the Sabbath law, they would have supported their decision with an abundance of scriptures that demonstrated their authority to make such changes. But there are no scriptures that speak of altering God's law. Instead, the Bible affirms the Sabbath doctrine, and it teaches people how to keep the spirit of the law as well as the letter of the law.

Paul's Custom

Yet, some will argue the Apostle Paul taught the Sabbath had been done away. But once again, there is no scriptural proof Paul released the Church from keeping God's holy Sabbath. To the contrary, scripture tells us plainly that the Apostle Paul was a Sabbath keeper:

"Then Paul as his custom was, went in to them, and for three Sabbaths reasoned with them from the scriptures," (Acts 17:2). "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and

sat down.” (Acts 13:14). “And on the Sabbath day we went out of the city to the river-side, where prayer was customarily made; and we sat down and spoke to the women who met there.” (Acts 16:13). “And he [Paul], went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.” (Acts 19:8).

The meeting places most often mentioned in the book of Acts for Christian gatherings are the temple (Acts 2:46), the synagogue (Acts 9:20), and private homes (Acts 5:42). God’s church frequently met in these places on the Sabbath day. But still, many today will ask: “But didn’t the Resurrection of Christ validate Sunday observance?”

Was the Resurrection on Sunday?

It is commonly assumed that Jesus Christ died on Friday and was resurrected on Sunday morning. The reasoning then follows that we should now keep the Sabbath on Sunday in honor of the resurrection. It may be shocking for you to learn that this conclusion is not supported in the New Testament record! In fact, none of the Apostles, including the Apostle Paul, taught that the celebration of the Sabbath was to take place on the first day of the week because of a Sunday resurrection. This reasoning, however sincere, is unscriptural.

Did Paul Keep the Law?

Many ministers in this world persist in their argument, saying Paul taught the Sabbath was part of the ceremonial law that was nailed to the cross. Such a conclusion is a distortion of the truth! Two decades after the death of Jesus Christ, Paul said: *“for not the hearers of the law are just in the sight of God, but the doers of the law will be justified.”* (Romans 2:13)

The Apostle Paul taught Gentile Christians it was their duty to keep the commandments of God. In I Corinthians 7:19 Paul tells the members at Corinth (remember Corinth was a predominately Gentile church) *“Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.”*

Paul upheld the law as a standard of right conduct, saying: *“Therefore the law is holy, and the commandment holy and just and good” (Romans 7:12)*. In verse 22 of the same chapter Paul says, *“For I delight in the law of God according to the inward man.”*

Those who rush to the conclusion that faith in Jesus Christ annuls the law are making a grave mistake. Faith in the sacrifice of Jesus Christ is of the utmost importance, but that faith does not abolish the law of God. Paul is very clear about the need to keep the law, as we continue to live by faith: *“Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.” (Romans 3:31)*

In Acts 21, Paul was greeted by James and the other elders as he came to visit the Jerusalem church. Accused by non-Christian Jews of teaching against circumcision and the customs of the Jews, James and the elders at Jerusalem encouraged Paul to pay for four men who were just completing the term of their vow. This was done so that the Jews outside the Church would see that Paul walked orderly, and kept the law. James and the elders would not have asked Paul to do something that was hypocritical. Paul did not pretend to keep the law just to please the Jews. Paul actually kept God’s law in the letter and the spirit. Notice this fact as revealed in Acts 21: 21-24:

“...but they have been informed about you [Paul] that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs. What then? The assembly must certainly meet, for they will hear that you have come. Therefore do what we tell you: We have four men who have taken a vow. Take them and be purified with them, and pay their expenses

so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and KEEP THE LAW.”

Jews Never Accused Paul of Breaking the Sabbath

In Acts 24, we find Paul defending himself before the Roman governor Felix. Many Jews were angry about Paul teaching that Gentiles did not need to be circumcised to receive salvation; but they NEVER accused Paul of breaking the Sabbath. Take notice of this important point, it is CRUCIAL!

When defending himself before Felix, Paul stated: *“But this I confess to you, that according to the Way which they call a sect, so I worshipped the God of my fathers, believing all things which are written in the Law and in the Prophets”* (Acts 24:14). The Law and the Prophets taught seventh-day Sabbath observance. Paul believed that the seventh-day Sabbath was binding on all Christians, Jew and Gentile alike.

Is the Sabbath Only for the Jews?

Now we come to a common misconception. Many believe the Sabbath and the annual Sabbaths (or Holy Days) are Jewish, to be kept by the Jews only. This reasoning concludes with the notion that since many Christians are Gentiles, they do not need to keep the Sabbath. This type of thinking is in error!

Jesus Christ claimed He was *“Lord of the Sabbath”* and that, *“the Sabbath was made for man, and not man for the Sabbath”* (Mark 2:27,28). Notice what Jesus did NOT say. He did *not* say, “The Sabbath was made *only* for the Jews.” He did not say, “The Sabbath will be voided after I die.” He did not say, “The Sabbath can be kept on any day a person chooses.” Instead, He said: “the Sabbath was made FOR MAN.”

In Leviticus 23, God inspired Moses to write about the Feasts of the Lord. Notice, He does not call them the Feasts of the Jews, or the Feasts of the Israelites, but the Feasts of the Lord: *“Speak to the children of Israel, and say to them: The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.”* God calls them, MY Feasts. They belong to Him! They were made for man, but they belong to Him. They do not belong only to the Jews.

In verse 3 of Leviticus 23, the first Feast that God mentions is the Sabbath. Yes, the Sabbath is a *Feast day*. It should be a time of rejoicing! It is God’s day. He owns that day, and has designated it as HOLY. On that day, we do not do our own pleasure. It is a divinely appointed time when we are to honor our God (see Isaiah 58:13).

Jews and Gentiles will keep the Sabbath

Still, some will say that Gentiles do not need to observe the Sabbath. However, when Jesus Christ returns and sets up His Father’s kingdom, we are told that ALL flesh will worship God on the Sabbath:

“And it shall come to pass that from one New Moon to another, And from one Sabbath to another, ALL flesh shall come to

worship before Me, says the LORD.” (Isaiah 66:23)

“All” means everybody, both Jews and Gentiles. What your church teaches, or what your friends believe will be of no consequence to Him as you stand before Him to give account of your life: *“For it is written: ‘As I live, says the LORD, Every knee shall bow to Me, and every tongue shall confess to God.’ So then each of us shall give account of himself to God.” (Romans 14:11-12)*

The Sabbath and the New Covenant

Some theologians argue the Sabbath has been abolished under the terms of what is called the New Covenant. This is a contradiction of what the Bible clearly says. The Sabbath is one of the core commandments of God. And under the terms of the New Covenant, God actually writes His commandments, including the Sabbath command, in our minds and on our hearts. Read what the Bible says regarding the New Covenant:

“For this is the covenant that I will make with the House of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.” (Hebrews 8:10) This means that God’s people will be given both a will and a desire to keep God’s laws.

Under the New Covenant, the Ten Commandments do not change. There is, however, a change from the Old Covenant to the New Covenant concerning the law. During the time of the Old Covenant, the law of God was written on two

tablets of stone and was taught to the people (Deuteronomy 6:13). Under the terms of the New Covenant, the laws are put in the minds and written on the hearts of God's people:

“Behold the days are coming, says the LORD, when I will make a new covenant with the House of Israel and with the house of Judah—But this is the covenant that I will make with the House of Israel after those days, says the LORD: I WILL PUT MY LAW IN THEIR MINDS, AND WRITE IT ON THEIR HEARTS: and I will be their God and they shall be My people.” (Jeremiah 31:31, 33)

With these scriptures in mind, it is clear the New Covenant includes Sabbath observance.

Sabbath Observance in the Kingdom of God?

Isaiah 66:22-23 describes the time in the future when God's Kingdom will be on this earth. Clearly, this passage informs us of what will take place in that coming Kingdom. Notice that the Sabbath will be the official day of worship in God's Kingdom:

“For as the new heavens and the new earth Which I will make shall remain before Me,’ says the LORD, ‘So shall your descendants and your name remain. And it shall come to pass That from one New Moon to another, and from ONE SABBATH TO ANOTHER, all flesh shall come to worship before Me,’ says the Lord.” (Isaiah 66:23,24)

The people who are alive when Christ reigns on the earth will come up to worship in Jerusalem on the weekly and annual Sabbaths. Speaking of the relationship Israel will have

with Him, God says, *“Likewise the people of the land shall worship at the entrance to this gateway (inner court gateway of the newly built temple), before the LORD on the SABBATHS and the New Moons.”* (Ezekiel 46:3)

God is consistent (Malachi 3:6). Moses kept the Sabbath, David observed the Sabbath, Nehemiah observed the Sabbath, Christ kept the Sabbath, Paul kept the Sabbath and the people in the Kingdom of God will keep the seventh-day Sabbath.

Only God Can Make a Day Holy

One argument some make regarding Sabbath observance is that God allows people to unilaterally decide what day they may keep holy to Him, whether that day is Saturday, Sunday, or even Wednesday.

Open your Bible and read Genesis 2:2-3: *“And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.”*

God is our great Creator. He put His presence into the seventh day of the week, making ONLY that day holy. To sanctify means to set apart for holy use. It is important to note that at creation all the other days of the week were simply numbered: the first day, the second day, the third day, etc. Only the seventh day was given a special title (Exodus 20:8-11). It is the *SABBATH DAY*. It is actually blasphemous for humans to say that they can make a day -- or anything

else -- holy, simply because they are Christians. Only God can make a day holy, by putting His presence into that day.

Sabbath Breaking Leads to National Captivity

History tells us that God punished the House of Israel by the hand of their enemy, the Assyrian nation, from 721-718 B.C. The people of the northern kingdom of Israel (called the House of Israel) were either killed or deported into slavery (2 Kings 17:20-23). Historians call them the “lost ten tribes of Israel”. Between 604 and 585 B.C. the nation of Judah suffered captivity at the hands of the Babylonians. God allowed this as chastisement for their sins.

But why did God allow such a terrible punishment to fall upon His people? Because He was especially furious with them for their practicing of idolatry and their Sabbath breaking. These two sins, above all others, opened the door to all kinds of depravity and lawlessness within the nations.

Ezekiel, chapter 20, tells us that God sent the nation of Israel into captivity because they broke His Sabbaths. The Sabbath of God is the sign God uses to identify Him as the one and only true God. The Sabbath is also a sign that identifies who God's people are. The Prophet Ezekiel was inspired to write:

“Moreover I also gave them My Sabbaths, TO BE A SIGN between them and Me, that they might know that I am the LORD who sanctifies them. Yet the House of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, which if a man does, he shall live by them; and they greatly DEFILED MY SABBATHS. Then I said I would pour out My fury on them.” (Ezekiel 20:12-13)

God's punishment for Sabbath breaking was to scatter Israel among the Gentiles and disperse them throughout the countries (Ezekiel 20:21,32). God obviously takes Sabbath observance *VERY seriously!*

The so called, “lost tribes of Israel” ended up settling in what we know today as Northwest Europe, in countries such as Switzerland, Finland, Norway, Sweden, France, Holland, Belgium and the British Isles. Many of the lost tribes of Israel reside in these western European countries to this day.

The tribe of Manasseh, in time, migrated to the United States. Yes, as fantastic as it sounds, many of the ancestors of the American people were sifted through the nations over the centuries (Amos 9:9), and were finally placed by God in the country we call the United States. But what does this have to do with the Sabbath command?

Will God Punish Again for Sabbath Breaking?

Shunning idolatry and Sabbath keeping were the two cardinal commandments of God that Israel and Judah stepped on again and again. Furious with them for their flagrant breaking of His laws, God punished the nations with famine, pestilence, war, and eventual captivity at the hands of their enemies. We need to remember that the example of Ancient Israel was written in the Bible for our admonition in the latter days:

“Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come.” (I Corinthians 10:11)

What the Sabbath Foreshadows

Sin and the consequences of sin plague our world today. When we keep the Sabbath, we look forward to a time when we will live in a better world -- a world without war, disease, crime, and broken families. The Sabbath, as a day of rest, pictures the soon-coming Kingdom of God that is often referred to by God's people today as *The Wonderful World Tomorrow*. This period is likened to a rest that prophecies tell us will bring peace to this world (Hebrews 4:9; Isaiah 11:6-9).

The Sabbath reminds us of creation but also pictures a new world, a time ahead, when the laws of God will be enforced and respected...a time when the knowledge of God will be taught throughout the earth: *"They shall not hurt nor destroy in all My holy mountain, For the earth shall be filled with the knowledge of the LORD, as the waters cover the sea. (Isaiah 11:9)*. That's one of the reasons God calls the Sabbath a delight and not a burden (See Isaiah 58:13). Without the Sabbath, you cannot understand the plan of God.

The Sabbath Identifies the True God

The Sabbath law is more than a physical law. The Sabbath identifies who the TRUE God is! Note that the Sabbath was a sign by which men might know who God is:

“Speak to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.’” (Exodus 31:13)

“Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies them.” (Ezekiel 20:12)

There was absolutely no question in the minds of the Jews of Christ’s day as to what day was the Sabbath. The Sabbath was not an arbitrary doctrine they could toss aside or change at whim. Changing the Sabbath was tantamount to their worshipping another god.

As we have seen, there is nothing in scripture that states Jesus Christ, Peter, Paul or the New Testament Church changed the Sabbath to another day. As has already been written in this booklet, such a change would have inflamed the Pharisees and Sadducees of Christ’s day! If there had been such a change, scriptures would have stated that religious Jews persecuted God’s Church for changing the Sabbath to Sunday?

The Test Commandment

Many fail to realize that the Sabbath was the “test commandment” of God. In Exodus 16 we see that God used the Sabbath command to test the children of Israel to see if they would obey Him:

“Then the Lord said to Moses, ‘Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.’” (Exodus 16: 4-5)

The Israelites’ keeping of the Sabbath served as a litmus test to determine if they would be obedient to the other laws of God: “...that I may test them, whether they will walk in My law or not” (Exodus 16:4). God promised to provide manna six days of the week, but the Israelites were to trust God to provide enough manna the sixth day of the week to feed them on the seventh day also. This was a test of faith and obedience.

Sadly, some of the people failed the test: “Six days you shall gather it [manna], but on the seventh day, which is the Sabbath, there will be none. Now it happened that some of the people went out on the seventh day to gather, but they found none. And the LORD said to Moses, ‘How long do you refuse to keep My commandments and My laws.’” (Exodus 16:26-28)

God emphasized the importance of keeping the Sabbath on a weekly basis by giving them a double portion of manna on the sixth day of each week. God did not send manna on the seventh day of the week -- it was the day of rest.

Conclusion

The Sabbath, as has been shown in this booklet, was established by God from the time of creation and is immutable. The Sabbath identifies who the true God is, and is holy to God the Father and His son, Jesus Christ!

To change the Sabbath to Sunday would require a decree from God. If such a change had occurred during the New Testament period, it would have been made clear, and would have created a huge uproar among the Jews of the day. However, there isn't a speck of evidence that the Sabbath was ever changed to Sunday. In fact, the early Christian church was considered by the Roman world to be just another sect of the Jews. The obvious identifying mark of the Jews was that they were Sabbath keepers. Both Jews and Christians kept the Sabbath.

Today, many sincere Christians believe that the resurrection of Christ changed Sabbath observance to a Sunday observance. When considering this, we must face the plain truth that the Bible record does not reveal any change of the Sabbath, but, in fact, clearly shows Christ was resurrected on the Sabbath just before sunset, not on Sunday.

The complete absence of any debate over the keeping of the Sabbath in the New Testament is proof that the Christian church of the first century continued to observe the seventh-day Sabbath. While it can be said this is an argument from silence, the absence of reference to changing the Sabbath from Saturday to Sunday is so profound, it speaks to the truth that the Apostles never altered the Sabbath command.

If you are a professing Christian, you believe that God's truth is precious! What then will you do with this knowledge regarding the Sabbath? Will you be swayed by the world around you – by the modern-day practices of men? Or will you keep God's Sabbath at the time He has determined it should be kept?

God rewards those who diligently seek Him (Hebrews 11:6). The Sabbath is a test commandment. If you choose to follow God by keeping His Sabbath holy, He will reward you, and bless you in ways you have never imagined!

Questions, Comments, and Answers

The following is a list of commonly asked questions and answers regarding Sabbath observance:

QUESTION:

I have always been taught that the law of God was done away after Christ died. If the law is done away, then the Sabbath is no longer in force. Isn't that True?

ANSWER:

The idea that the law was somehow done away with in the New Testament is unscriptural. Jesus Christ said: *"if you want to enter into life keep the commandments"* (Matthew 19:17). Christ observed the Sabbath (Luke 4:16, 31). The Apostle Paul said in Romans 7:12: *"Therefore the law is holy, and the commandment holy and just and good."* This includes the Sabbath command.

The last book written in the New Testament, the book of Revelation (about A.D. 95), reveals that the commandments of God, including the Sabbath, will be kept by God's true church just before the return of Jesus Christ. Read Revelation 14:12, where the saints of God are described as, *"those who keep the commandments of God and the faith of Jesus."* The Apostle John, at the end of his life, thus verified for us that the commandments of God, including the Sabbath, were still in force.

Jesus Christ also informs us that His disciples, at the end time, will be keeping the Sabbath. Just before Christ returns, when armies are surrounding Jerusalem, Christ warns Christians: *"And pray that your flight may not be in winter or ON THE SABBATH"* (Matthew 24:20). Read it in your Bible! Christ said, *"Pray that your flight MAY NOT BE ON THE SABBATH!"* Jesus was a seventh-day Sabbath keeper. He could only have been talking about the seventh day of the week -- the day we call Saturday. This proves that right at the very end of this present evil world, God's people will be keeping the Sabbath.

QUESTION:

I understand that Christians need only keep the moral laws, such as do not kill and do not commit adultery. The Sabbath law was a physical and ceremonial law only, not a moral law. So, isn't it true that the Sabbath is no longer binding on Christians today?

ANSWER:

Contrary to what many Christians believe, the Sabbath command is very much a MORAL law, not just a physical

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law. Morality concerns itself with actions that are right and wrong. The Ten Commandments define right from wrong, and the Sabbath is one of the Ten Commandments (Exodus 20:10). To work on the Sabbath is a sin. Sin is the violation of the law of God (I John 3:4) -- a transgression of God's standard of morality.

Six days of the week are common days, but the seventh day of the week is holy. That day is to be hallowed, because God puts His presence in that Day, and that day alone. We respect the holiness of the Sabbath by not working on that day, nor seeking our own pleasure -- like playing sports or going to the movies. Instead, we are to spend time honoring God in prayer, studying of His word, and worshipping Him in Church services (Hebrews 10:25).

Honoring God is a moral issue! Breaking the Sabbath command is dishonoring God. Dishonoring our Father by stepping on His Sabbath is a TERRIBLE breach of morality. Notice God's emphasis on the holiness of His Sabbath:

"If you turn away your foot from the Sabbath, From doing your pleasure on My HOLY day, And call the Sabbath a delight, The HOLY day of the LORD honorable And shall HONOR Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words, Then you shall delight yourself in the LORD; And I will cause you to ride on the high hills of the earth, And feed you with the heritage of Jacob your father Isaiah 58:13-14".

The Promise of God is clear. God will bless you for keeping His Sabbath holy!

QUESTION:

Isn't keeping the Sabbath being legalistic, something Christ and the Apostles admonished us not to do?

ANSWER:

Jesus Christ was not a legalist. To Christ, keeping the Sabbath was not an act of legalism (Luke 4:16). When asked by a rich young ruler, *"what good thing shall I do that I may have eternal life?"* Jesus said, *"If you want to enter into life, keep the commandments"* (Matthew 19:17). The commandments, of course, include the Sabbath command.

However, you can become a legalist if you think that by law-keeping and good works you can earn your salvation. The most righteous person, the strictest commandment keeper, cannot earn his way into the Kingdom of God through commandment keeping. Eternal life is a gift from God. But it is a gift we cannot have if we do not show respect for the Father's commandments (Revelation 22:14-15).

QUESTION:

The Sabbath is not mentioned in any of the lists of do's or don'ts in the New Testament. Doesn't this imply that the Sabbath command is no longer binding on Christians?

ANSWER:

You must remember that the Churches mentioned in the New Testament studied from the Old Testament Scriptures (Acts 17:11; I Corinthians 10:11; Luke 16:31). Paul never said the writings of the Law and the Prophets were done away with. To the contrary, he said those writings were, *"... profitable for doctrine, for reproof, for correction, for instruction in righteousness"* (II Timothy 3:16). Paul was referring to what

we call the “Old Testament scriptures” today; at that time there were no other scriptures.

Since the Old Testament Scriptures teach the absolute importance of Sabbath observance, it was not necessary to continually restate the importance of Sabbath keeping when it was thoroughly emphasized in books like Exodus, Nehemiah, Jeremiah and Ezekiel. The limited references concerning the Sabbath in the New Testament simply affirm that the New Testament Church, both Jews and Gentiles, kept the Sabbath. Historical records also reveal the first century church members were Sabbath keepers.

The change from Sabbath to Sunday came long after the writing of the New Testament. Sunday keeping first entered the church during the reign of Emperor Hadrian about 130 A.D.

Also, the Pharisees, who vigorously pressured the Gentiles in the Church to be circumcised (Acts 15), would have aggressively attacked Paul and the other Apostles if they had taught Sunday observance. Yet, there is no recorded attack upon Paul or the other Apostles by the Pharisees regarding changing the Sabbath to Sunday.

QUESTION:

Does I Corinthians 16:1-2 tell us to take up a collection at Sunday church services?

ANSWER:

You need to look closely at these verses. This passage does not say that a church service was being held on the first day of the week (Sunday). The New Testament was written over

a period of several decades, and nowhere does it say that the Church kept Sunday in place of Saturday as their Sabbath. A collection did take place on the first day of the week, but no religious service was held on that particular Sunday.

What was taken up was a special collection (not a weekly collection). The collection was for the Saints in Jerusalem (verses 1, 3). Famine had struck Judea, and the members in Corinth, Macedonia, and Achaia (Acts 11:28-30; Romans 15:25, 26) were asked to lay aside food to be delivered to the members of the Church in Jerusalem.

To advance the argument that members were to take up a collection every Sunday based on I Corinthians 16:1-2, is to falsely interpret the clear meaning of scripture. We must guard against reading our personal interpretation into the scriptures.

QUESTION:

Didn't the New Testament Church break bread every Sunday (Acts 20:7)?

ANSWER:

It is wrong to assert that every time breaking bread is mentioned in the Bible it is a reference to a religious service like observing the Passover (Luke 24:30, 35; Acts 27:35). "Breaking bread" was an expression that simply meant eating a meal. It is not something that always involves a religious service.

Paul had kept the Sabbath with the members at Troas. Paul continued speaking with the people well past midnight, into the early hours of Sunday morning. Owing to the lateness, a young man fell asleep and fell out of the balcony to his

death. Paul went over to the young man and raised him to life (Acts 20:9-10).

After this healing, Paul stayed with the members until daylight (Sunday morning), eating (breaking bread) and fellowshiping (Acts 20:11). That Sunday morning, just after daybreak, Paul left Troas and walked twenty miles on foot, crossing the peninsula to the city of Assos. Paul actually walked 20 miles on Sunday, something he would not have done on the Sabbath.

QUESTION:

Doesn't John mention Sunday as being the Lord's Day in the Book of Revelation?

ANSWER:

John said in Revelation 1:10: *"I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet.* Actually, John never mentions Sunday as being the Lord's Day in the Book of Revelation at all. The Bible doesn't define the Lord's Day as being the first day of the week. Christ tells us plainly that He is the "Lord" of the Sabbath, which is the seventh day of the week (Luke 6:5).

The expression "Lord's day" used in Revelation 1:10 is the only time that expression is used in the Bible. The context of John's vision had nothing to do with a particular day in the weekly cycle. It is an expression that references a time yet in the future called "the Day of the Lord" (Jeremiah 46:10; Acts 2:20, 1 Thessalonians 5:2; 2 Thessalonians 2:2). This phrase is not speaking of a single day, but rather end-time events just preceding the return of Jesus Christ as King of Kings. The theme of the book of Revelation deals with the events to occur during the "Day of the Lord".

QUESTION:

Galatians 4:9-10 tells us that we do not need to observe “days and months and seasons and years.” Don’t these verses tell us that the Sabbath is no longer to be kept?

ANSWER:

The converts to whom Paul was writing in this passage were Gentiles. At one time *“they had no hope and were without God in this world” (Ephesians 2:12)*. Hearing the truth, they repented and became part of the Church. Paul was warning the churches of Galatia that false teachers were perverting the gospel and teaching them to fall back into pagan practices.

Paul could not have been talking about the Sabbath when using the expression “days, months, and years” because the gentiles never kept the Sabbath before they came into God’s church. How could they go back to something (Sabbath keeping), if they never practiced it in the first place? What they were going back to were their pagan religious observances of “days, months, and years”.

Never in the scriptures do we find God inspiring the expression “weak and beggarly elements” as a reference to God’s holy Sabbath or Festival days. “Weak and beggarly elements” was an expression Paul used to define the false religious practices of the gentile mystics and Jewish astrologers. The gentile Christians were tempted to mix the true teachings of Christianity with false beliefs. Paul was warning them against doing so.

QUESTION:

Isn't it true that Colossians 2:14-17 reminds Christians that the old Mosaic law was nailed to the Cross. So why do I need to keep the Sabbath?

ANSWER:

Satan has deceived this world's churches into the belief that God's law was done away -- that Jesus, rather than paying the price in human stead for transgressing the law, did away with it -- "nailing it to his cross."

The expression used by Protestants "nailing the law to his cross" can mean only one thing: Christ abolished the law, making it possible for humans to sin with impunity. This is Satan's teaching. What actually was nailed to the cross was Christ our sin bearer, who took on himself our sins, paying the death penalty in our stead, so that we are freed from the ultimate penalty of sinning...not made free to sin with impunity! Therefore, the fourth Commandment, which requires all men to observe the Sabbath, was not nailed to the cross.

QUESTION:

Will the Sabbath be kept in the coming Kingdom of God?

ANSWER:

Isaiah 66:22-23, clearly informs us of what will take place in the coming Kingdom of God. Notice that the Sabbath will be the official day of worship in God's Kingdom:

"For as the new heavens and the new earth Which I will make shall remain before Me,' says the LORD, 'So shall your descendants and you name remain. And it shall come to pass That from one New Moon to another, and from ONE SABBATH TO ANOTHER, all flesh shall come to worship before Me', says the Lord." (Isaiah 66:23, 24)

The people who are alive when Christ reigns on the earth will come to worship in Jerusalem on the weekly and annual Sabbaths. Speaking of the "new covenant" relationship Israel will have with God, God says, *"Likewise the people of the land shall worship at the entrance to this gateway [inner court gate way of the newly built temple], before the LORD on the SABBATHS and the New Moons."* (Ezekiel 46:3)

QUESTION:

I believe in a Sabbath Day but does it really matter what day I keep, as long as I worship God on one day of the week, a day of my choosing?

ANSWER:

Leviticus 23:2 reveals that the Sabbath is one of God's appointed feasts: *"Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.'" (Leviticus 23:2)*

The Sabbath is GOD'S feast, and it is to be observed at a very specific time. Think of it this way: If you have an appointment for a job interview, are you not careful to show up at the appointed time? No potential employer wants a job interviewee showing up late. When you attend a wedding or funeral, isn't there an APPOINTED time to be present and seated? To be late or to show up on another day for such an important occasion would be considered rude and dishonoring. We are careful to respect our appointments with humans. Yet many ignore God's command to meet with Him on the day He appoints. If we say we respect God, our actions will follow our words, we will keep holy the day that God chooses.

In Mark 2:28 Jesus said, *"Therefore, the Son of Man is also Lord of the Sabbath."* Only Jesus Christ and the Father have the authority to fix a particular day of the week as the holy Sabbath. The Sabbath is mentioned over one hundred times

in scripture, and not one single reference reveals the Sabbath can be kept on any day other than the seventh day of the week.

QUESTION:

The Gentiles were not required to keep the Sabbath. I am a Gentile, therefore I am not required to keep the Sabbath, correct?

ANSWER:

Millions assume the Sabbath is only a “Jewish” holy day not binding upon Christians. If this were the case, we would expect the Apostle to the Gentiles, Paul, to advocate doing away with Sabbath observance. Let’s read what Paul and Barnabas did when they preached to the Gentiles:

“But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. And after reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, ‘Men and brethren, if you have any word of exhortation for the people, say on.’”
(Acts 13:14-15)

Paul then spoke to them about Jesus Christ. When the Jews left the synagogue, the Gentiles pleaded with them to preach to them again the next Sabbath: *“And when the Jews WENT OUT of the synagogue, the Gentiles begged that these words might be preached to them NEXT SABBATH”* (Acts 13:42). Paul, the Apostle to the Gentiles, had a golden opportunity right then and there to tell the Gentiles, “you do not need to keep the Sabbath on the seventh day of the week; we can meet together on Sundays.” But Paul never said anything about a Sunday observance!

God's Holy Sabbath

Many years after the crucifixion of Christ, Paul kept the Sabbath on the seventh day of the week: “*And Paul, AS HIS MANNER WAS, (meaning custom or habit), went in to them and for three Sabbaths reasoned with them from the Scriptures,*” (Acts 17:2). Biblical historians believe the time setting of chapter 17 was somewhere between 59-62 A.D. This means that Paul and the New Testament church, both Jew and Gentile alike, were still observing the Sabbath many years after Christ's death.

This booklet is provided as an educational service and is not to be sold.





GOD'S
HOLY
SABBATH 2

Rome's Challenge to the Protestants

Rome's Challenge—Why Do Protestants Keep Sunday??

Most Christians assume that Sunday is the biblically approved day of worship. The Roman Catholic Church protests that, indeed, it is not. The Roman Catholic Church itself without any Scriptural authority from God transferred Christian worship from the Biblical Sabbath (Saturday) to Sunday, by the command of the pagan Roman Emperor Constantine in 325 AD; 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*.

Over one hundred years ago the *Catholic Mirror* ran a series of articles discussing the right of the Protestant churches to worship on Sunday—exposing their claim that the New Testament taught Sunday keeping to be false. The articles stressed that unless one was willing to accept the authority of the Catholic Church to designate the day of worship, the Christian should observe Saturday, the true Christian Sabbath, as both the Old and New Testaments teach. Those articles are presented here in their entirety.

(When this series of articles was written in 1893, there were in the United States perhaps no more than 30,000 Church of God Sabbath-keepers and about an equal number of SDAs. Today, there are more than 13 million Christian Sabbath-keepers in the world, about 3 million are SDA. According to the Bible Sabbath Association, there are over 475 Christian Churches of God—large and small—that observe the seventh-day Sabbath, numbering perhaps 300,000 worldwide with the majority in the United States. [CBCG comments added].)

A Sabbath/Sunday Challenge You Have Never Heard

For ready reference purposes, here are links to verses quoted in the article below.

New Testament verses relating to the apostles assembling the “first day of the week”	All New Testament references to “the Lord’s day” or “day of the Lord”
<ol style="list-style-type: none">1. <u>Luke 24:33-40</u> <u>John 20:19</u>2. <u>John 20:26-29</u>3. <u>Acts 2:1</u>4. <u>Acts 20:6-7</u> <u>Acts 2:46</u>5. <u>1 Cor. 16:1-2</u> <u>Acts 18:4</u>	<ol style="list-style-type: none">1. <u>Acts 2:20</u>2. <u>1 Cor. 1:8</u>3. <u>1 Cor. 5:5</u>4. <u>2 Cor. 1:13-14</u>5. <u>Phil. 1:6</u>6. <u>Phil. 1:10</u>7. <u>2 Pet. 3:10</u>8. <u>2 Pet. 3:12</u>9. <u>Rev. 1:10</u>

FEBRUARY 24, 1893, the General Conference of Seventh-day Adventists adopted certain resolutions appealing to the government and people of the United States from the decision of the Supreme Court declaring this to be a Christian nation, and from the action of Congress in legislating upon the subject of religion, and remonstrating against the principle and all the consequences of the same. In March 1893, the International Religious Liberty Association printed these resolutions in a tract entitled *Appeal and Remonstrance*. On receipt of one of these, the editor of the *Catholic Mirror* of Baltimore, Maryland, published a series of four editorials, which appeared in that paper September, 2, 9, 16, and 23, 1893. The *Catholic Mirror* was the official organ of Cardinal Gibbons and the Papacy in the United States.

These articles, therefore, although not written by the Cardinal’s own hand, appeared under his official sanction, and as the expression of the Papacy to Protestantism, and the demand of the Papacy that Protestants shall render to the Papacy an account of *why* they keep Sunday and also of *how* they keep it.

The following article (excepting the notes in brackets/minor formatting and section headings for readability and the two [internal] Appendixes) is a reprint of these editorials, including the title on the next page. [From the *Catholic Mirror* of Sept. 2, 1893](Bold emphasis added throughout).



THE CHRISTIAN SABBATH

[Catholic Sunday]

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY SPIRIT AND THE CATHOLIC CHURCH HIS SPOUSE. THE CLAIMS OF PROTESTANTISM TO ANY PART THEREIN PROVED TO BE GROUNDLESS, SELF-CONTRADICTORY, AND SUICIDAL

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, published by the International Religious Liberty Association, entitled, "Appeal and Remonstrance," embodying resolutions adopted by the General Conference of the Seventh-day Adventists (Feb. 24, 1893). The resolutions criticize and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of the day from the seventh to the first. Hence their appellation, "Seventh-day Adventists." Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God Himself, repeatedly reiterated in the sacred books of the Old and New Testaments, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God whilst on earth.

Per contra, the Protestants of the world, the Adventists excepted, with the *same* Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time-honored practice of the Jewish people before their eyes, have rejected the day named for His worship by God, and assumed, in apparent contradiction of His command, a day for His worship never once referred to for that purpose, in the pages of that Sacred Volume.

What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath [Catholic Sunday]

A Sabbath/Sunday Challenge You Have Never Heard

violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land against opening the gates of the World's Fair on Sunday? The thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and widespread excitement and noisy remonstrance could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expressions of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition [meaning Sunday].

Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became a "spectacle to the world, to angels, and to men," although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride and dogged obstinacy.

Purpose of Article

Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese") that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshiping God on *the first day* of the week.

The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular, the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

[**Note:** There have *always* been seventh day Sabbath-keepers in the world since the First Century AD (other than the Seventh Day Adventists (SDA's)). Today, not only do SDA's number in the millions,

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but there are thousands of churches, groups and home fellowships that keep a Saturday Sabbath.]

Israelites and Adventists both appeal to the Bible for the divine command, persistently obliging the strict observance of Saturday.

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same ground as the Old: viz., an inspired record also. He finds that the Bible, his teacher, is consistent in both parts, that the Redeemer, during His mortal life, never kept any other day than Saturday. The Gospels plainly evidence to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act canceling the Saturday arrangement can be found.

The Adventists, therefore, in common with Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, indorsed fully by the life and practice of the Redeemer and His apostles' teaching of the Sacred Word for nearly a century of the Christian era.

Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, and right, a strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation; this is none of our funeral.

The Protestant world has been, from its infancy, in the sixteenth century, in thorough accord with the Catholic Church, in keeping "holy," not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice of over 300 years, must help toward placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If however, on the other hand, the latter furnish arguments, incontrovertible by the great mass of Protestants, both cases of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other [recourse] left than the admission that they have been teaching and practising *what is Scripturally false for over three centuries*, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: "Remember the Sabbath day, to keep it holy."

No Protestant living today has ever yet obeyed that command,

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preferring to follow the apostate church referred to than his teacher the Bible, which, from Genesis to Revelation, *teaches no other doctrine*, should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their “infallible” teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and, whereas a false position on this all-important question involves terrible penalties, threatened by God Himself, against the transgressor of this “perpetual covenant,” we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions easy of solution:

1. Which day of the week does the Bible enjoin to be kept holy?

2. Has the New Testament modified by precept or practice the original command?

3. Have Protestants, since the sixteenth century, obeyed the command of God by keeping “holy” the day enjoined by their infallible guide and teacher, the Bible? And if not, why not?

To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.

[From the *Catholic Mirror* of Sept. 9, 1893]

“But faith, fanatic faith, one wedded fast
to some dear falsehood, hugs it to the last.”

—*Moore.*

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Bible rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher, save the “infallible Bible.” As the Catholic yields his judgment in spiritual matters implicitly, and with the unreserved confidence, to the voice of his church, so, too, the Protestant recognizes *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith, and his practice. The language of Chillingworth, “*The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants,*” is only one form of the same idea multifariously convertible into other forms, such as “the Book of God,” “the Charter of Our Salvation,” “the Oracle

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of Our Christian Faith,” “God’s Text-Book to the race of Mankind,” etc. It is, then, an incontrovertible fact that *the Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue.

Recognizing what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity—the Seventh-day Adventists excepted—on the one hand, and that of the Jewish people on the other, both observing different days of the week for the worship of God, we will proceed to take the testimony of the teacher common to both claimants, the Bible. The first expression with which we come in contact in the Sacred Word, is found in Genesis 2:2 **“And on the seventh day He [God] rested from all His work which He had made.”** The next reference to this matter is to be found in Exodus 20, where God commanded the seventh day to be kept, *because* He had himself rested from the work of creation on that day; and the sacred text informs us that *for that reason* He desired it kept, in the following words; **“wherefore, the Lord blessed the seventh day and sanctified it.”** (1) Again we read in chapter 31, verse 15: **“Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord”**; sixteenth verse: **“it is an everlasting covenant,” “and a perpetual sign,” “for in six days the Lord made heaven and earth, and in the seventh He ceased from work.”** [Note: Scriptures quoted throughout these editorials are from the Douay, or Catholic, Version of the Bible.]

Saturday Always the Sabbath

In the Old Testament, reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself *first kept it*, making it obligatory on all as *“a perpetual covenant.”* Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the law, A.M. 2514 to A.D. 1893, a period of 3383 years. With the example of the Israelites before our eyes today, there is no historical fact better established than that referred to; viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had for a period of 1490 years anterior to Christianity, preserved the weekly practice, the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept “holy to the Lord,” which tradition they have extended by their own practice to an additional period of 1893 years

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more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point, for reasons that will appear more fully hereafter. The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches, then, with absolute certainty, that God had, Himself, named the day to be “kept holy to Him,”—that the day was Saturday, and that any violation of that command was punishable with death. **“Keep you My Sabbath, for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people.”** Ex 31:14.

[*Note:* In other words, the people of Israel (made up of 12 tribes—one of which is Judah, which the term “Jew” comes from) anciently maintained the correct day of the Sabbath—and the Jews (who did not lose their identity) to this day STILL keep the correct time of God’s Sabbath given to them through Moses! **Time has not been “lost”—we know that Saturday IS God’s Sabbath Day!**]

It is impossible to realize a more severe penalty than that so solemnly uttered by God Himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday School and pulpit, than that of keeping “holy” the Sabbath day.

Having secured the absolute certainty the will of God as regards the day to be kept holy, from His Sacred Word, *because* He rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for His worship; for it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation; viz., the New Testament, for the command of God canceling the old Sabbath, Saturday.

Investigating the Sabbath in the New Testament

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher—the New Testament—contains a decree canceling the mandate

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of the old law, and, at the same time, substituting a day for the divinely instituted Sabbath of the old law, viz., Saturday; for, inasmuch as Saturday was the day kept and ordered to be kept by God, *divine authority alone*, under the form of a canceling decree, could abolish the Saturday covenant, and another divine mandate, appointing by name another day to be kept “holy,” other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the Biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept “holy” by the Biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the new divine decree repealing that of Saturday and substituting that of Sunday, kept by the Biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance the Redeemer refers to Himself as “the Lord of the Sabbath,” as mentioned by Matthew and Luke,⁽²⁾ but during the whole record of His life, whilst invariably keeping and utilizing the day (Saturday), *He never once hinted at a desire to change it*. His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after His death*, and, whilst His body was yet in tomb, Luke (23:56) informs us: **“And they returned and prepared spices and ointments, and rested on the sabbath day according to the commandment ... but on the first day of the week, very early in the morning, they came, bringing the spices they had prepared.”** The “spices” and “ointments” had been prepared Good Friday evening, because “the Sabbath drew near.” (Verse 54.) This action on the part of the personal friends of the Saviour, proves beyond contradiction that *after His death* they kept “holy” the Saturday, *and regarded the Sunday as any other day of the week*. Can anything, therefore, be more conclusive than the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ’s death?

[*Note* ⁽²⁾: It is also referred to in Mark 2:28.]

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the canceling act can be discovered in the practice of the Apostles during that protracted period.

But, alas! We are once more doomed to disappointment. *Nine* ⁽³⁾ *times* do we find the Sabbath referred to in the Acts, but it is the *Saturday* (the old Sabbath). Should our readers desire the proof, we

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refer them to chapter and verse in each instance. Acts 13:14, 27, 42, 44. Once more, Acts 15:21; again, Acts 16:13; 17:2; 18:4. **“And he [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks”**; *thus the Sabbath (Saturday) from Genesis to Revelation!!!* Thus, it is impossible to find in the New Testament the slightest interference by the Saviour or his Apostles with the original Sabbath, but on the contrary, an entire acquiescence in the original arrangement; nay a *plenary indorsement* by Him, whilst living; and an unvaried, active participation *in the keeping of that day and not [any] other by the apostles*, for thirty years after His death, as the Acts of the Apostles has abundantly testified to us.

[*Note* ⁽³⁾: This should be eight.]

Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

[From the *Catholic Mirror* of Sept. 16, 1893.]

When his satanic majesty, who was “a murder from the beginning,” “and the father of lies,” undertook to open the eyes of our first mother, Eve, by stimulating her ambition, “You shall be as gods, knowing good and evil,” his action was but the first of many plausible and successful efforts employed later, in the seduction of millions of her children. Like Eve, they learn too late, alas! the value of the inducements held out to allure her weak children from allegiance to God. Nor does the subject matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since, he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a “new departure,” by the abandonment of the Church instituted by the Son of God, as their teacher, and the assumption of a new teacher—*the Bible alone*—as their newly fledged oracle.

The sagacity of the evil one foresaw but the brilliant success of this maneuver. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him his satanic majesty soon found in the apostate monk, Luther, who himself repeatedly testifies to the close familiarity that existed between his master and himself, in his “Table talk,” and other

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works published in 1558, at Wittenberg, under the inspection of Melancthon. His colloquies with Satan on various occasions are testified to by Luther himself—a witness worthy of all credibility. What the agency of the serpent tended so effectually to achieve in the garden, the agency of Luther achieved in the Christian world. ⁽⁴⁾

“Give them a pilot to their wandering fleet,
Bold in his art, and tutored to deceit;
Whose hand adventurous shall their helm misguide
To hostile shores, or ‘whelm them in the tide.”

As the end proposed to himself by the evil one in his raid on the church of Christ was the destruction of Christianity, we are now engaged in sifting the means adopted by him to insure his success therein. So far, they have been found to be misleading, self-contradictory, and fallacious. We will now proceed with the further investigations of this imposture.

[*Note* ⁽⁴⁾: Of course, one would expect a Catholic to demonize someone such as Luther, a person who fought for reforms in the church. If Luther had continued his reforms by accepting the Bible’s Sabbath day, papists would not now be taunting “Protestants” with the inconsistency of professing to accept the Bible alone yet following the traditions of the Catholic Church in regards to God’s day of worship.]

Did Jesus Change the Sabbath Day?

Having proved to a demonstration that the Redeemer, *in no instance*, had, during the period of His life, deviated from the faithful observance of the Sabbath (Saturday), referred to by the four evangelists fifty-one times, although He had designated Himself “Lord of the Sabbath,” He never having *once*, by command or practice, hinted at a desire on His part to change the day by the substitution of another and having called special attention to the conduct of the apostles and the holy women, the very evening of His death, securing beforehand spices and ointments to be used in embalming His body the morning after the Sabbath (Saturday), as St. Luke so clearly informs us (Luke 24:1), thereby placing beyond peradventure, the divine action and will of the Son of God during [His physical] life [on the earth] by keeping the Sabbath steadfastly; and having called attention to the action of His living representatives after his death, as proved by St. Luke; having also placed before our readers *the indisputable fact* that the apostles for the following thirty years (Acts) never deviated from the practice of their divine Master in this particular, as St. Luke (Acts 18:4) assures us: “**And he** [Paul]

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reasoned in the synagogues every Sabbath [Saturday], and persuaded the Jews and the Greeks.” The Gentile converts were, as we see from the text, equally instructed with the Jews, to keep the Saturday, having been converted to Christianity on that day, “the Jews and the Greeks” collectively.

Having also called attention to the texts of the Acts bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Saviour as the *only* day of the week observed by Christ and His apostles, which period *exhausts the inspired record*, we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this exclusive privilege, by calling attention to *every instance* wherein the sacred record refers to the first day of the week.

References to Sunday after Resurrection of Christ

The first reference to Sunday after the resurrection of Christ is to be found in St. Luke’s Gospel, chapter 24, verses 33-40, and St. John 20:19.

[Note: Luke 24:33-40 reads “And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, ‘The Lord is risen indeed, and hath appeared to Simon.’ And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, ‘Peace be unto you.’ But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them ‘Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.’ And when he had thus spoken, he shewed them his hands and his feet.” (King James Version)]

[Note: John 20:19 says “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, ‘Peace be unto you.’ ” (KJV)]

The above texts themselves refer to the sole motive of this gathering of the part of the apostles. It took place on the day of the resurrection (Easter Sunday)[according to Catholic tradition], not for the purpose of inaugurating “the new departure” from the old Sabbath (Saturday) by keeping “holy” the new day, for there is not a hint given of prayer, exhortation, or the reading of the Scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they

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were huddled together in that room in Jerusalem “*for fear of the Jews*,” as St. John, quoted above, plainly informs us.

The second reference to Sunday is to be found in St. John’s Gospel, 20th chapter, 26th to 29th verses: “**And after eight days, the disciples were again within, and Thomas with them.**” The resurrected Redeemer availed Himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all His apostles, but we state the simple fact that, on this occasion, as on Easter day, not a word is said of prayer, praise, or reading of the Scriptures.

The third instance on record, wherein the apostles were assembled on Sunday, is to be found in Acts 2:1: “**The apostles were all of one accord in one place.**” (Feast of Pentecost—Sunday.) Now, will this text afford to our Biblical Christian brethren a vestige of hope that Sunday substitutes, at length, Saturday? For when we inform them that the Jews had been keeping *this Sunday* for 1500 years, and have been keeping it for eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath day, was the chief day of the entire festival, necessarily Sunday. [The count for Pentecost does not begin with the Passover day, but it begins with the first day of the week during the Feast of Unleavened Bread, making Pentecost always fall on a Sunday.] What Israelite would not pity the cause that would seek to discover the origin of the keeping of the first day of the week in his festival of Pentecost, that has been kept by him yearly for over 3,000 years? Who but the Biblical Christian, driven to the wall for a pretext to excuse his sacrilegious desecration of the Sabbath, always kept by Christ and His apostles, would have resorted to the Jewish festival of Pentecost for his act of rebellion against his God and his teacher, the Bible?

Once more, the Biblical apologists for the change of day call our attention to the Acts, chapter 20, verses 6 and 7: “**and upon the first day of the week, when the disciples came together to break bread,**” etc. To all appearances, the above text should furnish some consolation to our disgruntled Biblical friends, but being Marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: “*Quod probat nimis, probat nihil*”—“What proves too much, proves nothing.” Let us call attention to the same Acts 2:46: “**And they,**

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continuing *daily* in the temple, and breaking bread from house to house,” etc. Who does not see at a glance that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—an *ignis fatuus*—when placed in juxtaposition with the 46th verse of the same chapter? What Biblical Christian claims by this text for *Sunday alone* the same authority, St. Luke, informs us was *common to every day of the week*: “**And they, continuing daily in the temple, and breaking bread from house to house.**”

One text more presents itself, apparently leaning toward a substitution of Sunday for Saturday. It is taken from St. Paul, 1 Cor. 16:1, 2: “**Now concerning the collection for the saints,**” “**On the first day of the week, let every one of you lay by him in store,**” etc. Presuming that the request of St. Paul had been strictly attended to, let us call attention to what had been done each Saturday during the Saviour’s life and continued for thirty years after, as the book of Acts informs us.

The followers of the Master met “*every Sabbath*” to hear the word of God; the Scriptures were read “*every Sabbath day.*” “**And Paul, as his manner was to reason in the synagogue every Sabbath, interposing the name of the Lord Jesus Christ,**” etc. Acts 18:4. What more absurd conclusion that to infer that reading of the Scriptures, prayer, exhortation, and preaching, which *formed the routine duties of every Saturday*, as had been abundantly proved, were overslaughed by a request to take up a collection on *another day of the week*?

In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the apostles and holy women on Good Friday before sundown. They brought spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath “holy to the Lord” had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus.

Why, may we ask, did they not proceed to complete the work of embalming on Saturday?—Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount; and until it can be shown that the Sabbath day *immediately preceding the Sunday of our text* had not been kept (which would be false, inasmuch as *every Sabbath had been kept*), the request of St. Paul to make the collection *on Sunday* remains to be classified with the work of the embalming of Christ’s body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day; viz., Sunday, or the first day of the week.

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Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday), and to the first day of the week (Sunday); and having shown conclusively from these texts, that, so far, not a shadow of pretext can be found in the Sacred Volume for the Biblical substitution of Sunday for Saturday; it only remains for us to investigate the meaning of the expressions “Lord’s Day,” and “day of the Lord,” to be found in the New Testament, which we propose to do in our next article, and conclude with apposite remarks on the incongruities of a system of religion which we shall have proved to be indefensible, self-contradictory, and suicidal.

[From the *Catholic Mirror* of Sept. 23, 1893]

“Halting on crutches of unequal size,
One leg by truth supported, *one by lies*,
Thus sidle to the goal with awkward pace,
Secure of nothing but to lose the race.”

In the present article we propose to investigate carefully a new (and the last) class of proof assumed to convince the Biblical Christian that God had substituted Sunday for Saturday for His worship in the new law, and that the divine will is to be found recorded by the Holy Ghost in apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression, “the day of the Lord,” or “the Lord’s day,” is to be found.

The class of texts in the New Testament, under the title “Sabbath,” numbering sixty-one in the Gospels, Acts, and Epistles; and the second class, in which “the first day of the week,” or Sunday, having been critically examined (the latter class numbering nine); and having been found not to afford the slightest clue to a change of will on the part of God as to His day of worship by man, we now proceed to examine the third and last class of texts relied on to save the Biblical system from the arraignment of seeking to palm off on the world, in the name of God, a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

References to “Day of the Lord” or “Lord’s Day”

The first text of this class is to be found in the Acts of the Apostles 2:20: “**The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall**

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come.” How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment day to Sunday!

The second text of this class is to be found in 1 Cor. 1:8: **“Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.”** What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle, chapter 5:5: **“To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”** The incestuous Corinthian was, of course, saved on *the Sunday next following!!* How pitiable such a makeshift as this! The fourth text, 2 Cor. 1:13,14: **“And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of the Lord Jesus.”**

Sunday or the day of judgment, which? The fifth text is from St. Paul to the Philippians, chapter 1, verse 6: **“Being confident of this very thing, that He who hath begun a good work in you, will perfect it until the day of Jesus Christ.”** The good people of Philippi, in attaining perfection *on the following Sunday*, could afford to laugh at our modern rapid transit!

We beg to submit our sixth of the class; viz., Philippians, first chapter, tenth verse: **“That he may be sincere without offense unto the day of Christ.”** That day was *next Sunday*, forsooth! Not so long to wait after all. The seventh text, 2 Peter 3:10: **“But the day of the Lord will come as a thief in the night.”** The application of this text to Sunday passes the bounds of absurdity.

The eighth text, 2 Peter 3:12: **“Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved,”** etc. This day of the Lord is the same referred to in the previous text, the application of both of which *to Sunday next* would have left the Christian world sleepless the next Saturday night.

We have presented to our readers eight of the nine texts relied on to bolster up by text of Scripture the sacrilegious effort to palm off the “Lord’s day” for Sunday, and with what result? Each furnishes *prima facie* evidence of the last day, referring to it directly, absolutely, and unequivocally.

The ninth text wherein we meet the expression “the Lord’s day,” is the last to be found in the apostolic writings. The Apocalypse, or Revelation, chapter 1:10, furnishes it in the following words of John: **“I was in the Spirit on the Lord’s day”**; but it will afford no more comfort to our Biblical friends than its predecessors of the same series. Has St. John used the expression previously in his Gospel or Epistles?

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—Emphatically, NO. Has he had occasion to refer to Sunday hitherto? —Yes, twice. How did he designate Sunday on these occasions? Easter Sunday was called by him (John 20:1) “*the first day of the week.*”

Again, chapter twenty, nineteenth verse: “**Now when it was late that same day, being the first day of the week.**” Evidently, although inspired, both in his Gospel and Epistles, he called Sunday “the first day of the week.” On what grounds, then, can it be assumed that he dropped that designation? Was he *more inspired* when he wrote the Apocalypse, or did he adopt a new title for Sunday, because it was now in vogue?

A reply to these questions would be supererogatory especially to the latter, seeing that the same expression had been used eight times already by St. Luke, St. Paul and St. Peter, *all under divine inspiration*, and surely the Holy Spirit would not inspire St. John to call Sunday the Lord’s day, whilst He inspired Sts. Luke, Paul, and Peter, collectively, to entitle the day of judgment “the Lord’s day.” Dialecticians reckon amongst the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown; being absolutely certain of the meaning of an expression, it can have only the same meaning when uttered the ninth time, especially when we know that on the nine occasions the expressions were *inspired by the Holy Spirit*.

Nor are the strongest intrinsic grounds wanting to prove that this, like its sister texts, containing the same meaning. St. John (Rev. 1:10) says “**I was in the Spirit on the Lord’s day**”; but he furnishes us the key to this expression, chapter four, first and second verses: “**After this I looked and behold a door opened in heaven.**” A voice said to him: “**Come up hither, and I will show you the things which must be hereafter.**” Let us ascend in spirit with John. Whither?—through that “door in heaven,” to heaven. And what shall we see?—“The things that must be hereafter,” chapter four, first verse. He ascended in spirit to heaven. He was ordered to write, in full, his vision of what is to take place antecedent to, and concomitantly with, “the Lord’s day,” or the day of judgment; the expression “Lord’s day” being confined in Scripture to the day of judgment exclusively.

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law canceling the Sabbath day of the old law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the third ⁽⁶⁾ commandment was abrogated under the new law. Any such plea has been overruled by the action of the Methodist Episcopal bishops in their pastoral 1874, and quoted by the New York *Herald* of the same date, of the fol-

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lowing tenor:

“The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets *has never been abrogated*. A part of the moral law, not a part or tittle of its sanctity has been taken away.” The above official pronouncement has committed that large body of Biblical Christians to the permanence of the third commandment under the new law.

[*Note* ⁽⁶⁾: In their catechisms, Catholic enumeration of Exodus 20, the Sabbath commandment is the third of the Ten Commandments.]

We again beg to leave to call the special attention of our readers to the twentieth of “the thirty-nine articles of religion” of the Book of Common Prayer; “It is not lawful for the church to ordain anything that is contrary to *God’s written word*.”

CONCLUSION

The Adversary Warns You!

We have in this series of articles, taken much pains for the instruction of our readers to prepare them by presenting a number of *undeniable facts* found in the word of God to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the sixteenth century, it not only seized on the temporal possessions of the Church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its Founder, of the holy sacrifice, etc., retaining nothing but the Bible, which its exponents pronounced *their sole teacher* in Christian doctrine and morals.

Chief amongst their articles of belief was, and is today, the permanent necessity of keeping the Sabbath [Catholic Sunday] holy. In fact, it has been for the past 300 years the only article of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath [Catholic Sunday] in Catholic countries, as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers throughout the length and breadth of our country, from every Protestant pulpit, as long as yet undecided; and who does not know today, that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of unco-good people [the scribes and Pharisees] in the days of the Redeemer, who haunted Him night and day, distressed beyond measure, and scandalized beyond forbearance, because He did not keep the [seventh day] Sabbath in as straight-laced manner as themselves.

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They hated Him for using common sense in reference to the day, and He found no epithets expressive enough of His supreme contempt for their Pharisaical pride. And it is very probably that the divine mind has not modified its views today anent the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all this the fact that whilst the Pharisees of old kept the *true Sabbath*, our modern Pharisees, counting on the credulity and simplicity of their dupes, *have never once in their lives kept the true Sabbath* which their divine Master kept to His dying day, and which His

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apostles kept, after His example, for thirty years steward, according to the Sacred Record. The most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept, is presented to us today in the action of the Biblical Christian world. The Bible and the Sabbath [Catholic Sunday] constitute the watchword of Protestantism; but we have demonstrated that it is *the Bible against their Sabbath* [Protestant Sunday]. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath day in their lives.

The Israelites and Seventh-day Adventists [and Sabbath keeping churches of God] are witnesses of their weekly desecration of the day named by God so repeatedly, and whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, *enjoining Saturday to be kept*, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognizing it as “the only infallible teacher,” whilst the disciples of that teacher have not once for over three [now four] hundred years observed the divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, whilst the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the twentieth article of religion, already quoted, to the ordinance that the Church cannot lawfully ordain anything “*contrary to God’s written word.*” God’s written word enjoins His worship to be observed on *Saturday* absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! “*Iniquitas mentita est sibi*”—“Iniquity hath lied to itself.” Proposing to follow *the Bible only* as teacher, yet before the world, *the sole teacher* is ignominiously thrust aside, and the teaching and practice of the Catholic Church—“the mother of abomination,” when it suits their purpose so to designate her—[they have] adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, “Remember to keep holy the

Sabbath.”

Sunday As Day of Worship Is Catholic Creation

Before closing this series of articles, we beg to call the attention of our readers once more to our caption, introductory of each; viz., 1. The Christian Sabbath [Catholic Sunday], [is] the genuine offspring of the union of the Holy Spirit with the Catholic Church His spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal.

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because He who called Himself the “Lord of the Sabbath,” endowed her with His own power to teach, “he that heareth you, heareth Me”; commanded all who believe in Him to hear her, under penalty of being placed with “heathen and publican”; and promised to be with her to the end of the world. She holds her charter as teacher from Him—a charter as infallible as perpetual [which is a lie]. The Protestant world at its birth found the Christian Sabbath [Catholic Sunday] too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the [Catholic] Church’s right to change the day, for over three [now four] hundred years. The Christian Sabbath [Catholic Sunday] is therefore *to this day*, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with *the Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a “*perpetual covenant*.” The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.

Nor are the limits of demoralization yet reached. Far from it. *Their pretense* for leaving the bosom of the Catholic Church was for apostasy from the truth *as taught in the written word*. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved; and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of

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their religion, thereby emphasizing the situation in what may be aptly designated “a mockery, a delusion, and a snare.”

[EDITORS’ NOTE (Written by Michael Scheifler) — It was upon this very point that the Reformation was condemned by the Council of Trent. The Reformers had constantly charged, as here stated, that the Catholic Church had “apostatized from the truth *as contained in the written word.*” “The written word,” “The Bible and the Bible only,” “Thus saith the Lord,” were their constant watchwords; and “the Scripture, as in the written word, the sole standard of appeal,” was the proclaimed platform of the Reformation and of Protestantism. “The Scripture *and tradition.*” “The Bible as interpreted by the Church and according to the unanimous consent of the Fathers,” was the position and claim of the Catholic Church. This was the main issue in the Council of Trent, which was called especially to consider the questions that had been raised and forced upon the attention of Europe by the Reformers.

The very first question concerning faith that was considered by the council was the question involved in this issue. There was a strong party even of the Catholics within the council who were in favor of abandoning tradition and adopting *the Scriptures only* as the standard of authority. This view was so decidedly held in the debates in the council that the pope’s legates actually wrote to him that there was “a strong tendency to set aside tradition altogether and to make Scripture the sole standard of appeal.” But to do this would manifestly be to go a long way toward justifying the claims of the Protestants. By this crisis there was developed upon the ultra-Catholic portion of the council the task of convincing the others that “Scripture *and tradition*” were the only sure ground to stand upon. If this could be done, the council could be carried to issue a decree condemning the Reformation, otherwise not. The question was debated day after day, until the council was fairly brought to a standstill. Finally, after a long and intensive mental strain, the Archbishop of Reggio came into the council with substantially the following argument to the party who held for Scripture alone:

“The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written word and follows tradition. Now the Protestant claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith is false. **PROOF:** The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day but reject it. If they do truly hold the scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout.

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Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the Church. Consequently the claim of ‘Scripture alone as the standard,’ *fails*; and the doctrine of ‘Scripture *and tradition*’ as essential, is fully established, the Protestants themselves being judges.”

[The Archbishop of Reggio (Gaspar [Ricciulli] de Fosso) made his speech at the last opening session of Trent, (17th Session) reconvened under a new pope (Pius IV), on the 18th of January, 1562 after having been suspended in 1552.—J. H. Holtzman, *Canon and Tradition*, published in Ludwigsburg, Germany, in 1859, page 263, and Archbishop of Reggio’s address in the 17th session of the Council of Trent, Jan. 18, 1562, in Mansi SC, Vol. 33, cols. 529, 530. Latin.]

There was no getting around this, for the Protestants’ own statement of faith—the Augsburg Confession, 1530—had clearly admitted that “the observation of the Lord’s day” had been appointed by “the Church” only [meaning the Catholic Church].

The argument was hailed in the council as of Inspiration only; the party for “Scripture alone,” surrendered; and the council at once unanimously condemned Protestantism and the whole Reformation as only an unwarranted revolt from the communion and authority of the Catholic Church; and proceeded, April 8, 1546, “to the promulgation of two decrees, the first of which, enacts under anathema, that Scripture *and tradition* are to be received and venerated equally, and that the deuterо-canonical [the apocryphal] books are part of the canon of Scripture. The second decree declares the Vulgate to be the sole authentic and standard Latin version, and gives it such authority as to supersede the original texts; forbids the interpretation of Scripture contrary to the sense received by the Church, ‘or even contrary to the unanimous consent of the Fathers,’ ” etc. ⁽⁷⁾

[*Note:* ⁽⁷⁾: See the proceedings of the Council; Augsburg Confession; and Encyclopaedia Britannica, article “Trent, Council of.”]

This was the inconsistency of the Protestant practice with the Protestant profession that gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against the Church authority. And in this vital controversy the key, the chiefest and culminative expression, of the Protestant inconsistency was in the rejection of the Sabbath of the Lord, the seventh day, enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church.

And this is today the position of the respective parties to this controversy. Today, as this document shows, this is the vital issue upon

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which the Catholic Church arraigns Protestantism and upon which she condemns the course of popular Protestantism as being “indefensible,” “self-contradictory, and suicidal.” (end of editor’s note)]

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the *Bible Sabbath*, think well of entering a protest against our logical and Scriptural dissection of their mongrel pet [that Sunday keeping is taught in the Bible], we can promise them that any reasonable attempt on their part to gather up the *disjecta membra* of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part.

But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this antisciptural question would necessarily entail. Their policy now is to “lay low,” and they are sure to adopt it.

APPENDIX I

The Adversary Warns You!

These articles are reprinted, and this leaflet is sent forth by the publishers, because it gives from an undeniable source and in no uncertain tone, the latest phase of the Sunday-observance controversy, which is now, and which indeed for some time has been, not only a national question with the leading nations, but also an international question. Not that we are glad to have it so; we would that Protestants everywhere were so thoroughly consistent in profession and practice that there could be no possible room for the relations between them and Rome ever to take the shape which they have now taken.

But the situation in this matter is now as it is herein set forth. There is no escaping this fact. It therefore becomes the duty of the International Religious Liberty Association to make known as widely as possible the true phase of this great question as it now stands. Not because we are pleased to have it so, but because it is so, whatever we or anybody else would or would not be pleased to have.

It is true that we have been looking for years for this question to assume precisely the attitude which it has now assumed, and which is so plainly set forth in this leaflet. We have told the people repeatedly, and Protestants especially, and yet more especially have we told those who were advocating Sunday laws and the recognition and legal establishment of Sunday by the United States, that in the course that was being pursued they were playing directly into the hands of Rome, and that as certainly as they succeeded, they would inevitably be called upon by Rome, and Rome in possession of power too, to render to her an account as to why Sunday should be kept. This, we have told the people for years, would surely come. And now that it *has* come, it is only our duty to make it known as widely as it lies in our power to do.

It may be asked, Why did not Rome come out as boldly as this before? Why did she wait so long? It was not for her interest to do so before. When she should move, she desired to move with power, and power as yet she did not have. But in their strenuous efforts for the national, governmental recognition and establishment of Sunday, the Protestants of the United States were doing more for her than she could possibly do for herself in the way of getting governmental power into her hands. This she well knew and therefore only waited. And now that the Protestants, in alliance with her, have accomplished the awful thing, she at once rises up in all her native arrogance and old-time spirit, and calls upon the Protestants to answer to her for their observance of Sunday. This, too, she does because she is secure in the power which the Protestants have so blindly placed in her hands. In other words, the power which the Protestants have thus put into her hands she will now use to their destruction. Is any other evidence needed to show that the *Catholic Mirror* (which means the Cardinal and the Catholic Church in

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America) has been waiting for this, than that furnished on page 21 of this leaflet? Please turn back and look at that page, and see that quotation clipped from the New York *Herald* in 1874, and which is now brought forth thus. Does not this show plainly that that statement of the Methodist bishops, the *Mirror*, all these nineteen years, has been keeping for just such a time as this? And more than this, the Protestants will find more such things which have been so laid up, and which will yet be used in a way that will both surprise and confound them.

This at present is a controversy between the Catholic Church and Protestants. As such only do we reproduce these editorials of the CATHOLIC MIRROR. The points controverted are points which are claimed by Protestants as in their favor. The argument is made by the Catholic Church; the answer devolves upon those Protestants who observe Sunday, not upon us. We can truly say, "This is none of our funeral." If they do not answer, she will make their silence their confession that she is right, and will act toward them accordingly. If they do answer, she will use against them their own words, and as occasion may demand, the power which they have put into her hands. So that, so far as she is concerned, whether the Protestant answer or not, it is all the same. And how she looks upon them henceforth is clearly manifested in the challenge made in the last paragraph of the reprint articles.

There is just one refuge left for the Protestants. That is to take their stand squarely and fully upon the "written word only," "the Bible and the Bible alone," and thus upon the Sabbath of the Lord. Thus acknowledging no authority but God's, wearing no sign but His (Eze. 20:12, 20), obeying His command, and shielded by His power, they shall have the victory over Rome and all her alliances, and stand upon the sea of glass, bearing the harps of God, with which their triumph shall be forever celebrated. (Revelation 18, and 15:2-4.)

It is not yet too late for Protestants to redeem themselves. Will they do it? Will they stand consistently upon the Protestant profession? Or will they still continue to occupy the "indefensible, self-contradictory, and suicidal" position of professing to be Protestants, yet standing on Catholic ground, receiving Catholic insult, and bearing Catholic condemnation? Will they indeed take the written word only, the Scripture alone, as their sole authority and their sole standard? Or will they still hold the "indefensible, self-contradictory, and suicidal" doctrine and practice of following the authority of the Catholic Church and of wearing the sign of her authority? Will they keep the Sabbath of the Lord, the seventh day, according to Scripture? Or will they keep the Sunday according to the tradition of the Catholic Church?

Dear reader, which will YOU do?

APPENDIX II

The Adversary Warns You!

Since the first edition of this publication was printed, the following appeared in an editorial in the *Catholic Mirror* of Dec. 23, 1893:

“The avidity with which these editorials have been sought, and the appearance of a reprint of them by the International Religious Liberty Association, published in Chicago, entitled, ‘Rome’s Challenge: Why Do Protestants Keep Sunday?’ and offered for sale in Chicago, New York, California, Tennessee, London, Australia, Cape Town, Africa, and Ontario, Canada, together with the continuous demand, have prompted the *Mirror* to give permanent form to them, and thus comply with the demand.

“The pages of this brochure unfold to the reader one of the most glaringly conceivable contradictions existing between the practice and the theory of the Protestant world, and unsusceptible of any rational solution, the theory claiming the Bible alone as teacher, which unequivocally and most positively commands Saturday to be kept ‘holy,’ whilst their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible, and occupying Catholic ground for three centuries and a half, by the abandonment of their theory, they stand before the world today the representatives of a system the most indefensible, self-contradictory, and suicidal that can be imagined.

“We feel that we cannot interest our readers more than to produce the ‘Appendix’⁽⁸⁾ which the International Religious Liberty Association, and ultra-Protestant organization, has added to the reprint of our articles. The perusal of the Appendix will confirm the fact that our argument is unanswerable, and that the only recourse left to the Protestants is either to retire from Catholic territory where they have been squatting for three centuries and a half, and accepting their own teacher, the Bible, in good faith, as so clearly suggested by the writer of ‘Appendix,’ commence forth-with to keep the Saturday, the day enjoined by the Bible from Genesis to Revelation; or, abandoning the Bible as their sole teacher, cease to be squatters, and a living contradiction of their own principles, and taking out letters of adoption as citizens of the kingdom of Christ on earth—His Church—be no longer victims of self-delusive and necessary self-contradiction.

[*Note:* ⁽⁸⁾ At the close of this editorial, Appendix I of this pamphlet was reprinted in full.]

“The arguments contained in this pamphlet are firmly grounded on the word of God, and having been closely studied with the Bible in hand, leave no escape for the conscientious Protestant except the abandonment of Sunday worship and the return to Saturday, commanded by their teacher, the Bible, or, unwilling to abandon the

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tradition of the Catholic Church, which enjoins the keeping of Sunday, and which they have accepted in direct opposition to their teacher, the Bible, consistently accept her in all her teachings. **Reason and common sense demand the acceptance of one or the other of these alternatives; either Protestantism and the keeping of Saturday, or Catholicity and the keeping of Sunday.** Compromise is impossible.”

The Biblical Truth About Sunday-Keeping

Sunday, the *first day of the week*, is purported to be the Christian day of worship. It is commonly taught and believed today that Jesus Christ and the original 12 apostles (and especially the apostle Paul) taught that Christians are no longer required to observe the Fourth Commandment—to keep the seventh-day Sabbath holy. It is alleged that commandment-keeping—and in particular the Sabbath commandment—was “nailed to the cross.” Thus, it is claimed that Sunday is now the “*Christian Day of Worship*.”

Is this claim true? Can such a teaching be *proven* from the inspired Word of God, the Holy Scriptures?

The answer is a resounding *no!* The truth is, Sunday-keeping cannot be supported by the Scriptures. Are you willing to believe the Word of God—or will you simply accept the *teachings of men* as more important than the biblical teachings of God?

If you believe that Sunday worship is Christian—and if you believe that God’s inspired Word, the Holy Scriptures, actually teaches Sunday keeping—then **search the Scriptures again. You will *not* find:**

1. One text that says that the Sabbath was *ever changed* from the seventh to the first day of the week.
2. One text where the first day of the week is ever called a holy day.
3. One text where we are told to keep the first day of the week.
4. One text that says that *Jesus ever kept* the first day.
5. One text where the first day is ever given any sacred title.
6. One text that tells us to keep the first day in honor of the resurrection of Jesus Christ.
7. One text that affirms that *any of the apostles* ever kept the first day as the Sabbath.
8. One text from any apostolic writing that authorizes *Sunday observance* as the Sabbath of God.
9. One text where it says it was *customary* for the Church to observe, or meet on, the first day of the week.
10. One text where we are *told not to work* on the first day of the week.
11. One text where any blessings are promised for observing Sunday.
12. One text where any punishment is threatened for working on Sunday.
13. One text that says the seventh day is not *now* God’s Sabbath day.

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14. One text where the apostles ever *taught* their converts to keep the first day of the week as a Sabbath.
15. One text that says the seventh-day Sabbath is abolished.
16. One text where the first day is *ever called the Lord's Day*.
17. One text where *the first day was ever appointed to be kept as the Lord's Day*.
18. One text that says that the *Father or the Son ever rested on the first day of the week*.
19. One text that says that the first day of the week was ever sanctified and hallowed as a day of rest.
20. One text that says that Jesus, Paul or any other of the apostles taught anyone to observe the first day of the week as the Sabbath.
21. One text that calls the seventh day the "*Jewish Sabbath*" or one text that calls Sunday the "*Christian Sabbath*."
22. One text authorizing *anyone* to abrogate, abolish or set aside God's Holy Sabbath and observe any other day.

(Adapted from the *Bible Sabbath Association*,
Fairview, Oklahoma.)

The Biblical Truth About Sabbath-Keeping

Sunday, the *first* day of the week, is almost universally observed today by “professing Christians.” Yet, the Bible teaches that **the only day that is holy to God is the seventh day of the week, called the Sabbath day in the Word of God.**

The Roman calendar used today in the United States shows the seventh day of the week as *Saturday*. Throughout Europe, however, calendars have been changed to show Sunday as the seventh day of the week. In spite of that change, Saturday remains the *true* biblical Sabbath day, holy to God. The Bible clearly commands: “**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 the LORD your God...” (Ex. 20:8-10).

Here are 36 profound reasons from Scripture why we should be observing the seventh day Sabbath today, as the weekly day of worship to God:

1. In the beginning God created the Sabbath day (Gen. 2:3).
2. God rested from His labors on the seventh day (Gen. 2:2).
3. The Sabbath was made *for* man, that is, for all mankind (Mark 2:27).
4. God blessed the seventh day because, on it, He rested from the work of His creation (Gen. 2:2; Ex. 20:11).
5. God blessed the seventh day and named it the Sabbath (Ex. 20:10-11).
6. God not only blessed the seventh day, He also sanctified it—that is, made it holy by His presence and declaration (Gen. 2:3).
7. There is no record in all the Scriptures that God ever removed His blessing from the Sabbath and placed it upon another day of the week.
8. God’s people kept the Sabbath *before* the Ten Commandments were given at Mount Sinai (Ex. 16:22-26).
9. God ordained that man should keep the Sabbath (Ex. 20; Heb. 4:3-9).
10. God forbade work on the Sabbath day even in harvest time (Ex. 34:21).
11. God promised the Gentiles, those of all nations, a blessing if they kept the Sabbath (Isa. 56:2).
12. God promised to bless anyone who keeps the Sabbath (Isa. 56:2).
13. Nowhere in the Bible do we find a command to observe

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- any other day of the week as holy, as a substitute or replacement for the seventh-day Sabbath.
14. God calls the Sabbath His *holy day* (Ex. 20:10; Lev. 23:2-3; Isa. 58:13; Mk. 2:28).
 15. The keeping of the Sabbaths, weekly and annually, is a sign between God and His people (Ex. 31:12-17).
 16. The Sabbath commandment, one of the longest of the ten, is given to God's people so that they might show their love and obedience towards God (Ex. 20:8-11; Deut. 5:12-15; Matt. 22:37-40).
 17. Jesus kept and observed the Sabbath as a habit, which expressed His love and obedience toward God the Father (Lk. 4:16).
 18. Jesus Christ is Lord of the Sabbath—and as such, the Sabbath is the TRUE LORD'S DAY (Mk. 2:28; Isa. 58:13; Matt. 12:8).
 19. Jesus Christ recognized the Sabbath commandment as binding (Matt. 12:12; 5:17-18; Mk. 3:4).
 20. Jesus Christ kept His Father's commandments, which included the seventh-day Sabbath (John 15:10; 8:29; 5:46-47).
 21. The Sabbath was observed at the time of the crucifixion (Lk. 23:56).
 22. The observance of the Sabbath was Paul's practice years after the crucifixion (Acts 17:2).
 23. Paul recognized and observed the Sabbath during his ministry, about AD 45 (Acts 13:27).
 24. Paul taught the Gentiles on the Sabbath day, at their own request (Acts 13:42).
 25. Paul preached to an entire city on the Sabbath day (Acts 13:44).
 26. Paul attended a prayer meeting on the Sabbath day, when no synagogue was available (Acts 16:13).
 27. It was Paul's custom to preach Jesus Christ on the Sabbath day (Acts 17:2-3).
 28. At Corinth, Paul preached every Sabbath for eighteen months (Acts 18:1-4, 11).
 29. James recognized the seventh-day Sabbath many years after the resurrection of Christ (Acts 15:21).
 30. The seventh-day Sabbath will be observed during the Millennium (Isa. 66:23).
 31. The apostle Paul made it clear that the day of rest, the seventh-day Sabbath, was to be observed as a holy day (Heb. 4:4-9).

The Biblical Truth About Sabbath-keeping

32. The sanctity of the seventh day was never transferred by Jesus Christ, nor by the apostles, to the first day of the week. Neither was it changed by Jesus' resurrection—for Christ rose "in the end of the Sabbath" and not on Sunday (Matt. 28:1-6).
33. Sabbath-keeping is a requirement for eternal life—as the Christian must be keeping *all* of God's Ten Commandments (Matt. 19:17; Rev. 22:14).
34. The seventh-day Sabbath remains as the day of rest for God's people (Heb. 4:9).
35. Jesus warned that in the end time, as the great tribulation is beginning, we should pray that we would not have to flee on the Sabbath (Matt. 24:20).
36. The sign of God's people in the end time is that they would be keeping the commandments of God (Rev. 12:17; 14:12).

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