

Spiritual Strategic Warfare



"Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place" **Ephesians 6:14**

"And your feet shod with the preparation of the gospel of peace" **Ephesians 6:15**

"above all, taking the shield of faith with which you will be able to quench all the fiery darts (arrows) of the wicked one" **Ephesians 6:16**

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God ..." **Ephesians 6:17.**

"For the word of God is quick (alive), and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow (bone), and is a discerner of the thoughts and intents of the heart..." **Hebrews 4.12.**

Zidkiyah Yisrael

Is Sunday The True Sabbath Day Of The Most High God

Amos 8:11 "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:" As prophesied, most Christians refuse to open Bibles today to verify what their pastors say. In this age of convenience they have been conditioned to trust the pastors without question. This prophesied "lukewarm" mindset, as **Revelation 3:16** calls it, has given rise to false preachers all around the world. These wolves in sheep's clothing can easily lie to their congregations knowing with absolute confidence that the majority of their victims will never check up on them. As for the small number of Christians that do

investigate their false message using the Bible, they are quickly kicked out of the churches so as to prevent the truth from spreading. To keep those remaining in the church happy, they now preach prosperity messages on how to gain wealth, amusing sermons, and even rock music mixed with Gospel lyrics to keep the people entertained. As prophesied, they then use false doctrines that all the world agrees with to make their flock feel they are safe and doing the right thing with the thought that since everyone else believes in this way it must be right. Case in point, one of the oldest and most successfully evangelized false doctrines has to be the so called **Sunday** sabbath. This article will look at the verses they claim are saying the Sabbath has been changed from the seventh day to the first day of the week.

CLAIM #1... 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."

This meeting was held at night. If you read on you also find in the next verse it mentions the "many lights in the upper chamber." Later in **verse 11** it also states after they ate, Paul "talked a long while, even till break of day." The question then is, are they saying this a church service because they broke bread, and since it was on the "first day" it must mean the Sabbath was changed? Problem with that thought is, in **Acts 2:46** it says that they normally continued "...daily ...breaking bread from house to house." Since they define this is a church service, this must be the format the church must emulate today. If **Acts 20:7** is the definitive proof we need to validate Sabbath being changed from the seventh day to the first day of the week, then all **Sunday** keeping churches must...

- Hold church at NIGHT
- Hold church EVERY NIGHT
- Hold church TILL THE BREAK OF DAY

CLAIM #2... I 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." There is absolutely no reference whatsoever of a public meeting, or church service mentioned here for when Paul arrives. Some declare this to be a church service because Paul is gathering what they call "tithes." But if you read past the verse they give out of context, you find the word "liberality"

is actually used to describe this offering in verse #3 of that same chapter. That word defined is "monetary gift" in Strong's Bible Concordance. (#5485) Also notice Paul is asking for that to be given from what "God hath prospered" in the passage given to sanction **Sunday** as sabbath. I ask, is this normal tithing practices of a church service to give from what God has prospered which is now stored in savings? Is not **Luke 18:12** rather plain wherein it says, "I give tithes of all that I possess." Biblical truth is, it's not a church service because first and foremost it's never declared as such. Nor is it tithing that Paul is gathering, which for some reason they claim makes it a church service. Paul was gathering what we call "love offerings" today. Finally, if the entire passage is read in context it's discovered the passage is actually about Paul stopping by on his way to Jerusalem to pick up financial relief for the Christians in financial distress in Jerusalem. (See **Romans 15:26**, & **Acts 11:26-30** which also confirm this as fact.)

CLAIM #3... Revelation 1:10 "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet"

Some use this verse to declare **Sunday** is now Sabbath simply because John uses the term "the Lord's day." Truth is, the Scriptures already define the seventh day Sabbath as the Lord's day thousands of years prior in **Isaiah 58:13** wherein we find the Lord calling, "...the sabbath, ...my holy day;" quite bluntly. Even Jesus Himself stated in the New Testament Scriptures in **Matthew 12:8** that, "...the Son of man is Lord even of the Sabbath day."

Many forget the very first thing recorded in the Bible itself is work being done on **Sunday** in **Genesis 1:1-5**. God in fact commands all men to work upon the first day of the week in the heart of the Ten Commandments in **Exodus 20:8-11**. He specifically says in verse nine of that Commandment that, "Six days shalt thou labour, and do all thy work:"

Is it wrong for us to obey God? Did not the apostles state in **Acts 5:29** that, "...we ought to obey God rather than men." God calls Sunday a work day in **Exodus 23:12; 31:15; 34:21; 35:2, Leviticus 23:3, Deuteronomy 5:13, Ezekiel 46:1 and Luke 13:14** as well.

*"...as a solar festival, **Sunday was the sacred day of Mithra**; and it is*

*interesting to notice that since **Mithra was addressed, as Dominus, 'Lord,' Sunday** must have been 'the Lord's Day' long before Christian times." [The Paganism in Our Christianity, Arthur Weigall, 1928, p136]*

The term "**The Lord's day**" was first coined by John in the book of Revelation for the New Testament Christian church, yes **But the Pagans of old used that term to describe their "lord's day" as well. When Constantine demanded all Christians keep Sunday** holy in 321 A.D., he also called it the "lord's day" at that time. The warped history being preached by pastors today, wherein they changed what John referred to as "**Sabbath**" to what the Pagan's referred to as "**Sunday**" proves the Vatican was involved in this prophesied end time agenda. For they have admitted time and time again the following for all the world to see.

*"The [Catholic] Church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan **Sunday** and made it the Christian **Sunday**.*

*...The sun has worshipers at this hour in Persia and other lands . . . Hence the Church would seem to say, 'Keep that old pagan name [**Sunday**]. It shall remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, became the Christian **Sunday**, sacred to Jesus"--*

William L. Gildea, "Paschale Gaudium," in The Catholic World, 58, March, 1894, p. 809 [A Roman Catholic weekly].

As prophesied by **Daniel 7:25**, this church has most assuredly tried to change the "times and laws" of the Creator God.

CLAIM #4... Mark 2:23-28 "And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of

God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."

Some have recently started using this passage to say the Sabbath is no longer valid because Jesus broke it, or disregarded it when He was walking among us. First of all, nowhere in this passage does it say Jesus abolished or broke the Sabbath. What it does say here is the Pharisees assumed Jesus and the apostles were breaking the commandment by picking corn to eat. Yet Jesus proves with Scriptural facts regarding King David, whom the Jews respected, that He and His apostles were not breaking Sabbath at all. Jesus clearly corrected the false teachings of the Pharisees here. If it was ok for David to relieve his hunger and the hunger of those with him by eating bread that had been consecrated and set apart for holy use, then it was perfectly ok for the disciples of Christ to satisfy their hunger by plucking the corn on Sabbath day as well. Both David and the Apostles were in God's employment. Basic reality dictates the temple priests, and even pastors today, perform greater labors on each Sabbath as they do God's work, do they not? The same type of labor in secular business would in fact be considered sinful. However, the work of the priests was in the service of God. The labors they performed each Sabbath pointed to the redeeming power of Christ. Their labor was in perfect harmony with the object of the Sabbath day so as to get the work done that brought souls into the truth. But now, Christ Himself had come, and was walking among them. As all Christians will agree, the disciples, were employed by God to do a holy and sanctified work. They were merely doing that which was necessary for the achievement of their Heavenly appointed work on Sabbath day. Jesus confirmed this truth by stating He is "Lord of the Sabbath." Seeing how His apostles followed and emulated Him, this proves they are employed to do His work and therefore free from guilt. Just because the Pharisees didn't see them as men employed by God doesn't make it true.

Jesus or His apostles didn't break the Sabbath here at all. Biblical truth is, "**sin** is the transgression of the law" according to **1John 3:4**. In other words, breaking the Law of God is how sin is committed. Commandment

#4 concerns the Sabbath day. To say Jesus broke Sabbath, is to say Jesus sinned by breaking God's Law. This is exactly what the Pharisees are trying to declare here because they hated Him and His message. Yet as Christians we know Christ never sinned. Truth is, if He did commit sin, He would never have been that spotless Lamb of God, and Savior to you and me. Jesus proved in Mark chapter two that the Pharisees were in error regarding a sin they invented about plucking corn on Sabbath day for Gospel workers. Yes, it would be sin for those that harvested corn for a living if done so on the Sabbath. But Jesus and His apostles were not employed as farmers. They were simply hungry men employed of God. By the way, for those who assume it is ok to break Sabbath by using this passage, you are in reality trusting the word of a non-believing Pharisee, who was just corrected and exposed as in error by Jesus Christ Himself. In other words, those that believe the Jews were correct in their assumptions, and ignore how Jesus defended the Sabbath truth, and corrected the lying Pharisees, are in fact taking the word of the Pharisees as truth over Christ. As we all know, the Pharisees deny Christ as Lord to this day. Who then is telling the Truth? The ones who know not the Word? Of the one who wrote the Word Himself?

CLAIM #5... Colossians 2:16-17 "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: Which are a shadow of things to come; but the body is of Christ."

Simple truth here is, the "**sabbaths**" mentioned here **are not the weekly Sabbath** of God. Please read **Leviticus 23:23-38** and you will find that the **sabbaths** mentioned in **Colossians chapter 2** are **the annual sabbaths**, or what most today refer to as "**feast days**" that acknowledged certain events that would be fulfilled in the future when Christ came as Messiah. This is why Paul referred to them as "**a shadow of things to come**" in this passage. Make special note that after it lists the annual sabbaths in **Leviticus 23:23-37** that it says in **Verse 38** that these annual sabbaths are "**besides the Sabbath of the Lord.**" In **Matthew 5:17** Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." No one can "fulfill" a weekly Sabbath because it points all the way back to creation. That is why the 4th Commandment starts with the word "Remember" when

speaking of Sabbath. **Keeping the Sabbath is a day to worship the Creator of all things. You simply cannot "fulfill" an event that has already passed. When those annual sabbaths were instituted, it was thousands of years before Jesus would come to fulfill all that the annual sabbaths were pointing to. The children of God were symbolically keeping the feast days back then as a way to look forward to the prophesied arrival Messiah when He would actually fulfill them in reality. For example, even the lamb sacrifice they offered for their sins back then was a "shadow of things to come," which was fulfilled when "...the Lamb of God, which taketh away the sin of the world"** (**John 1:29**) actually died on the cross. This is why Jesus said "it is finished" just before He died in **John 19:30**. Please read **Leviticus 23:23-38** and you will find FIVE annual "sabbaths" are defined as "feast days" of the Lord within a 15 day period. This means they can in no way be considered the weekly Sabbath when 5 are kept within 15 days.

By the way, this is not the only reason the sabbaths in **Colossians 2:14-17** can't possibly be weekly Sabbaths. When you read **Leviticus 23:23-38** you will notice it talks about the meat and drink offerings mentioned in the same way they are spoken of in **Colossians 2:14-17**. If these annual sabbaths are the same as the Sabbath mentioned in the Law of God, then I must ask all that use this passage to preach **Sunday** as the Christian Sabbath to please share with me where in the Ten Commandments they see "meat, drink, holydays, or new moons" as we see Colossians chapter 2 speaking of. I must also ask if they do believe this verse preaches such a thing, why don't their **Sunday** keeping churches honor "meat, drink, holydays, or new moons" today?

The Law of God is not the same as the law of Moses that Leviticus and Colossians are obviously referring to here. Moses law, or "commandments contained in ordinances" ended at the cross as **Ephesians 2:15** proved. And God's Law stands forever as **Luke 16:17** proclaimed. **Hebrews 9:1,10** says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

CLAIM #6... Galatians 4:9-11, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Some believe this is speaking of Sabbaths because the word "days" in a way that suggests religious observance. However, again we find that the weekly Sabbath is not mentioned here at all. If this is read in context we find that Paul knew how the Galatians were at one time Pagans, and therefore used to ritualistic forms of worship. The Jewish converts to Christianity, like those in the book of Colossians, wanted to continue on with their feast days. Their legalistic form of worship appealed to the Galatians because of their Pagan roots, and had to be dealt with by Paul because he hoped to prevent what we now see happening today. Like today's feast day movement, they sought to mix the annual Sabbaths into New Testament church worship. This carnal law was only "until the time of reformation" as we learned earlier. By causing the Galatians to fall for this error they were able to eclipse the atoning work of Christ on Calvary just as the enemy of souls planned. By observing these "days and months" they were declaring their own abilities, rather than Christ's sacrifice suitable for salvation. But the truth is it's "Not of works, lest any man should boast." **Ephesians 2:9** This is also why Paul was concerned his preaching to them was a "labour in vain" because they were showing signs of desiring to "be in bondage" to the annual sabbaths Jesus already declared were "finished" at the cross. If you notice, this is the same method of twisting the false preachers used with **Colossians 2:16-17**. Therefore the same method of revelation can be used to expose it. Where I ask in the Commandments does it speak of "days, months, times, & years" as we see it doing in Galatians? Since it doesn't, this passage can't possibly be speaking of the Sabbath.

CLAIM #7... Romans 14:5 "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. Again, nowhere in this passage does it say we should keep **Sunday** as Sabbath. This is again speaking of **the annual holy-days** that some of the Jews still felt compelled to keep. Most Gentile converts to Christianity were not compelled to keep such feast days. Many of the Jews had difficulty in giving up their life long traditions. A good way to compare this with today's Christian church is where some keep Pagan

holidays like Christmas and Easter, where others prefer not partake in such celebrations and merrymaking.

That's why it clearly states, "**Let every man be fully persuaded in his own mind**" here.. But if you read all of **Romans 14**, you will discover the true topic and find it was again taken completely out of context. God never rested on the first day of the week. He never blessed it, nor did His Son Jesus ever acknowledge the first day of the week in any way shape or form. The Apostles never rested on it either. In fact, the New Testament Christians were never recorded as being at rest on the first day of the week in any historic reference, or bible Scripture known to man. If those that believe such things would have researched their own church history they would have found that **in 321 A.D. Constantine made the Pagan Sunday sabbath law of the land. Historic fact is, all Christians kept the true Sabbath for hundreds of years after Jesus ascended.** Think about that fact for a moment. Had you known that, you would have known before your pastors spoke that every verse ever used to suggest the Apostles were part of, or even alive during **the Sabbath to Sunday change was a bold faced lie because it was never suggested to be changed until 321 A.D., hundreds of years after they died. When 321 A.D. came, only those Christians that feared Roman rule and failed to trust God kept Sunday as sabbath.** The lying preachers of today would have you believe the Sabbath was changed during the time the Bible was penned. Historic, and biblical fact is, they lied.

Remember that Apostle Paul has warned us that we are servants to whom we obey! Here is what he says – Do you not know that to whom you yield yourselves servants to Obey; his servant you are to whom you obey; whether of sin unto death or of obedience unto righteousness? **KJV Romans 6:16**

You cannot find one single line of Scripture from Genesis to Revelation that proclaims Sunday to be blessed, sanctified, made holy, or even enforced! Think about that for a moment. NO LAW was ever made by the God of creation to enforce the first day of the week. **Romans 4:15**, says "...where no law is, there is no transgression." You cannot commit sin unless there is a law being broken. Would not our Lord and Savior at least given us one simple verse to proclaim **Sunday** as the Sabbath if in fact He

meant to do such a thing? Why should we as His followers consider something holy that He never considered to be holy? The reality here is that it is simply called. "The first day of the week" in all Scripture from Genesis to Revelation.

One more thing should be mentioned here. Many do claim that the day Jesus rose from the dead is the reason all should keep **Sunday** holy. However, the Word of God is quite clear about how we as Christians are to acknowledge the death and resurrection of Christ. It is not as all the Sunday preachers suggest by going to church on Sunday. It is done by baptism.

Romans 6:3-5, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

What most people are unaware of is, all of the religious leaders have already agreed in writing there is no such verse in the Bible wherein it says God changed the Sabbath from the day seven to day one. This Sunday sabbath is nothing more than a "TRADITION OF MEN." **Mark 7:8** Think about this as well. The Lord thy God worked on that day when He started creation. He even worked on this day when He rose Jesus from the dead 2000 years ago. Biblical and historic fact is, He actually rested and left His Son in the tomb on the Sabbath day. Even the New Testament Christian women who went to anoint the body of Jesus, stopped in their tracks and decided not to anoint Him because the Sabbath was drawing near. **Luke 23:56** tells us that those women, "rested the Sabbath day according to the commandment"

It's easy to see that the Lord's day is in fact the 7th day. This same God that said in **Malachi 3:6** "For I [am] the Lord, I change not..." also said in **Psalms 89:34** regarding this covenant that we should "...not break, nor alter the thing that is gone out of my lips." The Sabbath is important because "...the LORD made heaven and earth, the

sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." **Exodus 20:11** And **I Chronicles 17:27** says "...it shall be blessed for ever."

If your church uses the scriptures shared here to say Sunday is the Sabbath, then the Lord plainly says in **Revelation 18:4** that you should "...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

After all is said and done, if you just read this entire tract, you know that you just discovered Biblical evidence that absolutely every single verse every used to claim Sunday is the Sabbath was done so in a deceptive manner to make Scripture appear to say something it never said. Some will ask why have all the churches done such an evil act as this? In Daniel 7:25 we find it prophesied that a beast would "think to change" the Sabbath so as to get "all the world" to wonder after him as Revelation 13:3 predicts happens right before the end of the World. Look around. Do you see it fulfilled? All Christian churches now keep Sunday as Sabbath, even though you now know for a fact there is not a single verse in the Christian Bible to warrant such change as this. In case you missed the hint as to who it is that changed the Sabbath earlier. Perhaps the following will help.

The first states:

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, in the Council of Laodicea (364 A.D.) transferred the solemnity from Saturday to Sunday (Peter Geiermann [a Roman Catholic priest], The Convert's Catechism of Catholic Doctrine, second edition, p. 50).**

[We have] 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 [here] shown conclusively from these texts, that, so far, not a shadow of pretext can be found in the Sacred Volume for the Biblical substitution of Sunday for **Saturday**. **Catholic Mirror, Sept. 16, 1893**

Question: Do you have any other way of proving that the church has power to institute festivals and precepts? **Answer:** Had she not such

power she could not have done that 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**, a change for which there

is no Scriptural authority (**Stephen Keenan, A Doctrinal Catechism**).

In corroboration of A Doctrinal Catechism, **The Catholic Mirror**, which was the official Catholic newspaper of the Archdiocese of Baltimore, Maryland, USA, over which the eminent Cardinal Gibbons presided, stated, 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." (1893, p. 29)

In fact, a few Christians in the mid-second century had adopted the pagan day of the Roman Empire in order to escape confusion with Jews during periods of anti-Semitism in the Roman Empire. Justin Martyr in 155 was the first to mention this practice, but it was not a general practice in Christendom and was based upon fear of persecution, not Scriptural mandate.

In corroboration of **A Doctrinal Catechism, The Catholic Mirror**, which was the official Catholic newspaper of the Archdiocese of Baltimore, Maryland, USA, over which the eminent Cardinal Gibbons presided, stated, 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." (1893, p. 29)

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-defence for his substitution of Sunday for **Saturday**.
Catholic Mirror, Sept. 9, 1893.

We must remember that every book of the New Testament was written decades after the death of Jesus. Eight times the first day of the week (Sunday) is mentioned (**Matthew 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19; Acts 20:7; 1 Corinthians 16:2**). Not once is it referred to as the Lord's Day. Not once! The first six of these texts simply state that

Christ rose from the dead on Sunday. The passage in 1 Corinthians merely admonishes the Christians to gather their offerings on Sunday. Many Protestants, seeking to escape the Roman Catholic taunt that the acceptance of Sunday sacredness is an implied acceptance of the claimed papal authority to institute ecclesiastical festivals and precepts (laws) not found in Scripture, grasp at **Acts 20:7** as the Biblical support of their Sunday worship.

Let us examine this passage of Scripture:

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 (**Acts 20:7**).

There is no question that the believers met on Sunday. Unquestionably they "broke bread" on the Sunday. This fact has frequently been used as evidence that a communion service was held and thus Sunday must have been held sacred by Paul and the believers at Troas. This matter merits investigation.

Paul, the biblical record states, "**continued his speech until midnight**" **Acts 20:7**. At about this time a tragedy occurred when a young man, Eutychus, fell asleep and fell from the window of the third loft and was killed **v. 9**. Paul went downstairs and, through the power of God, Eutychus was restored to life **v. 10**. Undoubtedly this procedure took some minutes, and it was the very early hours of the second day of the week (Monday) when Paul returned upstairs to the room where he had been preaching. It is pertinent to the matter under discussion to record that which occurred on that early Monday morning:

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed **Acts 20:**

11. Thus Scripture testifies that Paul "had broken bread" on Monday morning. Yet no Christian uses this fact to support Monday sacredness.

The fact that bread was broken also on Monday morning seriously diminishes the use of **Acts 20:7** as evidence of Sunday sacredness.

But this is not all. What does the term "to break bread" mean? Once more Scripture comes to our aid as its own interpreter: 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 **Acts 2:46**.

Notice what this text reveals. Firstly, the early Christians, filled with the power of Pentecost, broke bread daily. So whatever the term "to break bread" meant, it provides absolutely no basis for selecting one of the seven days of the week as the special day of worship, for bread was broken on all days of the week.

Secondly, we have in this passage, clear evidence of the Biblical meaning of the term "to break bread." In other Scripture verses, this meaning includes the participation in the communion service. But plainly, this Scripture states, in qualifying this breaking of bread, that "they did eat their meat with gladness and singleness of heart." The word "meat" as used in the 17th and 18th centuries simply meant "food."

But there is yet another matter that requires our attention as we seek to understand this matter. If the day upon which the communion service was conducted indicated the timing of Sabbath observance, then surely we would follow Christ's example and keep holy the day on which He instituted this ordinance. Since the first Lord's Supper was held on the evening before Christ's crucifixion, such a concept would lead us to observe Thursday as our day of worship. No Christian follows such an absurdity. Thus **Acts 20:7** as a valid support for Sunday sacredness falls on three counts — 1) the breaking of bread was a daily matter; 2) the Scriptural meaning of the term was to enjoy a meal; and 3) Christ instituted the Lord's Supper on a Thursday evening. In citing these three irrefutable facts, we have not mentioned that the Israelites day commenced, not at midnight, but at sunset. Thus long before midnight, by Jews (and Scriptural) reckoning, Paul had been preaching on the second day of the week, Monday. Manifestly, the use of **Acts 20:7** does not present a strong case for Sunday sacredness and, indeed, is quite invalid as a Scriptural argument for Sunday observance.*

Once more, we would remind each reader that at no time do the Biblical writers refer to the first day of the week as the Lord's Day. Constantly they refer to the Sabbath, never once referring to it as the former Sabbath or in any other way indicating that the seventh day of the week no longer held validity as God's holy day. That would be remarkable if Christ's death altered His law since, as we have stated, every book of the New Testament was written decades after Christ's death. Indeed, the seventh-day Sabbath is mentioned in the New Testament no less than 60 times.

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....Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers, and other sources. But WHAT A PITY that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism! — **Dr. Edward T. Hiscox (author of the Baptist Manual), Source Book, pp. 513,514.**

Centuries of the Christian era passed away before Sunday was observed by the Christian church as the Sabbath. History does not furnish us with a SINGLE PROOF or INDICATION that it was AT ANY TIME so observed previous to the Sabbatical edict of Constantine in 321 A.D. — **Sir William Domville, of the Church of England, The Sabbath or An Examination of the Six Texts, p. 291.**

So some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter....The truth is, as soon as we appeal to the 'Litera scripta' (the literal writing) of the Bible, the Sabbatarians have the best of the argument. — **The Presbyterian At Work, editorial, April 19, 1883.**

It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday....There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday. — **Dr. W. R. Dale (Congregational), The Ten Commandments, pp. 106,107.**

The observance of the Lord's day (**Sunday**) is founded not on any command of God, but on the authority of the church. — **Augsburg Confession of Faith (Lutheran).**

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. — **Johann Neander (Episcopalian), General History of the Christian Religion and Church, p. 186.**

Sunday observance, as the author of the **Baptist Manual, Dr. Edward Hiscox**, stated, is based upon no better principle than ...it comes branded with the mark of paganism, christened with the name of the sun god, when adopted and sanctioned by papal apostasy, and bequeathed as a sacred legacy to Protestantism (**Source Book, p. 514**).

"Of course the Catholic Church claims that the change (**Saturday Sabbath** to **Sunday**) was her act... And the act is a MARK of her ecclesiastical authority in religious things." -**H.F. Thomas, Chancellor of Cardinal Gibbons. Nov. 11, 1895** "**Sunday** is our MARK of authority. . .the church is above the Bible, and this transference of Sabbath observance is proof of that fact" -**Catholic Record of London, Ontario Sept 1,1923.**

"The Bible says, Remember that thou keep holy the Sabbath day. The Catholic church says, No! By my divine power I abolish the Sabbath day, and command you to keep the first day of the week. And lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic church!" -**Fr Enright, C.S.S.R. History of the Sabbath, p. 802**

"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." -**Rev. Stephan Keenan, A Doctrinal Catechism, "On the Obedience Due to the Church," chap. 2, p. 174. (Imprimatur, John Cardinal McCloskey, archbishop of New York.)**

"Is not every Christian obliged to sanctify Sunday and to abstain on that

day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of **Saturday**, a day which we never sanctify." - **James Cardinal Gibbons, The Faith of Our Fathers (1917 ed.), pp. 72, 73.**

"Is not yet too late for Protestants to redeem themselves. Will they do it?... will they indeed take the written word only, the Scripture alone, as their sole authority and their sole standard? Or will they still hold the indefensible, self contradictory, and suicidal doctrine and practice of following the authority of the Catholic church and wear the SIGN of her authority? Will they keep the Sabbath of the Lord, the seventh day, according to Scripture? Or will they keep the Sunday according to the tradition of the Catholic church, - **Rome's Challenge, (Why do Protestants keep Sunday?) page 31**

"On every page of God's word the injunction to obedience is plainly written, and yet how often His commands are lightly regarded or wholly set aside! The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the decalogue, and is so plain that none need err as to its import, and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar. The condemnation of those who trample upon God's holy Sabbath will not come because they have conscientiously observed the first day of the week, but because they neglected opportunities for searching the Scriptures and learning, not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God! What day has God specified as His holy day? What did He command men to honour when He spoke with an audible voice from Sinai? That voice is to be obeyed above every other; the edicts of kings and nations are void before a command of God. The Lord of hosts commands our obedience." -**Bible Echo September 17, 1894 par. 6**

Other quotes from in and outside of Rome admitting Sunday can't possibly be the Sabbath

- "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church." **Ancient Christianity Exemplified, Lyman Coleman, Ch.26, sec. 2, p.527.**
- "Our **Saturday**. The custom to call the Lord's day Sabbath did not commence until a thousand years later." **Adamnan's Life of Columba p.230, Dublin, 1857**
- "The seven planetary names of the days were at the close of the second century A.D., prevailing everywhere in the Roman Empire...This astrology originated in Egypt, where Alexandria now so loudly proclaimed it to all... 'The day of the sun' was the Lord's day, the chiefest and first of the week. The evil and fatal Saturn's day was the last of the week on which none could celebrate a feast.. **Daglige Liv i Norden, Vol.XIII, pp.91,92**
- "This **Sunday law** constituted no real favoritism to Christianity..... It is evident from all his statutory provisions that the Emperor during the time 313-323 with full consciousness has sought the realization of his religious aim: the amalgamation of heathenism and Christianity." **-Dr. A.Chr. Bang - Kirken og Romerstaten (The Church and the Roman State) p.256. Christiania, 1879**
- **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."

- **"The seventh-day Sabbath was...solmenised by Christ, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observations of it." - Dissertation on the Lord's Day pp. 33,34,44**

- "Because the Third Commandment (which is really the fourth commandment but Catholicism does away with the second commandment so they do not have to acknowledge their idolatry which to them makes the Sabbath the third~kh) depends upon the remembrance of God's saving works and because Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day, for that was the day on which the Lord rose from the dead."- **Pope John Paul II-DIES DOMINI-Dies Hominis v.18, May 31, 1998**

- "The distinction of **Sunday** from the Jewish Sabbath grew ever stronger in the mind of the Church, even though there have been times in history when, because the obligation of **Sunday** rest was so emphasized, the Lord's Day tended to become more like the Sabbath. Moreover, there have always been groups within Christianity which observe both the Sabbath and **Sunday** as "two brother days"."- (v.23)**Pope John Paul II-DIES DOMINI-Dies Hominis, May 31, 1998**

- "The ancient Christians were very careful in the observation of **Saturday**, or **the seventh-day**...It is plain that the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival...Anthanasius likewise tells us that they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." - **Antiquities of the Christian Church, Vol II, Book XX**

- Stephen Keenan- A Doctrinal Catechism Third Edition **"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." • Daniel Ferres- ed., Manual of Christian Doctrine (1916)

"Question: How do you prove that the Church hath power to command feasts and holy days? "

Answer. By the very act of changing the Sabbath into **Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping **Sunday** strictly, and breaking most other feasts commanded by the same Church.'**

• The Catholic Press said, "Sunday** is a Catholic institution, and its claims to observation can be defended only on Catholic principles**

... From beginning to end of Scripture there is not a single passage that warrants the transfer of week public worship from the last day of the week to the first."- **CATHOLIC PRESS, (Sydney, Australia), Aug. 25, 1900.**

• James Cardinal Gibbons, Archbishop of Baltimore (1877-1921), in a signed letter. "Is **Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change **the seventh day - Saturday**- for Sunday, the first day? I answer yes. Did Christ change the day'? I answer no!" Faithfully yours, J. Card. Gibbons"**

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

• Catholic Virginian Oct. 3, 1947- "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."**

- "They despise our sun-god, Did not Zoroaster, the sainted founder of our divine beliefs, institute **Sunday** one thousand years ago in honour of the sun and supplant the Sabbath of the Old Testament. Yet these Christians have divine services on **Saturday**. - **O'Leary, The Syriac Church and Fathers, pp 83,84**

- **Episcopalian- 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."

- **Alexander Campbell,- The Christian Baptist, Feb. 2, 1824,** "'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.'

- "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 fifty-one times. In one instance , the Redeemer refers to Himself as 'Lord of the Sabbath' as mentioned by Matthew and Luke, but, during the whole record of His life, while invariably keeping and utilizing the day, (Saturday), He never once hinted at a desire to change it. "- **The Catholic Mirror Nov. 25 1893. J. Cardinal Gibbons.**

- "...with the Bible alone as the teacher and guide in faith and morals. This teacher most emphatically forbids any changes in the day for paramount reasons. The command calls for a 'perpetual covenant'. The day commanded to be kept by the teacher (The Bible) has never once been kept (by the Protestant or Catholic churches), 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." - **The Catholic Mirror Nov. 25, 1893, Cardinal Gibbons**

- **"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."
Presbyterian T. C. Blake, D.D., -Theology Condensed

DENOMINATIONS slightly outside of Rome (The Catholic Church) that ADMIT the Seventh Day Sabbath was NEVER changed by God...

- **Anglican:** Nowhere commanded to keep the first day
"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 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 [commanded] it." **Isaac Williams, Plain Sermons on the Catechism, Vol. 1, pp 334, 336.**

- **Anglican/Episcopal:** The Catholics changed it "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, Apostolic Church of Christ." **Episcopalian Bishop Symour, Why we keep Sunday.**

- **Baptist:** **Sunday Sabbath not in the scriptures "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not on 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, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied

for many years, I ask, where can the record of such a transaction be found? Not in the New Testament - absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the Seventh to the First day of the week... "I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussion is because the Christian world has settled down content on the conviction that some how a transference has taken place at the beginning of Christian history. "To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses [of Jewish traditions], never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instruction those founded, discuss or approach the subject. "Of course, I quite well know that **Sunday** did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of a sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!" **Dr. Edward Hiscox, author of The Baptist Manual. From a photostatic copy of a notarized statement by Dr. Hiscox.**

"There was never any formal or authoritative change from the Jews seventh day Sabbath to the Christian first day observance" **William Owen Carver, The Lord's Day in One Day p.49**

• CHURCH OF CHRIST: "Finally, we have the testimony of Christ on this subject. In **Mark 2:27**, he says: 'The Sabbath was made for man, and not man for the Sabbath.' From this passage it is evident that the Sabbath was made not merely for the Israelites, as Paley and Hengstenberg would have us believe, but for that is, for the

race. Hence we conclude that the Sabbath was sanctified from the beginning, and that it was given to Adam, even in Eden, as one of those primeval institutions that God ordained for the happiness of all men. "-**Robert Milligan, Schetne of Redempiten, (St. Louis, The Fethany Press, 1962), p.165.**

- **Church of England**: No warrant from scripture for the change of the **Sabbath** from **Saturday** to **Sunday** "Neither did he (Jesus), or his disciples, ordain another Sabbath in the place of this, as if they had intended only to shift the day; and to transfer this honor to some other time. Their doctrine and their practice are directly contrary, to so new a fancy. It is true, that in some tract of time, the Church in honor of his resurrection, did set apart that day on the which he rose, to holy exercises: but this upon their own authority, and without warrant from above, that we can hear of; more then the generall warrant which God gave his Church, that all things in it be done decently, and in comely order." **Dr. Peter Heylyn of the Church of England, quoted in History of the Sabbath, Pt 2, Ch.2, p7**

- **Congregationalist**: The Christian Sabbath' [**Sunday**] is not in the Scripture "The Christian Sabbath' [**Sunday**] is not in the Scripture, and was not by the primitive [early Christian] church called the Sabbath." **Timothy Dwight, Theology, sermon 107, 1818 ed., Vol. IV, p49 [Dwight (1752-1817) was president of Yale University from 1795-1817].**

Dr. R. W. Dale- The Ten Commandments " . . . it is quite clear that however rigidly or devotedly we may spend **Sunday**, we are not keeping the Sabbath - - . . . the 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**."

- Disciples of Christ: It is all old wives' fables to talk of the 'change of the sabbath' "If it [the Ten Commandments] yet exist, let us observe it... And if it does not exist, let us abandon a mock observance of another day For it. 'But,' say some, 'it was changed from the seventh to the first day.'

Where? when? and by whom? - No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned [in **Genesis 2:1-3**] 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." **Alexander Campbell, The Christian Baptist, February 2, 1824, vol 1, no. 7**

Episcopal: Bible commandment says the seventh day "The Bible commandment says on the seventh-day thou shalt rest. That is **Saturday**. Nowhere in the Bible is it laid down that worship should be done on **Sunday**." **Phillip Carrington, quoted in Toronto Daily Star, Oct 26, 1949 [Carrington (1892-), Anglican archbishop of Quebec, spoke the above in a message on this subject delivered to a packed assembly of clergymen. It was widely reported at the time in the news media].**

- **Lutheran:** They err in teaching **Sunday** Sabbath 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" **John Theodore Mueller, Sabbath or Sunday, pp.15, 16**

"We have seen how gradually the impression of the Jew's 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 Christian of the first three centuries never confused one with the other, but for a time celebrated both."

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

"They [Roman Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue [the ten commandments]; and they have no example more in their mouths

than they change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with the precept of the Decalogue." **The Augsburg Confession, 1530 A.D. (Lutheran), part 2, art7, in Philip Schaff, the Creeds of Christendom, 4th Edition, vol 3, p. 64** [this important statement was made by the Lutherans and written by Melanchthon, only thirteen years after Luther nailed his theses to the door and began the Reformation].

"They [Roman Catholics] refer to the Sabbath Day, as having 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!" **Augsburg Confession of Faith,art. 28; written by Melanchthon and approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church Henry Jacobs, editor (1911), p.63**

Lutheran- Dr. Augustus Neander, The History of the Christian Religion and Church (1843)"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 (a Lutheran) - Sabbath or Sunday"

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: Jesus did not abolish the moral law - no command to keep holy the first day The moral law contained in the Ten Commandments, and enforced by the prophets, He Jesus did not take away. It was not the design of His coming to revoke any part of this. This is a law which can never 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 man, and their unchangeable relation to each other." **John Wesley, Sermons on Several Occasions, Vol.1, No. 25**

"It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition." **Amos Binney, Theological Compendium, 1902 edition, pp 180-181, 171 [Binney (1802-1878), Methodist minister and presiding elder, whose Compendium was published for forty years in many languages, also wrote a Methodist New Testament Commentary].**

"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 Jew's Sabbath to that day."- **Harris Franklin Rall, Christian Advocate July 2, 1942 pg. 26**

Clovis G. Chappell- Ten Rules For Living- 'The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first.'

John Wesley - The Works of the Rev. John Wesley "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 a 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." (Wesley was a Methodist)

- "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."- **New York Herald 1874, on the Methodist Episcopal Bishops Pastoral 1874.**

- **Moody Bible Institute: "Sabbath was before Sinai"**

"I honestly believe that this commandment [the Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolished], but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, not man for the Sabbath' [**mark 2:27**]. It is just as practicable and as necessary for men today as it ever was - in fact, more than ever, because we live in such an intense age. (Moody was also a Methodist)

"The [Seventh-day] Sabbath was binding in Eden, and it has been in force ever since. This Fourth Commandment [**Exodus 20:8-11**] begins with the word 'remember,' showing that the Sabbath had already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they admit that the other nine are still binding? **Dwight.L. Moody, Weighed and Wanting, 1898, pp.46-47 [D.L. Moody, (1837-1899)** was the most famous evangelist of his time, and founder of the Moody Bible Institute].

"This Fourth is not a commandment for one place, or one time, but for all places and times."

D.L. Moody, at San Francisco, Jan. 1st, 1881.

Presbyterian: Sunday kept the Gentiles happy

"**Sunday** being the first day of which the Gentiles solemnly adored that planet and called it **Sunday**, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it) the Christians thought fit to keep the same day and the same name of it, that they might not appear carelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater

prejudice that might be otherwise taken against the gospel" **T.M. Morer, Dialogues on the Lord's Day**

"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."-**T. C. Blake, D.D., Theology Condensed, pp. 474,475.**

- **PENTECOSTAL:** "'Why do we worship on **Sunday**? Doesn't the Bible teach us that **Saturday** should be the Lord's Day?'... Apparently we will have to seek the answer from some other source than the New Testament."-D5~~d A. Womack, "Is Sunday the Lord's Day?" **The Pentecostal Evangel, Aug. 9,1959, No.2361, p.3.**

- **SEVEN DAY ADVENTISTS:**

...the Lord has clearly defined the road to the city of God; but the great apostate has changed the signpost, setting up a false one--a spurious sabbath. He says: "I will work at cross purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that can not be a sign between God and his people. I will lead the people who accept this day, to place upon it the sanctify that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive this spurious sabbath as genuine. Through the nonobservance of the Sabbath God instituted, I will bring his law into contempt. The words, 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my dominion."

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge; and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe. {RH, April 17, 1900 par. 5} The enemy of all good has turned the signpost round, so that it points to the path of disobedience as the path of happiness. He has insulted God by refusing to obey a "Thus saith the Lord." He has thought to change times and laws. -**Ellen G. White {Review and Herald, April 17, 1900 par. 4 & 5}**

ENCYCLOPEDIA: "**Sunday** was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun, ... the seventh day was blessed and hallowed by God Himself, and... He requires His creatures to keep it holy to Him. This commandment is of universal and perpetual obligation." - **Eudle's Biblical Cyclopedia, 1872 ed., p.561**

Exodus 20:8-11, "Remember the sabbath day, to keep it 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 in them is, and **rested the seventh day**: wherefore the LORD **blessed the sabbath day**, and **hallowed it**."

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**. For if Jesus had given them rest, then would he not afterward have spoken of **another day**. There remaineth therefore a **rest** to the people of God." For Abraham, circumcision became both a **sign** and **seal** of the faith relationship that he possessed with God. In essence, circumcision was a mark or token that distinguished Abraham and his offspring from the surrounding nations. **Romans 4:11** demonstrates that "sign" and "seal" are interchangeable words. Why is this significant? **Ezekiel 20:12** says, "Moreover I also gave them My **Sabbaths**, to be a

SIGN (Heb. **Oth**: “**Distinguishing Mark**”) between them and Me, that they might know that I am the LORD who **sanctifies** them. **Ezekiel 20:20** says, “Hallow **My Sabbaths**, and they will be a **SIGN** between Me and you, that you may know that I am the **LORD your God.**” In these scriptures we have in sight the fact that the Sabbath was to be a sign—a distinguishing mark— of two issues:

(1) **A sign of the sanctification** that God’s people are to receive, and
(2) **A sign of the supremacy of God** over all things. In fact **Exodus 31:17** emphasizes that the Sabbath is a sign of God as the Creator forever: “It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.”

THE SABBATH COMMANDMENT

1. What is the first word of the fourth commandment?

"Remember **the sabbath day**, to **keep it holy.**" **Exodus 20:8**. This is the only commandment prefaced by the word "remember." When God gave the Sabbath He knew its value and He also knew that it would be disregarded by many. He knew how the devil would do everything possible to lead men to forget the Sabbath. He knew that men in time would ignore the binding obligations of this commandment. For these reasons God calls special attention to this commandment and urges by the use of the word "remember" that it be kept in mind. It is not to be forgotten.

2. What is God's reason given in the commandment for observing the Sabbath?

The reason given is the example of God. "Six days shalt thou labour, and do all thy work: but **the seventh day is the sabbath** of the LORD thy God:...for in six days the LORD made heaven and earth,... and rested the seventh day." **Exodus 20:9-11**.

3. Must a man work six days of every week? May he never take a vacation?

The commandment does not end with the command "Six days shalt thou labor" but it goes on and says "and do all thy work." **Exodus 20:9**. Note: If the work can be done in less than six there is no question. The point is we are to get our work done in six days. And we must never shirk our responsibility while enjoying wholesome recreation. Getting our work done in six days would always make the Sabbath available for rest and communion with God.

4. How is the Sabbath to be kept?

"If thou turn away thy foot from **the sabbath**, from doing thy pleasure on my holy day; and call **the sabbath** a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." **Isaiah 58:13.**

Note: God's Sabbath day is holy. We must not trample it underfoot. We are not to do our own pleasure on it. We are not to pollute it **Ezekiel 20:13,21.**

5. What is the chief demand of the Sabbath commandment?

"Remember **the sabbath day, to keep it holy.**" **Exodus 20:8.** Note: Cessation from our gainful employment is commanded but this is not all. The day is to be kept holy. Man is to cease "from his own works, as God did from his." **Hebrews 4:10.** When a person ceases from his own works he will cease from sin. It is only such a person who can keep the Sabbath as God expects. This commandment does not suggest idleness on the Sabbath for there are proper activities which are in keeping with its spirit.

THE SABBATH AT SINAI

Attention is next focused on the Sabbath in the experiences of Israel in Egypt and at Mount Sinai. The institution of the Sabbath and God's observance of the Sabbath are recorded in **Genesis 2:1-3.**

1. What was Pharaoh's complaint to Moses?

"The king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." **Exodus 5:4,5.**

Note: Pharaoh accused Moses of making the people rest. Why did they stop working? The word used in the Hebrew for rest is the word for the Sabbath rest. Moses was calling for a Sabbath reform.

2. After God brought Israel out of Egypt what conditions did God lay down if they expected His continued protection?

"If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments,

and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." **Exodus 15:26.**

3. In the raining of bread from heaven what was God going to prove?

"Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

Exodus 16:4.

4. What instruction did God give relative to their food on the day before the Sabbath?

"And he said unto them, This is that which the LORD hath said, Tomorrow is the rest of **the holy sabbath** unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." **Exodus 16:23.**

Note: All the baking and cooking for the Sabbath was to be done the day before. Then on the Sabbath read what Moses said to them in **Exodus 16:25,26.**

5. Did all the people do what God had said through Moses?

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?"

Exodus 16:27,28.

6. Was the Sabbath a new institution and was God's law something they were unfamiliar with?

The words of **Exodus 15:26** are similar to those spoken to Abraham many years previously when God had said: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." **Genesis 26:5.**

Note: In arranging that the manna should fall six days and none on the Sabbath God taught Israel two important lessons: to depend on God and to obey Him.

The Sabbath was commanded in God's law and proclaimed on Sinai. Prior

to this God had given Israel a visual demonstration of His regard for the Sabbath. One purpose for the Sabbath commandment was so that Israel would have time to instruct their children in the ways of the Lord. The keeping of this commandment affects the keeping of all the others.

THE SABBATH IN THE OLD TESTAMENT

Did God give the Sabbath on Mount Sinai for the Jews only and not for Christians? If so, then the commandment "Thou shalt not steal" as well as the others were for the Jews only. All of these commandments would be for "JEWS" if **the Sabbath** is for "Judah". The Bible says, "The sabbath was made for "MAN." **Mark 2:27.**

1. What was the regulation in Israel during their wilderness journey regarding breaking the Sabbath?

The general law which had to do with the breaking or any of the commandments read, "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD: and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." **Numbers 15:30,31.**

Note: The marginal reference for "presumptuously" reads with a "high hand." And it has the meaning of knowingly, obstinately, or defiantly. This way of dealing with those who broke the law applied to any of the commandments. At this time Israel was a theocracy which meant the church and the government were one and God was the direct ruler. Hence, moral as well as civil violations were punished directly. This helps us to see God's attitude toward sin and what the ultimate judgment on sin will be.

2. Was Sabbath breaking as serious as breaking any of the other commandments?

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon **the sabbath day**. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded

Moses." **Numbers 15:32-36.**

Note: It was not merely for gathering sticks on the Sabbath that the man was punished; it was "because he hath despised the word of the LORD."

Numbers 15:31. His gathering of the sticks showed his contempt for God. Moses, however, put the man in a "ward" until a decision should be made. Much was at stake. Would the Sabbath take its place with the other commandments? God gave the decision. The Sabbath was as important as the other commandments. What a lesson for us! May we never speak lightly of or defiantly break God's Sabbath!

3. For what did Ezekiel say God had given the Sabbath?

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. 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.**" **Ezekiel 20:10-12.**

Note: There is great significance in Ezekiel's statement that **the Sabbath is a sign of sanctification.** Breaking the Sabbath is a symptom which reveals an attitude toward all the commandments. **It is a rejection of or rebellion against God.** The proper observance of it is the sign of obedience to God.

4. What was one reason Judah was taken into captivity for seventy years?

"Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on **the sabbath day**, neither do ye any work, but

hallow ye **the sabbath day**, as I commanded your fathers. But they obeyed

not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on **the sabbath day**, but hallow the sabbath day, to do no work

therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and

their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. **But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.**" **Jeremiah 17:21-27.**

5. Subsequent to their return from Assyrian-Babylonian captivity, what was the attitude of God's people toward the Sabbath?

"In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." **Nehemiah 13: 15-22.**

Note: Nehemiah did not force those outside the walls to keep the Sabbath. He simply exerted his responsibility to keep them away and to let them know they could not do business in the city on God's holy day. Forced

Sabbath keeping is never after God's order. Since it is a sign of sanctification, without a life of holiness the Sabbath is an empty ceremony that can never substitute for genuine sanctification.

After the Babylonian captivity was over the Jews began to realize that their failure to keep the Sabbath had been one of the causes of their calamities. So after Nehemiah's time no more did they make the Sabbath a common working day. But their mistake now was as seriously fatal as their former mistake. They began to consider the Sabbath a means of salvation instead of a sign of sanctification. The Sabbath is of little value without the reality of holiness.

THE SABBATH IN THE NEW TESTAMENT

Jesus said, "The sabbath was made for man, and not man for the sabbath." **Mark 2:27**. It was to be a blessing to the human family. Jesus showed by His manner of observing the Sabbath that it is lawful to do well on the Sabbath day. Read **Matthew 12:10-12; Mark 2:23-28; 3:1-5; Luke 13:10-17; 14:1-6; John 5; John 9**. Nowhere in the New Testament is there the least indication that God's holy Sabbath day was set aside. In the Sermon on the Mount Jesus left no doubt as to His position relative to the Ten Commandments. Read **Matthew 5:17-19**.

1. Did Christ have anything to do with making the Sabbath?

"All things were made by him; and without him was not any thing made that was made. " **John 1:3**. Read **Colossians 1:16; Hebrews 1:2**.

Note: Since Christ was the active agent in creation the Sabbath was made by Him at the end of creation week. Read **Genesis 2: 1-3**.

2. Upon which day did Christ worship?

"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." **Luke 4:16**

3. Did Christ expect the Sabbath to be abolished?

He recognized it would still be in existence long after His ascension, at the time of the siege of Jerusalem in A.D. 70, for He said to His disciples, "But pray ye that your flight be not in the winter, neither on the sabbath day."

Matthew 24:20.

4. Which day comes before the first day of the week?

"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."

Matthew 28:1.

5. Which day of the week did the women keep after the crucifixion?

"And they returned, and prepared spices and ointments; and rested **the sabbath day** according to the commandment." **Luke 23:56**. Note: **The Sabbath day** "according to the commandment" is the seventh day. (Read **Exodus 20:10**). Jesus' disciples rested the sabbath day **according to the commandment**.

6. What was Paul's example - which day did he observe as the Sabbath?

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on **the sabbath day**, and sat down. . . And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next **sabbath**. . . 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." **Acts 13:14,42; 16:13**.

Note: It was Paul's custom to attend religious services on the Sabbath.

7. What did Paul do on the working days as compared to the Sabbath?

"And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." **Acts 18:3,4**.

Note: Paul's manner as well as Christ's custom was to worship on the **seventh-day Sabbath**.

8. On which day was John in the Spirit?

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

Note: This expression "**Lord's Day**" points to **the seventh-day Sabbath** in both the Old and New Testaments. He says, "But **the seventh day is the sabbath** of the LORD thy God." **Exodus 20:10**. In **Isaiah 58:13** He calls **the Sabbath "my holy day."** The Lord's day is the day of which Christ is the Lord, He says He is Lord of the Sabbath day. **Matthew 12:8; Mark 2:28**. Read **Exodus 20:11**.

Christ did all He could to restore to Israel the Bible Sabbath as it had been given to them. It was intended to be a blessing rather than a burden.

Christ attempted to show that the Sabbath's real purpose was doing good, healing the sick, and performing acts of mercy. The book of Hebrews mentions the seventh-day Sabbath. "God did rest the seventh day from all his works." **Hebrews 4:4**. "He that is entered into his rest, he also hath ceased from his own works, as God did from his."

Hebrews 4:10. God calls His people into a spiritual rest, a rest from their own works, a ceasing from sin. The keeping of the Sabbath is a symbol of this rest. God demands holiness of life. Of this the Sabbath is a sign. Let us not reject the sign, much less reject that for which it stands.

SUNDAY IN THE NEW TESTAMENT

The Sabbath and the first day of the week are both mentioned in the New Testament. However, the names of the days such as **Saturday** or **Sunday** are never mentioned because at the time the New Testament was written these names had not yet been given to these days. Each time the Sabbath is mentioned it has reference to the seventh day or **Saturday**. Each time the first day is mentioned it has reference to the day known now as Sunday.

1. How many times is the first day mentioned in the New Testament?

The first day of the week is mentioned eight times but at no time is it called the Sabbath. Here are the eight texts:

Matthew 28:1 **Mark 16:1, 2**
Mark 16:9 **Luke 24:1**
John 20:1 **John 20:19**
Acts 20:7 **I Cor. 16:2**

2. Which text records the only religious meeting in the New Testament that was held on the first day of the week?

"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." **Acts 20:7**.

Note: This meeting was held in the evening for there "were many lights in the chamber" and Paul not only preached till midnight but he continued "even till break of day." In the Bible the day was reckoned from sunset to sunset. Strictly speaking a meeting held in the evening of the first day of the week would be what is known as **Saturday night (Gen. 1:5,8,13,19,23,31; 2:2,3; Lev. 23:32; Heb. 4:4-11)**.

Notice these points:

- a.** This is the only record of the disciples breaking bread on the first day.
- b.** They broke bread every day of the week according to **Acts 2:46**.
- c.** The account of this meeting says nothing about the Sabbath.
- d.** This was a special meeting held because Paul was about to leave on a journey.
- e.** The meeting is mentioned by Luke because of the restoration of a young man who fell and was killed.
- f.** The meeting was held on **Saturday** night.

3. Is there a text where Paul says a collection should be taken in the church on Sunday?

There is a text which says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 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." **I Corinthians 16:1, 2**.

Note: Notice that neither church nor meeting is mentioned as Paul exhorts the saints to lay by on the first day a sum proportionate to the prospering

hand of God. Each was to lay "by him in store." This would mean by himself at home and he was to keep it until it was called for. Paul was encouraging systematic giving. This text does not support **Sunday** sacredness. Paul did not mention a public collection. He is not speaking of a church service. This was not a "regular" weekly collection, but was a special gift being made up by Gentile churches for the poor saints at Jerusalem. Paul was taking the gifts with certain representatives from each group who would present the token of love. Read **1 Corinthians 16:3,4; Romans 15:24-28**. This is also referred to again in **2 Corinthians 8: 1-4** and **2 Corinthians 9:1-5**.

4. According to Matthew what is the relationship between the Sabbath day and the first day of the week?

"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."

Matthew 28:1. Note: Matthew mentions two days: the one is called **the Sabbath**; the other is called **the first day** of the week. **The Sabbath** comes before **the first day**. No change of the **Sabbath** is even suggested. The Gospel of Matthew is generally supposed to have been written about thirty years after the crucifixion and Matthew still calls **the seventh day the Sabbath**.

5. What is the testimony of Mark concerning the first day of the week?

Mark mentions the first day twice. He says, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. . . 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. " **Mark. 16:1,2,9**.

Note: The same first day is mentioned in **verses 2 and 9**. **Verse 9** merely affirms Christ arose on the first day and met Mary Magdalene. **Verse 2** tells that the women came to anoint Christ on the first day and that the Sabbath was past when they started on this errand. Mark indicates that the Sabbath comes just before the first day. They would have further embalmed Christ's body on the first day, a service they did not even

attempt to do on the Sabbath.

6. How does Luke make the distinction between Sabbath and Sunday clear?

"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." **Luke 24:1.**

Note: This is the same event recorded by the other writers with some added information. Read **Luke 23:54-56.** The **Saturday** after Christ was crucified his disciples rested "according to the commandment." They worked on **the preparation day, Friday**, and on **the first day of the week, Sunday**, but they rested on the Sabbath day, **Saturday.**

7. Why did the disciples assemble together on the evening of the first day?

The last two places where the first day is mentioned is in **John 20:1,19** which says, "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... 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."

Note: In the first verse John merely repeats what the other evangelists have written. **Verse nineteen** points out that the disciples assembled and that the doors were shut and bolted "for fear of the Jews." They were not there to celebrate the resurrection even though they knew He was not in the tomb. They did not believe He had risen.

Every text in the New Testament that mentions the first day of the week has now been considered. Not one of them is favorable to the first day of the week as the Sabbath. But there is in these texts strong evidence for the sacredness of the seventh-day Sabbath. It is interesting to notice that when the Bible mentions the first day of the week that it usually does so by contrasting it with the Sabbath. Sometimes the text in **Revelation 1:10** which says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" is used as having reference to **Sunday.** However, **nowhere in the Bible is the first day referred to as being**

the Lord's day. Much to the contrary, **the Lord's day is the seventh day.** Read **Mark 2:28**. We can believe only what God's Word says. "Yea, let God be true, but every man a liar" **Romans 3:4**.

THE CHANGE OF THE SABBATH

There is in the Bible a divine command to observe the seventh day of the week as the Sabbath. Read **Exodus 20:8-11**. Since God's Sabbath commandment is so plain, why do so many who believe in the Bible keep an entirely different day from the one God mentions in the commandment? This is truly a puzzling situation. Many claim the Sabbath was changed by Christ when He was crucified and that the new Sabbath was established by the same event. We ought to know how the change was brought about. We can know what the Bible said concerning this question of the Sabbath day. Read **Psalm 119:18**.

1. Upon what fact does our duty to worship God depend?

Wherever God makes a claim to reverence and worship above the gods of the heathen He usually cites evidence of His creative power. Read **Psalm 96:5; Isaiah 40: 25,26; 45:18; Psalm 100:3; 95:6**. The reason given by heavenly beings for their worship of God is, "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things." **Revelation 4:11**.

Note: The Sabbath as a memorial of creation keeps ever before us why worship is due to God: He is the creator, and we are His creatures. Just as long as God as our creator continues to be a valid reason for divine worship the Sabbath will remain as a memorial to that fact.

2. Did Christ change the Sabbath?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." **Matthew 5:17,18**.

Note: Jesus kept the same day the Jews observed which everyone knows was **the seventh day**. This was His custom. Read **Luke 4:16**. He also indicated the disciples would be keeping it after His ascension **Matthew 24:20**.

3. Did the apostles make the change from the seventh to the first?

The Bible records them as always keeping the same **seventh-day Sabbath** that the Jews observed. Read **Acts 13:14,42,44; 17:1-3; 18:4**.

4. Did God know that a power would arise that would claim the right to change His law? If so, how did He make this known?

"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." **Daniel 7 :25.**

Note: Daniel was shown in vision a power that would arise called a "**little horn**" which as it came on the scene of action would pluck "up by the roots" three other powers. In this little horn "were eyes like the eyes of man, and a mouth speaking great things." Read **Daniel 7:8**. This "same horn made war with the saints." Read **Daniel 7:21**.

5. What power is represented by the little horn?

In **verse 25** of **Daniel 7** the prophet was shown three characteristics of this power and the length of time it would be supreme. Its characteristics are:

a. It would "speak great words against" God - blasphemy.

Note: **To the Pope are given titles that belong only to the Godhead. Pope Leo XIII wrote, "We hold upon this earth the place of God Almighty." - Encyclical letter, June 20, 1894, in The Great Encyclical Letters of Pope Leo XIII, p. 304. "This judicial authority will even include the power to pardon sin." - The Catholic Encyclopedia, VoL XII, art. "Pope," p. 265. The Pope of Rome claims the title of "the Holy Father", a title mentioned only once in Scripture referring not to any man, but to God Almighty alone **John 17:11**. Pope Innocent III (circa 1198 A.D.) declared himself "the bridegroom", a title belonging exclusively to our Lord Jesus Christ **Matt. 9:15; 25:1-13**. Innocent III declared, "Yea, I am the bridegroom; for I have the noble, rich, and high exalted, yea, the honorable, pure, gracious, and holy Roman church for my bride.... I have espoused her sacramentally." (Innocent. 3, in Consecra. Pontif., Serm. 3, page 19).**

b. It would "wear out" God's people - persecution.

Note: Pope Innocent III wrote, "This bride [the holy Roman church] has not been wedded to me portionless, but has given me her rich dowry, namely, the fullness of spiritual and of temporal power." (**Pope Innocent III was the first who instituted the office of the inquisition: the slaughter of countless thousands of innocent Bible believing**

Christians was the result of this 'holy' inquisition). (Innocent. 3, in Consecra. Pontif., Serm. 3, page 19)

c. It would "think to change times and laws" - a disregard for God's authority. The length of time allotted for this power to be supreme was "a time and times and the dividing of time." This same period of time is mentioned in **Revelation 12:14** and is interpreted in **Revelation 12:6** to be "a thousand two hundred and threescore days." Since this is prophetic time we apply the principle of prophetic interpretation - each day stands for one year **Ezekiel 4:6**. This power was to endure then for 1260 years.

The Papacy fits every part of this prophecy. She arose to supremacy in A.D. 538 after destroying three Arian powers, namely the Heruli, the Vandals and the Ostrogoths. And she remained supreme for 1260 years until in 1798 her power was finally broken when General Berthier went to Rome and took the Pope prisoner. There was no Pope for two years. Even though another Pope was elected in 1800 yet she had been divested of her civil power and therefore from that day to this her power to persecute has not been restored. John spoke of this same power having received a deadly wound in **Revelation 13:3**.

[The Bible also reveals that in time "his deadly wound was healed" **Rev. 13:3. In the 1920's the Vatican was restored to the Roman Catholic church and in recent decades her power and influence is increasing at an alarming rate. The apostle John said that he "saw a beast rise up out of the sea", and "his deadly wound was healed: and all the world wondered after the beast." "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." **Rev. 13:2,3,12**. And the angel of the Lord spoke to John about "the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.... and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE**

MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.... The seven heads are seven mountains, on which the woman sitteth [**the seven mountains mentioned refer to the seven hills of Rome: the footnotes of Revelation 17 in the New American Bible and the Jerusalem Bible, which are both Catholic translations, say that the "seven hills" in this chapter are the seven hills of Rome**].... And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." **Rev. 17:1-15**. The power of the "holy mother church" of Rome is being restored, in part by the ecumenical movement that is sweeping across the globe like a plague, joining hands with Rome and setting the stage for the final apostasy of the last days: "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.... And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." **Rev. 13:4,5,7,8,9.**

Historical Count Of Ahayah's Sabbath Day

Most of us have a tendency to think that the counting of TIME has always been the same. We live in a world that counts the year in twelve months, the months in 28-31 days and the week in seven days. This has always been the basis for the Most High's week. The first week in creation is recorded for our understanding in **Genesis 1:1-5**. It was **Ahayah** who invented the seven day week. It was a commandment by him that his people shall observe it by resting on the seventh day of His ordained week.

Wycliffe Bible Encyclopedia, Moody Press, Chicago IL Vol.2 pp.1710 says: Week. The next division of time, the week (shabaa, meaning a heptad of days), was used throughout the biblical world from time immemorial. Yet it has no connection with astronomical phenomena. The biblical record clearly teaches that the origin of the week rests squarely on God's sovereign choice to create all things in six days and to cease from his creative work the seventh and his subsequent command to man to emulate him in his labors. So the week as a divider of time was strictly a religious matter having no other basis.

The Roman religious Year

The heathen Roman religious year was in fact a year of Holidays as opposed to Holy Days. In the Roman republic **509-527 B.C.** there were forty five regular holidays. **Feriae Publicae** occurred each year on the same fixed day. **Dies Festus** or **Feriatius** were introduced by name in the public calendars. These were holidays for sacrificial offerings met by the public treasury of the state and were for the most part a dedication of the altar or temple of the god whose holiday it was. Other days were devoted to public games. All though there were many holidays in ancient Rome **Collier's Encyclopedia , Vol. 9. Pp. 625** says the following: **Lest one receive the impression that Rome had more holidays than work das, it needs to be noted that the earlier Romans had no Sunday; many of the festivals were not generally observed; and they did not always ban work or business.** As you can see the Romans had no regular day of Sunday rest in this era, also the heathen Romans did not keep **Ahayah's Sabbath day.**

The Horizon Book of Daily Life in Ancient Rome by Lionel Casson, American Heritage Publishing Co., N.Y. 1975, pp.39, tells us the following: Businessmen and workers put in not only a full day but a full week. There was no regular day of rest to look forward to; **Sunday became such only in A.D. 321 after Constantine officially accepted Christianity.** The Roman calendar in the second century A.D. included some 135 days in which religious festivals were celebrated or the

government held official games, but these were in no sense public holidays during which everyone dropped his tools or closed shop.

Webster's Unabridged Deluxe Dictionary, 1979, Simon and Schuster tell us which day is the First Day and Which Day is The Seventh Day of the week – **Sat'ur.day, n. Saturn from L. Saturnus, Saturn. **The seventh or last day of the week**; the day of the Jewish Sabbath. **Sun'day**, n. day of the sun; used as transl. of LL. Dies solis, day of the sun. the first day of the week; it is observed as the Sabbath by most Christians denominations.**

Notice that Sunday has not been defined by God as the seventh day but by Christian Churches of today and not by the original Christian Church around the era of the apostles.

Satan the devil knows that if you keep **Ahayah** true **Sabbath** of which he has commanded, **Satan** know it is a special sign that you belong to The Most High! If we do the opposite of this then it is a sign that we belong to **Satan**. If you do not believe this then let's go to scripture and let the word speak for itself. In the following scriptures from the King James Versions we read: **Exodus 13:9** And it shall be **for a Sign unto you upon your hand** and for **a memorial between your eyes**; That **Ahayah's** law may be in your mouth: for with a strong hand has **Ahayah** has brought you out of Egypt. **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 Ahayah that sanctifies them.

The word translated "**SIGN**" in **Exodus 13:9** is **word#226** in the strong's Hebrew Dictionary and means – **Mark, Token**. The Hebrew word translated "**sign**" is **OWTH** and means "**MARK**"

When one obeys **the Sabbath commandment** of The Most High this person is Marked by **Ahayah** as belonging to him. **Ahayah's** mark is on his/her forehead because this person mind is on **Ahayah** and his every word. **Ahayah's** mark is on this person hand because he/she hands cease from doing any work on **Ahayah's** holy Sabbath.

Sabbath keeping is more than the mere observance of a day; it is living a life for The Most High. God [commands] us to keep the Sabbath for Him; to cease from sin; to do that which is good; to meet for worship and to follow the example of Jesus by going about

doing good. Cease from your own works and enter into God's rest.
"If thou turn away thy foot from the **sabbath**, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." **Isaiah 58:13**. What a blessing such Sabbath keeping affords!