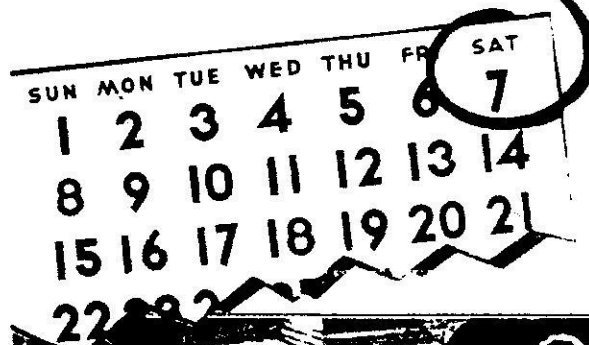


SATURDAY OR SUNDAY...

Which?

Who changed the Sabbath?



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PREFACE

SATURDAY OR SUNDAY WHICH?

Who changed the Sabbath?

There have been many booklets written on this subject; some in favour and some against Sabbath observance. We propose to present both sides to the question so the reader can make an intelligent decision.

It is a well known fact that the first Sunday Law was made by the Roman Emperor, Constantine, in 321 A.D. Here is the Edict: "Let all the judges and town folk, and the occupation of all trades rest on the VENERABLE DAY OF THE SUN" - From "Corpus Juris Civilis Cod."

This was followed by the COUNCIL OF LAODICEA A.D. 364; "The seventh day Sabbath was solemnized by Christ, the Apostles, and the primitive Christians till the Laodicean Council did, in a manner, quite abolish the observance of it. The Council of Laodicea (A.D. 364) first settled the observance of the Lord's Day." See Prynne's "Dissertation On The Lord's Day Sabbath" p.163.

Then came the COUNCIL OF ORLEANS, 538 A.D. when country labour was prohibited and Sunday was called the NEW SABBATH. (These Councils were held by the APOSTATE CHURCH which gradually developed into the ROMAN CATHOLIC CHURCH.)

The Rev. John Snyder (a Sunday keeper), in an article in the St. Louis Globe Democrat of April 3, 1887, said: "Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday. When Protestantism threw off the authority of the Catholic Church, it abandoned the only ecclesiastical foundation upon which Sunday can logically rest."

Rev. E. T. Hiscox, D.D., author of the BAPTIST MANUAL, said, "What a pity that it (Sunday) comes branded with the mark of paganism and christened with the name of the sun-god. When adopted and sanctified by the PAPAL APOSTACY, and bequeathed as a sacred legacy to Protestantism and the Christian world." - Reported in the Examiner, Nov. 16, 1893.

CATHOLIC ADMISSIONS

In a little Catholic work entitled "Abridgement of Christian Doctrine" page 57, we read:

"Ques.--How prove you that the church hath power to command feasts and holy days?"

"Ans.--Because by the very act of changing the Sabbath into Sunday which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday, and breaking most other feasts commanded by the same church."

"Ques.--How prove you this?"

"Ans.--Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin' .."

In another Roman Catholic book, "Keeman's Doctrinal Catechism, "Imprimatur Cardinal McCloskey, we read:

"Ques.-Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.-Had she not such power, she could not have done that in which ail 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." Page 174.

In a Catholic work called "Letters Of Senex" published by John Murphy & Co. Baltimore, 1890, we read:

"Thus the Biblical Christian who conscientiously clings to the Bible as his rule of faith, cannot close his eyes to the awful truth and fact that there exists a positive command of God - one of the ten - that he has never once kept during his whole life because he has lived his whole life keeping another day in direct violation of his own rule of faith; whilst in this matter which should be to him one of prime importance, he is blindly and slavishly and, what is far worse, sacrificing his own fixed religious principles to follow the command of the Catholic Church which requires the keeping of Sunday; not Saturday."

INTRODUCTION

The purpose of this booklet is to set forth the reasons why many people today are accepting the 7th day Sabbath in place of Sunday, the first day of the week, and to answer the many objections brought up against 7th day Sabbath observance.

In obedience to apostolic injunction, "Be ready always to give an answer to every man that asketh YOU a reason of the hope that is in you." (1 Pet.3:15). This booklet is sent out with the prayer that the reader will be challenged to "search the Scriptures to see whether these things are so" (Acts 17:11).

It is our firm belief that one's understanding of the Bible's teachings are indeed important for it is the means that determines one's personal relationship with Jesus Christ as well as the chief factor in spiritual growth or stagnation. The Bible is replete with injunctions such as, "Examine yourselves, whether ye be in the faith" (2 Cor.13.5), and when we consider that these injunctions are written to the church, we make no apology for a critical analysis of any doctrine purporting to be based upon the Work of God.

We believe that knowledge in the Bible should be progressive (2 Pet.3:18) particularly in view of the fact that the Church Universal has passed through the great Apostacy and is still struggling to loose itself from the error and bondage of the Dark Ages. We believe the Reformation that began about the time of Martin Luther is still in progress and the complete restoration of all truth as taught by Jesus and the Apostles should be our ultimate aim.

Another factor so obvious in Christendom is the multiplicity of different beliefs all claiming allegiance to the same rule of faith - the Bible, which should evoke investigation in the mind of the sincere seeker for truth. Moreover, although we cannot subscribe to some of the teachings of the many branches of the Evangelical Church, yet it seems apparent that God had a purpose in raising many voices in the call to "Come out of her my people" (Rev.18:4). When one movement refused to advance in the restoration of truth, God raised another voice, and so the Scriptures are being fulfilled that "Knowledge shall increase" in the last days (Dan.12:4) and the Lord will have a church without spot or wrinkle (Eph.5:27).

The question of the Sabbath day has been in controversy for many centuries and it still remains unanswered in the minds of many honest seekers of truth. Current writers and radio speakers, as well as preachers, find it necessary from time to time to state their position on this subject. In fact, a careful study of the history of the Christian Church reveals the fact that this has been a burning issue beginning about the middle of the second century.

In our day there has been a tremendous increase in the number of adherents to the 7th day Sabbath, in many instances whole churches receiving the light on the 7th day Sabbath and changing the day of worship from Sunday to Saturday. The writer personally knows of some of these instances. Also thousands of individuals have personally received this revelation and have left their former church to affiliate with some Sabbath-keeping group or are keeping the Sabbath holy in their own home.

Why are there such a vast number of people who are embracing the 7th day Sabbath today? Is it necessary to keep it today? Has the Sabbath been changed? And if so, by whom, and when? Did Christ or the Apostles authorize the change from the 7th day to the first day of the week? What about the arguments brought up against the 7th day Sabbath? Are they valid? Has time been lost? What about calendar reform? These and many more questions will be considered in this treatise. May God Bless you!

THE CHRISTIAN SABBATH - SATURDAY OR SUNDAY?

By Pastor E. L. Saunders

In the Introduction we have stated the need and purpose of a treatise on the Sabbath question. Moreover, the inspiration to write on this subject comes also from the writer's own personal contacts with many enquirers, and though there are many booklets available on this subject, there is a need for a fairly comprehensive coverage of the many issues involved. However, we will endeavour to be as brief as possible and yet try to make each point clear.

Some time ago the writer was given a booklet written by a prominent Christian Author which raised numerous objections to Sabbath observance. We wish to take these in the order of this booklet, stating the objection and giving our answers. We leave it to the reader to make his own decision.

What will be said in this treatise may at times seem rather condemnatory and censorious. It is not intended as an attack on any person or organization. We desire to respect personal convictions, but at the same time we believe that in order to understand the truth, error must be exposed. Therefore we speak plainly and with a prayer in our heart that the Author of Truth will be our Guide and Counselor.

1: OBJECTION: The Sabbath was given at Sinai and was only for the Jews.

ANSWER: The first fact we need to establish is that the Sabbath was given a long time BEFORE SINAI. The command, "Remember the Sabbath day" indicates that it was given some time before. The children of Israel had forgotten it and therefore the command, "Remember". You cannot remember something you have never heard before. In fact, the Sabbath was given to man right at Creation (Gen.2:1-3) by the Almighty Creator. And it was not given to the JEWS ONLY, but it was given to ALL MEN.

In Mark 2:27,28 Jesus said the Sabbath was made for MAN; not just for the JEW. "MAN" does not spell "JEW" neither does it mean just the Jews. To call the Sabbath a "Jewish Sabbath" is twisting words to give the wrong meaning. The 7th day Sabbath is not a Jewish Sabbath. It is the Sabbath of the Lord Thy God (Ex.20:10) It is God's Sabbath. It belongs to God. But He has given it to MAN as a rest day and a day of worship and a remembrance of God's great creative works. (Please read the fourth commandment). Now what does it say? Is not the Sabbath a memorial of creation? Do you recognize God as Creator? If you break the Sabbath you do not acknowledge Him as Creator for the Sabbath is a memorial of creation. And Jesus said the Sabbath was made for all mankind that all may remember Him as Creator.

Please take note also that the Sabbath command was given about 2000 years before there was a Jew. The Jews were the descendants of Abraham through Jacob's seed. The Jews could not receive the Sabbath until they came into existence. Yet the Sabbath was given right at creation. Adam and Eve had the Sabbath and it is said of Abraham that he kept God's commandments and statutes and laws (Gen.26:5). This was a long time before the Jews came on the scene of action. However, when the Jews did appear they were also given the Sabbath commandment because they were God's people.

Another point of importance: When the children of Israel were in the wilderness, BEFORE they came to Sinai, they were commanded to gather a double portion of MANNA on the sixth day because the seventh day was already recognized as the Sabbath. God here performed a miracle keeping the manna fresh for two days so that the Sabbath may be observed by His people. (Ex.16:22-30) So we see that when people say that the Sabbath was first given at Sinai they do err and when they say it was only for the Jews they make Jesus a liar.

2: OBJECTION: Who is there that keeps the Sabbath according to the demands given at Sinai? No work of any kind was to be done. No fire was to be kindled on the Sabbath day.

ANSWER: The command to make no fire on the Sabbath was given when the children of Israel were travelling through the wilderness. God was supplying all their needs, both their food and their clothing. THERE WAS NO NEED OF A FIRE ON THE SABBATH DAY. Those who kindled a fire were doing that which was not necessary. Those who insist that we today must keep the Sabbath according to the minutest details given to Israel under circumstances totally different than today are described by Jesus as those who "strain at a gnat and swallow a camel" (Matt.23:24). They also forget that Jesus said, "I have kept my Fathers commandments". (Jn.15:10)

So then Jesus Kept the Sabbath, yet when He went through the corn field on the Sabbath day and His disciples began to pluck the ears of corn Jesus did not condemn them. It was the hypocritical Pharisees who found fault. Could it be that we still have some Pharisees around today? Jesus gave us the true meaning of the Sabbath and set us the right example. He said the Sabbath was made for MAN. that is, it is to be a blessing to man. It was never intended to be a burden or a bondage. The self-righteous Scribes and Pharisees made the Sabbath day an unbearable burden. Jesus came and set us free from the traditions of men and gave us the true meaning of the law. Isaiah spake concerning Christ that He would "Magnify the law and make it honourable" (Isa.42:21). This is 'what Jesus did when He came to earth. He confronted the Pharisees many times and exposed their hypocrisy. At one instance He denounced them with the words, "Why do ye transgress the commandment of God by your TRADITION" (Matt. 15:3)

Those who condemn Sabbath keepers today because we do not keep it like the Pharisees insisted had better familiarize themselves with the TRADITIONS of the Scribes and Pharisees and the relation Jesus made with their doctrines. Paul declared there were people in his day who "desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim.1:7). Obviously there are many such people today. If it were not so we would not have the confusion in the churches that we have. Someone is distorting the true meaning of the Bible or we would not have so many divisions. It is of great importance that we search the Scriptures with an honest heart if we would arrive at the truth.

3: OBJECTION: There are three entirely separate divisions among men - The Jew, the Gentile and the Church. (1 Cor.10:32) The Sabbath was intended only for the Jew, not for the Gentiles or the Church.

ANSWER: The scripture reference reads, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God". Does this scripture say there are three separate divisions of men? How can any man build a doctrine of three separate divisions of men from this ONE VERSE? The truth is that the Church is made up of ALL NATIONALITIES, even some Jews. The Jew can be in the church if he accepts Jesus Christ as Saviour.

In Rom.11:17-23 we read of the natural branches (the Jews) and the wild branches (the Gentiles). Both must be grafted into the same olive tree (Christ). There is no division here. Man makes the division in his endeavour to support a false doctrine. When one BEGINS with a false premise and tries to establish an erroneous teaching he is forced to use inconsistent arguments and interpretations. Christ invites ALL men into ONE BODY. God has the same standard for the Jew, the Gentile or the Church. He does not have a double standard or a triple standard, He has only ONE STANDARD, and that is briefly summarized in the TEN COMMANDMENTS. Let man rebel and violate God's standard if he will, but one day he will find out to his utter destruction that the very law he rebelled against will be the standard by which he will be judged on the Judgment Day. (Jas.2:10-12).

4: OBJECTION: Heb. 9:15-17 tells us that the New Testament came into effect at the death of Christ. The dispensation of the law ended and therefore we are in the dispensation of Grace where there is NO LAW.

ANSWER: It is true that Christ's death ushered in a new dispensation or as the Bible calls it the NEW COVENANT. But to say that in this NEW DISPENSATION there is NO LAW is pure irresponsible reasoning. Paul, the great evangelist and New Covenant preacher informs us, "Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom.3:31) "For not the hearers of the law are just before God but the DOERS OF THE LAW shall be justified (Rom.2:13). "What shall we say then. Is the law sin? God forbid. Nay I had not known sin, but by the law, for I had not known lust except the law had said, Thou shalt not covet. Wherefore the law is holy and just and good. For I delight in the law of God after the inward man" (Rom. 7:7,12,22).

Now this was written about 30 years after the cross and Paul was writing to the Roman Christians who were mostly Gentiles. It sure does not sound like these Christians had no law, does it? Let us be consistent and reasonable. Surely no one would charge God with having NO LAW, no standard and that He is pleased when men do just what suits them. Does it make any difference to God if men worship idols, take the name of God in vain, dishonor their parents, commit adultery, steal, kill, covet. My friend, if your God makes no distinction between right and wrong, between good and evil, I suggest you find another God, because the God of the Bible is not so phlegmatic and indifferent that He does not care what you believe or what you do. And if the things just mentioned are

sinful, remember that they are part of the same Law that says, "Remember the Sabbath day to keep it holy" .

Who has the right to say that this one commandment is no longer in force and yet the other nine commandments are in force? Of course the Pope of Rome claims this authority but the true Christian refuses to accept his authority. But when men acknowledge Sunday as a day of rest and worship they do automatically acknowledge the authority of the Pope of Rome and trample under foot God's Sabbath. We submit historical proof that Sunday observance came into the church at the time of the "falling away" or the APOSTACY.

From "Encyclopaedia Of Religious Knowledge" by Schaff and Herzog, p.2166 we quote, "It (the 7th day Sabbath) had no rival day in the church until about the middle of the second century, when Sunday began to be observed as a festival day ... along with Wednesday, Friday and numerous other festal days of the LATIN CHURCH then beginning to drift upon the FIRST GREAT WAVE OF ITS APOSTACY".

The first Sunday-keeping laws were enjoined by Constantine the Great (321 A.D.) Here is the edict: "Let all the judges and townfolk, and the occupation of all trades rest on the VENERABLE DAY OF THE SUN" - From "Corpus Juris Civilis God". Lib.3, Tit.12,3.

It was 43 years later that the church now being overwhelmed by pagan elements, decreed Sunday observance. From Prynne's, "Dissertation On the Lord's Day" p.163 we quote, "The seventh day Sabbath was solemnized by Christ, 'the apostles and primitive Christians till the LAODICEAN COUNCIL did, in a manner, quite abolish it. The Council of Laodicea first settled the observance of the Lord's Day". (A.D. 364)

5: OBJECTION: The Law was given to Israel who were not the Church."

ANSWER: The inference here is that Israel never constituted any part of the church of God. However, we read in Acts 7:38 that the Church was in the wilderness: "This is He that was in the church in the wilderness with the angel which spake to Him in mount Sina ... " And so we see, according to God's Word, Israel of old was a part of the Church even though it was in the Old Testament dispensation. It is amazing how men will twist words to try to make them mean what they do not mean and put words in that are not in the Bible in order to bolster up a false idea.

When we consider the teachings of the Bible we find that there is no blotting out of sins in the blood of animals, that the sins of God's people in EVERY DISPENSATION are blotted out by virtue of the shed blood of Jesus Christ, that sin always was and still is the transgression of God's law (1 Jn.3:4) then we realize that there are certain basic principles of right and wrong that are not dispensational, they belong to all men in every dispensation and do not change with traditions and customs. The principle of right and wrong is universal, it is for all mankind, it is incorporated in the TEN COMMANDMENTS.

Now the Bible tells us that there would arise a beastly power that would "think to change times and laws" (Dan.7:25). This has already happened as we have shown in above quotations. However, God's people are to "Come out of her" (Modern Babylon) Rev.18:4. No my friend, God is not a God without law or order. Regardless what people may say God does not change to accommodate the traditions and fancies of men. In Mal.3:6 we read "I am the Lord, I change not ... " Why should God change His Sabbath to another day? Does man's failure force God to hallow another day?

6: OBJECTION: The Sabbath was not carried over into the New Testament, the Gentiles did not observe it and there was no punishment inflicted upon them for not doing so.

ANSWER: We have already proven that the TEN COMMANDMENT law was never abolished and the Sabbath being a part of that law, it follows that the Sabbath was never abolished. Furthermore, when we read the history of the Church AFTER Christ's ascension we find the Sabbath referred to many many times. In all, the Sabbath is mentioned 89 times in the New Testament, 9 of these in the Acts. In Acts 13:42,44 we read, "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 THE NEXT SABBATH DAY came almost the whole city together to hear the word of God". This was in the city of Antioch, not Jerusalem. Antioch was a Gentile city, the Gentiles accepted the gospel and requested Paul to preach to them on Sabbath. If Sunday was recognized by the Gentile Christians as a worship day why did they not ask Paul to preach to them on Sunday? Remember, Paul was a "Preacher to the Gentiles". He certainly would not preach on Sabbath just to please the Jews. In fact he said to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing that ye put it from you, LO, WE TURN TO THE GENTILES" (Acts 13:46).

In another Gentile city (Philippi) we find that "On the Sabbath we went out of the city by a river side, where prayer was want to be made; and we sat down, and spake unto the women which resorted thither" (Acts 16: 13). These meetings at the river side were the beginning of the Philippian church and it was founded on Sabbath assembly. The fact of the whole matter is that Sunday observance never entered the minds of these primitive Christians. Every EARLY CHURCH CHRISTIAN was SABBATARIAN.

KEEPING OF 7TH DAY SABBATH FOR ALL CHRISTIANS

The argument that the Sabbath is not for Christians today is clearly refuted in the Bible. We submit some New Testament scriptures to support our view. In Matt. 24:20 we find Jesus' statement to the Christian Jews to "pray that your flight be not ... on the

Sabbath day". On examination of the context we find that Jesus was referring to the destruction of Jerusalem which came to pass in 70 A.D. So Christ recognized the sanctity of the Sabbath at least 38 years AFTER His crucifixion. If the 7th day Sabbath was "nailed to the cross" why did Jesus instruct His disciples to keep it AFTER the cross?

Furthermore, if there was a change of a day of worship brought in by Jesus why is there NOT ONE SCRIPTURE that tells us of this change? Please remember that the 7th day Sabbath had been observed by GOD'S PEOPLE for centuries. To change the day of worship would be a MAJOR event and there would have been clear and plain instruction in regard to the change. For example: The PASSOVER was an institution among the Jews for centuries. When Jesus came He plainly indicated the change from the Old Testament Passover to the New Testament "LORD'S SUPPER" (Lk.22:14-20; 1 Cor.11:23-29; 5:7)

Why didn't Jesus indicate somewhere that the 7th day Sabbath ended at the cross and that Sunday, the first day of the week was to be observed AFTER His death? The answer is plain: Jesus never had in mind any such change, there was NO NEED to change the day of worship. Why should Jesus change the Sabbath institution? The 7th day Sabbath is a MEMORIAL OF CREATION "(Remember the Sabbath day to keep it holy, FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH")

Why should the memorial of creation be changed from the 7th day to the first day? But some say that Sunday is a memorial of the Resurrection of Christ. We will prove later in this treatise that Sunday IS NOT the resurrection day.

Another New Testament scripture that teaches the observance of the 7th day Sabbath is Heb.4:4,9,10 "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.' " This is a reference to Gen.2:2. This was not a SPIRITUAL REST. God never had to rest from his weary works. He rested physically, not because He was tired, but to leave us an example. Now, verse 9 says, "There remaineth therefore a rest (the word "rest" is from the Greek SABBATISMOS, literally meaning "a keeping of a Sabbath"; (see marginal reading) TO THE PEOPLE OF GOD." It is plain therefore that the "rest" is for all the people of God and it is a "Keeping of a Sabbath".

Furthermore, verse 10 says, "For he that is entered into His rest, he also hath CEASED FROM HIS OWN WORKS AS GOD DID FROM HIS". How do we cease from our works? The same as God did. How did God cease from His works? Verse 4 says He RESTED THE SEVENTH DAY. So logic would convince the honest seeker for truth that the seventh day is still to be observed BY THE PEOPLE OF GOD.

We do not infer that there is not a spiritual rest in Christ. However, the spiritual rest is not restricted to the observance of a rest day. Isa.28: 11,12 foretold of a spiritual rest which is fulfilled in the experience of the baptism of the Holy Spirit. Therefore, when we enter into this spiritual rest WE ALSO SHOULD CEASE FROM OUR WORKS AS GOD DID FROM HIS (on the seventh day).

7: OBJECTION: The early Christians assembled together on the first day of the week when they took up offerings. (1 Cor.16:1,2).

ANSWER: The scripture reference DOES NOT say these offerings were taken in a church service. Please note the expression "lay BY HIM in store". Some other translators have rendered this expression thus: Moffatt's; "On the first day of the week, let each of you put aside a sum from his weekly gains .. ". R. S. V. "On the first day of every week, each of you is to put something aside, AND STORE IT UP, as he may prosper, so that contributions need not be made when I come" .

The Bible In Basic English - "On the first day of the week let every one of you PUT BY HIM IN STORE, in measure as he has done well in business ... ". Other translators render it "At your own home".

So it is obvious that these "gatherings" were to be done in the homes of the believers. A closer look at the context also reveals that these gatherings were not just money but actual substance as a "relief" for the poor in Jerusalem. (Please read Rom.15:26-28; Acts 11:28-30). It will be noticed that the churches in Galatia were given the same orders, but Paul does not indicate that the order was universal. It will also be noticed that such practice was not to continue beyond his arrival; that these gatherings might be of such proportions that it would be necessary for more than one to go along in order to make proper disposal of it. In as much as these gatherings were to be done "by him in store" would indicate that it was not to be put into a common treasury. Paul also indicated that these gatherings were to be done before he arrived so "that there be no gatherings when I come." The "gathering" of their gifts involved a bookkeeping of the previous weeks earnings as well as "laying aside" of substances they could share with the poor. This involved labour, a thing not done on the Sabbath day, yet it was to be done "On the first day of the week" .

So the scripture being used to support Sunday observance proves just the opposite - it proves that Sunday was a work day, a day of business, a day to gather together in their homes an offering of material substance which the brethren conveyed to Jerusalem. (1 Cor.16:3,4) Also the context of Rom. 15:26-28 shows that the Gentiles were to minister "carnal things" for the Jewish saints, yet in Acts 13:42-44 we find that the Sabbath was regarded as a day to come together "to hear the word of God" among the GENTILES.

8: OBJECTION: In Acts 20:7 we are told that the disciples met together on the first day of the week and had the Lord's Supper.

ANSWER: The scripture reference reads thus, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Now verse 8 continues, "And there were many lights in the upper chamber where they were gathered together."

Now let us look closely at this text: We note that this was an evening service because "there were many lights in the upper chamber where they were assembled together" and Paul "continued his speech until midnight". Let us bear in mind that the days were reckoned from sunset to sunset in those days, not from midnight to midnight as we count days now. In other words, today, we begin

Sunday at midnight, Saturday night. And Sunday ends at midnight, Sunday night. However, when this scripture was written, the days began at sunset, So Sunday, the first day of the week actually began at sunset on Saturday evening. This was the dark part of the first day of the week. In Bible reckoning, the dark part of the day comes first, then the light part of the day. (Gen.1:5; Lev.23:32).

And so, in as much as the Bible says that this meeting was on the dark part of the first day of the week, and Paul continued his speech until midnight, this meeting was held on Saturday night (by our time), and in view of the fact that in our day Sunday does not begin until midnight Saturday night it is obvious that Paul met with the believers for a repast on Saturday evening (by our time) and then preached unto them. (See Good News translation of Acts 20:7).

Furthermore, we find that the next morning (Sunday morning) Paul took his journey by foot all the way FROM TROAS TO ASSOS (about 17 miles) while the other brethren sailed by ship. You may read this in verses 11-14. And so again we find that the scripture that our Sunday-keeping friends use to try to prove its observance by the apostles, proves just the opposite - it proves that the apostles regarded Sunday as another business day, a work day. Paul walked the 17 miles from Troas to Assos while the other brethren sailed by ship. (It is of interest to notice these two cities on the map, both being port cities, considerably farther apart by water than by land.) There was no Sunday service at all, that is, on the light part of Sunday. To use this scripture to bolster up the false doctrine of Sunday Morning Communion Service and preaching on Sunday morning is "handling the word of God deceitfully" (2 Cor.4:2) and to do so is to "corrupt the word of God" (2 Cor. 2:17). There is not the least semblance of evidence that Sunday was regarded a rest day or a worship day by the Early Church.

Now as to the proposition that the disciples had a communion service at this particular meeting. The expression "to break bread" (v. 7) does not describe a communion service. Proof: Acts 2:46 says they "broke bread daily, from house to house". The expression to "break bread" was used then to refer to an ordinary meal. Please consult a Bible Dictionary. Furthermore, the communion service requires that bread AND WINE be served. In Acts 20: 7 there is no mention of wine, also verse 11 says that they broke bread again after midnight. Would Paul and the believers there observe the communion service twice in one night? Is it not obvious that this interpretation is totally false? Neither is there ANY scripture anywhere in the Bible that tells of a Sunday morning communion service. The communion service (Lord's Supper) was always held in the evening (1 Cor.11:23). It was held the same time the Passover was eaten (Matt. 26:19-21). Please note that it was the "LORD'S SUPPER" (1 Cor.11:20) not the Lord's Breakfast or the Lord's Dinner. A "supper" meal is held in the evening. The Lord's Supper is a memorial of His death and we are commended to keep it as such. (v.26). A memorial is to be observed AT THE PROPER TIME or it loses its significance. Paul said he delivered unto the Corinthian church that which he had received from the Lord (v.23). What had he received from the Lord? Answer: "That the same NIGHT in which He had been betrayed, He took bread and wine and said, 'This is My body and My blood' ".

Now it is obvious that some people don't think it is important to do as Jesus did or as the apostles did. They tell us today that it does not matter as long as you are sincere. If you are one that subscribes to that philosophy you are certainly free to do as you please. The Lord will not force anyone to obey His commands. Nevertheless, Jesus last words to the believers were, "Teaching them to OBSERVE ALL THINGS whatsoever I have commanded you". (Matt.28:20). You may choose to disobey Christ's command and have what may appear a legitimate excuse but the Bible says that the wrath of God will come on the disobedient (Col. 3:6). To some of our readers it may be pertinent to refer to Christ's command found in John 13:1-17 where we are told to "wash one another's feet". This was done right in connection with the Lord's Supper. Why do some Christians today refuse to obey this command? Some say this had a spiritual meaning only and we do not have to do the actual foot washing anymore. Well, then, what about the Lord's Supper? Does it not also have a spiritual meaning? And yet almost all Christians observe this ordinance in one way or another. If one is to be observed why not the other? Can we pick out what pleases us and leave the rest out? How genuine is our faith in Jesus' words? Should not we rather obey God than follow man?

9: OBJECTION: WHY WAS THE COMMAND GIVEN TO KEEP THE SABBATH? Ex.31:13 - F"Verily My Sabbaths ye shall keep for it is a SIGN between Me and you throughout your generations, that ye may know that I am the Lord that doth SANCTIFY YOU". The Sabbath therefore was a sign to Israel that God was their Sanctifier. Has the Church a sign given it to show that it is sanctified by the Lord? 1 Cor.11:26-"For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come". Here is the sign of our sanctification.

ANSWER: The Sabbath was not ONLY a sign that the Lord had "sanctified" (set aside for a holy use) the children of Israel, but it was far more than that. The 17th verse of the same chapter (Ex.31) says that "It is a sign between Me and the children of Israel for ever: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, AND ON THE SEVENTH DAY HE RESTED. . . " The Sabbath therefore, was primarily a sign of CREATION, a memorial of the great creative acts of God. Moreover, let us bear in mind that the Israelites did not come on the scene of action until about 2000 years after the Sabbath was given. For do not forget that the Sabbath was given at Creation not at Sinai. Jesus said the Sabbath was made for man (Mk.2:27).

Now if the Sabbath was a "sign" only for fleshly Israel then they should have been in existence right from the beginning for the Sabbath was given right from the beginning (Gen.2:1-3). To say that the Sabbath was a sign ONLY to the Jews and that acknowledging the blood of Christ is the sign to the church today is twisting the meaning of scripture. Dear friend, when did the Sabbath cease to be a sign or memorial of creation? Does not the true Christian still recognize God as Creator? Why then was the Sabbath command given? "FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH". Furthermore, who is a true Israelite today? (See Rom.2:28,29; Gal.3:28,29). Therefore the Sabbath is still a "sign" to the true Israelite.

Now in regard to the Lord's Supper being a "sign" of our sanctification. Where do we read this? It is not in the Bible. The Lord's Supper is a memorial of Jesus' death. The reception of the Holy Spirit is a "sign" or "seal" of our sanctification (Eph.1: (13;4:30). It is a serious matter how we "handle the Word of God". To add to or to take away from the Word is a crime against Almighty God. To minimize the meaning of words or to stretch words to try to make them mean something they never were intended is to dishonor the Author of the Word - God Himself. The Pharisees were adept at this method, and Jesus said to them, "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt.23:24). Dishonesty in representing truth was the crime committed by the religious leaders of Jesus day.

And today, men who only tell a half-truth (for instance: the Sabbath was a sign of sanctification to Israel only) are guilty of the same crime as the Jews of Jesus day. The whole truth is that the Sabbath was a sign also of creation, that the Sabbath was not only for the Jews but as Jesus said, "The Sabbath was made for man". The whole truth is that according to Paul's letter to the Hebrews (read chapters 8-10) there was no real cleansing and removal of sin in the blood of bulls and goats - that it took the blood of Jesus Christ to cleanse from all sin - all sin, before the cross and after the cross. The sacrifices in the Old Testament times only pointed forward to the sacrifice of Christ. Jesus had to bear the sins of the WHOLE WORLD, not just the Church Age. Sanctification for the Israelites in reality could only be imputed where there was faith in the blood of the coming Messiah - Jesus Christ. And inasmuch as the Sabbath day was "Sanctified" at creation, all men of all ages who observed the Sabbath day acknowledge the Creator as the Almighty and the Sanctifier of all men through the merits of the shed blood of Jesus Christ. Praise His Wonderful Name!

10: OBJECTION: Salvation is through the blood of Christ not the keeping of a Sabbath.

ANSWER: Anyone who contends that salvation is by keeping of a Sabbath is certainly misinformed, to say the least. Salvation is through faith in the shed blood of Christ. Salvation is not accomplished by the keeping of a Sabbath any more than by honoring our parents. But does this mean that we can dishonor our parents. Or does it mean that we can kill or steal, or commit adultery. Of course not. No more should we break the Sabbath. When we are saved we should do as Paul says, "I delight in the Law of God" (Rom.7:22).

11: OBJECTION: In Col - 2:14 we are told that the Law was nailed to the cross. The Sabbath is therefore done away with.

ANSWER: The scripture reference reads, "Blotting out the HAND- WRITING OF ORDINANCES, that was against us ... nailing it to His cross". The 7th day Sabbath being a part of the Ten Commandments, was never called the handwriting of ordinances by any Bible writer. Verse 16,17 of Col.2 says, "Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days. Which are a shadow of things to come, but the body is of Christ". To understand what the Bible means here we must consider the whole context. The "Sabbath days" spoken of in this context were those associated with "meats, drinks, hollydays, new moons - which were a shadow"! We can easily know what these are by reading about them in the Bible.

In Leviticus the 23rd chapter we have a list of the sabbath days incorporated with the sacrificial ordinances. There were seven yearly sabbaths associated with the Levitical or Mosaic laws. The first was the first day of the Feast of Unleavened Bread, which was on the 15th day of the first month Lev.23:4-7; the second was on the 21st day of the same month (v.8) being the 7th day of that same feast. The third sabbath was fifty days after the wave sheaf offering called Pentecost (Lev.23:15,16,21). The fourth sabbath was on the first day of the seventh month called a memorial of blowing of trumpets (Lev.23:24). The fifth sabbath was on the tenth day of the seventh month called the day of atonement. (Lev.23:27,28). The sixth sabbath was on the fifteenth day of the seventh month called the first day of the feast of tabernacles (Lev.23:34,35) and finally on the eighth day of this same feast was another sabbath. Now please notice verse 37 - "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering by fire unto the Lord, a BURNT OFFERING, and a MEAT OFFERING, a SACRIFICE, and DRINK OFFERINGS, everything upon his day. Now verse 38: "BESIDES THE SABBATHS OF THE LORD". You see, the sabbaths in the ordinances were BESIDES the SABBATHS OF THE LORD". Therefore, the 7th day Sabbath is the SABBATH OF THE LORD THY GOD (Ex.20:10; Mk.2:28) a part of the Ten Commandments, whereas the sabbaths contained in the Mosaic ordinances were the SHADOW of things to come; these sabbaths were nailed to the cross along with the sacrifices, the meat offerings and the drink offerings.

The weekly Sabbath however, having its origin at Creation, is an institution ordained of God for all people of all nations and all time. Even our Sunday keeping friends agree that one day in seven should be a rest day and a day of worship. Why not accept the day God has blessed and sanctified (Gen.2:1-3), the day Paul says is a rest "for the people of God" (Heb.4:4, 9,10). If any Bible writer was a Sunday keeper it should have been the apostle Paul for he was an "apostle to the Gentiles". But instead of telling us that Sunday had supplanted the Sabbath he does just the opposite both in teaching and example. Paul made it his custom to preach every Sabbath (Acts 17:2; 18:4,11) even to the Gentiles (Acts 13:42,44).

Our interpretation of the Word of God must be "approved of God" and as such we will "rightly divide the Word of Truth" (2 Tim.2:15). The Bible will never contradict itself. So then when we read about a "law" nailed to the cross and another "law" that was not made void through faith (Rom.3:31) it is obvious that the scriptures are not speaking of the SAME LAW. Take an example: In 1 Cor.7:19 Paul says, "Circumcision is NOTHING, and uncircumcision is NOTHING, but the KEEPING OF THE COMMANDMENTS OF GOD". Now circumcision was A LAW in the Old Testament times but Paul says in the New Testament it has no force any longer, it is NOTHING, but please note that Paul plainly says that the COMMANDMENTS OF GOD are still in

force. This was written to the church at Corinth, a Gentile church. So it is plain that there are:

TWO LAWS

GOD'S LAW

Ex.20:1-7; Deut. 5:22-by God
Deut. 9:10 - on stone (God's finger)
Deut. 10:5 - in ark
Rom. 7:7 - defines sin
Ps .19: 7 - perfect
Rom.3:31 - established
Rom.3:20 - knowledge of sin
Matt.5:17 - not destroy
Ps.111:7,8 - continues
Rom.2:13 - justifies
Deut.5:22 - added no more

MOSES LAW

Ex.24:3,4 - by Moses
Deut. 31:26 - in book
Deut. 31:26 - side of ark
Lev.4:27-35 - pardoned sin
Heb. 7: 19 - not perfect
Eph.2:14-16 - abolished
Col.2:16,17 - shadow
Col.2:14 - nailed to cross
Heb.9:10 -limited
Gal.2:16 - not justify
Gal.3:19 - added

The distinction between the two laws clarifies many apparent contradictions; for example, Deut.5 :22 says God wrote the Ten Commandments on two tables of stone and "He added no more". In Gal.3: 19 is another law "added because of transgression". Is this a contradiction? Not when we understand that there were two laws. The Ten Commandments are complete in themselves. The law that was "added" was a separate code having to do with all the rules and regulations pertaining to the Levitical priesthood and the sacrificial offering which were imposed "because of transgression". Pure and simple logic tells us that a LAW must have existed before the ceremonial law came into being. One translation of Rom.5: 13 is, "till the law came sin was in existence, but sin is not put to the account of anyone when there is no law to be broken". In Gen.26:5 God said "Abraham ... kept my charge, my commandments, my statutes, and my laws". This was some 700 years BEFORE Moses gave the CEREMONIAL LAW. You see, dear reader, the TEN COMMANDMENTS are a MORAL LAW applicable to ALL MANKIND, it is the BASIS OF ALL RIGHTEOUSNESS, the STANDARD of true principles incorporated even in the statutes of government in all civilized countries.

Now if the law of God was abolished at Calvary as many people claim today, and that all we need is faith in Christ, what do we do with Paul's statement in Rom.3:31 - "Do we then make void the law through faith? GOD FORBID! We establish the law". Who are we to believe, the apostle Paul, or the modern preachers? Paul says further, "The law is holy and just and good" (Rom.7:12) Modern preachers say it is no good and not necessary today. Paul says, "I delight in the law of God" (Rom.7:22). But by the way a lot of people argue today, it is not hard to see that they hate the law of God. My friend, why should we despise that which God has given us as holy and just and good? You know, really, the only reason people try to do away with the Ten Commandments is because they want to get away from the seventh-day Sabbath, for though they tell us that the Ten Commandments were nailed to the cross, they turn right around and say that all the other nine commandments were reiterated in the New Testament except the fourth commandment. Is this reasonable? Why would God blot out the Ten Commandments and then turn around and enforce them again?

Another question: When were the Ten Commandments abolished?

You say at Calvary? Where is the Bible proof? Furthermore, if they were abolished at Calvary, how long was it until they were reiterated? Or as some people say, nine of the ten were enforced again. Was there a period of time when there were no commandments at all? If Jesus restated the nine commandments to the disciples before He went away, where is such a record found? It surely is not in the Bible. And remember, The New Testament was not written for some years after Christ ascended to heaven. So then if the Ten Commandments were abolished at Calvary and there is no record of Jesus reinstating the nine commandments, and since the writings of the apostles did not come into being for years AFTER Christ's ascension (the epistle to the Galatians is considered one of the earliest letters and it was written 17 years after Calvary) then there must have been a period when even the nine commandments did not exist? You see, my friend, how foolish an argument can be when its premise is based on a falsehood.

FAITH OR WORKS

Now it is true that salvation is based on faith in Jesus Christ as Saviour and Lord. It is not based on our works. It is a "gift" of God. But what does the Bible say of our faith if it has not works? It is dead. Dead faith produces no works. Living faith will produce works. In other words, if we have living faith in Jesus Christ we will "confess Him before men". Confession is "works". Confession is something that WE DO. And it is the result of faith. Active faith will always result in producing a work in the life of the believer. The two go together. James says "even so faith, if it hath no works is dead, being alone". (Jas.2:17). He says further, "But wilt thou know, O vain man, that faith without works is dead". (V .20). You see, the Bible says the man who wants only faith and no works is a VAIN man. Again the Bible says, "Ye see then how that BY WORKS a man is justified, and NOT BY FAITH ALONE" (Jas.2:24). This is easily understood when we bear in mind that unless "confession is made" there is no salvation. In Rom.10:9,10 we are told that "If thou shalt confess with thy mouth the Lord Jesus ... thou shalt be saved. For with the heart man believeth unto righteousness; and WITH THE MOUTH confession is made UNTO SALVATION". Further, Peter declares, "Repent, and be baptized" ... " (Acts 2:38). So we see that it is not enough just to believe or to have faith. We must ACT on our faith. And when we act we produce a "WORKS".

What's wrong with works?

12: OBJECTION: There are no people outside the land of Palestine who are commanded to keep the Sabbath. The children of Israel have been scattered throughout the Gentile people where they could not observe that ordinance if they tried.

ANSWER: First of all let us understand our terminology: The 7th Day Sabbath is NEVER called an ORDINANCE in the Bible. It is part and parcel of the MORAL LAW OF GOD. Furthermore, the Sabbath was given about 2000 years before Israel came into the land of Palestine and Abraham kept God's Sabbath when he was in the land of Ur of the Chaldees (Gen.26:5). Daniel, a true prophet of God while in Babylonian captivity is described as one of God's "children in whom was no blemish" (Dan.1:4). He had purposed in his heart that he would not defile himself with the portion of the king's meat (v.8) he was "greatly beloved" (Dan.9:23) all of which indicates he was an obedient servant of God, which further proves he kept God's Sabbath in the land of Babylon.

The early Christians kept the Sabbath in Philippi, a city of Macedonia (Acts 16: 13) about 20 years after the cross. The first disciples to be called "Christians" were at Antioch (Acts 11:26), which was not in Palestine and we find that many Gentiles were converted there and they had their worship on the Sabbath day (Please read Acts 13:42-44) Paul declared that "There remaineth therefore a rest (marginal reading: a keeping of a Sabbath) FOR THE PEOPLE OF GOD" (Heb.4:9). For when we enter spiritual rest (in Christ) we ALSO will rest from our works AS GOD DID FROM HIS (v.10) How did God rest? Verse 4 says He rested the SEVENTH DAY. Therefore we ALSO should rest the SEVENTH DAY. And this was not construed to mean only in Palestine. Again the arguments of men have proven to be false. Jesus said, "Ye make the commandments of God of none effect BY YOUR TRADITIONS! (Matt.15:6).

13: OBJECTION: Hosea 2:11 says that since Israel had gone into sin the Sabbath ceased and no longer exists. It reads, "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts".

ANSWER: This is another evidence of gross ignorance or deliberate distortion of facts on the part of anyone to state that this denunciation included ALL FUTURE GENERATIONS. I would suggest that he who advocates this study the Bible a little closer. This was spoken in B.C. 785 when God's people were in idolatry. However any Bible student knows, or should know, that AFTER THIS DATE there was a return of God's people to Palestine (Please read the books of Ezra and Nehemiah) that the Law of God was again read to the people (Neh.8:8) about 300 years AFTER the prophet Hosea's time. In Neh.10:31 we find the Sabbath was observed again by Israel. It did not cease forever in Hosea's day.

Furthermore, we find that when Jesus came to earth He kept the Sabbath (Lk.4:16), Paul kept the Sabbath (Acts 18:1-4). The women who were at the crucifixion of Jesus kept the Sabbath AFTER His death (Lk.23:56). The Gentile converts at Corinth kept the Sabbath (Acts 13:42-44). No! No! The Sabbath never did end simply because there was no reason for it to end. Man still needs a rest day, a day of worship, a day to remember the Creator. SUNday is NOT that day. Sunday is the first day of the week, not the seventh day. Sunday is named after the Sun-god, the pagan deity. Sun worshippers were an abomination to God (Ezek.8:15,16). The Roman Emperor, Constantine, was a sun worshipper, and he instituted the first Sunday laws. He claimed to be converted to Christianity, and in order to court favour with the pagans and the Christians, he tried to please both by compromise, but God will not be insulted by proud men and His truth stands forever. Hallelujah!

14: OBJECTION: In Heb. 7:12 we are told that the law was changed-"For the priesthood being changed, there is made of necessity a change also of the law".

ANSWER: The inference here is that the Ten Commandment law was changed. However, the Bible does not say any such thing. It was the law pertaining to the priesthood that was changed. Christ became a Priest after the ORDER OF MELCHISEDEC and not after the ORDER OF AARON; hence the change in the law pertaining to the order of the priesthood. The seventh-day Sabbath had absolutely no connection with the priestly laws and rituals. When an amendment is made in our constitution it does not mean that the whole constitution is changed, or does it? The way some people reason when it comes to Bible truth you wonder what they would do if they were in public office and administered law and order in our country if they used the same reasoning with reference to legal matters. The way some preachers (and people) talk about being "without law" we have good reason to question their integrity when they are out of sight! (Perhaps this will account for the scandal attached to some modern-day clergy). There is no doubt that this is one reason for the LAWLESSNESS today. (AS GOES THE CHURCH SO GOES THE NATION).

15: OBJECTION: In the New Testament we are under the New Covenant, the Old Covenant is done away, so we are no longer under the Sabbath law. (Jer.31:32; Heb.8:8,9,13).

ANSWER: When we read the conditions of the New Covenant we find just the opposite to what people say. For in the New Covenant God says that He will write His laws in our hearts and in our minds. This sure does not sound like the Law is abolished in the New Covenant. In fact, it is, made even more personal in its application. In the Old Covenant it was written on tables of stone. In the New Covenant it is written in the tables of the heart. This does not sound like the law is abolished. Why do away with something and then

turn right around and pick it up again. What virtue is there in this kind of reasoning?

16: OBJECTION: The New Testament is very clear on the point that Christians are not under the law. However, the moral code of the Ten Commandments is carried over into the New Testament.

ANSWER: The first statement is an inference to the law of the Sabbath. Then the next statement declares that the moral code is carried over into the New Testament. Of course what we are supposed to believe is that only nine of the Ten Commandments are carried over into the New Testament. Absolutely no scripture is given or can be given for this supposition. My friend, if we are to accept that the "moral code is carried over into the New Testament" (and reason will dictate that this is so) why not accept ALL of the moral code? - The Ten Commandments. Which church claims that it has only nine commandments? Even the harlot woman (Catholic church) desired ten commandments and so, because she does away with the commandment about idols, she has taken the last commandment and made two out of it, so she can still have the semblance of Bible authority. Now our Sunday-keeping friends are trying to do the same thing, only they are not as adept as the old apostate woman; they only TALK about Ten Commandments but actually they only have nine. The Catholic Church has changed the Law of God, they cut out what does not please them, then they cut in half the tenth commandment so they still can have ten. Protestant churches still desire to have God's moral Law, the Ten Commandments, taught to their children. But when it comes down to actual facts, they do not have ten commandments. The fourth commandment, which says to remember the Sabbath day, they hurry to say that it is abolished. Well, if it is abolished, then you do not have ten commandments, you only have nine. Is it not time for those who advocate this theory to be honest and to declare to the world that they no longer have ten commandments, that they only have nine? What right have they to hide behind a cloak that does not fit their theology?

The fourth commandment can never be interpreted to mean Sunday, the first day of the week. It says remember the Sabbath day to keep IT holy, six days shall your work be done but the SEVENTH DAY is the Sabbath, not the FIRST DAY. Neither does it say one day in seven, or the seventh part of time. God does not leave it to us to designate the day. He did it Himself right at creation. And when He made man, He gave him that which He had designated and sanctified.

No, my friend, it is too late to institute another day. God has already established the day. And He does not need any advice from man. Neither does He accept the flimsy foolish arguments that men bring up out of their own carnal minds. Paul says in Rom.8:7 "The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be". And so, if we refuse to be subject to the Law of God, the Bible says we are CARNAL. And when we are carnal, we are at enmity with God. That is, "hostile to God" (Amp. version). Dear Reader, are you hostile to God? If you refuse to be subject to God's Law the Bible says you are hostile to God.

17: OBJECTION: Not only did Christ rise on Sunday, but He made His appearances on Sundays following, till He ascended. He continued having fellowship with His believers on Sundays after His resurrection. It was the eighth day after the resurrection that He next appeared unto them. It was the resurrected Christ who instituted Sunday meetings, setting His approval by His own presence among them on that day, and not on Saturday.

ANSWER: It is very difficult how anyone with academic knowledge of the meaning of words could construe such a theory as above. Let us look at some very obvious facts as we find them in the Bible. Then let words mean what they mean and not try to make them mean something altogether different. Is that reasonable? Then let us see what saith the Scriptures.

In spite of the fact that the majority of Christians believe that Christ rose from the dead on Sunday morning, the Bible teaches no such thing. Does this shock you? Then consider Matt.28: 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre". The first point we must notice is WHEN did this happen? The Bible says "in the end of the Sabbath". Now if it is in the end of the Sabbath it is NOT on the first day of the week. The first day of the week had not yet "dawned". Please notice the word "toward". It was dawning "toward" the first day of the week. The word "dawn" is used here in the same sense that we speak of the dawning of a new era, etc. It is the beginning of anything. We refer to the Greek New Testament where we find this rendering, "Now late on Sabbath, as it was GETTING DUSK toward the first day of the week ... " Please notice the Greek word from which the English word "dawn" is translated: It is "epiphosko" which literally means "drew on". Now we know that Bible days began at evening, at sunset. The first day of the week "dawned" or began at sunset Saturday evening. It was IN the end of the Sabbath, when it was getting dusk, that the two Marys came to see the sepulchre. And we read in verse 6 that Jesus had already risen. He was not there! He had risen before the first day of the week even began. Now it is true that the women came back to the tomb on Sunday morning. BUT JESUS WAS NOT TO BE FOUND. THE TOMB WAS EMPTY! It was so shocking to the women and the disciples that they feared to tell anyone and they could not believe that Jesus had risen. (See Lk.24:11,23,25,37). And so it was that they returned to the tomb on several occasions only to find that Jesus was not there. If He was not there on Sunday morning, when did He rise from the dead? Matthew is the only writer who records the resurrection (chp.28:1) and this was "in the end of the Sabbath" before Sunday began. And so another prop for Sunday observance falls flat to the ground.

Furthermore, nowhere are we told to observe any day to commemorate Christ's resurrection. We are commanded to remember His death in the observance of the Lord's Supper. But the Bible does not tell us to keep any day as a remembrance of His resurrection, and if it did, it would have to be on the day that the Bible tells us His resurrection took place, namely, the Sabbath day.

At this point we would like to call the reader's attention to the fact that, since Sunday is not the resurrection day, then Friday cannot be the day He was crucified, for Jesus said He would be three days and three nights in the "heart of the earth" (Matt.12:40). A careful study of the Bible reveals the fact that Jesus was crucified on the preparation of the PASSOVER SABBATH (Jn.19:14,42,31). The Passover Sabbath came on a Thursday in the year Christ was crucified (Orthodox Jews and Astronomy agree on this) therefore the preparation day was Wednesday, the midst of the week (Dan.9:27). Thursday was the "high day Sabbath" (Jn.19:31), no work was to be done; then followed Friday, the preparation day of the weekly Sabbath, when the women bought and prepared the spices for His anointing, and then rested "the Sabbath day according to the commandment" .

It is apparent that they did not get the spices and ointment prepared on time to anoint His body before the weekly Sabbath began, and so "very early in the morning of the first day of the week they came to the sepulchre to anoint Jesus body" (Lk.24: 1) and they found Him not. And so another tradition of men (Friday crucifixion-Good Friday) falls flat to the ground, and we find Jesus' own words to be true - He was exactly three days and three nights in the grave - from Wednesday evening to Saturday evening; His crucifixion in the middle of the week and His resurrection in the end of the Sabbath.

Now let us consider the other part of the statement, that is, that Christ made His appearances to the believers on Sundays after His resurrection and not on Saturday. Is this true? Let us see. In Jn.20:19 we read of Christ making His appearance on Sunday evening. The disciples were assembled together "for fear of the Jews" not because they were celebrating His resurrection. There was no religious meeting here as far as the disciples were concerned. Then in verse 26 we read that "after eight days" Jesus 'again appeared unto them. The Revised Version renders it, "Eight days later". Now our Sunday-keeping friends tell us that this was on the following Sunday. If there are seven days in a week, eight days AFTER Sunday surely would not be on another Sunday, would it? Oh Yes, I know some count both Sundays, and that is the way they get eight days from one Sunday to another. Isn't it strange how some people count. If it is "eight days after" how can you count the first Sunday? Eight days after Sunday comes on Monday, doesn't it? But it seems that religious people (some of them) lose their ability to count when it comes to interpreting the scriptures.

Furthermore, in Acts 1:3 we read, "To whom also He showed Himself alive after His passion by many infallible proofs, being SEEN OF THEM FORTY DAYS, and speaking of the things pertaining to the kingdom of God". Now our Sunday-keeping friends would have us believe that Jesus only appeared to the believers on Sundays after His resurrection but the Bible says otherwise. In the above text we have seen that He was seen of them forty days. If these days were only Sundays how long a time would this be? The Day of Pentecost was only fifty days after the Passover. Jesus ascended to heaven BEFORE the Day of Pentecost, so He must have appeared to His disciples many many times of which we have no record. So within these forty days He must have appeared to them on the Sabbath day also.

18: OBJECTION: Not only did Christ rise from the dead on Sunday but Pentecost also came on Sunday. Therefore we observe Sunday as the New Testament Sabbath.

ANSWER: We have already proven that Christ's resurrection took place on the Sabbath and not on Sunday. Now if we use the same line of reason that if Sunday was the resurrection day and the Day of Pentecost was also on Sunday, then by the same token ,since Saturday was the resurrection day then the Day of Pentecost also came on a Sabbath. And in fact, when we calculate fifty days after the wave sheaf offering which came on Friday of that year, the Day of Pentecost did indeed come on the Sabbath.

19: OBJECTION: When we! look into the future of Israel in the Millennium (after the church age is past) the nation Israel, according to the Hebrew prophet (Ezekiel 43:27), will make her offerings on the eighth day, which is Sunday. These offerings will be acceptable to God. Israel must come to acknowledge her sanctification "In His blood" before she is accepted, and that on the day of the week on which it became effective.

ANSWER: To say that Ezek.43:27 is referring to Sundays in the Millennium is a total distortion of mathematical facts, the context of the scripture, and the plan of salvation that God has ordained for all men. To say that the Hebrews will have to acknowledge Sunday as a worship day in the Millennium is a brazen contradiction of the scriptures. We beg the reader to read the 43rd chapter of Ezekiel and we feel assured there is not a shred of evidence that the prophet is speaking of the Millennium. Ezekiel was referring to the restoration of the temple services which came to pass in the time of Ezra and Nehemiah. In any event, how can anyone say that the eighth day refers to a Sunday? Where is the proof that Sunday is the eighth day? If one is to say something is the eighth, he must have a definite starting point. To just make an arbitrary statement is tantamount to an edict pronounced by a despot.

In matters pertaining to Bible teaching the conscientious believer desires evidence based on facts, scientific facts as well as Scriptural facts, because the Bible is a scientific fact. The mathematics of the Bible are factual, neither do they change to fit man's theories, they remain the same. There have always been seven days in the week, even though in some countries they did try to change this for a while. But because God's laws of time, seasons, and cycles of labour and rest, of sowing and reaping, etc., etc., cannot be altered, man has had to acknowledge the sovereignty of the Almighty, and to, after millenniums have past since the Great Creator declared the seventh day to be the Sabbath of the Lord, it is still regarded as such by the One Who never changes and by those who choose to worship Him as Creator and Redeemer.

Furthermore, if any scripture is to be used to apply to the Millennium, Isaiah 66:23 would certainly be appropriate. It reads, "And it shall come to pass, that from one new moon to another, and from ONE SABBATH TO ANOTHER, shall ALL FLESH come and worship before me, saith the Lord". This scripture proves that the Sabbath will be observed in the Millennium, NOT SUNDAY.

20: OBJECTION: In Rev. 1:10 we find that John was "in the Spirit on the Lord's Day", which is Sunday. Also Ps.118:24 says, "This is the day the Lord hath made, we will rejoice and be glad in it".

ANSWER: Any casual reader can readily see that both of the above references do not specify which day is the "Lord's Day". To come right out and say that this is Sunday without any Bible proof is irresponsible to say the least. However, the context of Revelation, though not specifying which day is meant here would strongly infer that the Apostle John, being a Jewish Christian, could have meant one day only, if the reference is to be made to a literal day, and that would of necessity be the Sabbath which is called the day of our Lord God (Ex.20:8). Furthermore, Jesus said that the Sabbath day was the Lord's day (Mk.2:28). Nowhere in the Bible is Sunday or the first day of the week called the "Lord's Day". This is purely an innovation of man. History proves that this expression has been attached to Sunday by the apostate church. It came along with a lot of other pagan beliefs and rituals. Quoting from "Growth of the Christian Church" by Robert H. Nichols, page 60, "Paganism affected Christianity in these centuries, because the church lived in the midst of it, and because after Constantine, many entered the churches who were pagans under the surface".

EARLY CHURCH FATHERS

What about the writings of "Early Church Fathers" who claim that Sunday was observed by the primitive Christians?

ANSWER: Referring to the Fathers of the First century, viz. CLEMENT, Bishop of Rome; POLYCARP, Bishop of Smyrna; and IGNATIUS, disciple and companion of the Apostles, WHAREY'S CHURCH HISTORY (Presbyterian), has this to say, "Several works ascribed to these Fathers are KNOWN to be spurious; OTHERS are DOUBTFUL and those which are generally received as genuine are NOT FREE FROM INTERPOLATION". - Cent. 1, p.26.

Please note what the following men have to say about these "historical" records. Archdeacon Farrar: "There are but few of whose pages are not rife with errors, ERRORS OF METHOD, ERRORS OF FACTS, ERRORS OF HISTORY, of grammar and even of DOCTRINE. This is the language of truth, not of slighting disparagement". - History of Interpretation, pp.162,163.

NEANDER, (Leading Church Historian) "The writings of the so-called apostolic fathers have unhappily come down to us in a condition very little worthy of confidence, partly because under the names of these men so highly venerated in the church, writings were very early forged for the purpose of giving authority to particular opinions or principles". Hist. of the Christ. Rei ... and the Church, Vol.1, p.657.

Dr. Cox - "In the early ages of the church, the writings of the Fathers were corrupted without scruple, to serve the purpose of contending sects. The truth is, that the practice of vitiating these holy writings, and even forging whole treatises and letters, detracts materially from the value of all that has come down to us as the production of the Fathers". Cox's Literature, Vol.1, p.123.

Dr. Adam Clark (Methodist) - "But of these (the Fathers) we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their authority; not a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, their authority is with me NOTHING. The Word of God alone contains my creed".

HISTORY OF THE SABBATH

Although we believe the Bible gives us ample proof of the perpetuity of the Sabbath, we wish to quote briefly from SCHAFF-HERZOG ENCYC. of RELIGIOUS KNOWLEDGE, p.2165 (One of the most reliable and most quoted religious works) "Since the institution of the Sabbath at the close of creation ... there has been an unbroken line of God-loving men who have kept the seventh day of the week ... None question that it was observed by Christ and His Apostles, and by Christians generally during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day ... along with Wednesday, Friday and numerous other festival days of the LATIN CHURCH, THEN BEGINNING TO DRIFT UPON THE FIRST GREAT WAVE OF ITS APOSTACY ... while the Greek or EASTERN CHURCH STEADFASTLY OBSERVED IT as a day of holy delight in the Lord. In the WESTERN CHURCH the seventh day continued to be observed quite generally till the fifth century. In the Abyssinian, Armenian, and Nestorian churches the seventh day has not yet been supplanted by the first day of the week,

There is not wanting evidence that an unbroken chain of observers of the seventh day was preserved, in the face of detraction and persecution, all through the Dark Ages, and that they appeared in the dawn of the PROTESTANT REFORMATION, and were represented in that movement by a number of its PROMINENT ACTORS. In the ORIENTAL or Greek branch of the church the seventh day continues to be observed to this day. During the ENGLISH REFORMATION, several able and distinguished men came out of the ESTABLISHED CHURCH, and took up the defence of the Sabbath in the face of severe persecution ... " (Schaff & Herzog, 1891 Edition) See photostat of excerpt in Appendix 1.

QUOTATIONS FROM LEADING PROTESTANT WRITERS

In an essay on the transference of the Sabbath, read in the presence of several hundred Baptist ministers in New York City, the eminent Rev. Edward T. Hiscox, D.O. (author of the BAPTIST CHURCH MANUAL) said:

"There was and is a commandment to "keep holy the Sabbath day", but that Sabbath day was not Sunday. It will, however, be readily said, 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. 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 in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people". - "Examiner", Nov. 16, 1893

EPISCOPAL CHURCH: "The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac can make seven equal to one or the seventh mean the first, nor Saturday mean Sunday ... The fact is we are all Sabbath-breakers, every one of us" - Rev. Geo. Hodges in the "Pittsburg Dispatch".

CHURCH OF ENGLAND: - "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 day; but we are no where commanded to keep the first day ... The reason why we keep the first day of the week holy instead of the seventh day is for the same reason that we observe many other things, not because of the Bible, but the church has enjoyed it". - Rev. Isaac Williams, D.O., "Plain Sermons on the Catechism", Vol. 1, p.334.

PROTESTANT EPISCOPAL: "Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? - None". - "Manual of Christian Doctrine", p.127.

PRESBYTERIAN: "The observance of the seventh day Sabbath did not cease till it was abolished after the empire became Christian". "American Presbyterian Board of Publication", Tract No. 118.

METHODIST: "It is true, there is no positive command for infant baptism ... nor is there any for keeping holy the first day of the week". - "M.E. Theological Compend", p.103.

Neander, who is admitted by all to be the greatest and most reliable church historian, says: "The Festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention 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". - Rose's Neander's, p.186.

In view of all the aforementioned information, WHO THEN CHANGED THE SABBATH? There is only one answer: THE APOSTATE CHURCH. And this is in fulfillment of prophecy: Dan.7:25, "Should claim authority to prescribe religious institutions, and to change the law of God" . (Dr. Albert Barnes Translation) Jesus said, "In vain do they worship me, teaching for doctrines the COMMANDMENTS OF MEN" - Matt.15:9. "Thus ye have made the commandment of God of none effect by your traditions." V.6. And Peter said, "We had better obey God rather than man." Acts 5:29.

APPENDIX 1

The following excerpt from an 1891 Edition of Schaff- Herzog Encyclopaedia of Religious Knowledge, caption, "Seventh-Day Baptist", Page 2165, gives the history of the Sabbath, in brief, from New Testament days to the founding of the Seventh-Day Baptist church in America in 1671. It was from the Seventh-Day Baptists that the Sabbath truth spread and was later incorporated in many other church groups as the Seventh-Day Adventists, 7th Day Church of God, Seventh-Day Pentecostal Assemblies, and others.

Special attention is called to the statement in the following excerpt which reads, "In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the Sabbath in the eleventh century and later". In my further research on the history of the Sabbath I discovered evidence of the above statement in an 1883 Edition of the Encyclopaedia Britannica under the caption, St. Margaret, Queen of Scotland, which we will reproduce in Appendix 2.

SEVENTH-DAY BAPTISTS. I.

Name. - In their early history in England this sect was known as the "Sabbatarian Baptists; but, for the sake of greater definiteness, the General Conference in the United States changed it to its present form in 1818.

Origin.-The Seventh-Day Baptists as an *ecclesiastical* organization appear in England in the latter part of the sixteenth century. The lack of conformity to apostolic doctrine and church order on the part of the Established Church was the ground they alleged as the sufficient reason for separate organization. In formulating their doctrine and polity they undertook to follow the model of the Apostolic Church as nearly as circumstances would allow.

History.-Since the institution of the sabbath at the close of creation, and its formal pronouncement as a part of the Sinaitic code, it is believed that there has been an unbroken line of God-loving men who have kept the seventh day of the week as a sabbath, according

to its original institution and enjoinder. None question that it was observed by Christ and his apostles, and by Christians generally during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous other festal days of the Latin Church, then beginning to drift upon the first great wave of its apostasy. This church made the sabbath day a fast-day, not without sinister motives looking to its suppression in favor of the festival Sunday; while the Greek or Eastern Church steadfastly observed it as a day of holy delight in the Lord. Controversy upon this subject began about the middle of the second century, and was kept up with a zeal amounting to bitterness for several centuries. In the Western Church the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the sabbath in the eleventh century and later. In Skene's *Celtic Scotland*, p350, vol. 2, there is this statement: . "There was no want of the veneration of Sunday, though they held that Saturday was properly the sabbath, on which they abstained from work." In the Oriental or Greek branch of the church the seventh day continues to be observed to this day.

There is not wanting evidence that an unbroken chain of observers of the seventh day was preserved, in the face of detraction and persecution, all through the dark ages, and that they appeared in the dawn of the Protestant Reformation, and were represented in that movement by a number of its prominent actors. In the Abyssinian, Armenian, and Nestorian churches the seventh day has not yet been supplanted by the first day of the week. Consult Geddes: *History of the Church of Ethiopia*, London, 1694; Gobat: *Three Years in Abyssinia*, London, 2d ed., 1847; STANLEY: *History of the Eastern Church*, 1861.

As these sabbath-keepers were pressed by persecutions, they were compacted into several centres. Most prominent among these were societies in Bohemia, Transylvania, and Holland. From among these, under the lead of prominent and able dissenters from the Church of England, were gathered the "Sabbatarian Baptists" of England. This movement was accelerated as a re-action against the theory, that, while the Sinaitic sabbath law was still in full force, the first day of the week had been put in place of the seventh day by divine authority. This theory was first set forth by Nicolas Bownd, in his *Sabbatum veteris et novi testamenti: or the true doctrine of the Sabbath, held and practiced of the Church of God, both before, and under the Law; and in the time of the Gospell*, London, 1595, 2d ed. ("perused and enlarged"), 1606. See Neal Harper ed., vol. i. p.208.

During the English Reformation, several able and distinguished men came out of the Established Church, and took up the defence of the sabbath in the face of severe persecution, amounting, in a number of instances, to martyrdom, characterized by all the circumstances which had marked the dark ages. In 1630 Theophilus Brabourn wrote an able defence of the views of the Sabbatarian Baptists; and he was followed by James Ockford, the Stennets, Robert Cornthwait, and others. Out of such agitation, and from such elements, were the Seventh-Day Baptist churches of England organized during the latter part of the sixteenth century, and fore part of the seventeenth. During that period eleven churches were formed in England. Three of these were in London.

The Mill-yard Church is still active, with a church-edifice, parsonage, and considerable money endowment. This church was gathered by John James, at a date not well settled, in consequence of loss of records by fire. This first pastor fell a victim to the wild spirit of intolerance abroad in the politico- ecclesiastical counsels of England, and was by authoritative mandate dragged from his pulpit during sabbath service, imprisoned, and at length beheaded, drawn, and quartered, and his head was set upon a pole opposite his chapel. There are now two churches in England, two in Holland, and one (missionary church) in Shanghai, China.

II. Seventh-Day Baptist Churches in America.

In 1664 Stephen Mumford came from one of the English churches, and organized the first Seventh-Day Baptist Church in America, in Newport, R.I., in 1671. From this church others soon grew up, and were pushed out into Rhode Island, Connecticut, New York, and farther west. Another centre was established about 1700, near Philadelphia, Penn., by Rev. Abel Noble, a minister of large ability, from England. Five churches were formed there, drawing largely for adherents from the Keithian Baptists. From these, other churches were formed, in South Carolina, Georgia, and in the western part of Pennsylvania, and still farther west. A third centre was established at Piscataway, N.J., in 1705, where there is still a flourishing church. From these three radial points the churches have spread westward with the general tide of emigration, until there are now flourishing churches in no less than sixteen States, with an aggregate membership of about nine thousand. (1891).

APPENDIX 2

From the Encyclopaedia Britannica, 1883 Edition, Vol. 15, p.537, under the Caption MARGARET, St., queen of Scotland:

MARGARET, St, queen of Scotland, born in Hungary about 1040, was a daughter of Edward the Atheling, son of Edmund Ironside; her mother was Agatha, most probably a niece of Queen Gisela of Hungary and of the emperor Henry II. She accompanied her father to England in 1057, and after the Norman Conquest she was brought (1068) to Scotland, where she became the wife of Malcolm Canmore in the spring of 1069. She survived her husband, who died in November 1093, by only a few days (see SCOTLAND). The chroniclers all agree in depicting Queen Margaret as a strong, pure, noble character, who had very great influence over her husband, and through him over Scottish history, especially in its ecclesiastical aspects. Her religion, which was genuine and intense, was of the newest Roman style; and to her are attributed a number of reforms by which the Church of Scotland was considerably modified from the insular and primitive type which down to her time it had exhibited. Among those expressly mentioned

are a change in the manner of observing Lent, which thenceforward began as elsewhere on Ash Wednesday and not as previously on the following Monday, and the abolition of the old practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labour (see Skene's *Celtic Scotland*, book ii, chap. 8). Her sons Edgar, Alexander, and David successively occupied the throne of Scotland; her elder daughter, Matilda, became the wife of Henry 1. of England in 1101. Margaret was canonized by Innocent IV. in 1251, and by Clement X. she was made patroness of Scotland. Her festival (semi-duplex) is observed by the Roman Church on June 10.

Please note that it was Margaret, queen of Scotland, whose religion was of the "newest Roman style" "who had very great influence over her husband, and through him over Scottish history, especially in its ecclesiastical aspects". And it was through her influence that considerable changes were made, including, "the abolition of the old practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labour." It will be noticed that this was in the eleventh century which agrees with the statement from the Britannica as quoted before.

What does this mean? It means simply, that the Christian Church, in Scotland, before the eleventh century, observed Saturday as the Sabbath and that the Roman Catholic Church Sainted Margaret because she was instrumental in instituting these changes in the Scottish church. Her festival is observed in the Roman church on June 10.

The evidence today is stronger than ever that Sunday observance comes to us from the Apostate church, called in the Bible, "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". See Rev.17:5. And the call today is to "COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES" (Rev.18:4). See my book, "THE ANTICHRIST".

APPENDIX 3

For clarification and corroboration of Wednesday crucifixion and Saturday resurrection of our Lord Jesus we submit the following:

From a tract, "The Time Element in The Crucifixion and Resurrection of Christ" (The Bible Advocates Press) we reproduce the following chart:

GRAPHICALLY SHOWING THE TIME ELEMENT In the Resurrection and Crucifixion of Christ

"FEAST OF UNLEAVENED BREAD . . . CALLED THE PASSOVER" — Luke 22:1; Exodus 12:6-21													
JESUS IN THE TOMB (Matt. 12:40) 3 Days and Nights = 72 Hours (Six 12-Hour Parts—John 11:9)													
FRIDAY (Nisan 9th)	SABBATH (Nisan 10th) Weekly Sab.	SUNDAY (Nisan 11th)	MONDAY (Nisan 12th)	TUESDAY (Nisan 13th)	WEDNESDAY (Nisan 14th) Preparation Day		THURSDAY (Nisan 15th) Hi. Day Sab.	FRIDAY (Nisan 16th)	SABBATH (Nisan 17th) Weekly Sabbath	SUNDAY (Nisan 18th)	MONDAY (Nisan 19th)	TUESDAY (Nisan 20th)	WEDNESDAY (Nisan 21st) Hi. Day Sab.
Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day	Night/Day
Jesus Journeyed to Bethany Mk. 11:1,2; John 12:1	Triumphal Entry Into Jerusalem John 12:12-15 Jesus Wept Over Jerusalem Luke 19:41 — Observes Temple Mark 11:11	Fig Tree Cursed Mark 11:13,14 — Jesus Returns To Cast Out Money Changers Mark 11:15	Fig Tree Dried Up Mark 11:19, 20 — Jesus Secludes Himself	Upper Room Reserved Luke 22:8-14 — — Jesus Secludes Himself	The Lord's Supper Instituted Luke 22:7-14 — Judas Betrays Christ Luke 22:47, 48	The Trial Luke 22:66 — Jesus Crucified; 3-Hour Darkness Matt. 27:34-50 — Jesus Entombed John 19:31-42	Jesus 1 Night and 1 Day in the Tomb — Yearly High Day Sabbath John 19:31 — Watch Set and Tomb Sealed Matt. 27:62-66	Entombed 2 Nights and 2 Days — Women Bought and Prepared Spices With Which To Anoint the Body of Jesus Mark 16:1 Luke 23:56	Jesus 3 Nights and 3 Days in the Tomb — Earthquake Opens Tomb and Jesus Is Resurrected (Before Sundown) Matt. 28:1-7 — Angels Declare Event Matt. 28:6,7	Visits Made to Tomb While Dark and at Sunrise; Jesus Not There! Mark 16:1-6 Luke 24:1-6 John 20:1-6 — Third Day Since Watch Set and Stone Sealed Luke 24:12-21	Fifth Day of Unleavened Bread Exodus 13:6,7	Sixth Day of Unleavened Bread Deut. 16:8	Yearly High Day Sabbath Deut. 16:8 Exodus 12:15-18

Again from "Pagan Festivals in Christian Worship" By E. E. Frank(if we reproduce the following:

LOCATED BY ASTRONOMICAL CALCULATION

It should also be understood that the Jewish religious months all began with the new moon and their religious year began in the spring, while their civil year began in the fall, and was a solar year made up of 30 days to the month.

The Jewish Passover always came on the 14th day of their month Nisan, and that day was, in *every case*, the day following the night of the full moon.

In Smith's Bible Dictionary we read these words:

"The cycle of religious feasts, commencing with the Passover, depended not simply on the month, but on the moon; the 14th day of Abib (Nisan) was coincident with the full moon."

To count the time of the Passover in any year since its institution, it is only necessary to locate the day following the night of the first full moon after the vernal or spring equinox, which occurs on March 21st, our time, and we have the 14th day of Nisan, the day of the slaying of the Paschal lamb, and also the day of the crucifixion of our Lord Jesus Christ.

I have before me as I write a report of the British Astronomer Royal, given by Mr. Hollis, in which he says the Paschal full moon in A.D. 31, occurred on Tuesday night, March 27th.

I also have before me, a report from the United States Naval Observatory, Washington, D.C., giving the dates and days of the week of the Paschal full moons, from A.D. 24 to A.D. 38, as follows:

Year	Day of month	Day of week	Time of day
24 A.D.	April 12th	Wednesday	9P.M.
25A.D.	April 1st	Sunday	11 P.M.
26 A.D.	March 22nd	Friday	11.58 P.M.
27 A.D.	April 9th	Wednesday	7P.M.
28 A.D.	March 29th	Monday	6A.M
29A.D.	April 17th	Sunday	5A.M.
30A.D.	April 6th	Thursday	10 P.M.
31 A.D.*	March 27th	Tuesday	2P.M.
32A.D.	April 14th	Monday	11 A.M.
33 A.D.	April 3rd	Friday	5P.M
34 A.D.	March 23rd	Tuesday	3P.M.
35A.D.	April 11th	Monday	11 A.M.
36 A.D.	March 30th	Friday	5 P.M.
37 A.D.	April 18th	Thursday	2 P.M.
38 A.D.	April 8th	Tuesday	6A.M

It will be observed from the above that in the year of Christ's crucifixion (A.D. 31), the moon full on the night of Tuesday, March 27th, and consequently the day following this was Wednesday, March 28th, which answers to the 14th day of Nisan, the day on which our Lord was crucified. The following letter from the United States Naval Observatory, Washington, confirms the above.

NAVY DEPARTMENT
U.S. NAVAL OBSERVATORY
WASHINGTON, D.C.

January 16, 1919

Sir:

In reply to your letter of January 15, you are informed the Astronomical Full Moon occurred Tuesday, March 27, A.D. 31, 1h P.M., Jerusalem time, Julian Calendar.

The time may be accepted as correct within two or three hours.

By direction of the Superintendent, U.S. Naval Observatory.

Very respectfully,
W. S. EICHELBERGER,
Commander (Math) U.S.N.
Director, Nautical Almanac.

There is nothing surer than that Christ was crucified on Wednesday, for the Sun and Moon are God's great clocks, set in the heavens. He, Himself, said:

"Let them be for signs, and for seasons, and for days, and years." - Gen. 1:14.

To show the accuracy and value of astronomical calculations, it may be said that it is in this way that all ancient historical and

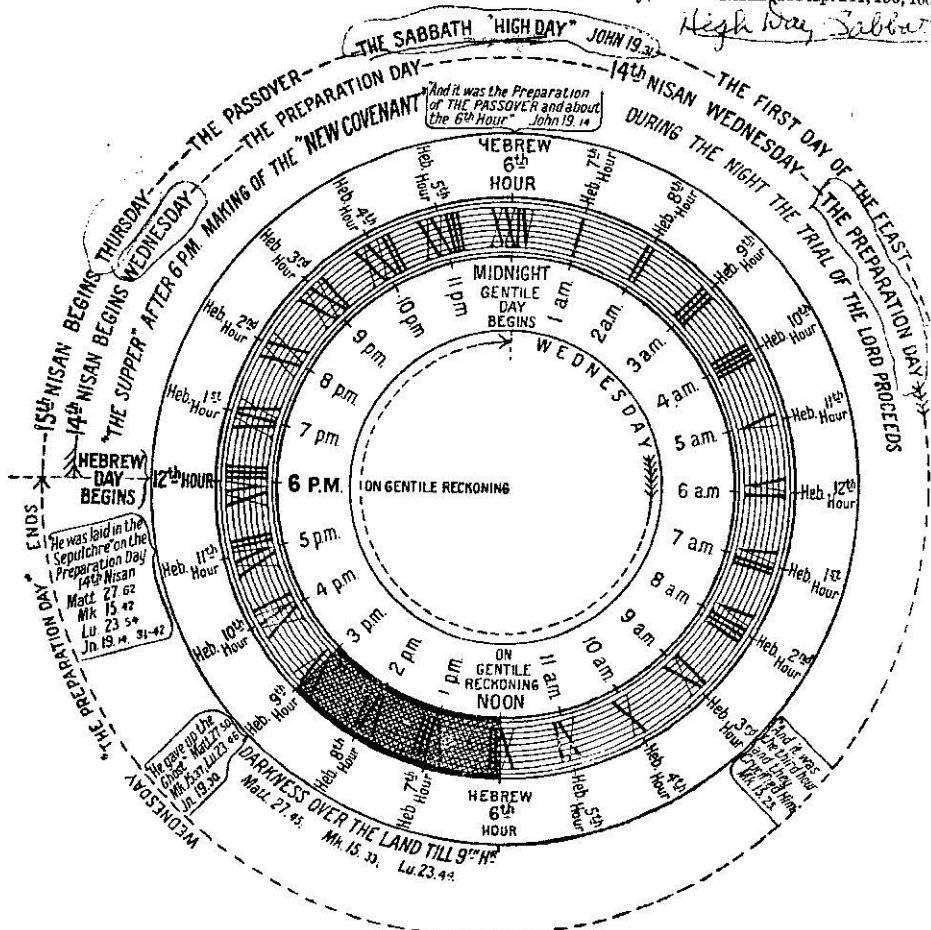
Biblical data are verified. The great canon of Ptolemy, on which all Old Testament chronology is based, gets its reliability from the fact that astronomical calculations agree with it. Prideaux says in Vol. 1, Page 242:

"But Ptolemy's canon being fixed by the eclipses, the truth of it may any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified elsewhere with the Holy Scripture, it is not for the authority of any other human writing whatsoever to be receded from."

In Appendix 165 of the COMPANION BIBLE PRODUCED BY Samuel Bagster and Sons Limited, we find the following chart:

THE HOURS OF THE LORD'S LAST DAY.

The Diagram below shows the 24 hours of the "Preparation Day", i.e. the day before the Passover (John 19.14, &c.). The Four Gospels agree in stating that the Lord was laid in the Sepulchre on the Preparation Day, which was Nisan 14th, immediately before "the High Sabbath", Nisan 15th (Matt. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see Ap. 144, 156, 166).



As shown above, the 14th of Nisan, which was the "Preparation Day", began at sunset on our Tuesday (Gentile reckoning). "The sixth hour" of John 19. 14 is the sixth hour of the night, and therefore corresponds to midnight, at which, according to Gentile reckoning, Wednesday began.

APPENDIX 4

SUNDAY WORSHIP TO BE ENFORCED BY WORLD TRIBUNAL (WORLD CHURCH)

by Pastor E. L. SAUNDERS

The following, was taken from the magazine, *Voice of Nazarine*, P.O. Box 41, Finleyville, Pa., 15332; W. L. King, Editor:

"So many shocking, even unbelievable things are taking place right before our own eyes. Just recently I read this news item:

"The French magazine, *Foy et Ral* reported from the United Nations Organization in Geneva, Switzerland, that PLANS are worked out to dissolve the UNO to make way for a WORLD TRIBUNAL which will seize all possessions and all savings and bank accounts and deposits. Every man, woman and child will receive a certain amount of money and a NUMBER. This money is already available and deposited in a bank waiting for distribution. Everyone with a number will be employed either in the administrative, the commerce, the industrial or the agricultural branch. This project and this plan provides for a total unification of CHURCH and STATE, and also provides for a single form of worship. The appointed day for all people will be SUNDAY. The number received by the people will promise the right to BUY AND SELL.'

'At the end of this statement, a Christian arose and asked the speaker, "What happens to the minorities who will not accept this plan?" The Christian was answered, "Their number will be cancelled with a black line and they will be deprived of the right to buy or sell and will thus be forced to destruction." ,

NOTE: The foregoing unbelievable, but nevertheless, documented information was also recently released in a special statement by P. A. Del Valle, President of the *Defenders of the American Constitution*. Mr. Del Valle is a Lieutenant General in the U.S. Army, Ret. This information was translated from the July, 1967 edition of *Licht and Leben*, by the *Branch Publishing House*, Cleveland, Ohio, of the German Branch of the Assemblies of God.

MARK OF THE BEAST?

It is obvious from the foregoing news item that a union of Church and State will revive the intolerable persecuting power of Revelation 13 and 17. The ground work has already been laid and it is only a matter of time for all the apostate church systems to unite together with the "harlot mother", the Roman Catholic Church, and then the Mark of the Beast will be enforced upon everyone. Anyone who does not receive the mark (number) will not be allowed to BUY OR SELL (Revelation 13: 17,18). And one of the requirements made by this ungodly apostate system will be SUNDAY observance.

We wish to appeal to all sincere honest Christians who are still observing Sunday: Do you desire to participate in this enforcement? Are you aware that one of the main reasons the martyrs died in the "Dark Ages" is because they refused to forsake the 7th Day Sabbath and accept the new institution of Sunday as a rest day and a day of worship? We would like to provide historical proof that the Apostate Church tortured and killed the Sabbath-keepers not only of the Jews but also of the Christians.

From, *Schaff-Herzog Encyclopedia of Religious Knowledge*. Vol. 14, p. 2166, we find the following:

"During the English Reformation, several able and distinguished men came out of the Established Church, and took up the defence of the Sabbath in the face of severe persecution, amounting, in a number of instances to martyrdom, characterized by all the circumstances which had marked the Dark Ages."

REVIVAL OF PERSECUTION

Today, when we read of the horrible crimes committed against innocent people during the Dark Ages, we rise in revolt and revulsion to this spirit. We would like to believe that man has become enlightened and that history provides sufficient reason for tolerance and freedom to every man to worship God according to the dictates of his conscience. But perhaps we have forgotten that Satan hates God's Truths and God's people, and that according to Scripture, the last days will be evidenced by an unleashing of all the hordes of hell against the saints of God. John, the Revelator, describes it thus: "And the dragon was wroth with the woman (the Church) and went to make war with the remnant of her seed, WHICH KEEP THE COMMANDMENTS OF GOD, AND HAVE THE FAITH OF JESUS". - Revelation 12:17; 14:12.

The Bible pronounces terrible judgements upon those who are aligned with this persecuting power. Therefore, the call today is to, "Come out of her my people, that ye be not partakers of her sins and receive not of her plagues". - Revelation 18:4. The true Church will separate herself from the worldly systems and will be a pure, chaste virgin (Ephesians 5:27). The apostate church systems are called "Babylon" (Confusion), (Revelation 18:1-3) and ALL nations are defiled by her.

SUNDAY OBSERVANCE

Sunday observance is clearly defined to be a part of the Apostasy. Daniel, the Lord's prophet declared that an apostate power would arise and endeavour to "change laws and times" (Daniel 7:25). This change is openly admitted by the Catholic Church. Here is the proof:

From, "A *Doctrinal Catechism*", by Pastor Stephen Keenan, p.174, we quote:

"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."

For historical proof, we quote again from *Schaff and Herzog*, p.2166:

"It (the 7th day Sabbath) had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day ... along with Wednesday, Friday and numerous other festal days of the Latin Church then beginning to drift upon the FIRST GREAT WAVE OF ITS APOSTACY."

The first Sunday-keeping laws were enjoined by Constantine the Great (321 A.D.); here is the edict: "Let all the judges and townfolk, and the occupation of all trades rest on the venerable DAY OF THE SUN" - from, *Corpus Juris Civilis Cod.* " Lib. 3, Tit. 12,3.

ADMISSIONS FROM LEADING PROTESTANT WRITERS

"Neither Christ, nor His apostles, nor the first Christians - celebrated the first day of the week instead of the seventh as the Sabbath. (*New York Weekly Tribune*, May 24, 1900 - Baptist).

"The observance of the first, instead of the seventh day rests on the testimony of the church and the church alone." (*Hobart Church News*, July 2, 1894 - Episcopalian).

"The Sabbath is Saturday, the seventh day of the week. The Christian church made a gradual and almost unconscious transference of the one day to the other." (*The Voice of Sinai*, pp. 163,167, by Archdeacon Farrar, Church of England).

"There was and is a command to 'keep holy the Sabbath day', but that Sabbath was not Sunday. It will, however, be readily said, 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." By, Dr. E. T. Hiscock, (Baptist) in the *New York Examiner*, November 16, 1893.

COUNCIL OF LAODICEA, 364 A.D.

"The seventh day Sabbath was solemnized by Christ, the apostles, and primitive Christians till the Laodicean Council did, in a manner, quite abolish the observance of it. The Council of Laodicea (A.D. 364) first settled the observance of the 'Lord's Day.'" See Prynne's "*Dissertation On The Lord's Day Sabbath*". p. 163.

Jesus said, "In vain do they worship Me, teaching for doctrines the COMMANDMENTS OF MEN." - Matthew 15:9.

WHAT IS YOUR EXCUSE?

In view of the fact that we are living in an enlightened age with all the Biblical knowledge and historical evidence at our disposal, what excuse will we have when we stand before the Great Judge of the Universe? The empty, invalid, and unscriptural theories of men will never stand the test of the pure Word of God. The clarion call to men of free will is a return to the Bible and the Bible only as the rule of faith. God is the Author of Truth, and Satan is the instigator of all error and surely God desires His people to break with error and be followers of His Truth.

It was Wm. Bryant who wrote: "Truth crushed to the earth will rise again; the eternal years of God are hers; but error wounded writhes in pain, and dies amid her worshippers."

Editors Note: We are fully aware of the Scriptures that are used to try to support Sunday observance and others used to try to prove that it doesn't matter which day we observe. But we declare explicitly, yet we wish to do so in Christian charity, that every excuse brought up against the eternal sanctity of God's Sabbath as a memorial of Creation (Genesis 2:3) and as the only day set aside by the Almighty as blessed and holy, vanishes when the test of all Scriptures is applied. Jesus Himself settles the matter in one statement: "The Sabbath was made for MAN." - Mark 2:27.

In closing we wish to say that enforcement of Sunday observance by the WORLD CHURCH in UNION WITH THE STATE will not be the ONLY evidence of the MARK OF THE BEAST. But it certainly will be ONE OF THE EARMARKS that will identify the BEAST and the HARLOT WOMAN in union. (Spiritual-fornication). - See Revelation 18:1-4.

HAS TIME BEEN LOST?

Is it possible to know - to prove today - which day of the week is the same seventh day that God blessed and set apart at creation?

GRANTED, the Bible says the SEVENTH DAY is the Sabbath of the Lord thy God. Granted that God did at creation make the seventh day HOLY TIME, and that He commanded it should be kept holy. But how can we know today WHICH day is the true seventh day that God blessed and made holy at creation?

Has time been lost? Has the calendar been changed? Were not ten days dropped out of the calendar at one time?

And, how about living on a round earth? Does not one either gain a day or lose a day in traveling around the world?

And, too, how about Joshua's long day? Did not that change the weekly cycle?

How can we know that the name *Saturday* (the present seventh day of the week) which is a pagan name, was placed on the seventh day of the week according to the Hebrew calendar?

To all these questions there are definite answers and many lines of POSITIVE PROOF! God's Word says, "Prove all things . . ."

Let us investigate and find the *truth*.

Past Calendar Changes

The calendar now in use, a Roman calendar, has been changed, but no change ever broke the weekly cycle. The present calendar was first called the *Julian* calendar because it had its origin at the time of Julius Caesar in 46 B.C. - several years before the birth of Christ. Later it was changed at the order of Pope Gregory, and since then it has been called the *Gregorian* calendar.

The Julian calendar was imperfect - it inserted leap years too frequently. Back when this calendar was designed it was supposed that the year was exactly 365 1/4 days long. To take care of the extra one-fourth day each year, a day was added to the month of February every four years. It was later learned that the year is 12 minutes and 14 seconds shorter than this. Consequently, by the time of Pope Gregory, the calendar had drifted TEN DAYS away from the seasons. The spring equinox, consequently, fell on March 11 instead of March 21.

To correct this, ten days were dropped from the calendar. But they were dropped only from the number of days in the month, not from the number of days in the week.

A man named Lilius proposed the method which was adopted in making the change. In the *Catholic Encyclopedia*, volume 9, page 251, under the article "Lilius", we read this explanation of the change: "Thus, every imaginable proposition was made; only one idea was never mentioned, viz., the abandonment of the seven-day week."

Also in the *Catholic Encyclopedia*, volume 3, page 740, under the article "Chronology", we read: "It is to be noted that in the Christian period, the order of days in the week has never been interrupted. Thus, when Gregory XIII reformed the calendar in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September."

Since the Catholics changed the calendar the *Catholic Encyclopedia* is the best historical authority there is on the question, and is proof positive.

So that the reader may clearly understand it and see how it was worked out on the calendar, we reproduce below the actual calendar. The change was made in Spain, Portugal, and Italy in 1582. Here is the calendar for October, 1582:

1582	October					1852
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

You will notice how ten days were dropped out. One day was the 4th and the very next day was the 15th of October. But the 4th was Thursday and the 15th was Friday.

To make it still plainer, the 29th of September that year was a Sabbath, or Saturday; the 30th was Sunday; the 1st of October was Monday; the 2nd was Tuesday; the 3rd was Wednesday; the 4th was Thursday; and the next day was Friday. But this Friday was not the 5th, it was the 15th, and the following day was Saturday, the 16th. So, actually, Saturday, the 16th, was just one week of seven days after the preceding Saturday, the 29th of September. There were exactly seven days, seven sunsets, from one Sabbath to the next. The change in the calendar DID NOT IN ANY WAY CHANGE THE SABBATH, or the succession of the days of the week.

Now the British countries refused to change the calendar when the Pope ordered it. They continued with the old Julian calendar until 1752. And while their days of the month were different, still their days of the week were *just the same as in Rome*. Those who kept the Sabbath in England, kept the same SATURDAY that was called Saturday in Rome. Those who observed Sunday observed the same day, both in Rome, where the calendar had been changed, and in London, where it had not been changed.

The English countries changed the calendar in 1752. By that time it was necessary to drop out eleven days. The change was made in September as follows:

1752	SEPTEMBER						1752
Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.	
		1	2	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	

In Russia, the calendar was not changed until 1907. In that year the day that we called the 14th of August was the 1st day of August to the Russians. Our calendars were thirteen days apart; yet, in both countries the same day was called Wednesday. In *both* countries, Saturday fell on the same day of the week. The calendar has since been changed in Russia. And still their Sunday is Sunday - their Saturday is our Saturday. (For reference see the article on "Chronology" in the *Catholic Encyclopedia*.)

Thus, we see that the (Julian-Gregorian) calendar has been in effect since 46 B.C. - prior to the birth of Christ - which proves that there has never been a change in the weekly cycle from the time of Christ until now. The SATURDAY of today is the same seventh day of the week that it was in Christ's time. We can, therefore, be sure we keep the same Sabbath day that Christ kept, setting us an example - the same day He said He was Lord of (Mark 2:28).

Gaining or Losing a Day in Traveling Around The World

Did God so complicate this command that it would require an astronomer to tell us how to obey it?

It might seem to some, who do not stop to think very deeply, that you lose a day if you travel westward around the world, or gain a day if you travel eastward. But this loss or gain is only apparent, *not real*.

Think what would happen if it were real. Imagine twin brothers, one traveling westward around the world, the other traveling eastward. If one has really lost a day, while the other gained a day, then after one such journey, one becomes *two days older* than his twin brother. If they took enough trips one would in time be enough older to be the father of his own twin brother! This is ridiculous, but it illustrates the point.

When a person travels, his days are not of even length. For example, the man who travels from San Francisco to New York in one day finds that particular day (for him, at least) is only 21 hours long because the sun sets three hours earlier in New York than in San Francisco so that there are three hours difference in the time between the two cities. If the man returns to San Francisco by the same means of travel, he finds his day on the return trip to be 27 hours long. In other words, if he leaves San Francisco at 5:00 a.m. and is in New York exactly twelve hours later, his watch will register 5:00 p.m., but all watches and clocks in New York will register 8:00 p.m. To compute time as others do there, he will have to set his watch up three hours. If he were to keep on traveling around the earth, he would have to keep changing his watch until he had added 24 hours to his watch by the time he returned to San Francisco. But did he really *add a day* to his life? Of course not. The only change would be in the way men count time.

The correct Bible definition of a "day" is not 24 hours, marked by a man-made watch, but the period of time from one sunset until the next sunset. A day is not measured by the journey of the earth *plus* a man's journey *on* the earth. A day *ends* and another *begins* when the sun sets (compare Mark 1:32 with Genesis 1:5 and Leviticus 23:32; or see any encyclopedia). History shows that it was always customary to end and begin days at sunset until a few hundred years *after* Christ.

We live on a round earth, and a day is measured by the revolutions of the earth on its axis in relation to the sun. Since the Sabbath day begins and ends at SUNSET (Leviticus 23:32.), we observe it here when the sun sets here, even if it is not sunset somewhere else. The sun sets three hours earlier in New York than on the Pacific Coast; hence, the Sabbath begins three hours earlier in New York than it does on the West Coast. And in London the Sabbath begins nine hours earlier than it does on the coast of California, according to God's directions for measuring time,

The answer to it all is: WE KEEP THE DAY WHEN THE DAY COMES TO US.

Other publications by Pastor E. L. Saunders: "THE BAPTISM OF THE HOLY SPIRIT.", "SPIRITUAL REJUVENATION.", "MINISTRIES OF THE SPIRIT", "THE JOY OF THE LORD.", "THE MARK OF THE BEAST.", "THE ANTICHRIST.", "DIVINE PROVIDENCE SANCTIONS SANCTITY OF SABBATH.", "WHY I AM NOT A SEVENTH DAY ADVENTIST." , "WHO ARE THE JEHOVAH WITNESSES?" "WHERE ARE THE DEAD?"