

REMEMBER THE SABBATH DAY TO KEEP HOLY

EXODUS 20:8

It is NOT SUNDAY!

God set aside his day and told us to remember it.
It is the real LORD'S DAY! God did not say to
remember "a" sabbath day.

Lucifer's Counterfeit worship =
any day is as good as any, or the one neighboring the
real Lord's Day. $6 + 1 = 7$ It's like 7, but it's not 7

ISLAM
FRIDAY

6

7

GOD'S DAY
SABBATH

ROME
SUNDAY

1

The Sabbath was made for man, not man for the Sabbath.
Therefore the Son of Man is Lord also of the Sabbath.

Mark 2:27, 28

The Sabbath was not made just for the Jews!

Remember to Keep the Sabbath Holy

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Christians are Ignoring God's Commandments

This booklet will cover one of the most glaringly ignored and ignorantly refuted to observe, which is found in the true Fourth Commandment. It begins with the word "**REMEMBER**". It is the only commandment that has this word. Because God knew we would forget. And God knew the people would be lead astray into Sun God worship. WHAT?!

***"Remember the Sabbath Day, to keep holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that is in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it."* - Exodus 20:8-11**

***"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. v3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."* - Genesis 2:2, 3**

The SABBATH GOD BLESSED IT * HALLOWED IT * SANCTIFIED IT AND HE RESTED ON IT

God has expressed in the Bible how His subjects are to worship Him. This is not a matter left to human design or construction.

Unfortunately, the devil, during the past 6,000 years, has obscured God's truth, infiltrated every religion, and implemented many false ideas, concepts, and doctrines throughout the world.

For example, Muslims regard Friday, Jews regard Saturday, and Christians regard Sunday as a holy day! These three religious bodies represent at least 50% of Earth's inhabitants, and each religious body claims to have the truth about God. Each religious system also declares that the other two religious systems are false—and yet, all together they unwittingly confirm a simple truth. The weekly cycle of the days of the week, are in tact. Each religious system worships on unique days that are adjacent to each other.

God confirmed which day of the week was the seventh day to the children of Israel in the wilderness by the cessation of manna (no manna fell on the seventh day). Thus, the Israelites have formally worshiped on the seventh day ever since the Exodus in 1437 B.C.

Christians in Rome, according to Justin Martyr, have formally worshiped on the first day of the week since A.D. 150, and Muslims have formally worshiped on the sixth day of the week since the sixth century A.D. If the weekly cycle had been altered, the holy days of worship would not be adjacent to each other! This diversity proves the weekly cycle has not been altered. The seventh day (Saturday) is still God's holy day ***just as it was at creation.***

False Teachings about the Sabbath

These commandments are not abolished as some are taught from their clergy.

1) A very common claim that comes from the pulpit is that, the Sabbath was for the Jews. THAT is very dangerous thinking. Because not only did God rest from his work on the Sabbath, but so did Jesus, the apostles and that continued after the death of Jesus, and still to this day.

Was Adam a Jew? No. Was Abraham a Jew? No. Was Isaac a Jew? No. So far we have a few thousand years of Sabbath keepers without a Jew. Jewish people came from the tribe of Judah. Judah was a son of Jacob, who was a Son of Isaac who was a son of Abraham.

In Abraham's time, we find the scripture of **Genesis 26:5** – *"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."* **This was a result of the covenant God made with Abraham that "in thy seed shall all the nations of the earth be blessed."** (v4) **Why? Because Abraham obeyed God's commandments, statutes and laws before there ever was a Jew.**

Did you know that even those that go to heaven, will still be keeping the Sabbath?

Isaiah 66:22, 23 – "For as the new heavens and the new earth which I make, shall remain before me, saith the LORD, so shall

your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

2) Another misconception is that the law was abolished by Christ on the cross. Until a Christian realizes that there were TWO sets of laws, they can't properly handle this misinformation handed down to them by their clergy.

If we take the position that Jesus nailed the fourth commandment to the cross, then we must conclude that He also nailed the remaining nine as well. Whatever we do with the fourth commandment, we must also do with the other nine.

James 2:10-11 - *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. v11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."*

This issue will become the all-important distinction between those people who love God and those who rebel against Him during the outpouring of God's judgments. The Ten Commandments are non-negotiable. They stand as one unit representing the will of God.

The Ten Commandments were written on two tablets of stone (Exodus 34:1) because they are based on two enduring principles: love to God and love to man. **The first four commandments explain how we are to love God. This is our vertical relationship.** The last six commandments explain how we are to love our neighbor. This is our horizontal relationship.

God's law, the **Ten Commandments** was given to Moses. This was written by the finger of God Himself, on stone.

And then there is Moses' law. It is also known as the **Mosaic Law, or the ceremonial law.** It was ordinances that were **written on parchment paper. Over 600 laws.** These were all the do's and don'ts and details for the people. And through this set of laws you have holy days and feasts in the Jewish faith. **THIS IS THE LAW THAT WAS NAILED TO THE CROSS.**

Keep in mind, Paper (Mosaic law written on parchment paper) can be nailed to timber (the cross). Stone (the Ten commandments) does not nail to timber.

Colossians 2:16 – “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days:” (**these were ordinances, feasts, and annual Sabbaths from the Mosaic Law given by Moses, not the Ten Commandment Sabbath from God**)

So what day is this Sabbath that we are talking about? In modern English, we call it Saturday. But back in time it was the only day of the week that actually had a name. The “Sabbath”. The others were just labeled based on their numerical origin; such as Day 1, Day 2, Day 3, or 4th day, 5th day, 6th day.

3) A third diversion of the Sabbath is that people are told that they worship on Sunday as a memorial to the resurrection of Christ. That is all fine and dandy, but it ignores the God you probably want to honestly serve and worship. There is absolutely no instruction in the scriptures to do this. And then people are using the phrase, the “Lords Day” and associating it with Sunday worship.

The only Bible text that uses the word’s “Lord’s Day” is found in:

Revelation 1:10 – *“I was in the Spirit on **the Lord’s day**, and heard behind me a great voice, as of a trumpet.”*

The Apostle John and every other Christian alive at that time was a Sabbath-keeper. They were Jews to start with, so there was no other day to consider. And Sunday was a day recognized by the Pagan Sun worshippers. There was a great difference between Jews and everyone else at the time. There was a lot of animosity towards Jews. John never observed the first day Sunday as the Sabbath. This Roman Sunday didn’t exist full-on for a few centuries. Yet certain Christian leaders today will falsely lead their flock to adopt Sunday as the Lord’s Day. This comes straight from Roman teaching. John was imprisoned on the Isle of Patmos writing the book of Revelation as it was handed down to him from God (the Father) to Jesus, to the Angel, and then to John.

Here are some quick facts on the Sabbath in scripture.... The Sabbath is mentioned 137 times in 116 verses in the

King James Bible. 47% of the 116 verses are in the New Testament alone. There are MANY TIMES that God gave us the LAW and then reminded us of his commandments.

God Rested on the Sabbath Day, He Blessed it, Sanctified it and Hallowed it

Genesis 2:2 – *"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work he had made. **V3** And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."*

Deuteronomy 5:12 – *"**Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.**"*

Ezekiel 20:12 – *"Moreover also I gave them **my Sabbaths, to be a sign between me and them**, that they might know that I am the Lord that sanctify them."*

Moses tells us that God commanded us

Deuteronomy 4:13 – *"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."*

Deuteronomy 7:9 – *"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."*

Deuteronomy 9:10 – *"And the LORD delivered unto me two tables of stone written with the finger of GOD; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly."*

Ecclesiastes 12:13 – *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."*

New Testament References of Christians and Jesus Worshipping on the Sabbath

Matthew 24:20 – *"But pray ye that your flight be not in the winter, neither on the Sabbath day:"*

Mark 1:21 – *"And they went into Capernaum; and straightaway on the Sabbath day he entered into the synagogue, and taught."*

Mark 2:27 – *"And he said unto them, The Sabbath was made for man, and not man for the Sabbath."*

Mark 6:2 – *"And when the Sabbath day was come, he began to teach in the synagogue....."*

Luke 4:16, 31 – *"And he 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 for to read. **v31** And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."*

Luke 6:6 – *"And it came to pass also on another Sabbath, that he entered in the synagogue and taught: and there was a man whose right hand was withered."*

Luke 13:10 – *"And he was teaching in one of the synagogues on the Sabbath."*

Luke 23:56 – *"And they returned, and prepared spices and ointments: and rested the Sabbath day according to the commandment."*

Acts 13:14 – *"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. **v27** For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. **v42** And when the Jews were gone out of the synagogue, **the Gentiles besought that these words might be preached to them the next Sabbath. v44 And the next Sabbath day came almost the whole city together to hear the word of God."***

Acts 15:21 – *"For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."*

Acts 16:13 – *"On the Sabbath day we went out the city gate and walked along the river, where we thought there was a place of prayer. We sat down and began talking to the women who had gathered there."*

Acts 17:2 – *"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures."*

Acts 18:4 – *"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."*

Hebrews 4:4, 8, 9 – *"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. **v8** For if Jesus had given them rest, then would he not afterward have spoken of another day. **v9** There remaineth therefore a rest to the people of God. **v10** For he that is entered into his rest, he also hath ceased from his own works, as God did from his."*

Jesus Reminds us to Keep God's Commandments

Matthew 5:17-19 – *"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. **v18** For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. **v19** Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven."*

Matthew 19:17 – *"And he said unto him, Why callest thou me good? (there is) none good but one, (that is), God: But if thou wilt enter into life, **keep the commandments.**"*

James 2:10 – *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."*

John 14:15 – *"If ye love me, **keep my commandments.** **v21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."*

John 15:10 – *"If ye **keep my commandments**, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."*

1 John 2:3 – *"And thereby we do know that we know him, if we **keep his commandments**."*

1 John 3:22 – *"And whatsoever we ask, we receive of him, because we **keep his commandments**, and do those things that are pleasing in his sight."*

1 John 5:2-3 – *"By this we know that we love the children of God, when we love God, and **keep his commandments**. v3 For this is the love of God, that we **keep his commandments**: and his commandments are not grievous." (burdensome in other translations)*

Jesus is Lord of the Sabbath – the real Lord's Day, not Sunday

Matthew 12:8 – *"For the Son of man is Lord even of the Sabbath day."*

Mark 2:28 – *"Therefore the Son of man is Lord also of the Sabbath."*

Luke 6:5 – *"And he said unto them, that the Son of man is Lord also of the Sabbath."*

God warns us about Commandments of Man and that Man will attempt to change God's Law; this equals counterfeit worship

Daniel 7:25 – *"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."*

Changing of time is the way a day is reckoned. Once upon a time, sundown would be the change of the existing day into the next day. But it was changed to midnight. Laws that have been attempted to be changed are the fourth commandment – Sabbath to Sunday. Also the second

commandment has been ignored by Rome – *"thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth"* - **Exodus 20:4**.

Man has changed what God has provided, but only in man's own world here on earth. The tables of stone NEVER change. There will be a time in the future where this will be fully corrected when Christ comes again and re-establishes order. But not before much persecution, plagues, death and destruction happen first.

Matthew 15:8-9 – *"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. v9 But in vain they do worship me, teaching for doctrines the commandments of men."*

Mark 7:6 – *"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. v7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. v8 For laying aside the commandment of God, ye hold the tradition of men... v9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."*

Titus 1:16 – *"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."* (unacceptable, evil, shameless)

The Disciples Kept the Sabbath **85 Times in the book of Acts**

Lets examine the pattern of the disciples after Christ's resurrection in the book of Acts to determine what day that they attended Sabbath services and what day they expected others to observe. We will keep a count of how many times the Sabbath is observed.

We see one such example in Acts 17. Acts 17:1-4 – *"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: v2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, v3*

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. v4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

Here we see that Paul went to a Sabbath service where there was both Jews and Greeks. The Scripture also mentions that this was a regular custom of Paul. Was this also the custom of Jesus, the Messiah?

Luke 4:16 – *"And he 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 for to read."*

Here we can see that 22 years after Christ's death and resurrection, the disciples were attending Sabbath services. In no place do we see Paul or any other disciple teaching them that they should come back the next day for a 'first day of the week' service. But they went to three Sabbath services where there were both Jews and Greeks present. So then the doctrine that says the Jews have their day (the 7th day) and the Gentiles have their day (the 1st day) is foreign to Scripture. Some would argue that Paul was at the synagogue only because that is where he would find people to witness to, not to observe the Sabbath. But the scripture does not say that. This is an assumption that those who refuse the simplicity of the Scriptures want to make, not one that the Scriptures support. Again, the Seventh Day is called "The Sabbath day" in this passage.

**At this point we have: Seventh-day observance – 3
First day observance - 0**

Another example is found in Acts 13.

Acts 13:13-15 – *"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. v14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. v15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on."*

So here is another example where Paul and the other disciples came to the Synagogue in Perga, to attend the Sabbath service.

**At this point we have: Seventh-day observance – 4
First day observance - 0**

A little later in the chapter, after Paul shares Jesus with them, we see that the Gentiles were quite interested.

Acts 13:42 – *"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath."*

Now here is a perfect situation for Paul to tell these Gentiles, 'Hey just come back tomorrow, we keep the Sabbath on the first day now!' But we don't see this written anywhere in Scripture.

Acts 13:43 – *"Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. v 44 And the next sabbath day came almost the whole city together to hear the word of God."*

So here is the fifth time that the disciples attended a Sabbath service on the day that God sanctified at Creation. Again, the seventh day is called "the Sabbath" in this passage.

**At this point we have: Seventh-day observance – 5
First day observance - 0**

Here is another example in Acts 16.

Acts 16:11-13 – *"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; v12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. v13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."*

It was the custom of the Jews of that day for the rabbi to shut down the synagogue if there were not at least 10 men that would show up for the Sabbath meeting. This could very well be why there were women meeting by the

riverside for prayer. Nevertheless, we see that the disciples sought a place to meet for the Sabbath and they did. Again, the seventh day is called "the Sabbath Day" in this passage.

**At this point we have: Seventh-day observance – 6
First day observance - 0**

Acts 18:1-3 – *"After these things Paul departed from Athens, and came to Corinth; v2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. v3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers."*

So we see that he worked on the other days as a tentmaker. But on the Sabbath, he was not. And here again we see that both Jews and Greeks are in the Synagogue and on the Sabbath. Paul also is among them attending the Sabbath services. The interesting thing about this verse is that instead of the Scripture saying that they attended only one or three Sabbath services, it says that he was there every Sabbath persuading both Jews and Greeks. Again, the seventh day is called the "Sabbath" in this passage, so we know that we can at least count one.

**At this point we have: Seventh-day observance – 7
First day observance - 0**

Now if Paul was in Corinth and was reasoning in the synagogue every Sabbath, if we could find out how long he stayed in Corinth then we would know how many Sabbaths he actually attended. Let's look further.

Acts 18:5-11 – *"And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. v6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. v7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. v8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the*

Corinthians hearing believed, and were baptized. v9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: v10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. v11 And he continued there a year and six months, teaching the word of God among them."

A year and six months! Finally the ruler of the Synagogue was converted to Jesus Christ and Paul was there a year and six months! So the scripture says that Paul was there every Sabbath and that he was there for a year and six months. If we counted this by our present calendar, that would give us 52 Sabbaths in a year, plus 26 Sabbaths in the following six months which gives us a total of 78 Sabbaths! Now lets add this to our present total.

**At this point we have: Seventh-day observance – 85
First day observance - 0**

So we can see that the disciples observed the Sabbath and attended a Sabbath service 85 times in the book of acts alone! Again, the seventh day is called "the Sabbath" in this passage.

Now how many times do we see them meeting together on the first day? Some would cite one example in Acts 20. Let's examine the text...

Acts 20:6-7 – *"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. v7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."*

This is covered in greater depth further back in this booklet in the section titled, "Sunday, the first day of the week."

Paul was already assembled together with those that were eager to hear him speak and bear witness on the weekly Sabbath day. His presence with them carried over from the day into the evening after sundown, which in those days was now the first day of the week. A farewell supper and a Saturday night Bible study does not change the fourth commandment, nor would he teach to do so.

To this day, *breaking* bread is a custom in the Orient. That is because bread is often baked so firm that it has to be literally *broken* in order to eat it. This was not some sort of communion service or special "Lord's supper" as some propagate. Paul was a seventh-day Sabbath keeper, according to the Fourth Commandment. He was not an observer of the Romans' pagan "Sun-day".

Acts 2:44-47 – *"And all that believed were together, and had all things common; v45 And sold their possessions and goods, and parted them to all men, as every man had need. v46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, v47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."*

Breaking bread was not an uncommon thing to do on a daily basis. It was one of the customs in those days to eat their "daily bread." Even in Jesus' prayer, He said, "Give us this day our daily bread."

**Our final worship tally: Seventh-day observance – 85
First day observance - 0**

There is also evidence that the early disciples did keep the Sabbath on the true day:

"The primitive Christians did keep the Sabbath of the Jews; therefore the Christians for a long time together, did keep their conventions on the Sabbath, in which some portion of the Law were read: and this continued till the time of the Laodicean council." **The Whole Works of Jeremy Taylor, Vol. IX, p416 (R. Heber's Edition, Vol.XII, p.416)**

"The ancient Christians were very careful in the observation of Saturday, or the seventh day...It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival...Athanasius likewise tells us that they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship [Yahushua], the [Master] of the Sabbath, Epiphanius says the same." **Antiquities of the Christian Church, Vol. II, Book XX, chap. 3, Sec. 1, 66.1137, 1138**

"Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb 'When you are in Rome, do as Rome does,'" **Heylyn, The History of the Sabbath, 1613**

Sunday, the First Day of the Week

Most Christians believe that Sunday is the Lord's Day. They believe that Jesus transferred the sacredness of the seventh day Sabbath to Sunday, the first day of the week, at the time of His resurrection. But where do they get this? If Jesus made such a change, there should be sufficient evidence in the Bible to support this claim.

It is very true that the great majority of Christians today, including many famous evangelists and theologians, are keeping Sunday instead of the seventh-day Sabbath. That fact alone should not impress anyone. Taken by itself, in the light of Christ's words, it should raise a flag of warning. Truth has never been popular with the masses. And those in the majority today, as in all past ages, are not really looking for truth as much as they are looking for a smooth, easy, comfortable religion that will allow them to live as they want to live.

What is the test of that faith that we live by? The Word of God. Unfortunately millions have never studied the Bible for themselves, especially on this topic.

Now lets take a look at the eight times scripture mentions the first day of the week. When you look at the weight of evidence of the Sabbath vs. the first day, there is no question on what to do next.

Eight texts in the New Testament mention or involve the first day of the week. Biblical support for the sacredness of Sunday, if it exists, has to come from these verses. Here are the texts:

Matthew 28:1 – *"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."*

Mark 16:2, 9 - *"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. ... v9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."*

Luke 24:1 - *"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."*

John 20:1, 19 - **v1** *"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. ... v19 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."*

Acts 20:7 - *"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."*

1 Corinthians 16:2 - *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."*

Six of these texts refer to Jesus being resurrected on the first day of the week, a well-known fact. However, none of these texts indicate anything about Sunday sacredness.

In fact, Luke 23:56 points out that a group of women delayed preparation of Christ's body for burial on Friday evening because of the nearness of the Sabbath. *"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."*

They rested on the Sabbath "according to the fourth commandment." Therefore, it would be fair to say that the women had no prior knowledge that the fourth commandment was voided that Friday afternoon.

Since the first six texts simply date the resurrection of Jesus on the first day of the week and say nothing about Sunday being sacred, or that we should commemorate Jesus' resurrection instead of obeying God's Sabbath, we will investigate the

remaining two verses.

Some people use Acts 20 as evidence to support that Sunday worship was practiced by the apostles.

Acts 20:7 – *“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”*

Now let’s take a look at what is taking place in this chapter of Acts and this verse in particular. That night, “upon the first day of the week, when the disciples came together to break bread” is also one of the most misunderstood in the New Testament.

Sadly, many later translations of this verse start out, “on the first day of the week” when it was actually PRIOR TO the first day of the week. Many misuse the reference to the “first day of the week” to claim that Paul was conducting a Sunday church service, when in truth he was merely continuing his observance of the seventh day Sabbath with those people because he was their overnight guest.

Actually getting to see and hear Paul preach was a rarity, so Paul spoke through the Sabbath, then through the evening and then into the night. In Bible times, a day began at sunset and ended the following evening at sundown. The time that is referred to here is what we would today call Saturday night, not Sunday.

The “breaking bread” was just a regular evening meal. Those two words were common language you could say for “lets eat.”

A farewell supper and a Saturday night Bible study does not change or abrogate God’s fourth commandment. Even if Paul chose to worship on a weeknight, his actions could not make God’s law void.

To this day, *breaking* bread is a custom in the Orient. That is because bread is often baked so firm that it has to be literally *broken* in order to eat it. As was the custom at Passover, Jesus **“broke bread”** with His disciples on Thursday night during His last Passover and it was there that He instituted the “Lord’s

Supper.” (John 13.)

This was not some sort of communion service or special “**Lord’s supper**” as some propagate. Paul was a seventh-day Sabbath keeper, according to the Fourth Commandment. Paul was not an observer of the Romans' pagan “**Sun-day**”.

The next day, during what we would today call Sunday, Paul did not preach; he instead did hard labor, walking about 20 miles over land from Troas to Assos to catch the ship that had sailed about 30 miles around the peninsula from Troas to Assos. Refer to Acts 20:13, 16. If Sunday had been a sacred day, Paul would not have departed for Troas.

If the seventh day Sabbath had been nailed to the cross, and if Sunday was God’s holy day, why is there no record of Paul teaching this new doctrine? Paul wrote 14 of the 27 books in the New Testament and he says nothing about the sacredness of Sunday! (Luke wrote the books of Acts and Luke.)

So instead of this event taking place on a Sabbath into Sunday, it is falsely taught and very misleading to get you to believe that it is happening on Sunday into Monday.

This event took place about 30 years after Jesus ascended to heaven. During this whole time frame, there is not one text in the Bible that describes how Sunday had become the day of worship or that the disciples worshiped on Sunday.

Surely, if Jesus’ death on the cross had made such a profound change concerning the day of worship, this would have been a very controversial issue. All of the disciples, including Paul, were Jews and as such, were Sabbath keepers! Paul’s writings leave no doubt that the question of *what* was nailed to the cross was a matter of intense discussion for early believers.

It is interesting that nothing is written in Acts or the New Testament about the sudden sacredness of Sunday or the sudden obsolescence of the Ten Commandments. Paul did not confirm or authorize “Sunday sacredness” in Troas.

Now for an example. In our reference to generalize, as an example I will give you a number of reference, let’s say 5.62. But today, many would just assume that we would round that number up to the number 6. For simplicity sake lets say.

The same can be said for the wording in scripture using the word "**upon**" which it's purpose is "to lead up to"; and now the scripture has been changed in later translations to "**on**" with modern English, which changes it's meaning all together of what happened.

Besides this, it now blots out the Sabbath day gathering that actually took place, not some Sunday worship as some modern pulpits incorrectly teach.

William Tyndale who died by being burned at the stake, (first by strangulation as a courtesy) for writing the New Testament (from Greek to English) and sharing it, has a version of this from the 1530's. This would be BEFORE the King James Version of the Bible. He says,

"On a sabbath day the disciples came together for to break bread, and Paul preached unto them ready to depart on the morrow and continued the preaching unto midnight."

So, over time, we have gone from "**On a Sabbath day**" to "**upon the first day of the week**" to "**on the first day of the week**" with the latest translations in the last 50 years or so. Why not just published the latest editions as, "As on Sunday...?"

The Sabbath day is not Sunday as some are now calling this in the past 100 years; aka Christian Sabbath. The Bible Sabbath is the same for everyone, it is not the Jewish Sabbath. It is the Christian Sabbath, it is the Muslim Sabbath. The Sabbath was made for everyone! It was made for all of mankind.

Mark 2:27 – *"And he said unto them, The Sabbath was made for man, and not man for the Sabbath."*

Sunday-keeping in Corinth?

Many people are falsely led to believe that Paul required offerings for the poor be collected on the first day of the week **because they were holding church service.**

1 Corinthians 16:1-4 - *"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. v2 Upon the first day of the week let every one of you lay*

by him in store, as God hath prospered him, that there be no gatherings when I come. v3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. v4 And if it be meet that I go also, they shall go with me."

Please pay close attention to what Paul said and what he didn't say. First of all, we have no record of the churches of Galatia keeping any day other than the seventh-day Sabbath. Because Paul was a Jew and that was the only day of worship for Jews or early-day Christians. When this text was written, Rome was severely persecuting Jews and Christians. Paul appeals to the believers in Corinth, where he had lived for 18 months, to help fellow Christians suffering in Jerusalem.

He is asking for people to lay aside on the first day of the week, that which God has blessed them with to prosper. In those days, money was NOT a common medium of exchange like it is today. Can you imagine putting a chicken in an offering basket?

There was a lot of bartering that took place for goods and services. So whether it was an item or an animal, it needed to be sold and converted to currency. Think chickens, goats, pottery, etc. Paul could not take with him animals or objects. He needed their gifts to be compacted into currency. He asked the believers in Corinth to convert their gifts into currency, first thing after the Sabbath has passed. Begin each week by selling something at the bazaar or market that it might be converted into currency, something easier to carry.

There were no gatherings of these gifts when Paul came to them. They did not collect money on the Sabbath. Their gifts were delivered to Jerusalem by someone that was designated. And if by chance the timing worked out that they were going to Jerusalem when Paul was, then they would go together. But this collection and gathering of gifts was not done on the Sabbath, but was set-aside for the first day of commerce, the first day of business of the week.

Paul indicated that "the first day of the week" was the appropriate day for conducting this business. Paul did not suggest doing this on Sabbath because it would have been inappropriate. (See Nehemiah 13:15-18) Obviously, Paul's instruction did not change or make the fourth commandment void.

Some people suggest that Sunday worship is proper because Jesus arose from the dead on Sunday morning, the first day of the week. Yes, the resurrection is important, and **the Bible does provide a celebration of the resurrection! IT IS CALLED BAPTISM!**

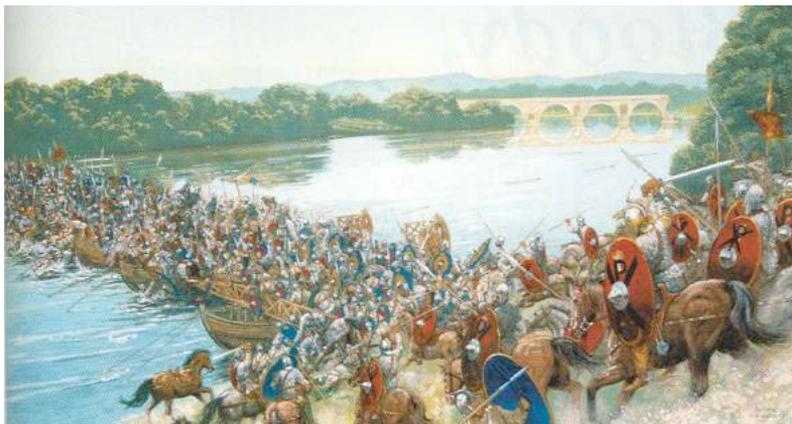
Romans 6:1-5 – *“What shall we say then? Shall we continue in sin, that grace may abound? v2 God forbid. How shall we, that are dead to sin, live any longer therein? v3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? v4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. v5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”*

Fourth Century Christianity

So why are Christians worshipping on Sunday? Well it's easiest to say that it goes back to the year of 321 AD. But lets look at an event that was significant enough leading up to that, years in advance.

Constantine was involved in a battle against another Roman emperor, Maxentius on October 28, 312. This is referred to as the Battle of Milvian Bridge. This battle would mark the beginning of Constantine's conversion to Christianity. Leading up to this the night before, he had an unexpected vision, which led him to fight under the supposed protection of the Christian God. He was influenced that he was to paint a sign on the shields of his soldiers. There are different accounts as to what exactly was this sign or logo and its shape, but it was along the lines of a cross; what is referred to as a Chi Rho, Latin (roman) or Greek cross.

Constantine the Great was a sun-worshipping Emperor prior to this, and technically he would remain one afterwards. And after his victory, his soldiers were convinced to follow along with this new brand of Christianity with a pagan flare. Constantine can rightfully claim the title of Great, for he turned the history of the world into a new course and made Christianity the religion of the State. You could say that Paganism and Christianity was now in a full-blown social mixer. So a number of years go by and now it is time for enforcement of the state religion, dealing with what day to worship.



Battle at Milvian Bridge, October 28, 312

Constantine decreed circa March 7, 321:

"Let all judges, the people of cities, and those employed in all trades, remain quiet on the Holy Day of Sunday. Persons residing in the country, however, can freely and lawfully proceed with the cultivation of the fields; as it frequently happens that the sowing of grain or the planting of vines cannot be deferred to a more suitable day, and by making concessions to Heaven the advantage of the time may be lost". — Code of Justinian, Book III, Title XII, III. THE JUSTINIAN CODE FROM THE CORPUS JURIS CIVILIS. Translated from the original Latin by Samuel P. Scott. Central Trust Company, Cincinnati, 1932.

"So prominent had Christians and their day become that when the Emperor Constantine proclaimed Sun Day as the weekly holy day for all Romans, some Christians believed that it was for their sake. More likely Constantine, like many Roman aristocrats of the time, was simply trying to find common ground for his mixed pagan and Christian subjects, especially his soldiers. Unity was for the good of the state and the emperors' power." — Craig Harline - "Sunday, A History of the First Day from Babylonia to the Super Bowl". Doubleday, NY, 2007, p. 17.

Just one example of a Commandment of Man, however the most Egregious: "Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ." — Canon XXIX - Canons of

the Seven Ecumenical Councils (*Anathema – a ban or curse, thing devoted to evil*).



The council took place soon after the conclusion of the war between the Roman Empire and the Persian Empire, waged by Emperor Julian. Julian, the last Constantinian emperor, attempted a revival of paganism and resumed discrimination of Christians. This Canon, or law was declared outlawing the keeping of the Sabbath and encouraging rest on Sunday instead.

Point to ponder: If Christians were worshipping on Sunday already, there wouldn't have been a need for this law to be declared. HELLO!! This is proof of the false influence of change that was common in that time.

Familiar Messaging that Comes from Sunday Pastors



This writer recently came across a video on You Tube from Cornerstone Television Network, a show called "Hard Questions." This was broadcast on November 1, 2018. The host, or Moderator asked four guest pastors from the Pittsburgh, Pennsylvania area this question. A listener, Roberto had written in and asked, "Why don't we celebrate the Sabbath on Saturday like the Seventh-day Adventists?" This booklet is about the Sabbath commandment and not a particular brand of denomination. But this example of the following conversation is a real problem within the Sunday churches that will keep many, many people in a lost condition; only because they placed their faith with what their clergy says. After all, the clergy is educated on the Bible, right? Or is it more of an issue of WHO taught them what to believe and teach? That would then place the issue on the seminaries and the academic system which is setup by the Jesuits.



Pastor Pete Giacalone, Rainbow Temple, McKeesport, PA Spoke up first and asked, "do they keep the Biblical Sabbath of Friday night sundown to Saturday night sundown or do they start at 6pm Friday night?"

Pastor Chris Gibbs, Crossway Community Church, Mars, PA Spoke up and answered that "yes, they do keep it from the Biblical standpoint."

Dr. William R. Glaze, Bethany Baptist Church, Pittsburgh, PA Said that, "Scripture on four different occasions the ladies came to the tomb on the first day of the week. And that is traditionally when we recognize Jesus rose from the grave. And so we celebrate on Sunday instead of Saturday which is the Sabbath because we celebrate the resurrection of Jesus Christ. And we have a 52 week year that we celebrate our risen Lord. So to me, that is one of the main reasons why we celebrate Sunday and not on Saturday."

Pastor J. Anthony Gilbert, Kingdom Restoration Christian Center, Pittsburgh, PA "Of course you know, a lot of people do church on Saturday anyways. You know, a lot of churches have it, some people run multiple services and things like that, they have it on a Saturday. And what I'm thankful for is that we are no longer bound to the law. ("There you go," says Dr. Glaze) If that's the case then we need to ask ourselves why we are not being circumcised. You know, grown men, when we get saved, see how many people come to your church after that one. There is a lot of things that Jesus Christ came to fulfill the Sabbath for us, then we now can celebrate, in freedom and with..."

Pastor Gibbs then interrupts with, "I like John Wesley had a quote, he was quoted by saying, this handwriting of ordinances our Lord did blot out, take away and nailed to his cross. But the moral law contained in the Ten Commandments and enforced by the prophets he did not take away. And so I think you have to look at the essence of Sabbath. The essence of Sabbath I do not believe is prescriptively a day. It is, hey why are we doing it? God rested to enjoy creation, so we need to have that time of rest and reflecting and enjoying our Creator? And then we also on Sunday because after the second century they made it officially in the fourth century by the Roman Catholic church, that was the day that was used to commemorate and celebrate worshiping the resurrection of the Lord."

"That's exactly right." (unknown which pastor said this)

Dr. Glaze, "And, and, the other thing to is the practice when we read the book of Acts we see the church, ah, worshipping on the first day of the week. So they kind of set the pattern for the Christian as far as worshipping on the first day of the week. Even thou there was some Christians that did worship on the Sabbath day, I think they were in that transition period, but the basic church worshipped on the first day of the week."

Pastor Pete Giacalone, "And I think we shouldn't lose sight of the fact that God does want us to have a day of rest. (That's good" says one pastor) And I think it is so extremely important. God is not asking anybody to burn out, and he's asking us, like Chris you said, to take that day, set aside and reflect of the greatness of our Creator God."

Pastor J. Anthony Gilbert, "And it also reminds us that we don't have to work on everything. I believe one of the things that we miss about the Sabbath is that, it's a time of stepping back and taking our hands off realizing that, we're giving it back to God again. We're realizing it all starts with Him, cause we're always working and we never take a break. Pretty much is what we are saying is, God you don't have it. I got to make sure I keep doing it. But that Sabbath reminds us that He's the one that is control."

Pastor Chris Gibbs, "You know I think it also important to take a look at Sabbath, ah, shouldn't just be relegated to one day. Because there should be Sabbath in every single day. If its time to enjoy the Creator, I love getting up in the morning and taking my Bible, prayer, especially in the winter time you know, going by the fire and I'm Sabbathing. I'm having Sabbath, but we should be living in moments of Sabbath. Come unto me all you who are weary and heavy laden and I will give you rest. So we should be living that on a day to day."

Dr. Glaze, "And the other thing to, there's something, ah, a spiritual dynamic to the Sabbath too. Because if you look at, God told them to let the land rest seven years. And then you had that year of jubilee which was the 50th after the 49 sevens. And so when you think about that, and you honor that, I believe there is a spiritual dynamic that God works something special in your life for honoring the Sabbath."

"That's good," said Pastor Anthony Gilbert.

Panel Moderator follows up with: "That's the powerful truth of how God wants us to enter into rest. Unfortunately, we especially we in the United States, we have lost that. Christians have lost the Sabbath. Whether its Saturday, whether its Sunday, we've lost the spirit of the Sabbath."

Pastor Pete Giacalone, "Gentlemen, when we were down in Jerusalem, wasn't it neat, the Sabbath, everything was closed. Guys, it was such a wonderful..."

Moderator interrupts, "Even the secular Jews understand the need for rest and so they put that period aside and they shut down. See, we need to get back to that. Get back to that place. Pastor J (Anthony Gilbert) I agree with you when we think we gotta keep going to keep things moving we're really worshipping ourselves. ("Right," says Pastor J.) Where we go for working for six days, six days is enough by the way. I'd lobby for two Sabbaths. (multiple laughs from the Pastors) But, we work real hard in six days, God wants us to take the seventh to restore and renew. That's what we want for you. To restore and to renew, give God the Sabbath, honor the Sabbath, that's one of the Ten Commandments and we need to do that. Not for...God didn't do it to make a law, he did it so that we could be healthy and wise."

Apostle Paul Warned that the Christian Faithful Would be Broken up

God did not leave his people without warning. The Apostle Paul was concerned with what was coming, and he met with church leaders. And as he did, the Apostle Paul said this in **Acts 20:27-30**: "***For I have not shunned to declare to you the whole counsel of God.***" Paul is saying to the church leaders, I've been open with you, I've been honest, I've even shared with you the tough places in scripture that have required a change in your life.

Paul continues, "***Take heed therefore to yourselves, and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God, which He purchased with His own blood. For I know this, that after my departure salvage wolves will come in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.***"

Paul is speaking to the early church leaders, and he tells them that there are savage wolves that are going to come in after he leaves them, after his death. He is writing in the first century and he explains, just like a wolf jumps on a lamb and rips it apart and leaves it all bloody, the wolves are going to come in, they're going to inflict hardship, bloodshed and death upon the flock. That happened as noted from 100-300 AD. Christians were thrown to lions, they were burned at the stake. Paul's prophecy was fulfilled. Then Paul said something even more fascinating. He looked at the Christian church and said (**Acts 20:27-30** continues on), "**Also from among yourselves**" (right amidst the leadership of the Christian church, from among yourselves) "**men will rise up, speaking perverse**" (perverse as in crooked, error, as in human traditions of men) "**things, to draw away the disciples after themselves.**"

The Bible's closing thoughts

Revelation 22:12 - *"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. **v14** Blessed are they that do His commandments, that they might have right to the tree of life. **v18** For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plaques that are written in this book. **v19** And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of this holy city, and from the things which are written in this book."*

The Bible has clearly laid out for us the observation and honoring of the Sabbath day. And not just a Sabbath day, but the one that God set aside for us to commune with him. And over time, you can imagine that when it comes to religious matters, the majority has always been wrong.

Are you comfortable, yet have become complacent in your standing, holding onto a brand of religion? Whenever we challenge the mainstream teaching on some doctrine, we always tend to get a number of people saying, "well this has been the belief of the majority for centuries, so it must be right. I'm not going to go along with just a few who believe differently. It's the majority that have the truth."

So I thought I would take a look at the Bible and see if this statement is correct or not, and what did I find? The Bible shows us the complete opposite! Take a look.

MAJORITY OR FEW? In the days of Noah, who had the truth? The majority or the few? **Jesus Himself said**, "*And as it was in the days of Noe, so shall it be also in the days of the Son of man*" - **Luke 17:26. Only eight people went into the ark to be saved from the flood.**

Now think about this carefully. The days of Noah were not that far from creation, so there must have been MANY people who 'believed' in God. There are various thoughts on how many people were living in the time of Noah. Some say millions, some might say many, many more. And yet ONLY 8 people had the truth and were saved!

MAJORITY OR FEW? When Elijah was on the mount with 450 'prophets' of Baal, who had the truth? The majority? No, only ONE PERSON had the truth amongst 450!

Again, we have ONE prophet of God amongst 450 so called prophets of Baal on the mount. Now what do you think the prophets of Baal were thinking at that time? Could it be suggested that they maybe thought, "There are 450 of us and only one of you! We must be right!" But as we know, Elijah proved them to be wrong, as the Lord was AGAIN, on the side of the 'few'.

MAJORITY OR FEW? When the king of Babylon, Nebuchadnezzar issued a decree for all to bow to the golden image, and Daniel's three friends refused. Who was in the right? The majority who did bow down and conform to the state, or the few who didn't? The few were right!

MAJORITY OR FEW? When the command was given during the reign of king Darius to not to pray to God for thirty days, were the majority who went along with that decree in the right, or the few? Yet again, the few. One man Daniel continued to do what was right and prayed to God.

MAJORITY OR FEW? During the days of Jeremiah the prophet of God. Did the majority have the truth or the few? The few!

God was giving a very important warning message to His professed people during the days of Jeremiah, and yet NO ONE

listened! The few (Jeremiah ALONE) had the truth, and yet the majority went about their ways thinking that because they were the majority, they were right and had the truth. I mean, who would listen to just one man, right? How could just one man have the truth!? And yet, this is how it was.

MAJORITY OR FEW? During the time of Jesus Christ, who had the truth? The majority or the few? Yes, you guessed it, the few!

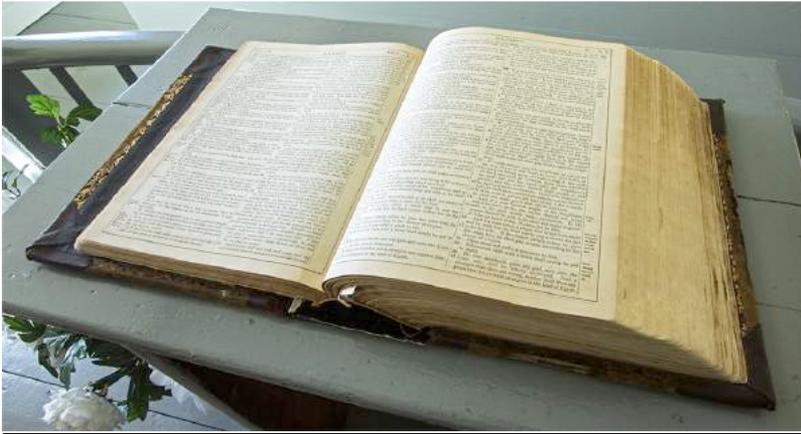
Christ taught that only a comparable few would be saved at the end of the world. Said He, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and **narrow is the way, which leadeth unto life, and few there be that find it" - Matthew 7:13, 14.**

Billions claim to be Christians. A billion or so claim to be Muslim. It is a very real proposition that only 2% will inherit the Kingdom of God. That means everyone around you right this minute stands the chance of not making it into the Kingdom of God with eternal life.

Is there something that needs to change in your life? **Ezekiel 20:12** points out that the Sabbath, keeping the Sabbath is a sign of the God that you are worshipping. God says as a result of this, "*I am the LORD that sanctify them.*"

Sadly, the majority of the Christian world is following a false god, and this even includes a lot of Sabbath keepers. All of the major brand denominations are participating as fallen churches according to the Bible. It is also possible for someone to worship the wrong god on the correct day. And there are many who are worshipping the correct god, but have not realized they are doing it on the wrong day. More on that is covered in another booklet dealing with the First Commandment.

*"Her priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach that there is no difference between the unclean and the clean; and **they shut their eyes to the keeping of my Sabbaths, so that I am profaned among them.**" - Ezekiel 22:26*



The TEN COMMANDMENTS in the New Testament

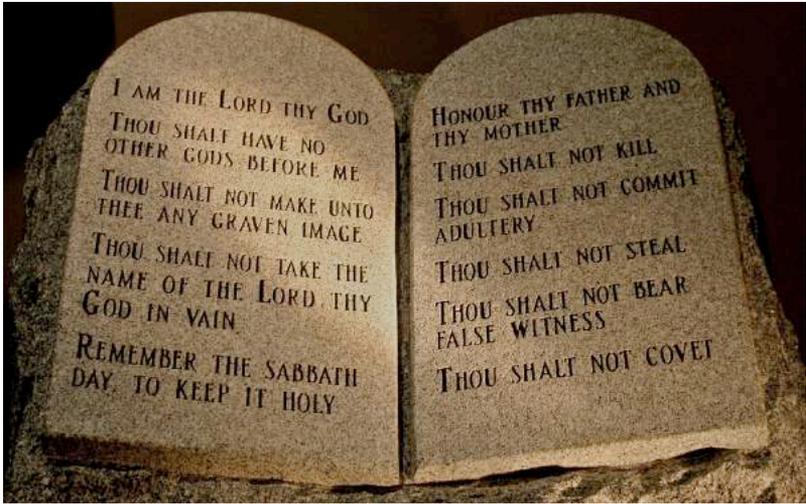
1) I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me. Matthew 4:10, 6:24, 22:37-38, Luke 4:8, Revelation 14:7.

2) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for a I the Lord they God am a jealous God. Acts 15:20, Acts 17:16, 29, 1 Corinthians 5:10-11, 1 Corinthians 6:9, 1 Corinthians 10:7,14, 19, 1 Corinthians 12:2, 2 Corinthians 6:16, Galatians 5:20, Ephesians 5:5, Colossians 3:5, 1 Thessalonians 1:9, 1 Peter 4:3, 1 John 5:21, Revelation 2:14, Revelation 9:20, Revelation 21:8, Revelation 22:15.

3) Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Matthew 5:33-34, 1 Timothy 6:1, James 2:7.

4) Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all they work. But the seventh day is the Sabbath of the Lord they God: in it thou shalt not do any work, thou., nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. Matthew 12:8, 12, 24:20,

Mark 1:21, Mark 2:27-28, 6:2, Luke 4:16,31 6:5, 23:56, Acts 13:14, 42, 44, 15:21, 16:13, 17:1-2, 18:4, Hebrews 4:4, 9-10.



5) Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Matthew 15:4, Matthew 19:19, Mark 7:10, Mark 10:19, Luke 18:20, Romans 1:30, Ephesians 6:1-2, Colossians 3:20, 2 Timothy 3:2.

6) Thou shalt not kill. Matthew 5:21-22, Matthew 19:18, Mark 7:21, Mark 10:11-12, 19, Luke 16:18, Luke 18:20, Romans 1:29, Romans 13:9, Galatians 5:21, 1 Timothy 1:9, James 2:11, 1 Peter 4:15, 1 John 3:15, Revelation 9:21, Revelation 21:8, Revelation 22:15.

7) Thou shalt not commit adultery. Matthew 5:27-28, Matthew 19:18, Mark 7:21, Mark 10:11-12, 19, Luke 16:18, Luke 18:20, Acts 21:25, Romans 1:29, Romans 2:22, Romans 7:3, Romans 13:9, 1 Corinthians 5:11, 1 Corinthians 6:9, 18, 1 Corinthians 10:8, Galatians 5:19, Ephesians 5:3, 1 Thessalonians 4:3, Hebrews 13:4, James 2:11, 2 Peter 2:14, Jude 1:7, Revelation 2:14, Revelation 2:21-22, Revelation 9:21.

8) Thou shalt not steal. Matthew 19:18, Mark 7:22, Mark 10:19, Luke 18:20, Romans 2:21, Romans 13:9, 1 Corinthians 5:10-11, 1 Corinthians 6:10, Ephesians 4:28, 1 Peter 4:15, Revelation 9:21.

9) Thou shalt not bear false witness against thy neighbor.

Matthew 15:19, Matthew 19:18, Mark 10:19, Luke 18:20, John 8:44, Acts 5:3-4, Romans 1:29, Romans 13:9, Ephesians 4:25, Colossians 3:9, 1 Timothy 4:2, 2 Timothy 3:3, Revelation 21:8, Revelation 22:15.

10) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor any thing that is thy neighbor's.

Mark 7:22, Luke 12:15, Acts 20:33, Romans 1:29, Romans 7:7, Romans 13:9, 1 Corinthians 5:10-11, 1 Corinthians 6:10, Galatians 5:19, Ephesians 5:3, 5, 1 Timothy 6:10, 2 Timothy 3:2, 2 Peter 2:14, Hebrews 13:5.

Something to Think About:

A corpse can keep eight of the ten commandments. Yes, a dead person. Think about it like this. He or she can refrain from anything that God has ordered "Thou Shalt Not" or 'Don't Do it' which is in eight of the commandments.

But because that person is dead, they cannot do anything that requires action. They cannot "Remember" and they cannot "Honor". Therefore, the fourth and fifth commandments are extra special commandments for God's children. One to God, one to your parents. They require the action of a living person who is thinking and doing. And if God is your Father, He is your parent as well!

God said to "**Remember the Sabbath day**" because he knew that we would forget. And in most cases, He knew that we would be taught to overlook it. To try and abolish it. To make excuses for it. But God has made a date with His people. A special day that even He rested on it after Creation. He blessed it, sanctified it and hallowed it! Today you will hear people treat it like they can keep "a" Sabbath day and choose any day of the week. Whatever is convenient for them personally, or for the sake of their work schedule. These are hard decisions to make if we are stuck in this.

And he gave it to us to be a SIGN of WHO is the God that we are to worship.

Ezekiel 20:12 – *“Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.”*

And for this special day, there is a counterfeit and it is called Sunday.

Sunday is the invention of man’s traditions. It is a day that was used for Baal pagan worship, and that continues today.

What is in the middle of St. Peter’s square in Rome? It is an obelisk. From an aerial view, you can see that the courtyard with this obelisk serves as a giant SUN-DIAL. Yes, a sun-dial. It is an honor to the Sun-god method of worship. And this obelisk originally came from Heliopolis, Egypt more than 1800 years before Christ and was dedicated to the sun. Roman Emperor Caligula brought it to Rome in 37 BC and in 1586 AD it was moved by the Catholic church to where it is today.



We are not looking to pick on our fellow man or woman. But we are here to warn people so they may know better and hopefully not suffer under God’s judgments, wrath and plagues that are to come in the near future. In honesty, truth can sometimes hurt your feelings, but error in the God that you worship will get you killed in the end. Would you want your best friend to tell you if you were doing something wrong? Or would you expect them to let you to continue to self-destruction? It’s a honest question here.

If you honor God's Sabbath day as he has commanded and desired, then you are blessed with **a sign** between you and **the one true and living God**. This is a sign that you may know who sanctifies you and who we are to worship. This is not a sign between one who keeps Sunday, and the trinity god observed by the Sunday observer.

And through knowing, loving, communing with this great Creator of Heaven and Earth, you will receive the Seal of God in the future as the Bible tells us. For there will be a time of trouble and **there will be two types of people. One that receives the Seal of God, and one that receives the mark of the beast. The whole issue of the end time that we live in is over worship. WHO are you going to align your allegiance with and worship?**

What is this Seal of God?

Having God's Seal should be of serious importance to us, so let's seek to understand the Seal of God. Let's insure that we will never have to worry about receiving the mark of the beast, whatever it is.

Revelation 7:1-4 - "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. **v2** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, **v3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have **sealed the servants of our God in their foreheads.** **v4** And I heard the number of them which were sealed: and **there were sealed an hundred and forty and four thousand** of all the tribes of the children of Israel."

Revelation 14:1-5 - "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an **hundred forty and four thousand, having his Father's name written in their foreheads.** **v2** And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: **v3** And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the **hundred and forty and four thousand, which were**

redeemed from the earth. v4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. **v5** And in their mouth was found no guile: for they are without fault before the throne of God."

Between the sharing of these two groups of texts we can see that **having the Seal of God involves having our Father's name in heaven – YAHWEH - in our foreheads. This is the Hebrew, although without vowels added for pronunciation sake, it is actually YHWH. It is the NAME of GOD.** It is NOT God in three persons, or God in trinity. Within God's name we can see God's character and His Law. At this particular sighting in the end times, there will be 144,000 of these people that are sealed when Jesus Christ returns.

How are people sealed with the Seal of God? Elsewhere in the Bible it tells us that, Ephesians 4:30 – *"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."* **Ephesians 1:13** – *"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."*

Paul in Ephesians is describing by what method we are to be sealed. Whereas in Revelation it shows that angels are involved in bringing that to us, and then the actual Seal of God is the Father's name on our foreheads. But how does one get that? They would have to have a serious relationship with the Creator, know who He is, understand His character, reflect His character, keep His commandments, have the faith and testimony of His only begotten Son, Jesus Christ, and reflect the character of Christ which is of His Father.

Found in Revelation 14 is an end time clue of what the saints will be doing. So if anyone teaches anything against the Ten Commandments of God, you will know they are lying.

Revelation 14:12 – *"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."*

With God's Law that he wrote with His finger, we see his Holy character on those tables of stone. His Holy character and law are synonymous with His Name, **YAHWEH**.

Remember, God's Sabbath is a sign of His creation and redemption. When we look at the first four commandments from God which deal with our vertical relationship with Him, we can gather the following:

- 1st Commandment = Who
- 2nd Commandment = What
- 3rd Commandment = How
- 4th Commandment = When and Why

In **Deuteronomy 6:6** we see something special that is written on our hearts. In the five verses prior to this, God outlines that ***"these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them....observe to do it, that it may be well with thee...."***

Then in verse 6 he says, ***"And these words, which I command thee this day, shall be in thine heart."***

And then in verse 7 we are instructed to: ***"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."***

Now pay attention to verse 8: ***"And thou shalt bind them for a SIGN upon thine HAND, and they shall be as FRONTLETS between THINE EYES."***

God says MY LAW will be in thine heart. He says take my law and put it on your hand as it will become a SIGN. Take my law and put it between your eyes. And what's between your eyes? Your forehead, YOUR MIND! This is where the SEAL of GOD shall be.

We are to teach this and everything about God to our children; every time we sit down, walk or lie down or rise up when in our homes. Knowing who GOD is and that He is ONE by HIMSELF is vitally important! Not three persons, not part of a 3 in 1 god, or 1 in 3 god. Is it possible to get the

first commandment correct today? That is covered in another booklet in this series.

Following this peaceful end time message, we return to **Revelation 14**, where we are forewarned about those that don't have the Seal of God in **verses 6 to 11**:

"v6 *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,* **v7** *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.* **v8** *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* **v9** *And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, v10** The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: v11* *And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."*

What is this mark of the beast stuff and what is going on here? Well, Revelation 13:16-17 records this as:

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: v17 *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."*

So we see that there will be two groups or types of people in the future. Those who worship the one true and living God and will receive His Seal in their foreheads, and those that choose the counterfeit god who is referred to in the Bible as a beast which is a nation or kingdom that has power over the people and will execute a mark upon them also known as the "mark of the beast." There will be enforced worship and it will commence on the day of Sunday, not God's Sabbath.

And just like in the time of the Old Testament when God sent His judgment on Egypt, he will again cause judgment upon his enemies in modern times.

This we can see from **Revelation 14:9-11** previously, and in **Revelation 6:12-17**, we see:

v12 *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; v13* *And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. v14* *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. v15* *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; v16* *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and **from the wrath of the Lamb:***"

Note it doesn't say the wrath of the Lion, or the wrath of the Grizzly Bear. It says the LAMB. This is clearly depicting the second coming of Jesus, who is the LAMB of God. Mountains are disappearing, the islands are disappearing, ugly things are taking place. Here is Jesus coming back, ready to take his precious people home who are looking up for him. And those people who are not saved and haven't put their faith in Jesus and did not know His Father, are running to the rocks and saying fall on us, hide us from the face of the one who sits on the throne. Notice in verse 17, it ends with a question.

*"For the great day of his wrath is come; and **who shall be able to stand?**"*

Now for some better news in **Revelation 14:12**: ***"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."***

But before we can get to Revelation 14:12, the saints have to get through **Revelation 12:17**: ***"And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."***

And the devil was enraged with the "real church" and went to

make war with the offspring who keep the commandments of God and have the testimony of Jesus Christ. Friends, this is the last day church, these are the last of the last of the last. The Bible calls them the remnant, and notice the Bible says they keep God's commandments. Can you say Hallelujah?

The definition of remnant is: something left over, a remainder, a piece of fabric remaining after the rest has been used, a surviving trace or vestige.

Do we receive the Seal of God if we just keep the fourth commandment? No, we need to keep ALL of God's Ten Commandments in order to be sealed. And we need to know which God we are worshipping. Not one found under a man made tradition of philosophy. Jesus said, if you break just one of them, then you are guilty of breaking all of them. Allegiance to the Creator of Heaven and Earth will be tested.

Sunday Laws

Hidden in an International Paris Climate Accord agreement (that is being pushed by many leaders of nations all over the world, including the Papacy) is a Sunday law. And the Pope has publicly said on many occasions, and many popes before him, how great it would be if we could all just worship on Sunday. And with the climate change agenda, they say that if we all take a break once a week from consuming, buying, traveling, shopping, working, anything that might consume the earth's resources, then we just might be able to reverse course on the declining climate issue. And now are we into 2020, and its Covid-19 and the corona virus. They will now see the effects of less air pollution (a really good thing) because of all the enforced quarantines. Some politicians have already suggested that closing everything on Sundays would be great. And soon the cries for getting back to God will follow. But which god? You see we are getting a taste for what we have sowed. We reap sin, we will receive judgments. This Covid-19 is nothing like the plagues that are promised to fall on the earth. Just watch as many will be pushing to get people into churches on Sunday thinking they are doing the right thing. They will use this argument for a valid reason (day of rest) with a false agenda (Sunday), led by a false god (BAAL). And then legislation will follow as the people will soon rise up and cause their weak kneed politicians to get behind this idea. And when not enough people are towing the line, or

when calamities are happening all around the country, people will think we are not obeying GOD (which is true, but they follow the god of this world, not the Creator of Heaven and Earth), and then ENFORCED legislation with fines, penalties and death will follow as Bible prophecy will begin to fully unfold. But this is nothing new. History repeats itself. Enforced worship was taking place in the fourth century by the Roman pagan, I mean "christian" leaders of the time. History has shown us that during the times of the Dark and Middle Ages, enforced worship has happened in the past and millions and millions were killed in the name of a false gospel Christ. And history will repeat itself in the near future. What will you do? Will you stand for truth? Or cave in, out of convenience? If you had a choice to die at the hands of man from enforced worship, or to die by the destruction of God's judgment, which would you choose? One will be short lived, one will result in their destruction in the lake of fire.

This is from 1922:

"The Arctic Ocean is warming up, icebergs are growing scarcer and in some places the seals are finding the water too hot according to a report to the Commerce Department yesterday from US Consulate at Bergen Norway.

Reports from fishermen, seal hunters and explorers all point to a radical change in climate conditions and hitherto unheard-of temperatures in the Arctic zone. Exploration expeditions report that scarcely any ice has been met as far north as 81 degrees 29 minutes. Soundings to a depth of 3,100 meters showed the gulfstream still very warm.

Great masses of ice have been replaced by moraines of earth and stones, the report continued, while at many points well-known glaciers have entirely disappeared.

Very few seals and no white fish are found in the eastern Arctic, while vast shoals of herring and smelts which have never before ventured so far north, are being encountered in the old seal fishing grounds.

Within a few years it is predicted that due to the ice melt the sea will rise and make most coast cities uninhabitable." –

Washington Post, November 2, 1922.

This must have been caused by the Ford Model T's emissions, or possibly from horse and cattle flatulence.

Attempts at Sunday laws often catch the news wire and threats of social media today for those that are paying attention. But not only have these existed for a generation under the title or nickname "Blue laws in the USA," they have existed since the

fourth century A. D. From state limitations of no retail stores open in Bergen County, New Jersey that began in the 1980's, to limiting liquor being sold on Sundays, to state restrictions on the sale of motor vehicles, racing, banking, hunting, barbering, non-necessity goods, sale of property, limits of lottery machines in Delaware, and this is just a quick summary.

One of the largest attempts at a National Sunday law that was defeated came before the United States Senate Committee on Education and Labor in Washington, D.C. on December 13, 1888. It was introduced by Senator Blair of the Fiftieth Congress, and argued by Alonzo Trevor Jones, who was interrupted no less than 169 times in 90 minutes.

But it would be only a handful of years later in 1892 that a court case (Holy Trinity Church vs. United States) would come before the Supreme Court causing a decision that would decide and make a declaration that the United States of America is a Christian nation. The action of this resulted in the World's Fair shutting down in observance on Sunday as a rest day. While on the surface this might seem like a positive for Christians, this is in fact, co-mingling of church and state affairs. In response to this, a small dedicated Sabbath (Seventh day, not first day) keeping church denomination decided to call out this decision in a written rebuke of sorts, which then provoked a response from the Catholic Mirror of Baltimore, Maryland (backers of Sunday assembling and worship). While Cardinal Gibbons as mentioned was not the actual hand writer of these responses, they did come from his official publication appearing to be from his official sanction and the expression of the Papacy.

They actually argue against themselves to boldly yet modestly boast their position of, "yeah, we do Sunday just because." These responses are an open challenge of the Papacy to Protestantism, and somewhat of a demand to Protestants to explain or render an explanation as to why they keep Sunday like the Catholics when in fact they should be following their "Sola Scripture" that would not support Sunday keeping. The following is a verbatim reprint of these editorials that took place over a four week time frame.

Rome's Challenge: **Why Do Protestants Keep Sunday?**

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

From the Catholic Mirror of Sept. 2, 1893

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 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 endorsed 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 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 expression 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.

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.

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 worshipping 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.

The 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 evince 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 the Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, endorsing fully by the life and practice of the Redeemer and His apostles the 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, fact, 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 for 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 classes 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 resource left than the admission that they have been teaching and practicing *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 to-day has ever yet obeyed that command, 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 the 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:—

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

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

3rd. 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 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, once wedded fast,
In 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 Biblical 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 unreserved confidence, to the voice of his church, so, too, the Protestant recognized *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 of Our Christian Faith," "God's Text-Book to the race of Mankind," etc., 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 only available witness in the premises; viz: the testimony of the teacher common to both claimants, the Bible. The first expression which we come in contact in the Sacred Word, is found in Genesis 2d chapter, 2d verse: "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, 20th chapter, 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." Again, we read in the 31st chapter, 15th verse: "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." **1**

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. **2** 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 by 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 practice to an additional period of 1893 years 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 day was Saturday, **3** 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." Exodus 31st chapter, 14th verse.

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 with 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.

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 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 cancelling 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 decrees repealing that of Saturday and substituting that of Sunday, kept by 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, 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 the tomb, St. Luke 23d chapter, 56 verse, 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, (Easter Sunday) bringing the spices they had prepared." The "spices" and "ointments" had been prepared Good Friday evening, because "the Sabbath drew near." 54th verse. **4** 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 that the apostles and the holy women never knew any Sabbath, but Saturday, up to the very day of Christ's death?

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 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 refer them to the chapter and verse in each instance. Acts 13c., 14v.; again, same chapter, 27v., again 42v; again, 44v. Once more, 15c., 31v. Again 17c., 2v.; again 18c., 4v. "And he (Paul) reasoned in the synagogue *every Sabbath*, and persuaded the Jews and the 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 endorsement* by him, whilst living; and an unvaried, active participation *in the keeping of that day and no other by the apostles*, for thirty years after his death, as the Acts of the Apostles has abundantly testified to us.

Hence, the conclusion is inevitable; viz: that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the 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. More anon.

- 1 Scriptures quotes throughout these editorials are from the Doay, or Catholic, version.
- 2 This timing spoken of is based on the incorrect teaching of Bishop Ussher—Also the Sabbath has been kept since Adam.
- 3 Actually Saturday is a pagan name, named after Saturn planet worship. The only day of the week with a name was THE Sabbath. The other days were just referred to as day one, day two, day three, etc., or first day, second day, third day, etc.
- 4 Easter and "Good Friday" are two more examples, along with Sunday, of anti-scriptural Catholic tradition.

From the Catholic Mirror of Sept. 16, 1893.

When his satanic majesty, who was "a murderer 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. **1**

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 works published in 1558, at Wittenberg, under the inspection of Melanchthon. 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.

"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 investigation of this imposture.

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 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 ch. 1 v.), thereby placing beyond peradventure, the divine action and the will of the Son of God during life 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 the divine Master in this particular, as St. Luke (Acts 18 ch., 4 v.) assures us: "And he (Paul) 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 (9), 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 enjoyed this exclusive privilege, by calling attention to *every instance* wherein the Sacred Record refers to the first day of the week.

The *first* reference to Sunday after the resurrection of Christ is to be found in St. Luke's Gospel, 24ch., from 33 to 40 vs., and in St. John's, 20ch., 19v.

The above texts themselves refer to the sole motive of this gathering on the part of the apostles. It took place on the day of the resurrection (Easter Sunday), 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 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, 2d chapter, 1st verse: "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, **2** 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. 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 but for the change of day, call our attention to Acts, 20th chapter, 6th and 7th verses: "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 a Marplot, we cannot allow them even this crumb of comfort. We reply by the axiom "*Quod probat nimis, probat nihil*—" "What proves to much, proves nothing." Let us call attention to the same, Acts, 2d chapter, 46th verse: "And they, 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 the 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's, 1 Ep. Cor., 16th chapter, 1st and 2d verses: "Now concerning the collection for the saints." "On the first day of the week, let every one of you lay by him a 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," etc. Acts 18th chapter, 4th verse. What more absurd conclusion than to infer that reading of the Scriptures, prayer, exhortation, and preaching, which *formed the routine duties of every Saturday*, as has been abundantly proved, were overslaughed by a request to take up a collection on *another day of the week?* **3**

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 the 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.

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 for 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.

1 God the Father and Jesus Christ did not appoint, nor institute, the Roman Catholic Church as a teacher of the brethren—God gave us His Word and His own Holy Spirit to be our guide to all truth. (2 Tim 3:15,16; 1 John 2:27)

2 Our Saviour ate the Passover with his disciples the night before his crucifixion and he was crucified on Friday. Friday, therefore, was the first day of the feast of the Passover, or of unleavened bread. The morrow after that day was the day from which the fifty days to Pentecost were to be counted. Lev. 23: 6, 11, :15.: 1:6. The morrow after that day being "the Sabbath day according to the commandment" (Luke 23: 56) and the first day of the fifty, it is evident that the fiftieth day itself would be not Sunday but Saturday. Anybody can demonstrate this for himself who will begin with "the morrow after" any Friday and count fifty. And as the Passover was always the fourteenth day of the first month, without any reference whatever to any particular day of the week, it was impossible that the Pentecost should always be "necessarily Sunday" as stated. Of course this note, true though it be, has no bearing upon this question as between Catholics and Protestants, as both claim - the Catholics originally - that this particular Pentecost was on Sunday. This note is inserted merely in the interests of accuracy, and not with the intention that it should have any bearing on the controversy in the text.

3 In truth, Paul did not request a public collection to take place on the first day of the week, but rather that each member take up a collection of their own goods and store it at their homes until Paul, or some of his fellow laborers in Christ, came to pick up the goods to bring to the poor saints in Jerusalem.

From the Catholic Mirror of September 23, 1893.

*"Halting on crutches of unequal size,
One leg by true 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 proofs 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.

The first text of this class is to be found in the Acts of the Apostles, 2d chapter, 20th verse: "The sun shall be turned into darkness, and the moon into blood, before that great and notable *day of the Lord* shall 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 1st Epistle Cor., 1st chapter, 8th verse: "Who also shall 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, 5th chapter, 5th verse: "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, 2d Cor., 1st chapter, 13th and 14th verses: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus."

Sunday, or the day of Judgment, which? The fifth text is from St. Paul to the Philippians, 1st chapter, 6th verse: "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 leave 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 Ep. Peter 3rd chapter, 10th verse: "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, 3rd chapter, 12th verse: "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 furnished *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, first chapter, tenth verse, furnishes it in the following words of St. 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?—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, chapter twenty, first verse, (St. John's Gospel) "*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 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 uttered eight times, we conclude that the same expression 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, contains the same meaning. St. John (Revelation first chapter, tenth verse) 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 was 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 cancelling 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 commandment was abrogated under the new law. **1** 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 following 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 3rd commandment under the new law.

We again beg 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*."

1 In truth, the Sabbath commandment is the fourth—but one would not expect a church that makes and worships idols to leave the second commandment against idolatry in place. By removing the second, the "real" fourth becomes the third. But now you only have nine commandments. But wait, take the tenth commandment of "Coveting," and divide it into two and now you have ten commandments again. Daniel 7:25 - ".....and think to change times and laws...."

CONCLUSION

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 16th 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 to-day, the permanent necessity of keeping the Sabbath 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 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 the question of opening the World's Fair on Sunday was yet undecided; and who does not know to-day, that one sect, to mark its holy indignation at the decision, has never yet opened that boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bibles carefully, can find their counterpart in a certain class of unco-good people 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 Sabbath in as straight-laced manner as themselves.

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 apostles kept, after his example, for thirty years afterward, according to the Sacred Record, the most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watch-word of Protestantism; but we have demonstrated that it is *the Bible against their Sabbath*. 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 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 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 word written.*" 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 abominations," when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command. "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call the attention of our readers once more to our caption, introductory of each, viz.: 1st—The Christian Sabbath, the genuine offspring of the union of the Holy Spirit with the Catholic Church his spouse. 2nd—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 the "heathen and the 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. The Protestant world at its birth found the Christian Sabbath too

strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over three hundred years. The Christian Sabbath 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 their religion, thereby emphasizing the situation in what may be aptly designated "a mockery, a delusion, and a snare."

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, we can promise them that any reasonable attempt on their part to gather up the disjectamembra of the hybrid, and to restore it to a galvanized existence, will be met with a 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 antiscritptural question would necessarily entail. Their policy now is to "lay low", and they are sure to adopt it.

Sixty Facts Concerning the Seventh Day

WHY keep the Sabbath day? What is the object of the Sabbath? Who made it? When was it made, and for whom? Which day is the true Sabbath? Many keep the first day of the week, or Sunday. What Bible authority have they for this? Some keep the seventh day, or Saturday. What Scripture have they for that? Here are the facts about both days, as plainly stated in the Word of God:

1. After working the first six days of the week in creating this earth, the great God rested on the seventh day. (Genesis 2:1-3.)
2. This stamped that day as God's rest day, or Sabbath day, as Sabbath day means rest day. To illustrate: When a person is born on a certain day, that day thus becomes his birthday. So when God rested upon the seventh day, that day became His rest, or Sabbath, day.
3. Therefore the seventh day must always be God's Sabbath day. Can you change your birthday from the day on which you were born to one on which you were not born? No. Neither can you change God's rest day to a day on which He did not rest. Hence the seventh day is still God's Sabbath day.
4. The Creator blessed the seventh day. (Genesis 2:3.)
5. He sanctified the seventh day. (Exodus 20:11.)
6. He made it the Sabbath day in the Garden of Eden. (Genesis 2:1-3.)
7. It was made before the fall; hence it is not a type; for types were not introduced till after the fall.
8. Jesus says it was made for man (Mark 2:27), that is, for the race, as the word man is here unlimited; hence, for the Gentile as well as for the Jew.
9. It is a memorial of creation. (Exodus 20:11; 31:17.) Every time we rest upon the seventh day, as God did at creation, we commemorate that grand event.
10. It was given to Adam, the head of the human race. (Mark 2:27; Genesis 2:1-3.)
11. Hence through him, as our representative, to all nations. (Acts 17:26.)
12. It is not a Jewish institution, for it was made 2,300 years before there was ever a Jew.
13. The Bible never calls it the Jewish Sabbath, but always "the Sabbath of the Lord thy God." Men should be cautious how they stigmatize God's holy rest day.

14. Evident reference is made to the Sabbath and the seven-day week all through the patriarchal age. (Genesis 2:1-3; 8:10, 12; 29:27, 28, etc.)
15. It was a part of God's law before Sinai. (Exodus 16:4, 27-29.)
16. Then God placed it in the heart of His moral law. (Exodus 20:1-17.) Why did He place it there if it was not like the other nine precepts, which all admit to be immutable?
17. The seventh-day Sabbath was commanded by the voice of the living God. (Deuteronomy 4:12, 13.)
18. Then He wrote the commandment with His own finger. (Exodus 31:18.)
19. He engraved it in the enduring stone, indicating its imperishable nature. (Deuteronomy 5:22.)
20. It was sacredly preserved in the ark in the holy of holies. (Deuteronomy 10:1-5.)
21. God forbade work upon the Sabbath, even in the most hurrying times. (Exodus 34:21.)
22. God destroyed the Israelites in the wilderness because they profaned the Sabbath. (Ezekiel 20:12, 13.)
23. It is the sign of the true God, by which we are to know Him from false gods. (Ezekiel 20:20.)
24. God promised that Jerusalem should stand forever if the Jews would keep the Sabbath. (Jeremiah 17:24, 25.)
25. He sent them into the Babylonian captivity for breaking it. (Nehemiah 13:18)
26. He destroyed Jerusalem for its violation. (Jeremiah 17:27.)
27. God has pronounced a special blessing on all the Gentiles who will keep it. (Isaiah 56:6, 7.)
28. This is in the prophecy, which refers wholly to the Christian dispensation. (See Isaiah 56.)
29. God has promised to bless all who keep the Sabbath. (Isaiah 56:2.)
30. The Lord requires us to call it "honourable." (Isaiah 58:13.) Beware, ye who take delight in calling it the "old Jewish Sabbath," "a yoke of bondage," etc.
31. After the holy Sabbath has been trodden down "many generations," it is to be restored in the last days. (Isaiah 58:12, 13.)
32. All the holy prophets kept the seventh day.
33. When the Son of God came, He kept the seventh day all His life. (Luke 4:16; John 15:10.) Thus He followed His Father's example at creation. Shall we not be safe in following the example of both the Father and the Son?
34. The seventh day is the Lord's day. (See Revelation 1:10; Mark 2:28; Isaiah 58:13; Exodus 20:10.)

35. Jesus was Lord of the Sabbath (Mark 2:28), that is, to love and protect it, as the husband is the lord of the wife, to love and cherish her (1 Peter 3:6).
36. Jesus vindicated the Sabbath as a merciful institution designed for man's good. (Mark 2:23-28.)
37. Instead of abolishing the Sabbath, He carefully taught how it should be observed. (Matthew 12:1-13.)
38. Jesus taught His disciples that they should do nothing upon the Sabbath day but what was "lawful." (Matthew 12:12.)
39. Jesus instructed His apostles that the Sabbath should be prayerfully regarded forty years after His resurrection. (Matthew 24:20.)
40. The pious women who had been with Jesus carefully kept the seventh day after His death. (Luke 23:56.)
41. Paul and his companions went to Pisidian Antioch where they entered the synagogue on the "sabbath day" and sat down. (Acts 13:14.)
42. Paul, the apostle to the Gentiles, called it the "sabbath day" in Acts 13:27. Did not Paul know? Or shall we believe modern teachers, who affirm that it ceased to be the Sabbath at the resurrection of Christ?
43. Luke, the inspired Christian historian, writing as late as A.D. 62, calls it the "sabbath day." (Acts 13:44.) Almost the whole city came to hear the word of God!
44. The Gentile converts called it the Sabbath. (Acts 13:42.)
45. In the great Apostolic Christian council known as the Jerusalem Council, A.D. 48-50 (dates vary by source), in the presence of the apostles and thousands of disciples, James calls it the "sabbath day." (Acts 15:21.)
46. It was customary to hold prayer meetings upon that day. (Acts 16:13.)
47. Paul read the Scriptures in public meetings on that day. (Acts 17:2, 3.)
48. It was his custom to preach upon that day. (Acts 17:2, 3.)
49. The Book of Acts alone gives a record of his holding eighty-four meetings upon that day. (See Acts 13:14, 44; 16:13; 17:2; 18:4, 11.)
50. There was never any dispute between the Christians and the Jews about the Sabbath day. This is proof that the Christians still observed the same day that the Jews did.
51. In all their accusations against Paul, they never charged him with disregarding the Sabbath day. Why didn't they make that accusation if he wasn't keeping the Sabbath?
52. But Paul himself expressly declared that he had kept the law. "Neither against the law of the Jews, neither against the temple,

nor yet against Caesar, have I offended any thing at all." Acts 25:8. How could this be true if he had not kept the Sabbath?

53. The Sabbath is mentioned in the New Testament sixty times, and always with respect, bearing the same title it had in the Old Testament, "the sabbath day."

54. Not a word is said anywhere in the New Testament about the Sabbath being abolished, done away with or changed.

55. God has never given permission to any man to work upon it. Dear Reader, by what authority do you use the seventh day for common labor?

56. No Christian of the New Testament, either before or after the resurrection, ever did ordinary work upon the seventh day. Find one case of that kind, and we will yield the question. Why should we do differently from Bible Christians?

57. There is no record that God has ever removed His blessing or sanctification from the seventh day.

58. As the Sabbath was kept in Eden before the fall, so it will be observed eternally in the new earth after the restitution. (Isaiah 66:22, 23.)

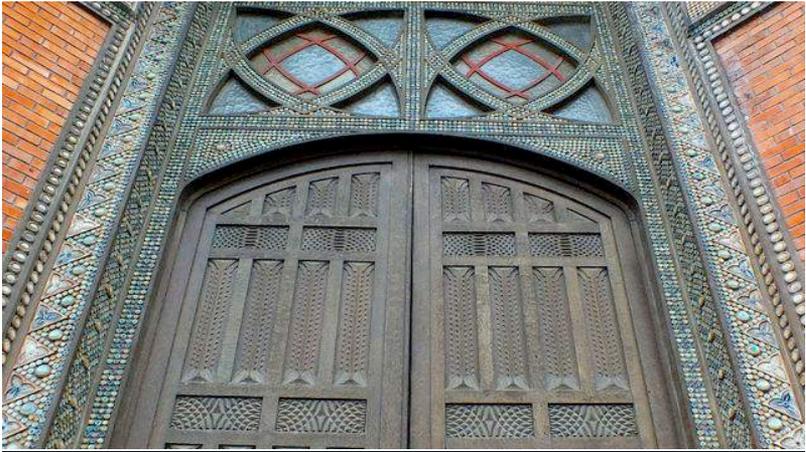
59. The seventh-day Sabbath was an important part of the law of God, as it came from His own mouth, and was written by His own finger upon stone at Sinai. (See Exodus 20.) When Jesus began His work, He expressly declared that He had not come to destroy the law. "Think not that I am come to destroy the law, or the prophets." Matthew 5:17.

60. Jesus severely condemned the Pharisees as hypocrites for pretending to love God, while at the same time they made void one of the Ten Commandments by their tradition.

Forty Facts Concerning the First day of the Week

1. The very first thing recorded in the Bible is work done on Sunday, the first day of the week. (Genesis 1:1-5.) This was done by the Creator Himself. If God made the earth on Sunday, can it be wicked for us to work on Sunday?
2. God commands men to work upon the first day of the week. (Exodus 20:8-11.) Is it wrong to obey God?
3. None of the patriarchs ever kept it.
4. None of the holy prophets ever kept it.
5. By the express command of God, His holy people used the first day of the week as a common working day for at least 4,000 years.
6. God Himself calls it a "working" day. (Ezekiel 46:1.)
7. God did not rest upon it.
8. He never blessed it.
9. Christ did not rest upon it.
10. Jesus was a carpenter (Mark 6:3), and worked at His trade until He was thirty years old. He kept the Sabbath and worked six days in the week, as all admit. Hence He did many a hard day's work on Sunday.
11. The apostles worked upon it during the same time.
12. The apostles never rested upon it.
13. Christ never blessed it.
14. It has never been blessed by any divine authority.
15. It has never been sanctified.
16. No law was ever given to enforce the keeping of it, hence it is no transgression to work upon it. "Where no law is, there is no transgression." Romans 4:15. (See also 1 John 3:4.)
17. The New Testament nowhere forbids work to be done on it.
18. No penalty is provided for its violation.
19. No blessing is promised for its observance.
20. No regulation is given as to how it ought to be observed. Would this be so if the Lord wished us to keep it?
21. It is never called the Christian Sabbath.
22. It is never called the Sabbath day at all.
23. It is never called the Lord's day.
24. It is never called even a rest day.
25. No sacred title whatsoever is applied to it. Then why should we call it holy?
26. It is simply called "first day of the week," or many in that day referred to it as "day one."
27. Jesus never mentioned it in any way, never took its name upon His lips.

28. The word Sunday never occurs in the Bible at all.
29. Neither God, Christ, nor inspired men ever said one word in favor of Sunday as a holy day.
30. The first day of the week is mentioned only eight times in all the New Testament. (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Corinthians 16:2)
31. Six of these texts refer to the same first day of the week.
32. Paul directed the saints to look over their secular affairs on that day. (1 Corinthians 16:2.)
33. In all the New Testament we have a record of only one religious meeting that was held upon that day, and it started previously on the Sabbath and continued into a night meeting. (Acts 20:5-12.)
34. There is not any indication or hint that they ever held a meeting upon it before or after that event in Acts 20.
35. It was not their custom to meet on that day.
36. There was no requirement to break bread on that day.
37. We have an account of only one instance in which it was done. And certain Bible translations and original manuscripts would not agree entirely with that (Acts 20:7.) as discussed elsewhere in this booklet in detail.
38. That was done into the night to after midnight. (Verses 7-11.) Jesus celebrated it on Thursday evening (Luke 22), and the disciples sometimes did it every day (Acts 2:42-47).
39. The Bible nowhere says that the first day of the week commemorates the resurrection of Christ. This is a tradition of men, which contradicts the law of God. (Matthew 15:1-9.) Baptism commemorates the death, burial, and resurrection of Jesus. (Romans 6:3-5.)
40. Finally, the New Testament is totally silent with regard to any change of the Sabbath day or any sacredness for the first day.



Protestant Confessions

The vast majority of Christian churches today teach the observance of Sunday, the first day of the week, as a time for rest and worship. Yet it is generally known and freely admitted that the early Christians observed the seventh day as the Sabbath. How did this change come about? Over time, some Protestant theologians and preachers from a wide spectrum of denominations have been quite candid in admitting that there is no Biblical authority for observing Sunday as a Sabbath.

Anglican/Episcopal

Bishop Seymour, *Why We Keep Sunday*. "We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church."

Isaac Williams, *Plain Sermons on the Catechism* , vol. 1, pp. 334, 336. "And where are we told in the Scriptures 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."

Canon Eyton, *The Ten Commandments* , pp. 52, 63, 65.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday into the rest of Sunday no divine law enters.... The observance of Ash Wednesday or Lent

stands exactly on the same footing as the observance of Sunday."

Baptist

Dr. Edward T. Hiscox, author of The Baptist Manual; a paper read before a New York ministers' conference, Nov. 13, 1893, reported in New York Examiner, Nov.16, 1893.

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week Where can the record of such a transaction be found? Not in the New Testament absolutely not. "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 But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"

William Owen Carver, The Lord's Day in Our Day, p. 49.

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance."

Congregationalist

Dr. R. W. Dale, The Ten Commandments (New York: Eaton & Mains), p. 127-129. " . . . it is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath... `Me Sabbath was founded on a specific Divine command. We can plead no such command for the obligation to observe Sunday There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."

Timothy Dwight, Theology: Explained and Defended (1823), Ser. 107, vol. 3, p. 258, (president of Yale Univ. 1795-1817). " . . . the Christian Sabbath [Sunday] is not in the Scriptures, and was not by the primitive Church called the Sabbath."

Jonathan Edwards, The Works of President Edwards, Worcester edition, 1844-1848, vol. IV, pp. 621-622.

"A further argument for the perpetuity of the Sabbath we have in Matthew 24:20, 'Pray ye that your flight be not in the winter, neither on the Sabbath day.' Christ is here speaking of the flight of the apostles and other Christians out of Jerusalem and Judea, just before their final destruction, as is manifest by the whole context, and especially by the 16th verse: 'Then let them which be in Judea flee into the mountains.' But the final destruction of Jerusalem was after the dissolution of the Jewish constitution, and after the Christian dispensation was fully set up. Yet it is plainly implied in these words of the Lord, that even then Christians were bound to a strict observance of the Sabbath."

Disciples of Christ

Alexander Campbell, The Christian Baptist, Feb. 2, 1824, vol. 1. no. 7, p. 164.

"'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio - I think his name is Doctor Antichrist.'

First Day Observance, pp. 17, 19.

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change."

Lutheran

The Sunday Problem, a study book of the United Lutheran Church (1923), p. 36.

"We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian Church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other, but for a time celebrated both."

Augsburg Confession of Faith art. 28; written by Melancthon, approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church Henry Jacobs, ed. (1 91 1), p. 63. "They [Roman Catholics] refer to the Sabbath Day, a shaving been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!"

Dr. Augustus Neander, The History of the Christian Religion and Church Henry John Rose, tr. (1843), p. 186.

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday."

John Theodore Mueller, Sabbath or Sunday , pp. 15, 16.

"But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel These churches err in their teaching, for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect."

Methodist

Harris Franklin Rall, Christian Advocate, July 2, 1942, p.26. "Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day."

John Wesley, The Works of the Rev. John Wesley, A.M., John Emory, ed. (New York: Eaton & Mains), Sermon 25, vol. 1, p. 221.

"But, the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is the law which never can be broken.... Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."

Dwight L. Moody

D. L. Moody, Weighed and Wanting (Fleming H. Revell Co.: New York), p. 47. "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 this 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?If you give up the sabbath the church goes; if you give up the church the home goes; and if the home goes the nation goes. That is the direction in which we are traveling."

Presbyterian

T. C. Blake, D.D., Theology Condensed, pp. 474, 475.

"The Sabbath is a part of the decalogue - the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand The teaching of Christ confirms the perpetuity of the Sabbath.



Roman Catholic Confessions

History reveals that it was decades after the death of the Apostles that a politico-religious system repudiated the Sabbath of Scripture and substituted the observance of the first day of the week. The following quotations, all from Roman Catholic sources, freely acknowledge that there is no Biblical authority for the observance of Sunday, that it was the Roman Church that changed the Sabbath to the first day of the week.

The Catholic Mirror, official publication of James Cardinal Gibbons, Sept. 23, 1893. "The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."

Catholic Virginian Oct. 3, 1947, p. 9, art. "To Tell You the Truth." "For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible.

James Cardinal Gibbons, The Faith of our Fathers, 1978, 88th ed., pp. 89. "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Stephen Keenan, A Doctrinal Catechism 3rd ed., p. 174.
"Question: Have you any other way of proving that the Church has power to institute festivals of precept?
"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Catholic Record of London, Ontario, September 1, 1923
"Sunday is our mark of authority.....the church is above the Bible, and this transference of Sabbath observance is proof of that fact."

John Laux, A Course in Religion for Catholic High Schools and Academies (1936), vol. 1, P. 51. "Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days."

Vol. XXIII Encyclopedia Britannica, p. 654. "The earliest recognition of the observance of Sunday, is a constitution of Constantine in 321 A.D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday."

Peter Geiermann, C.S.S.R., The Converts Catechism of Catholic Doctrine (1957), p. 50-51

Question: Which is the Sabbath day?

Answer: Saturday is the Sabbath day.

Question: Why do we observe Sunday instead of Saturday?

Answer: We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.

Question: By what authority did the Church substitute Sunday for Saturday?

Answer: The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her. (FALSE)

Question: What does the Third Commandment command? (FALSE – Do Not Worship Graven Images)

Answer: The Third Commandment commands us to sanctify SUNDAY as the Lord's Day. (FALSE)

Martin J. Scott, Things Catholics Are Asked About (1927), p. 136. "Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday Now the Church... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday."

Encyclical Letters of Leo XIII, p.304

"We hold upon this earth the place of God Almighty."

Peter R. Kraemer, Catholic Church Extension Society (1975), Chicago, Illinois.

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

"1) 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.

"2) 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. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws.

"It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible."

T. Enright, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884.

"I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church."

Saint Catherine Catholic Church Sentinel, May 21, 1995

"Perhaps the boldest thing the most revolutionary change the Church ever did happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday....not from any directions noted in the Scriptures, but from the Church's sense of it's own power....People who think that the Scriptures should be the sole authority, should logically become 7th Day Adventists, and keep Saturday holy."

Revelation 22:14 –*“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”*

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TSMv0420

SUNDAY LAWS

In Force in the Province of Ontario

PROHIBIT

1. LABOR. With certain exceptions this includes:

- (a) **THE WORK OF LABORERS, MECHANICS and MANUFACTURERS.**
- (b) **ALL FARM WORK,** such as **SEEDING, HARVESTING, FENCING, DITCHING.**
- (c) **WORK ON RAILWAYS,** such as **BUILDING and CONSTRUCTION,** and also **REPAIR WORK,** except in emergencies, and **TRAFFIC,** excepting the forwarding of **PASSENGER AND CERTAIN FREIGHT TRAINS.**
- (d) **ALL BUILDING, TEAMING, DRIVING FOR BUSINESS PURPOSES, THE WORK OF BAKERS AND BARBERS, Etc.**
- (e) **THE WORK OF MUSICIANS AND PAID PERFORMERS OF ANY KIND.** Works of necessity and mercy excepted.

2. BUSINESS. It is unlawful to **MAKE CONTRACTS** or to **BUY, SELL or DELIVER ANYTHING** on Sunday, including **LIQUORS, CIGARS, NEWSPAPERS, Etc.** Generally speaking the only exceptions are **DELIVERING PASSENGERS' BAGGAGE, MILK** for domestic use, and **SUPPLYING MEALS AND MEDICINES.**

3. ALL GAMES, RACES OR OTHER SPORTS FOR MONEY OR PRIZES, or which are noisy, or at which a fee is charged, and the business of **AMUSEMENT or ENTERTAINMENT.**

4. ALL EXCURSIONS for hire and with the object of pleasure, by **TRAIN, STEAMER or OTHER CONVEYANCE.**

5. ADVERTISING in Canada, unlawful things to take place on Sunday, either in Canada or across the line.

6. IMPORTING, SELLING or DISTRIBUTING FOREIGN NEWSPAPERS on Sunday.

7. ALL GAMBLING, TIPPLING, USING PROFANE LANGUAGE, and all other acts which disturb the public quiet.

8. ALL PUBLIC MEETINGS, except in Churches.

9. HUNTING, SHOOTING, FISHING; also **BATHING** in any public place or in sight of a place of public worship, or private residence.

THE PENALTY IS FROM \$1.00 TO \$500.00

THE GAME LAW

Of the Province makes Sunday a **CLOSE SEASON** for all **GAME** and **HUNTING** and **SHOOTING UNLAWFUL** on that day.

THE PENALTY IS FROM \$5.00 TO \$25.00

