

- Our Day
of Rest -

A Graphic History of
The Sabbath, and The LORD'S Day;
With That of the Calendar and the Law.

By George L. Rose

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CHAPTER I

IMPORTANCE OF THE DAY OF REST

This is a matter which concerns us all—Christian or Jew, church member or non-church member; for it has not only its religious meaning and effect, but also its moral, spiritual, and physical bearing upon our lives. Our minds and our bodies, our health and our happiness, our homes, our communities, and our nation are affected by our attitude and response to the Maker's mandate to rest, one day in each week.

The deeply religious are concerned about which day they observe. For in observing the day religiously there is the acknowledgment of God, and this is of prime importance. Since the beginning of Christianity there has existed two groups of sincere people observing two different days. In the seventh century another group rose up having still another day of rest. The Mohammedans keep Friday, the Jews Saturday, and the great majority of Christians observe Sunday as their day of rest. Naturally there are conflicting views and interpretations which give rise to these different practices. Those who hold to the Old Covenant find in it definite instructions for the keeping of a certain day of the week for rest and public worship. Those who hold that the Old Covenant is superseded by a New and better Covenant, find grounds for observing another day.

We must allow that each is sincere in his belief, each convinced that he has the truth; and so, with open eyes, and unprejudiced minds, let us look into this important subject for our mutual good, and for the glory of Him who called us unto glory and honor. For the observance of our day of rest is important, and should not be neglected from either the religious or the physical standpoint. For He who has

commanded six days of work also commanded one day of rest in each seven. This is primarily for the acknowledgment of God, and secondarily for our spiritual, mental, and physical necessity.

These are busy, exciting days we live in. There is tremendous nerve strain, and with this condition there is greater need to observe the day of rest in acknowledgment of the Lord of hosts. We need to relax from the physical and mental exertion, and be in quiet meditation, and the public worship of our Redeemer. Failure to observe the Fourth Commandment to rest one day out of each seven will, sooner or later, be recompensed upon the violator. This is true both in the spiritual, and in the physical realm of ones being. Sir James Crichton Browne, a well-known English physician, is quoted as saying: "We doctors are now constantly compelled in the treatment of nervous diseases to prescribe periods of absolute rest and complete seclusion. Such periods are, I think, only Sundays in arrears." God punished the ancient Jews for their disregard for the Sabbath. The church of today has grown lax and indifferent to the happy and careful observance of The Lord's Day.

Daniel Webster has expressed our sentiment in these words: "The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel toward those who impress its importance on the community."

In this little book we briefly, but earnestly endeavor to present the truth regarding the day of rest. We start in at the very beginning and follow through. The calendar of the ancient Jews is of importance as it assists in determining not only the day, but the method of its observance, by those under the Law. When the New Covenant period is reached, we show the custom and practice of the early church and the record left us by the early church writers. We believe you will enjoy this work, and be profited by the information.

CHAPTER II

THE EARLIEST RECORDS OF THE DIVISIONS OF TIME

In Genesis 1:1, we read the brief but all comprehensive statement—"In the beginning God created the heavens and the earth." This simple statement carries with it the indications that the heavens and the earth were created beautiful and complete in every detail. In this account of the original creation there is not the slightest hint as to the length of time employed by the Creator. No human being was there "when He laid the foundation of the earth;" nor do we "know whereon the foundations thereof are fastened." (Job 38). These things were created in the aeons of long, long ago. The geological structure of the earth's strata speaks of time. Fossil remains of marine and land creature incorporated in solid marble or stone speak of periods of time which, when studied along with Genesis 1, parallel in beautiful harmony. Those creative periods in which the original earth was made are sometimes referred to as "days."

We are also led by the Scriptures to believe that after the heavens and the earth were created in the beginning, Satan staged a great revolt, bringing disruption of all the beauty and order which God had originally created in and upon this earth. During that period of cosmic disorder, chaos reigned in stygian darkness over all the flood-swept earth. The form and beauty of the earth was changed. "It was made waste and void; and darkness was upon the face of the deep." "Clouds were made the garment thereof, and thick darkness a swaddling-band for it." (Gen. 1:2; Job 38:9). But God who is not the author of confusion, said: "Let there be light; and the Spirit of God moved upon the face of the waters,

and there was light, and the light was good: and God divided the light from the darkness, and called the light Day, and the darkness He called Night." Thus God began to restore the earth and to prepare it for other creatures, the creative account of which we are given in Genesis 1:6-31.

Two Great World-destroying Floods

Evidently Satan's revolt resulted in a great pre-Adamic flood. Water and darkness enveloped this planet. If the sun, moon and stars, particularly those of our constellation, were made "in the beginning," which there is good reason to believe; then their light must have been almost completely shut out from the earth by the encircling canopy of fog and gloom occasioned by Satan's revolt, "when the Lord made the cloud the garment thereof, and thick darkness a swaddlingband for it." From the time of Satan's revolt until the clouds and the flood-waters were pushed aside, the Spirit of God lighted the earth until the fourth day of re-creation when the sunshine illumined the place of our habitation.

Indications of a flood prior to that in the time of Noah are not lacking in the earth's strata, nor in the Biblical account. It is reported that the expeditions of Dr. Langdon in 1928-29, and that of Dr. Wooley made discoveries of deposits near Kish, and in Ur of the Chaldees, between Bagdad and the Persian Gulf. At Kish two distinct flood strata exist, the one is nineteen feet above the other. The present writer has seen separate strata of sea shells high in the Rocky Mountains.

Whether the account of creation in Genesis 1, be applied to the original creation, or to a subsequent reconditioning and replenishing of the earth, it is clear that the Bible and science are not at variance. Vegetable life was created before animal life was brought into being. The first forms of animal life

began in the waters, microscopic amœba, fishes, and great whales. "God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." At the word of the Creator living creatures came forth. This gives no place for the atheistic theory that man evolved from the lower animals. However, some men have "de-voluted" to the condition where they are lower in morals than their supposed hairy ancestors. The Word of God is clear. Adam was formed from the dust of the earth. So were the land animals, known and named by him. (Gen. 1:24-25).

How Long Were the Creative Days?

This bears on the question as to whether the Creative "days" were twenty-four hours, or periods of unrevealed length of time. But when the whole matter is taken into consideration as best our finite minds can comprehend, it is both Scriptural and reasonable to conclude that the statement in Gen. 1:1, covers the original creation of the earth with all of its forms of life which perished during Satan's revolt; and that which is given in the remainder of the chapter deals with the restoration of the earth, and the creation of the present order of life including mankind. The original earth and its former inhabitants which perished having been created in six periods of time called "days;" and the restoration or re-creation being made in six 24-hour days. Analysis of the earth's strata shows six creative periods known to geologists as: the Archaeozoic, the Proterozoic, the Paleozoic, the Mesozoic, the Cenozoic, and the Phychozoic—"six creative days."

"God called the light Day." It is evident that the first mention of "day" is not our 24-hour period. It refers to a creative period of time lighted by the Spirit of God. The Hebrew word, yom, which is translated "Day," means light without reference to time. But farther along when the work of restoration had brought the sunlight to the earth, this same

word means a day as measured by the earth in its rotation upon its axis. In verse 16 the same word "day" relates to only the lighted part of the 24-hour period. But in Gen. 2:4, the same word, "Day," means the whole period of time in which the heavens and the earth were created.

It is quite evident that, at least from "the fourth day" onward, the "days" mentioned in Genesis 1, were measured by the earth's rotation upon its axis. For had there been long periods of darkness, vegetable and animal life would have perished. Adam was created late in the sixth day of the re-creation of the earth. Then followed the Sabbath in which God rested from His work. Adam therefore must have rested on the first full day of his earthly existence, before being assigned to his charge in the beautiful garden of Eden. If the "sixth day" upon which Adam was created, and the "seventh day" upon which God rested, were long periods, such as may apply to the original creation, he would have, in that event, lived ages longer than the 930 years credited to him in Genesis 5:5.

The Most Ancient Calendars Known

So far as is known there are no direct records that mankind, prior to the Noachic flood, had a perfected calendar and observed *weeks* as we do now; but it would be folly to presume that they had no system of measuring the duration of time. However, there is no mention or hint of the observance of a regular sabbatic day of rest during the first twenty-five hundred years of man's sojourn on this terrestrial ball. The fact that time was divided into "days" and "years," taken with the recorded life-span of the patriarchs who lived, as did Methuselah, up to the great age of 969 years, shows the reckoning of time by days, months, and years. Noah was warned of God seven days before the deluge came, and immediately began to gather all types of beasts and fowls into the ark for their preservation. Genesis 7:11 tells us the year, the

month, and the day of Noah's life in which the flood came; and also shows that he was in the ark exactly one solar year. The fact that Noah sent out a dove at intervals of seven days to determine whether or not the flood water was dried up, is thought by some to indicate the use of a seven-day weekly cycle at that early date (Gen. 8), but neither the seven-day periods nor the forty-day periods are called "*weeks*" in those early times. The "*week*" is first mentioned about 2244 years after Adam's transgression, its length is unstated (Gen. 29:27). It is not until about 1491 B.C., that we are given any specific information regarding a seven-day weekly cycle, having six working days and one day of rest. (Ex. 16:4, 5, 22-26).

Time Divided Into "Weeks" of Varying Lengths

There are traces of the division of time into periods by the ancient Babylonians, Assyrians, Egyptians, and Chinese. Their "*weeks*" varied from five to as many as ten days. The days were named after the principal planets by the Babylonians; and theirs is said to be the most ancient of calendars employing a seven-day week; of this, Encyclopedia Britannica says: "The Babylonian calendar imposed by the kings of the first dynasty of Babylon (2000 B.C.), on all the cities immediately under their rule, was adopted by the Assyrians at the end of the second millennium B.C., was used by the Jews on their return from exile, and was widely used in the Christian era." It also states that: "The week of seven days was totally unknown to the early Egyptians." The Greeks and Romans divided their lunar months into three parts or "*weeks*," of ten and nine days each. The early Roman week was irregular, and does not seem to have been tentatively settled into a uniform period of seven days before the time of Constantine the Great, and not definitely established until in the time of Theodosius the Great, A.D. 394.

According to Encyclopedia Americana (art. Week), "The

week is an arbitrary division of time . . . The practice of antiquity on the subject does not seem to have been so uniform as is sometimes supposed, and the cycle was not always seven days. The Egyptians and the Hebrews are the most ancient . . . The Romans and the Greeks each divided the month into three periods, and were not acquainted with the week until a later period. The Romans had, however, for civil use, a cycle of eight days . . . The seven-day week was introduced into the Roman Empire near the end of the first century of the Christian era."

The Jewish Encyclopedia says of the Hebrew word, *Shabua*, or "*week*,"—"It is a division of time comprising seven days. There is another system in which the month is divided into three parts of ten days each; the decade being designated in Hebrew by the term "*asor*" (Gen. 24:55; Ex. 12:3; Lev. 16:29, 25:19). This was approximately one-third of the solar month, while the seven days was one-fourth of the lunar month. There is ground for the assumption that both among the Babylonians and the Hebrews, the first day of the first week of the month was reckoned as coincident with the first day of the month. *However, the emphasis laid upon the requirement (Lev. 23:15) that the weeks of Pentecost should be 'complete,' suggests that weeks might be reckoned in such a way as to violate this injunction.* This was the case as long as the first day of the week and of the month was to coincide with the new moon. *At the end of four weeks an interval of one or two days might intervene before the next week could begin.*" (This precedence confirms what we shall say later regarding the changing of the weekly cycle each year according to the Levitical law). "At an early date however, this intimate connection between the week and the moon must have been dissolved; the chief cause of the fixed week of seven days being, in all probability, the prominence of the seventh day as the sabbath."

The exact date at which the Jews ceased to rearrange their

weekly cycle as directed in Leviticus 23 is unknown in history. But it came about in a hit and miss way through their warrings and rebellions, their corruptions and captivities. The encyclopedias and available records in Jewish history indicate that during and after the Babylonian captivity, the Jews conformed to the Babylonian calendar whose weeks had become a continuous cycle of seven days each.

The continuous seven-day weekly cycle is quite definitely Babylonian in its origin, and probably dates back no farther than 747 B.C., the year in which Nabonassar founded the great empire last ruled by Belshazzar. The Bishop of Gloucester was quoted in the London Times, Nov. 1st, 1926, as saying: "The sequence of Sundays has been continued uninterruptedly from about 400 B.C." This would coincide with the events in Jewish history when they had no more the prophets of God to hold them in line with the original pronouncements of the law on such matters. Continuous Saturdays can be traced no farther back than continuous Sundays. The claim put forth by Saturday keepers that: "*The seven-day week cycle has descended to us unbroken from the Garden of Eden,*" finds but little or no support in either the holy Scriptures or in authentic history, or in dependable tradition.

Britannica says of the *Hebrew week*: "The week is a period of seven days, having no reference whatever to the celestial motions . . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre says, to assign it to an origin having much semblance of probability;" (11th ed, art. Calendar). The fact that the "week" is not dependent upon celestial motions makes it all the more adaptable to the Divine purpose and usage for which it was instituted, both in ancient Israel and in the Christian church.

For ancient Israel, the re-arrangement of the weeks each

year by the Passover, was most fitting. For the Christian church, the fixed week as established by the death and resurrection of Christ our Passover is most suitable.

Some of the Methods of Computing Time by the Nations

Ancient calendars found by archæologists were tally boards made of bone or stone, having thirty holes arranged in three rows of ten holes each, thus dividing the month into three "weeks" of ten, or nine days each as the case may have been. These were usually kept by the priests.

The ancient Greeks had a series of Olympic Games which were played on the banks of the river Alpheus, near Olympia, each four years. Their time was computed or recorded by these athletic sports, which are said to have been instituted in honor of Jupiter, by Idaeus Dactyli, in the year 1443 B.C. Their historic records bear the dates of such and such Olympiads or four-year periods beginning as far back as 776 B.C. and extending up to A.D. 394, when the Olympic festivals were abolished by the Roman Emperor Theodosius in favor of Christian computation, which by that time had become quite universal.

The ancient Egyptians, Babylonians, Assyrians, Persians, and the Romans, generally dated their legal documents either from the founding of their kingdom, or from the beginning of the reign of certain monarchs. It was not until after Christianity became the recognized religion of the Romans that the practice of computing time from the birth of Christ became the established custom in the Roman world, and which has now become universal.

The Mohammedans, who, up until A.D. 1926, dated their records from the day on which Mohammed fled from Mecca to Medina (July 16, A.D. 622), now use the Gregorian cal-

endar whose weekly cycle is the continuation of that employed in the Julian calendar after it was endorsed by Constantine the Great in A.D. 321, and established by Theodosius in A.D. 394. However, the Mohammedans observe Friday as their day of rest, for it was upon Friday that their prophet, Mohammed, made his historic flight from Mecca to Medina. The abandonment of their calendar in 1926 came just 1290 years after they captured Jerusalem in A.D. 636-7, and seems to be in perfect fulfillment of the prophecy regarding the desolation of the Holy Land; the full length of which is 1335 prophetic days, that is, 1335 years in fulfillment. (Dan. 12).

The Julian, and The Gregorian Calendars

The Roman calendar as introduced by Romulus had 304 days to the year, and was divided into 38 weeks of 8 days each. This was soon changed for the Lunar calendar of 354 days to the year, with an additional month of 22 and 23 days alternately placed after the 23rd or 24th day of February each second year. March 1st was New Year's Day until 153 B.C.; since then it has been January 1st. This calendar did not harmonize with the movement of the earth and the sun, and by the time of Julius Caesar corrections were recognized as badly needed. He therefore called the noted mathematician and astronomer, Sosigenes, of Alexandria, to his assistance, who recommended that the solar year contained $365\frac{1}{4}$ days, and that 365 days should constitute a regular year, and that each fourth year should have 366 days. This was the basis for the Julian calendar, which was universally adopted throughout the Roman world, 46 B.C.

The Julian calendar remained in use until the 5th of October, 1582, when it was replaced by the Gregorian calendar; the Julian having fallen ten days behind the movements of the heavenly bodies in the 15 centuries of its use. The change was made on Friday, October 5th, which became Friday,

October 15th. This was accomplished by a bull issued by Pope Gregory XIII, on March 1st, 1582. It did not affect the weeks, nor the days of the week. It simply left off "leap year" in the years divisible by 100, but not by 400. The Gregorian calendar was at once received by Spain, Portugal, and Italy. France followed in December of that year. The Catholics of Germany adopted it the next year, but the Protestants of Germany and The Netherlands did not accept it until A.D. 1700, at which time Sweden and Denmark also accepted it. England did not receive it until 1752. Russia, Turkey, Roumania, and Greece, continued with the Julian calendar until after World War of 1914-1918. The Grecian Catholic church still observes Easter on the old time. The weekly cycle employed in the Julian calendar for 1260 years, and for four centuries in the Gregorian, has marked not only the Sundays observed by the Christians; but also the Saturdays observed by the Jews for nearly 2000 years. This knowledge of the calendar should help us in our study of our day of rest.

CHAPTER III

ISRAEL AND THE DAY OF REST

Evidently God did not make known the Sabbath to Abraham, Isaac, nor to Jacob, neither to Israel in their 215 years sojourn in Egypt. Moses declared: "*The Lord made not this covenant with our fathers.*" (Deut. 5:3-15). The Sabbath was first made known to them by Moses (Neh. 9:14), about 2500 years after the expulsion from Eden. Ezekiel 20:10-12 says, "I caused them to go forth out of Egypt, and brought them into the wilderness; and I gave them my statutes, and shewed them my judgments, which if a man do he shall even live in them. *Moreover I gave them my sabbaths, to be a sign between me and them.*" Paul says, From Adam to Moses there was no law—evidently no sabbaths, Rom. 5:13.

Apparently it was on the eighth day after the first Passover, when Israel was at Marah, that God introduced the sabbath to them. "*He made for them a statute and ordinance, and there He proved them.*" (Ex. 15:22-26). A "statute" is a written law. An "ordinance" is a rite or ceremony established by custom or law. With the commandments, statutes, and ordinances given at Marah, and with the giving of the manna in the wilderness of Sin, we have the first recorded history of the day of rest for mankind. This was given before they reached thundering Sinai, and was a "sign" by which God proved them. The reiteration of this ordinance at Sinai—"Remember the Sabbath day, to keep it holy," indicates its having been given at Marah, and with the manna (Ex. 16:4, 5, 22-28; Num. 33:1-8).

When the Lord graciously gave man "angels' food to eat," He said unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate

every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . Six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none." Manna would not keep for them to the next day, only that which was given on the sixth day and prepared for the sabbath; this kept perfectly. So, the people rested on the seventh day as it was arranged for them by the Lord, with the exception of a few violations. "The seventh day" was the seventh day after manna fell, or work was begun, and was not the continuation of an ordinance descending in unbroken cycles from the Garden of Eden; but is obviously "the seventh day" after that upon which the manna was first given.

The celebration or observance of the day of rest was to be one of joy and gladness. It was to be remembered and kept in commemoration of Creation, and by so doing the Creator was to be held in sacred consciousness. Moses also gives another very definite reason for the children of Israel keeping this commandment. For, in Deut. 5:15 it is contained: "*Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.*"

It is clearly stated in the Fourth Commandment—"Six days shalt thou labor and do all thy work." This requires six days of work with as much rigor as it does the seventh as a day of rest. The day of rest was to be a sacred pause in common toil in the field, in the shop, or place of business, yes and in the household, too, and was a call to reverence the Creator, and to build character by thought and meditation upon things holy. The faithful joyful keeping of the sabbath was a testimony of faith in the living God who is before all

things, the Creator and sustainer of all things. All manner of servile work was forbidden to be done on the sabbath day—"Ye shall kindle no fire throughout your habitations upon the sabbath day . . . whosoever doeth work therein shall be put to death." (Ex. 16:29; 35:3; Num. 15:32-36).

The Sabbath was given to the children of Israel as a "sign," and the failure to observe it in its true spirit was a breach of the covenant they had made with the Lord—Ex. 31:12-17. God gave them statutes, and shewed them His judgments, which if a man do he shall even live in them. He gave them His sabbaths, to be a sign between them and the Lord . . . but they rebelled against Him and polluted His sabbaths, and He gave them over to destruction in the wilderness—Ezek. 20:12-21. Nehemiah proclaims the sabbath to be a day, not to be mourned upon, but in which to "eat the fat, and drink the sweet, and to send portions to them for whom nothing is prepared." It was a day in which the prophets, the priests, and the Levites, might gather the people together to instruct them in the holy law of the Lord in their dwellings. (Lev. 23:3).

The worship in the sanctuary was designed to be with feeling and joyful emotions. "The singers went before, the players on instruments followed after, among them were the damsels playing with timbrels. Bless ye God in the congregation, even the Lord, from the foundation of Israel." (Psa. 68:25-26).

CHAPTER IV

THE CALENDAR AND THE DAY OF REST

A Day of Rest Necessary

To some, the day of rest in reverence to our heavenly Father and in remembrance of the resurrection of our Lord Jesus Christ is of no spiritual value, and is not recognized unless it is observed on the seventh day of the calendar week of our present time. To others, it matters altogether too little whether any day is observed unto the Lord. But could all people more fully realize the spiritual, moral, and physical values to be obtained through making one day in each seven a day of rest, drawing from our heavenly Father the refreshing to be obtained by rest and worship, our lives would be much happier, our homes better and brighter, our health more abundant, our hope of heaven dearer, and our entire nation more enlightened and prosperous. We cannot obtain the best without observing the Lord's Day. Israel under the Law failed because they failed among other things to observe the Sabbath of rest commanded them. The Christian church and the individual Christian must be keepers of their regular day of rest in order to obtain the greatest efficiency in all matters. It is a proven fact that man needs the rest for his whole system. He can accomplish more in a lifetime with six days work and a day of rest than he can by working every day in the week. In order to have the spiritual blessings, rest must be taken from physical labors. God has ordained this law and stamped it deep in man's physical and spiritual nature.

Which Day Hath the Lord Chosen?

The Saturday keepers seem to believe that because Saturday is the seventh day of the week in the Gregorian calendar it

is also the Sabbath of the Lord. The present writer humbly confesses that, had there been observed an *unbroken* seven-day weekly cycle continuously since the inauguration of the Sabbath commandment in the Sinaitic wilderness to the present time, there would be good grounds for keeping the seventh day of such a calendar. But to accept the hypothesis that our present seven-day weekly cycle came to us *in unbroken sequence* from the six days of Creation, and the seventh day of rest by the Creator, is to trust in a theory, the probability of which stands only one to seven of being true.

When directed to the Fourth Commandment—“*Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God,*” the question rises in the inquiring mind honestly desiring to keep the proper day: “*The seventh day from what?*” The commandment says, “Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God, in it thou shalt do no work.” This might imply the seventh day from that upon which the work was started. In any case, it involves the calendar. If the calendar is to exercise a deciding influence, the exact transmission of the original weekly cycle would be absolutely necessary in order to have the correct day. But for this there is no received record or proof extending in unbroken and sure account back to the garden of Eden. No, not even to the giving of the Law by or unto Moses.

Could it be established beyond all question that the weekly cycle contained in our present calendar is by some providential or accidental means the unbroken continuation of the first sabbatic week, it would still leave the matter unsettled in so far as “The Sabbath” is concerned; for the Levitical law would have to be reckoned with. True it is that the law commanded the observation of “the seventh day” as the day of rest; but it also makes definite regulations as to the starting point from which the days were to be counted. This

is the crux of the whole matter which invariably points in type to the Christ, in whom alone is to be found real soul rest, and the satisfying of all that is pre-shadowed by the weekly day of rest.

The Jewish Encyclopedia, Vol. 10, p. 604, has this to say regarding the day of rest: "Six days of labor are prescribed as clearly in the Sabbath law as is the one day of rest; both must be religiously observed, which is impossible under present conditions. Furthermore, *the phraseology of the commandment does not fix the six days; the definite article before 'seventh' implies merely that the day referred to is that following any group of six consecutive days; the phrase 'the seventh day' is found only in the Paschal law (Deut. 16:8) where it is evident that no fixed day of the week is intended.*" Further along in this study the truth of this Jewish statement will be more and more apparent. For the ancient Jewish calendar evidently had no fixed and continuously unbroken seven-day cycle as we now have.

The Fourth Commandment required that one day in each seven, of each sacred year, be kept holy unto the Lord. Leviticus 23 tells us how the sabbath day was determined, and also reveals some wonderful things in connection with its cycle, which was dependent upon the Passover, even as our soul-rest is dependent upon Christ whom the Passover typified. Britannica says: "*The Jewish calendar is the result of long development; the present form is not of great antiquity.*" We have only seven of the names of the months given in our Bible, and three of these occur after the return from exile, and the Babylonian continuous weekly cycle also seems to have taken the place of the order God instituted by Moses, that is, a new weekly cycle beginning with the offering of the first-fruits. As the Jewish encyclopedia (art. Sabbath and week) says: "The emphasis laid on the requirement (Lev. 23:15) that the weeks of Pentecost should be complete, suggests that

(originally) the weeks might be reckoned in such a way as to violate this injunction;" that is, to violate either unbroken succession, or being made to conform with the first of the months.

If keeping the Sabbath means reverently and devoutly observing the last day of any seven-day weekly cycle, Saturday keepers may be observing the "Sabbath;" but if the certain and sure consecutive "seventh day" of an unbroken seven-day weekly cycle stemming out of Eden, or even from Sinai, is necessary, considerable doubt may exist that they are on the beam, however good their intentions may be. But on the other hand, the observers of "The Lord's Day" are reasonably sure of the consecutive seven-day cycle stemming from the most triumphant event since Creation—The RESURRECTION of The Redeeming Christ, in whom alone soul-rest can be found.

The Sabbath and Other Feasts Were Proclaimed by the Priests

It is claimed by Sabbatarians that, "The seven-day weekly cycle for nearly 6000 years has been unbroken." But Scriptures and history offer nothing to prove this claim. It can be as truthfully said, "Time from the beginning has been divided into periods of five days, or of nine days each." But it is quite another thing to find proof that it has been so observed by mankind. The Scriptures, and the records of time bear witness to another arrangement, not one of unbroken cycles of weeks observed, but to the contrary, that of "*proclaimed*" beginnings determined by the Passover. The seventh-day sabbath itself being classed with the "*feasts of the Lord.*"

"And the Lord spake unto Moses, saying: Speak unto the children of Israel, and say unto them; *Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be*

done, but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." (Lev. 23:1-3).

It was a part of the priests' duties to "proclaim the feasts of the Lord," among which was "the seventh-day sabbath." Such "proclamations" were discontinued with the changing of the law and the priesthood, when the Old Covenant passed away and the New Covenant was established.

The Ancient Jewish Months and Years

The Jewish sacred New Year began in Nisan (or Abib as it was first called) which corresponds with part of our March and April. Their Civil New Year came in September and October, the seventh month of their sacred year. Their months were measured by the new moons. From one new moon to the next is 29 days, 12 hours, 44 minutes, and 2.83 seconds. Their months generally were of 30 days and 29 days alternating. Twelve lunar months made a year of 354 days, 8 hours, 44 minutes, and 35 seconds. So, they counted 355 days one year, and the year following contained 354 days; but this was nearly 11 days short of solar time. In order to keep the months in their right seasons, each third year, or seven times in nineteen years, the extra month called Ve-Adar was added to the other twelve months. Otherwise their lunar time would gain one whole year over solar time in 33 years and 7 months; which by the way, was the length of Christ's earthly lifetime.

It may readily be seen that with the Passover coming on the full moon of Nisan (Abib), and the next day being "The Sabbath," would affect the weekly cycle each year. This we shall explain more fully in the next chapter; showing how the Passover determined the Sabbath and the weekly cycle each year that was observed as commanded.

The Post-exilic Jewish Calendar

The Law required seven sabbaths between the offering of the firstfruits on the 16th day of Abib and the feast of Pentecost on the 6th day of Silvan, the seventh sabbath always coming on the 5th of Silvan. This divinely arranged system evidently was lost during the chaotic times under the "Judges," or in the Babylonian captivity.

The system used by the Jews since the Asmonean or Macbean period does not fully recognize that which Moses prescribed. Their post-exilic calendar is Babylonish to considerable extent. Tisri the first month of their secular year (part of September and October), has 30 days, Marchesvan 29 or 30, Chislu 29 or 30, Tebet 29, Sebet 30, Adar 29, Nisan 30, Ijar (Zif) 29, Silvan 30, Tammuz 29, Ab 30, and Elul 29 days. This is the common year of 355 or 354 days; but it will not keep time with the sun. To keep the months in their seasons the Jews observe 12 common years, and 7 embolismic or long years in each "golden number" of 19 years. The first common year has 355 days, the second has 354 days, the third year has 13 months, 383 days, the third common year has 353 days, the next 355 days, then another embolismic year with 384 days, then the common years as before with the long years on the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the 19-year cycle. The 13th month, called Ve-Adar, has 30 days and follows Adar.

In this post-exilic calendar the year is never begun on the 1st, 4th, or the 6th day of the week. This is to prevent their two great festivals, Hosanna Rabba (Rosh Hosanna), and The Day of Atonement from falling on their Sabbath. Under this arrangement the Passover comes only on Sunday, Tuesday, Thursday, and Saturday. It prevents the celebration of the feast of Pentecost on the day prescribed in Leviticus in 16 out of the 19 years of each golden number, allowing it to come

on the 6th day of Silvan only on the second common year, and the second and third embolismic years; whereas the ancient authorities say, "*the feast of Pentecost was always to be celebrated on the sixth day of Silvan.*" (See Josephus, book 3, chapter 10, sec. 5, 6; the Targums, Jonathan and Jerusalem; the Jewish Encyclopedia, etc.) What Jesus said to the Jews is true even in this: "Did not Moses give you the law, yet none of you keepeth the law?"—John 7:19.

CHAPTER V

THE ANCIENT PASSOVER AND THE SABBATH

The Date of the Passover

The Passover was always to be celebrated on the 14th day of the month Abib, which later was called Nisan. We read in Exodus 12:2, "*This month shall be unto you the beginning of months: it shall be the first month of the year to you.*" Paying careful attention to the details given in Leviticus, and applying a little "math", it comes out clearly that, besides being "*the beginning of months*" to the Israelites, it also was *the beginning of weeks to them*. They had been slaves in Egypt, knowing no day of rest and worship, so God gave them the Sabbath, predicated upon the Passover, to be kept as they were commanded; (Deut. 5:12-15).

In the *regular year of 12 lunar months* there were 355 or 354 days. In such a year, having the Passover as the landmark for weekly division, there would be 50 Sabbaths, and a remainder of 4 days. This has an interesting connection with what we read in Exodus 12:3-10: "Speak unto all the congregation of Israel, saying, *In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: . . . it shall be without blemish, a male of the first year. . . . Ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening, and they shall take the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it . . .*" This Divinely arranged calendar hinged the day of rest upon the Passover. The Passover lamb was shut up on the tenth day of the month and sacrificed on the fourteenth, regardless of the day of the week.

The next day after the Passover became the Sabbath, then the new weekly cycle began.

The Sabbath Effected by the Passover

The ancient Jewish Sacred New Year was irregular. ~~Some- times it came on the new moon of Abib (Nisan), and some- times the new moon of Zif (Ijar),~~ corresponding with our March and April moons, and determining the New Year in a manner similar to our Easter. The Passover was always to be celebrated on the full moon—the 14th day of the first month of their sacred year. The feast of unleavened bread followed immediately—"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even;" (Ex. 12:18).

"*The Holy Convocations*" included the weekly Sabbath first of all, then "the fixed feasts" as listed in Leviticus 23; the feast of Pentecost, the feast of trumpets, the day of atonement, and the feast of tabernacles. No servile work was to be done on these "holy convocations," and in that respect they were all days of rest, and are sometimes called "sabbaths." Seventh day keepers sometimes claim that these "holy convocations" did not include the seventh day sabbath; but were "feasts of the Lord, beside the sabbaths of the Lord (Lev. 23:37)." We agree with them in part but not the whole. "The fixed feasts" are called "sabbaths;" but beyond all question the sabbath is also a "feast of the Lord," and a "holy convocation." "*These are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no servile work therein; it is the sabbath of the Lord in all your dwellings.*" The next day after the Passover was "*the sabbath,*" it was also "an holy convocation."

The measuring stick of weekly cycles is the surest means by which to determine whether or not "the sabbath," and "holy convocation" which was commanded to be observed on

the next day after the Passover, and each succeeding seventh day were "extra holidays," or regular seventh-day sabbaths. We can well afford to look the matter square in the face.

The Pentecostal Measuring Stick

According to the commandment, seven regular weekly sabbaths were to come within the unvarying time that intervened between the offering of the firstfruits and the feast of Pentecost, which was on the fiftieth day therefrom. The Passover was to be observed on the 14th. The 15th was "the Sabbath." The sheaf of firstfruits was offered on the 16th, which was always the first day of the new week. The commandment reads: "When ye be come into the land which I give unto you, and ye shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you; *on the morrow after the sabbath. . . . And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; SEVEN SABBATHS SHALL BE COMPLETE, even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord;*"—Lev. 23:6, 11-12.

In this passage, and in kindred Scriptures, we are given abundant evidence that the seven-day weekly cycle, when observed as commanded, was set new each sacred year, the Passover being the deciding element or date-mark. The feast of Pentecost always came on the 6th of Silvan, which was the next day after the seventh sabbath after the firstfruits offering. (Lev. 23:15-16.) If the weekly cycle had been a fixed and continuous unbroken system of recurring weeks as we have had for the many centuries with the Julian and Gregorian calendars, the system arranged by the Lord whereby the seven sabbaths fitted in between the firstfruits offering and Pentecost would not have so occurred with unfailing frequency.

For illustration, try to apply a continuous weekly cycled calendar to the Mosaic ruling. In years where the sabbath fell on the 13th of Nisan, the next day would be the Passover, but the Sheaf-offering would not be until the 21st; and the feast of Pentecost would come on the 11th instead of on the 6th day of Silvan as was invariably the case. The fact that Pentecost always came on *the sixth day of Silvan*, and was *the day after the seventh sabbath after the firstfruits offering*, is in itself proof that there must have been a readjustment of the weekly cycle, beginning with the feast of Passover each year that was observed as commanded. Otherwise this would occur but once each 7 years where leap year is not used. It required 28 years for the weekly cycle to return to its nearly exact starting point with the solar year. The moon returns once in each 19 years to the same relation with the sun and the earth. This cycle is known as "The golden number."

More Proof From Jewish Records

Now for a little more proof of what we have just said about the sabbath and the wave-offering, and Pentecost. Josephus, Book 3, chapter 10, section 5, after describing the feast of Passover says: "The feast of unleavened bread succeeds that of the Passover, and falls on the 15th day of the month, and continues seven days. . . . But on the second day of unleavened bread, *which is the 16th day of the month*, they first partake of the fruits of the earth, for before that day they do not touch them. . . . When a week of weeks has passed over after the sacrifice on the fiftieth day, which is Pentecost . . . they bring to God a loaf, made of wheat flour, of two-tenths deals, with leaven . . ." This shows the 15th to be the sabbath, and the wave-offering always on the 16th day of Nisan.

The Jewish Encyclopedia, art. *Pentecost*, says: "*Pentecost is the name given by the Greek-speaking Jews to the festival*

which occurred fifty days after the offering of the barley sheaf during the Passover feast." The fifty days were counted from the day the barley sheaf was offered, this we know was on the sixteenth day of Nisan. The same authority says: "*Pentecost falls on the sixth of Silvan. . . . The Rabbinals claim that 'Pentecost' always came on the first day of the week.*" "The day after the Sabbath," from which they began to count the fifty days to Pentecost, would be the second day of unleavened bread as viewed in the Septuagint, targums Jonathan and Onkelos, Josephus (Ant. 3:10,5), Philo (De Septenario pg. 20). This agreement of ancient authorities places the sheaf offering on the 16th of Nisan, and Pentecost on the 6th of Silvan, which was the fiftieth day from the sheaf offering. Seven Sabbaths always came between these two festivals.

This seems to make a pretty tight case that the weekly cycle was given a new beginning every year immediately with the sacrifice of the Passover. To visualize this to the reader we will offer it in the calendar form as Moses outlines this period in the Pentateuch.

First, let us take a glance at our own calendar and its working, then we may better grasp the idea presented in the ancient Levitical calendar. Our Easter Sunday and the ancient Jewish Passover have much in common, coming anywhere between the 22nd of March and the 25th of April. The Passover coming on the 14th of Nisan, regardless of the day of the week; and Easter coming on the first Sunday after the first full moon following the vernal equinox, regardless of the day of the month.

The ancient Levitical calendar was so arranged that the feast of Pentecost always came on the 6th day of Silvan, which was also the first day of the week. But in order for the 6th day of Silvan to always fall on the first day of the week, it was necessary to change the weekly cycle each year. Other-

wise the feast of Pentecost would fall on any day of the week like our Independence Day (July 4th) does in our fixed calendar. To illustrate this, in 1945 July 4th came on Wednesday, in 1946 on Thursday. In 1947 it will fall on Friday. 1948 is "leap year", it leaps over Saturday and falls on Sunday. In 1949 it will fall on Monday. In 1950 it will come on Tuesday; in 1951 on Wednesday. In 1952 it leaps over Thursday and falls on Friday; and in 1953 it will fall on Saturday. It would have been the same with the feast of Pentecost if they had used a regular calendar as we do now.

If we were to have the Fourth of July come regularly on Monday, or on any fixed day of the week, we would have to change our weekly cycle every year. For neither the Solar nor the Lunar year will divide evenly into weeks of seven days each. The fact that the feast of Pentecost came regularly on the 6th of Silvan, and also on the first day of the week, is proof that the weekly cycle must have been changed each year by the sacrifice of the Passover. The month of Abib, which later was called Nisan, was "*The beginning of months*" for the Jews—(Ex. 12:2). In it was the Passover and the re-arrangement of the weekly cycle for each sacred year.

A Typical Levitical Calendar, Passover Through Pentecost

According to the commandment, the Passover was always to be celebrated on the 14th day of Abib (Nisan), regardless of the day of the week. We therefore, in the chart, show the Passover as though it came on Friday. The next day after the Passover was "*The Sabbath*." The offering of "*the firstfruits*" was made on the 16th, "*on the morrow after the sabbath*" (v. 11). *The new weekly cycle began with the offering of the firstfruits; and each recurring seventh day was the Sabbath throughout the year until the next Passover, thence a new cycle began.* The feast of Pentecost was always cele-

brated on the 6th of Silvan, which was "the morrow after the seventh sabbath" after the "firstfruits offering."

N I S A N						
	Passover				14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						
Z I F						
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					
S I L V A N						
		1	2	3	4	5
6		Pentecost				

"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering." Lev. 23:9-17. —R.V.

The first sabbath after "the firstfruits" offering came on the 22nd of Abib (Nisan). "The seventh Sabbath" always came on the 5th of Silvan, and "the morrow after the seventh Sabbath" was the feast of Pentecost.

This solid block of seven weeks placed in the beginning of each Sacred year, counting from the offering of the sheaf of firstfruits to the feast of Pentecost, established a new weekly cycle for each Sacred year. The last week of such a Levitical year would be short whatever days it lacked when the Passover came.

This discredits the theory that: "The present weekly cycle has come down to us from Eden in unbroken sequence." The fact that the Passover and Firstfruits (being typical of Christ) changed the weeks and renewed the calendar, speaks with glowing eloquence of Christ who changes penitent believers, and renews their lives in the beauty of holiness.

CHAPTER VI

ISRAEL NEGLECTS HER DAY OF REST

Abundant evidence is not lacking in the Scriptures to show that the descendants of Jacob not only neglected to observe the Passover, but also failed to keep the Sabbath days as commanded. David and Solomon partially revived the custom but it soon fell into lethargic observance again, and lacked its freshness and joyfulness designed by the Lord for its keeping. King Jeroboam substituted another feast instead of the day of atonement (I Ki. 12:32-33). The Jehovah-hating, Baal-worshipping king Ahab who reigned over Israel for 22 years, probably kept neither Passover nor Sabbath (1 Kings 16; 2 Chr. 18). About 275 years after the dedication of Solomon's temple, Hezekiah, king of Judah, gathered the scattered remnants together after the 16 years of idolatrous reign of his father Ahaz, and cleansed the temple. But the Passover could not be kept on the 14th day of Nisan that year, but was hurriedly held on the 14th day of the next month. It is obvious that for several years neither the Sabbath nor the Passover had been officially recognized; for in 2 Chr. 29:17 it is contained that they worked through eight days in cleansing the house of the Lord; but when the Passover was sacrificed they re-established the seven day cycle by observing the feast of unleavened bread. There had been no such celebration of the Passover with joy and gladness in Israel since the days of Solomon (vv. 22-23).

But after the passing away of the good king Hezekiah there followed the 55-year reign of wicked Manasseh. During most of those years the Passover and the Sabbath were not observed as commanded. After this there was a revival under the benevolent reign of king Josiah who came to the throne

at the age of eight, and he did that which was right in the sight of the Lord. In the eighth year of his reign he sought the Lord, burned the bones of the pagan priests upon the altars and broke them to pieces, fulfilling the prophecy uttered 350 years before concerning him.—1 Ki. 13; 2 Ki. 23. It was not until the 18th year of his reign, however, that he cleansed the land and repaired the house of the Lord. In cleansing the temple, workmen found the long-lost book of the law of Moses (2 Chr. 34:14-). Josiah gathered the elders and chief of the people together in Jerusalem, "and he read the book in their ears, and they made a covenant with the Lord . . . and they kept the Passover unto the Lord" which was nearer the way God commanded than had been observed since the days of Samuel the prophet (2 Chr. 35:1-19).

The failure of the Jews to keep the Passover and the feast of unleavened bread as commanded, resulted also in their failure to keep the Sabbath as the Lord commanded them. The Lord had repeatedly charged the descendants of Jacob to keep the day of rest, even before they reached the base of the smoke-shrouded and trembling Mount Sinai, where He thundered it from the cloud-wrapped summit, and engraved it on tables of stone with His finger—"Remember the sabbath day, to keep it holy." But they forgot, they corrupted, they failed: therefore God gave them over to captivity (2 Chr. 36:18-21; Jer. 17:21-27; Neh. 13:18-19). God gave them the Sabbath to hallow and observe joyfully, but they polluted it (Ezek. 20:10-26). Therefore, the Lord called them "rulers of Sodom, and people of Gomorrah;" and told them to "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are trouble unto me; I am weary to bear them." Then He called them to repentance and showed them the way to cleansing, so

that their sins which were as scarlet might be white as snow . . . but they refused and rebelled . . . (Isa. 1).

Upon returning from the Babylonian captivity, Ezra who had instituted synagogue worship, and Nehemiah sought to revive Sabbath keeping among the people. Some of the festivals such as the feast of Tabernacles had not been observed "since the days of Joshua the son of Nun unto that day." Neh. 8:17. It is most probable that the Sabbath was counted from the Babylonish weeks instead of by the Levitical system of reckoning.

From the days of Malachi until John the Baptist there was not the voice of a prophet heard among them of any consequence. Passovers were generally observed and Sabbaths kept, but they were not always occasions of joyfulness, for their celebration had lost much of its meaning to a disobedient and sinful people, few of whom entertained a living hope of the approaching of days when Messiah would give the believing "rest to their souls," as was typified by the literal day of rest.

CHAPTER VII

CHRIST AND THE DAY OF REST

The Gospel Is Not a "Patch" Upon the Law

Paul writes to the Galatians, and to us also, showing the dispensation of grace in contrast to the legal or Mosaic, which he likens to "bondage," saying, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons . . ." The Lord Jesus Christ dwelt in a body "born of a woman," and "made under the law." He lived most of His earthly lifetime under the law; only the last three and a half years were lived in its transitory period between law and grace. It therefore behooved him to fulfill the law, even as the prophets had spoken of Him. "His custom was to go into the synagogue on the sabbath day" to worship. (Luke 4:16). This was the appointed day of rest and worship among the Jews of His time.

Christ evidenced a different view of the Sabbath from that held by Sadducees and Pharisees, who had in a great measure fashioned it into such a day as they fancied it should be. Under the written law it was an offense for one to kindle a fire, or to walk a mile on the Sabbath day. But Jesus walked at length with his disciples; if they hungered they plucked the ears of corn (wheat) and ate. When criticised, He informed the critics that: "*The Son of man is Lord even of the sabbath day*"; and, "It is lawful to do well on the sabbath days"—Matt. 12:1-18. He healed the sick and cast out demons on the Sabbath days—Mark 3; Luke 6:1-5; 13:10-17; John 5:1-18; 7:22-31; 9:1-34. The Jews had made the Sabbath a burden instead of a day of joy and blessing. They had reversed the order, making man for the Sabbath instead of observing it

as God intended—"The sabbath was made for man, and not man for the sabbath."

The Gospel Is Not a Patch Put On the Law

The Pharisees, and the disciples of John were perplexed about the teachings of Jesus. He set forth new principles, new rules of conduct with which they were charmed, but they could not harmonize His teaching with their interpretations of the Law. To their questions He made answer He was not attempting to mend the wornout garment, but was bringing forth a new order; "For the law was until John, since then the Kingdom of God is preached." No attempt was to be made to mix the new with the old. To try mixing Law with Grace is as incompatible as putting "new wine into old bottles."

Jesus said: "No one tears a piece from a new garment to mend an old one. Otherwise he would not only spoil the new, but the patch from the new would not match the old (and the patch put on would tear away some of the old, and a worse hole would be made). Nor does anyone pour new wine into old wine-skins. Otherwise the new wine would burst the skins, the wine itself would be spilt, and the skins be destroyed. But new wine must be put into fresh wine-skins." (Luke 5:36-38; Matt. 9:16-17—Weymouth).

The Gospel is not a patched up affair. It is a brand new garment. It is not part Law and part Grace. It is entirely a New Covenant. Jesus did not tear a piece out of it to mend the Old Covenant. "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:13).

New wine is not to be poured into old wine-skins. It will burst them every time. The old dry legalistic hides cannot stand the pressure. Therefore the old law wine-skins are not used. We are not in the ministration of the Law, but

the ministration of the SPIRIT. And "The Son of man is Lord even of the sabbath day." The new garment needs no patching with pieces of the old. Having "The Lord's Day" as the New Covenant day of rest, it hardly appears that the Old Testament Sabbath is also needed.

Christ in a Wheat Field on the Sabbath

Following the parables of "the patched garment," and "the new wine and old bottles," Mark and Luke relate the incident in the wheat field on "the second-first Sabbath." What is meant by this has puzzled scholars for a long time. The King James Version reads: "And it came to pass on the second sabbath after the first, that he went through the corn fields, and His disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?" (Luke 6:1-2). Weymouth renders this: "Now on the second-first Sabbath while he was passing through the wheat fields . . ." The Vulgate renders the Greek deuteroproton, "secundo-primum;" that is, "second-first." But what does it mean? In chapter five of this book we have charted the Levitical calendar from the Passover through the feast of Pentecost, showing that the next day after the Passover was "The Sabbath." The offering of the firstfruits was made on the second day after the Passover. Seven more Sabbaths were counted, and the day after the seventh Sabbath was the feast of Pentecost. The new crop of grain could not be lawfully harvested or eaten until after the firstfruits had been offered unto the Lord (Lev. 23:14).

According to the Levitical law, "The second-first Sabbath" would have been the second Sabbath after the Passover, and the first Sabbath after the firstfruits had been offered unto the Lord. This would also have been the second Sabbath of the newly begun weekly cycle, and the first of the seven Sab-

baths coming between the offering of the firstfruits and the feast of Pentecost. After the firstfruits had been offered unto the Lord the grain could be lawfully eaten, and the disciples plucked and ate thereof. But this they did on the Sabbath day, which thing the Pharisees considered unlawful. Therefore, they charged Christ and His disciples with "Sabbath breaking." Jesus then referred them to what David did when hungry, and them that were with him, how they ate the shewbread, and were guiltless. Then he added: "The Son of man is Lord of the Sabbath." On another Sabbath He healed the sick, saying: "*It is lawful to do good on the Sabbath.*"

Jews Would Kill Jesus for Breaking Their Sabbath

The Jews were so incensed at Christ because of His beneficent work on their Sabbath days that they really wanted to kill Him. "But Jesus answered them, *My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father*, making himself equal with God. Then answered Jesus and said unto them, Verily, verily I say unto you, The Son of man can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise."—John 5:10-19. God rested from His creative work on the seventh day or period, but He never rests from His preserving and maintaining that which He has created, and so Christ also worked on the Jews' day of rest, to mend and recreate a fallen and broken humanity.

Christ's custom before He began His ministry, was to go to the synagogue on the Sabbath day.—Luke 4:16. The Christian day of rest was not changed until the Covenant was changed by Christ's death (Heb. 9:16-17), and then gradually as the disciples were led by the Spirit. There were many things that Jesus would have said unto them but they could not bear them at that time, and it was necessary for Him to

wait until after His ascension and the outpouring of the Holy Spirit to make these things known to them.—John 16:12-14.

Christ's words concerning the destruction of Jerusalem, and the admonition to His disciples: "Pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24:20), is not a command for them to keep the Jewish Sabbath; but, as Adam Clarke well remarks: "That you may not raise the indignation of the Jews by traveling on that day, and so suffer that death outside of the city which you had endeavored to escape from within. Besides, on the sabbath the gates of all the cities and towns were kept shut and barred; so that if their flight should be on the sabbath, they could not expect admission into any place of security in the land." (See Josephus Wars, b, 2, c, 19.).

The Sadducees and the Sabbath

In the days of Christ's earthly ministry the High Priests were of the sect of the Sadducees. They were blind and obstinate keepers of the Sabbath as they had arranged it, even disregarding God's commandment to celebrate the Passover always on the fourteenth day of Nisan, regardless of the day of the week it fell on. *Sholem Asch* in "The Nazarene," page 596, writing of these things as they occurred when our Lord was crucified, says "When dawn came up Judah left us and returned to his Rabbi, for it had been ruled that the Passover sacrifice would begin in the afternoon of this, the day preceding the fourteenth day of the month. The High Priests had ignored the ancient decision of the Venerable Hillel, accepted by the Pharisees, that the greatness of the Passover sacrifice took precedence over the Sabbath, and that therefore the sacrifice ceremony could be continued until the evening of the sixth day, which is already the Sabbath. They, the High Priests, asserted that Passover sacrifice was a *korban yachad*, that is, an individual and personal offering, and there-

fore had not the power to override the Sabbath. The Pharisees were filled with bitterness against the Priesthood because of this contempt for the law as laid down by Hillel; but they had to consume their bitterness inwardly, being helpless against the sons of Hanan."

It is most probable that the Passover was celebrated on the thirteenth day of Nisan by order of the Sadduceic High Priests, because its celebration, if held on the fourteenth as prescribed by Moses, would have continued beyond sunset and into the Sabbath, which thing the Sadducees wished to prevent. The crucifixion of Christ evidently was on the true Passover day, for the day immediately following was the Sabbath (John 19:31). More evidence that the Passover that year was celebrated on the thirteenth of Nisan is found in Matt. 26:5, where the High Priests planned not to kill Christ on the day of celebration, *lest there be an uproar among the people*. But trying to observe the Sabbath their way, instead of God's way, did not get the Sadducees out of their predicament, nor cure their blindness.

Paradoxical Sabbath Day Events

It is of more than passing interest that some of the great events in the history of the Jews or Israel took place on the Sabbath day. They began their Exodus from Egypt "on the fifteenth day of the first month, on the morrow after the Passover," which later became 'the Sabbath' (Num. 33:3; Lev. 23:4-11).

The Sabbath law evidently was given at Marah, on the eighth day after the Passover in Egypt (Num. 33:1-8; Ex. 15:23-26), which afterward was observed as "the sabbath;" (Lev. 23:4-11). Fresh "shewbread" was placed upon the holy table each Sabbath morning. (Jos. Ant. 3:10,7).

They began their journey from the wilderness of Sinai on

the 20th day of the second month (Zif), which according to the calendar, would have been the Sabbath day (Num. 10:11-12).

It is probable that they crossed the Jordan on the Sabbath day—"the tenth day of the first month,"—the last Sabbath before the Passover, (Joshua 4:19, 5:10). The new weekly cycle would begin after the Passover.

The wall of Jericho fell on "*the seventh day*," which in all probability was the Sabbath (Joshua 6). This may be startling, but it is in the Scriptures. "It is lawful to do good on the Sabbath day." It hath been said by someone of old: "The better the day the better the deed."

When the Jews sought to kill Jesus for healing the sick on their Sabbath day, He answered them: "*My Father worketh hitherto, and I work.*" (John 5:17). Could this allusion by our Lord refer to the above and to other similar incidents? The most precise Sabbath-keeping Sadducees performed the operation of circumcision on the Sabbath day in order that their concept of the Law be not broken; but still they wanted to kill the Christ for healing the sick on the same day (John 7:21, 23).

Ministers of the Gospel perform the hardest day's work in the line of their ministry on the consecrated day of rest; and God honors it by confirming the Word which He hath sent.

CHAPTER VIII

OUR PASSOVER, AND OUR DAY OF REST

In former chapters we have noted that "*The Day of Rest*" as delineated in the books of Moses was directly related to the Passover. This relationship apparently was so strong that regardless of which day of the week the Passover came on, the next day was "*the Sabbath*." That Sabbath was not merely an extra holiday; it was "an High Day"—a period at the end of the old cycle, after which a new weekly cycle began.

The Passover lambs which were slain and their blood sprinkled upon the door-posts and lintels in Egypt, and the millions of paschal lambs whose blood was shed in subsequent years, portray and typify our Passover—"The Lamb of God that taketh away the sin of the world." The commandment required that with regularity the Passover be sacrificed on the 14th day of the month Abib (Nisan). It is therefore reasonable to expect that the antetypical Passover Lamb would also be sacrificed on the same day of the month, and that as the typical Passover marked the beginning of the deliverance from Egyptian bondage, so also the true Passover would be the beginning of the great emancipation from the bondage of sin and death for all who believe and obey. And that as "the day of rest" immediately followed the typical Passover, so also real soul-rest would come immediately to all who fully believe in the Lord Jesus Christ; and eternal rest be secured for all the faithful through the merit of His death and resurrection. "For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. 5:7, 8.

"The Last Supper" Eaten a Day Earlier than Prescribed by Moses

"Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus commanded them; and they made ready the passover."

Peter and John, who were appointed by Jesus, made ready the Passover: 'And when the even was come, he sat down with the twelve, and as they did eat, he said: Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I . . . Jesus answered, he it is to whom I shall give the sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon . . . he then having received the sop went immediately out; *and it was night*.'"—Matt. 26:20, 21; John 13:26-30. "*It was night when they ate the last supper*." The night before the customary Passover day, and about 20 hours earlier than Moses commanded. But this cleared the way for Christ to be offered up on the regular Passover day.

Immediately following that last Passover Supper, Jesus went with the eleven disciples to the garden of Gethsemane, and prayed while they slept. "He fell on his face, and prayed, saying: O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." It is almost certain "*this cup*" which Jesus dreaded most to drink, was not to die as mortal man; but "*to become sin*." He took our sins upon His sinless soul. This for the time separated Him from God. "For he hath made him to become sin for us, who knew no sin; that we might be made the righteousness of God in Him." Having prayed through on this, He came

to His disciples, and prepared them for the coming of the mob from the chief priests, led by Judas, and armed with swords and staves to arrest Him. How he loved the sheep of His fold!

Being identified by Judas with the kiss of betrayal, Jesus was led away to Caiaphas the High Priest, where the scribes and the elders were assembled, ready to witness against Him and to condemn Him. The witnesses did not agree in their accusations. Finally two of them said: "This fellow said: I am able to destroy the temple of God, and to build it in three days." Whereupon the High Priest asked Him if He is "The Christ, the Son of God." To which "Jesus said unto him, Thou hast said . . ." They agreed that He had spoken blasphemy, and was guilty of death. When the morning came they sent Him to Pilate. (Matt. 26:62-66; 27:11; Mark 14:60-64; 15:1-3).

Christ Accused of Breaking the Sabbath

When they had brought Jesus before Pontius Pilate they had conspired that they might get a hearing on the grounds of sedition; therefore their accusations centered around Him as "The King of the Jews." Pilate knew that for envy they had condemned Him and would have released Him. "But the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (Luke 23:1-2; John 18:28; 19:12).

In the Apocryphal book—The Acts of Pilate, 1:1, the Jews say to Pilate: "We know this man, that he is the son of Joseph the carpenter, begotten of Mary, and *he saith that he is the Son of God and a king; moreover he doth pollute the sabbaths, and he would destroy the law of our fathers.*

"Pilate saith: And what things are they that he doeth, and would destroy the law?"

"The Jews say: We have a law that we should not heal any man on the sabbath; but this man of his evil deeds hath healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, *on the sabbath day!*"

In chapter two of The Acts of Pilate, it is said, "The elders of the Jews defamed Jesus as being born of fornication. Whereupon certain devout Jews, by name, Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phineas, Crispus, Agrippa, and Judas; said that he was not born of fornication; for verily we were present at the espousal of Joseph and Mary. Pilate saith unto them; For what cause do they desire to put him to death? They say unto Pilate: They have jealousy, *because he healed on the sabbath day.* Pilate saith, For a good work do they desire to put him to death? They say unto him: Yea."

The Historical Date. Most of the ancient records point to the Passover, A.D. 29, as the time of the crucifixion, and is thought to have been April 16th, on Friday. The City of God, by St. Augustine, book 14, ch. 43; The Catholic Encyclopedia; Decline and Fall of the Roman Empire, Gibbon, Ch. 15, note 158; Clinton's Epitome of Rome; Hasting's Bible Dictionary; Britannica; The World Almanac; The Ancient Writings of Clement of Alexandria; Origen; Hippolytus; Tertullian; and The Apocryphal Acts of Pilate, agree that it was at the Passover A.D. 29.

This date is reasonably established astronomically by the eclipse of the moon which came on the night of June 14th, beginning at 8:59 p.m. Jerusalem time. Two full moons earlier would have been the Paschal full moon, and April 16th. (See Canon of Eclipses, by Oppolzer). Confirmed by Dr. C. H. Clemenshaw, of Griffith Observatory.

As a new weekly cycle followed the ancient Levitical Passover, so a new era or dispensation followed the sacrifice of

Christ our Passover, and in this new era a new day of rest is observed, even "The Lord's Day."

The Birth of the Lord's Day

How that Christ could have been crucified on Friday, and raised from the dead "early in the morning of the first day of the week," and could have been "three days and three nights in the heart of the earth," is rather perplexing to the Occidental reasoning. So, let us see if we can find the solution, and also its connection and relationship with Levitical ceremonies, which were as "a school master to lead us to Christ."

The matter is not so difficult when the correct starting point is located. The unfaithful and skeptical Jews, Sadducees, and Pharisees, who could not see in the teaching and miracles of Christ satisfactory evidence of His Divinity, asked for a sign from Him. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12:39-40. The Jews counted the beginning and the ending of days, as a landlord does in reckoning rent.

The three days and nights here mentioned in which Christ was "*in the heart of the earth*," are better understood with the probable definition as to what was intended by "*the earth*." Perhaps Christ did not so much mean that He was actually to be literally in the grave that length of time, as He meant that He (His body and natural life) would be in the hands of sinful men who are "*of the earth, earthy*,"—1 Cor. 15:47-

48. It should not be forgotten that man is made of "*the dust of the earth*," and is earthy. Some, with good reasons, understand the passage in the prayer which our Lord taught us to pray — "Thy will be done in earth as it is in heaven" to mean "Thy will be done in all mankind — in us who are primarily for this earth."

Our Saviour prepared His disciples by repeatedly telling them that: "He must go unto Jerusalem, and *suffer* many things of the elders and chief priests and scribes, and be killed, *and be raised again the third day*." . . . "The Son of man shall be *betrayed into the hands of men*: and they shall kill him, and *the third day he shall be raised again*."—Matt. 16:21; 17:23; Mark 8:31; 9:31. "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. *For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit on; and they shall scourge him, and put him to death: and the third day he shall rise again*."—Luke 18:31-33. This should be sufficient evidence for any one to find the starting point.—"BETRAYED into the hands of sinful men;" "SUFFER many things of the elders, chief priests and scribes;" "DELIVERED into the hands of the Gentiles;" all point to the time when these "three days and nights" had their starting point.

The two angels clad in shining garments at the empty tomb on the first *Lord's Day* morning, consoled and assured the perplexed disciples with these words: "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying; The Son of man must be *delivered* into the hands of sinful men, *and the third day rise again*."—Luke 24:4-7. This is exactly what Jesus had repeatedly told them — "The Son of man must *suffer many things, and be rejected of the elders*, and be slain, *and be raised the third day*."—Luke 9:22. None of these statements date the beginning of

the three days from the hour of His death, but rather from His BETRAYAL and DELIVERANCE into the hands of sinful men; even as it is also said in Matt. 20:18-19—"The Son of man shall be BETRAYED unto the chief priests and unto the scribes, and they shall *condemn him to death*, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: *and the third day he shall rise again.*" All these statements agree that Christ said He would rise from the dead "*on the third day*" from His betrayal and deliverance into the hands of sinful men.

When all the facts are examined it is seen that Christ did exactly as He said He would do. He was alive and seen by His disciples on "the third day" after He had been delivered to earthy men. Luke 24:19-21. All of the apostles agree that: "Christ rose on the third day." This fact is a vital part of the Gospel—"Christ died for our sins, was buried, and rose again the third day according to the Scriptures" (1 Cor. 15:1-4.)

Out of those "three days and nights" of intense travail, suffering, humility and death, was born the most glorious day since the creation of the world. On that first Lord's Day morning, hell's plans were shattered, the sainted dead were assured of their resurrection. Christ arose the Victor over death and hell, and has the keys of the same. What rejoicing there must have been in heaven! On earth, the sorrowing disciples dried their tears, dashed away their fears, and burst into ecstatic rejoicing and undying hope. Each recurring Lord's day thereafter they have met together to remember His death and suffering, and to express their confidence of His return.

On that first Lord's Day morning, just three days after He had been delivered into the hands of sinful men, He burst the bonds of death, for it was impossible that He should be holden of it. His resurrection was beautifully typified in the ceremony of the "firstfruits," which was celebrated on the

first day of the week. Like as the harvest was made ceremoniously acceptable by the offering of the firstfruits, so also, by the offering of Christ we are made acceptable unto God by Him. The sheaf of the firstfruits was "cut off" as in death; it was lifted up typical of the resurrection, it was waved typical of triumph and glorification. This was done before any of the fruit or grain might be harvested or eaten. It illustrates Christ's death, victory, resurrection, ascension and glorification. It was necessary that Christ die for sinners, and be raised again for our justification.

Here is the theory and practice of imputed righteousness. "He was delivered for our offenses, and was raised again for our justification. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him: Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness."

"Christ Is the End of the Law"

Jesus said, "The law was until John . . . since then the kingdom of heaven is preached." The Jews who rejected Christ, grieved the Holy Spirit, and persecuted the Christians, still "Preached Moses every sabbath day in their synagogues;" —Acts 15:21; 18:4. The Gospel does not consist of preaching Moses the law-giver, but it is preaching Christ for *He is the end of the law to everyone that believeth*. "The end of the law," as Matthew Henry said, "was to bring men to perfect obedience, and to obtain justification." The law was weak in that it could not justify the offending sinner. This was beyond its power and in the realm of the Spirit of LIFE in Christ Jesus.

"Christ hath obtained a better ministry, and He is the mediator of a better covenant, established upon better promises. For if that first covenant had been faultless, then should no

place have been sought for the second. For finding fault with them, he saith; Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of Israel, and with the house of Judah; *not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away . . . The first covenant had ordinances . . . and the tables of the covenant.*" (Heb. 8:1-3; 9:1-4). The old covenant made with the fathers had a strict Sabbath clause which very few of them observed. The new covenant is "not according to the covenant made with the fathers;"—the law of the Lord is written in the believing heart and the abiding Christ imparts the righteousness, the joy, and the peace which enables the believer to live in the realm of grace, and therefore not under the law of Moses.

For he that believeth hath entered into His rest, and also hath ceased from his own works as God did from His. The fully trusting Christian is entered into Christ's rest, hath ceased from his own works, and no longer depends on the observance of the Mosaic ceremonies for justification and eternal happiness.

Moses Fades Away in the Light of the Glory of Christ

There is great significance in the events of the transfiguration of Christ, Matt. 17:1-8. Moses and Elijah appeared on the mount with Christ, and the disciples, especially Peter, wanted to build for them three tabernacles, honoring them alike. But while he was talking, "a bright cloud overshadowed them, and behold, a voice out of the cloud which said: *This is my beloved Son, in whom I am well pleased; hear ye Him.* And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and

said, Arise, and be not afraid. And when they had lifted up their eyes, *they saw no man, save Jesus only.*" When they saw the glory of Christ, Moses faded from the picture. The Old Covenant was vanishing. A new and better covenant was being ushered in.

Jesus did not make any distinction between that which was written on the tables of stone, and that which was written in the book of the law of Moses. For it was He Himself who had given that law temporarily, until He should come in person in the form of a servant. On the mount, God introduces Him as His "Beloved Son," and commands that we "HEAR HIM." This is in effect, "You have followed Moses and the temporary law given by him up until now; but from here on a New Covenant is instituted in which you are to 'hear my beloved Son,' and fully follow Him."

To the one who asked him: "Good Master, what good thing shall I do, that I may have eternal life?" He answered, "Keep the commandments . . . Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbor as thyself." (Matt. 19:16-19). Jesus said nothing about Sabbath Keeping. This does not mean that His church was to have no day of rest. But it does indicate that our day of rest is free from the regulations placed upon it by the Old Covenant Law.

The New Covenant Has a New Day of Rest

After making the heavens and the earth originally in six days, the Lord rested on the seventh day and hallowed it. But with the entrance of sin into the world, more work had to be done by the Creator. To save from sin was a harder job, more painful than all the work of previous creation. "*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*"

(2 Cor. 5:21). "*To become sin*" was "the cup" he dreaded most to drink; but it was necessary to our re-creation.

When the Lord of Sabbath came into the world which He had created, "He came not to be ministered unto, but to minister and to give His life a ransom for many." He said: "My meat is to do the will of Him who sent me; and to finish His work." When this work was nearly done, he said to the Father: "I have finished the work which Thou gavest me to do;" and dying the expiatory death for our sins He triumphantly cried: "IT IS FINISHED." (John 4:34; 17:4; 19:30). Sin made it necessary that we be created anew. This required the death of the Mediator of the New Covenant. For only death could atone for sin; and only the death of the Life-giver could provide justification unto life for penitent and believing sinners. But when Christ had tasted death for every man He had finished the work; and by resurrection He entered into rest at the right hand of the Majesty on High.

When He cried, "IT IS FINISHED," the veil in the temple was rent in twain from the top to the bottom. The old sacrifices and offerings, and all the Old Covenant ceremonies, signs, and seals, were "done away." They were designed to last only until Christ came. They had already "waxed old, and were ready to vanish away." (Gal. 3:12-29; Heb. 8:13). "He taketh away the first that he may establish the second." With the abrogation of the Old Covenant the New Covenant was established; "saith the Lord, I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities I will remember no more. . . . We may now enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say his flesh." (Heb. 10:9-20).

When Christ had finished the original creation, *he rested on the seventh day*. Because of this, and the deliverance from Egyptian bondage, the seventh day was made the day of rest

in the Old Covenant. Likewise when Christ had finished His redemptive work by His death on the cross, *He entered into His rest by resurrection on the first day of the week*. Therefore the New Covenant church observes *The Lord's Day* in commemoration of His resurrection, and our deliverance from the bondage of sin.

CHAPTER IX

THE DAY OF REST IN THE APOSTOLIC CHURCH

A Breach Between Jews and Christians

To those who advocate the strict keeping of the last day of the calendar week according to the Sadducee custom, there can be no great amount of comfort in the New Testament. For there is no reiteration of the commandment to keep the Sabbath as required under the Law. All the other nine commandments in every sense of their meaning and purpose are repeated and magnified; but the Fourth Commandment is not once mentioned as being a part of Christian privilege or duty. The Sabbath is frequently mentioned in the book of The Acts of the Apostles in connection with their evangelizing among the Jews, because of the Jews meeting on that day. But no instructions for meeting on the last day of the week are given to the believers, whether Jewish or Gentilish.

The unbelieving Jews continued their custom of assembling in their synagogues on the seventh day of the week, and the apostles resorted thither to teach them the Gospel on their meeting days (Acts 13:14, 27, 42-44). But when the Jews refused to believe the Gospel, and hardened their hearts against the Holy Spirit, and judged themselves unworthy of everlasting life, the apostles turned to the Gentiles. The fact that some of the apostles went into the Jews' synagogues and preached Christ to them on their Sabbath Days, no more made seventh day keepers of the apostles, than going into a Roman Catholic church and teaching the congregation on Sunday would make Sunday keepers of Saturdayists.

The First Day of the Week Came Into Prominence

We have seen in the typical ceremonies that the sheaf of the "firstfruits" was offered unto the Lord on the first day of the week. This typified the resurrection of Christ—"the firstfruits from the dead." The feast of Pentecost was celebrated on the first day of the week, on "the morrow after the seventh sabbath" after the offering of the firstfruits. This in type was related to the outpouring of the Holy Spirit on the day of Pentecost.

Evidence that the disciples met regularly "on the first day of the week" is not lacking in the New Testament. The first of such meetings recorded was on the day of Christ's resurrection—"the same day at evening, being the first day of the week . . . where the disciples were assembled . . . came Jesus and stood in their midst, and saith unto them, Peace be unto you . . . and He breathed on them, and said unto them, Receive ye the Holy Spirit" (John 20:19-23). "A week later the disciples were again in the house, and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said, Peace be to you." (John 20:26; Weymouth translation). Adam Clarke says: "It seems likely that this was precisely on the same day of the week (se'n-night) on which Christ had appeared to them before, and from this we may learn that this was the weekly meeting of the apostles."

The 120 Were Baptized With the Holy Spirit on the First Day of the Week

"When the day of Pentecost was fully come, they were all with one accord in one place . . . And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." It was on this same day "there were added to the church about 3000 souls, who continued steadfast in the apostles' teaching and fellowship, in

the breaking of bread and in the prayers:" and the whole church to this hour reminded that, "the gift of the Holy Spirit is promised unto, even to as many as the Lord our God shall call unto him." (Acts 2).

The 120 were tarrying in the upper room in Jerusalem on the Jewish Sabbath; but God indicated His pleasure by pouring out the Holy Spirit, not on the last day, but on the first day of the week; thus giving the greatest spiritual power to the church, on her new day of rest. The baptism with the Holy Spirit and fire was considered of utmost importance in the apostolic church. It was not enough to believe on the Lord Jesus Christ, repent, and be baptised in water. The baptism with the Holy Spirit was deemed essential for power, service, and holy living. If St. Paul were to enter our churches today he would see the absence of the Holy Spirit, and no doubt, would ask as at Ephesus: "*Have ye received the Holy Spirit since ye believed?*" He would lay his hands on believers as he did of old, that they receive "the promise of the Father." (Acts 2:1-39; 8:14-17; 10:44-46; 19:1-7; Eph. 1:13-14; 4:30).

Nearly thirty years later we find the disciples still meeting on the first day of the week. So let's go down to Troas for a little visit. Here is a church composed of Hebrew and Gentile believers, made into one new man in Christ. On this occasion Paul and his company arrived in Troas five or six days before their regular meeting day, and their total stay was seven days, including the day of their assembling together. "*And upon the first day of the week the disciples came together to break bread. Paul preached unto them, ready to depart on the morrow.*" (Acts 20:7). Seventh-day keepers claim that Paul was a seventh day keeper and worked, or traveled on Sunday; going from Troas to Assos. But we will submit this to your intelligence as to which day he made this journey. The meeting was on "*the first day of the week,*" and lasted all night. "Paul preached unto them, *ready to depart*

on the morrow." "The first day of the week" was Sunday; "*the morrow*" after Sunday is *Monday* on the calendar.

Dean Alford remarks on this passage: "As the disciples are stated to have come together 'on the first day of the week,' we may learn from this that, ever since the apostolic times, The Lord's Day was set apart for religious exercises; such as the preaching of God's holy Word, and the celebration of the sacrament of the Lord's Supper. Besides being the day on which our blessed Lord rose from the dead, the practice of the apostles and the primitive church is an additional reason why we should religiously celebrate the first day of the week. . . . The idea of the transference of the Jewish Sabbath from the seventh day to the first day, was an invention of later times."

Moses Ends Where Christ Begins

Converts from among the Pharisees and other Jewish groups experienced some difficulty in leaving Moses to follow the law of the Spirit of life in Christ Jesus. "Certain of the sect of the Pharisees which believed, still contended that it was necessary to be circumcised, and to keep the law of Moses." Some of these followed Paul and Barnabas, subverting the souls of the Gentile Christians with their teachings, which doubtless included the strict observance of the seventh day of the week. Their conduct occasioned the gathering of the apostles in Council at Jerusalem to straighten out the whole matter. After there had been "much disputing" they finally reached a unanimous decision, "which seemed good to the Holy Spirit, and to the apostles." In this decision the subversive teaching of the Pharisees—"Ye must be circumcised, and keep the Law," was refuted, and the apostles went on record that they "*gave no such commandment.*"

Had the apostles and the Holy Spirit been sticklers for the

Law, they would have enjoined the keeping of the seventh-day Sabbath upon the Christians. But this is conspicuously absent from "*the necessary things*" which they placed upon them. They say in substance: "Moses of old time has had his preachers in the synagogues every Sabbath day. But now a New Covenant is in force, for we believe that through the grace of the Lord Jesus Christ we shall be saved."—Acts 15.

In his epistle to the Galatians (and to us all), Paul completely frees the Christian from every obligation to the ceremonies of the Law; directing us fully to the merits of Christ for our salvation. The believer does not receive the Spirit through the works of the Law; but by the faith of Christ. Everyone having received the Spirit and abiding in Him, must be careful to maintain good works. "For faith without works is dead."

Returning again to the Troas meeting for a moment. It is clear that had the Christians of that time been in the habit of meeting on the seventh day of the week, Luke certainly would have so stated. But the fact that, with St. Paul in their midst, they evidently skipped the seventh day of the week and "*came together on the first day of the week,*" is strong proof that it was their regular day for worship together. (Acts 20:6-7). Conybeare and Howson, in *Life of St. Paul*, p. 592, say, "This is a passage of the utmost importance, as showing that the observance of Sunday was customary."

The Collection for the poor saints was received or laid by in all of the churches "on the first day of the week." (1 Cor. 16:1-2). It is quite obvious that these offerings in the churches of Galatia, and in the regions about Corinth, were made in their public assemblages, "*upon the first day of the week*" when they gathered together. The offerings were evidently not left in the homes; but were in the hands of the church treasurer so there would be no gathering when Paul came.

The Lord's Supper, Not Observed on Sabbath, But on the Lord's Day

We have noted, in connection with the meeting at Troas, that the disciples came together regularly on the first day of the week to break bread in their public worship. This ceremony was instituted by our Lord the night in which He was betrayed. "He took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:26-28). "*He took the cup, and gave thanks.*" Think of it, my friend! Taking the cup meant taking all our filthy sins upon His sinless body and soul. It meant the cruel mockings, scourging, and dying on the cursed tree. It meant the last drop of His precious blood, shed by the hands of wicked men. But He took the cup, and gave thanks, that He could by His death and suffering redeem us unto God by His atoning blood.

"I love Him, I love Him, because He first loved me,
And purchased my salvation on Calvary's tree."

Christ instituted this wonderful memorial service to take the place of the ancient Passover. For He is "our Passover, sacrificed for us." Paul writes in 1 Cor. 11:20-34, saying: "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said: Take, eat, this is my body, which is broken for you: *this do in remembrance of me.* After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, *in remembrance of me.* For as oft as ye eat this bread, and drink this cup ye do shew forth the Lord's death till He come." "The Lord's Supper" was served on

"The Lord's Day" from the beginning of the Church.

Conybeare and Howson (p. 385) writing of the church and the Passover, show that the church gave a higher and more spiritual meaning to the Paschal feast than did the Jews. "It was no longer a shadow of good things to come, but the commemoration of blessings actually bestowed in the death and resurrection of Christ. . . . Nor was it only at this annual feast that they kept in memory the resurrection of their Lord; but *every Sunday* likewise was a festival in memory of the same event. *The church never failed to meet for common prayer and praise on that day of the week; and it very soon acquired the name of the 'Lord's Day,' which it has since retained.*"

"*The Lord's Day.*" Some suppose this means "The day of the Lord," and the Millennium. But what John says in Rev. 1:10, clearly indicates "the first day of the week—"I was in the Spirit on the Lord's Day . . ." Prof. Stuart remarks: "If the Jewish Sabbath had been meant, the word Sabbath would have been used. The term was used generally by the early Christians to denote the first day of the week. It occurs twice in the epistle of Ignatius to the Magnesians (about A.D. 101) who called The Lord's Day, 'The queen and prince of all days.'" St. Chrysostom says: "It is called the Lord's Day because the Lord rose from the dead on that day. A distinction was made between the Jews' Sabbath, and the first day of the week kept holy by the Christians." Theodoret (Fab. Hacret 2:1), speaking of the Ebionites, says: "They keep the Sabbath according to the Jews' law, and sanctify the Lord's Day in like manner as we do."

Christians of this day would do well to give more heed to keeping the Lord's Day. "He who regards the day as sacred, so regards it for the Master's sake. . . For not one of us lives to himself, and not one dies to himself . . . we are the Lord's." (Rom. 14:5-7. Weymouth).

Only Nine of the Ten Commandments Given in the New Testament

- (1) "*Thou shalt have no other gods before me.*" Matt. 22:39; Luke 10:27; Rom. 1:18-32; 1 Cor. 5:10, 11; 6:9; 10:7.
- (2) "*Thou shalt make no graven images . . .*" Acts 15:20; 1 Cor. 10:14; 1 John 5:21.
- (3) "*Thou shalt not take the name of the Lord in vain.*" Matt. 5:33, 34; 15:9; Mark 7:7; James 5:12; 1:26.
- (4) "*Remember the Sabbath day to keep it holy.*" Jesus commanded all of the other nine commandments of the Decalog but this one. He was condemned for breaking the Sabbath (John 5:16-18). St. Paul said the Old Covenant ordinances were nailed to the cross. (Col. 2:14-16).
- (5) "*Honor thy father and thy mother.*" Matt. 15:4-6; 19:18, 19; Mark 7:10; Eph. 6:2.
- (6) "*Thou shalt not kill.*" Matt. 5:21, 22; 23:31; Mark 10:19; Luke 18:20; Romans 13:9; James 2:11.
- (7) "*Thou shalt not commit adultery.*" Matt. 5:27-32; Mark 10:11-19; Luke 16:18-20; John 8:4; Rom. 2:22; 13:9; James 2:11.
- (8) "*Thou shalt not steal.*" Matt. 19:18; Rom. 2:21; 13:9; Mark 10:19; Luke 18:20; Eph. 4:28.
- (9) "*Thou shalt not bear false witness.*" Matt. 19:18; 1 Tim. 4:2; Eph. 4:14; 5:5; James 1:22, 26.
- (10) "*Thou shalt not covet.*" Mark 7:22; Luke 12:15; Rom. 7:7; 13:9; 1 Cor. 5:10, 11; 6:10; Eph. 5:3-5; Col. 3:5; 2 Tim. 3:2.

Christ's last words to His disciples and apostles given to us by Matthew and Mark are: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe whatsoever I have commanded you*: and lo, I am with you always, even unto the end of the world." He commanded only nine of "The Ten Commandments," but said: "A new commandment I give unto you, that ye love one another." (John 13:34-35). He also said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12). St. Paul said: "The whole law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal. 5:14).

The Sabbath Commandment as given in the Law gave place to The Lord's Day, which became the Christian day of rest.

CHAPTER X

THE NEW COVENANT AND THE DAY OF REST

"Another Day" Provided for the New Covenant

Abrogating the "Ceremonial Law" which affected the calendar, determined the Sabbath and regulated its observation, did not abrogate the need for a day of rest; nor did it abolish the keeping of one day in each seven by the Christian church. With the ceremonial law fulfilled and taken out of the way, the church soon settled upon the method of keeping The Fourth Commandment. "The Lord's Day" being kept in honor and remembrance of Him each seventh day, which falls on the first day of our present week.

In the third and fourth chapters of Hebrews we have an allusion to the rest offered to believing Israelites in the Promised Land, and also attention is called to the unbelieving who failed to enter into that rest. We are also reminded of "the rest that was finished from the foundation of the world" (4:3), of which the Old Testament Sabbath was but a shadow; for that "rest" was not so much in observing a certain day of the week, but in exercising faith in the creating and redeeming Christ. To believe Him is to love and obey Him.

That passage in Hebrews says: "If Joshua had given them rest (by establishing them under the law in Canaan), then he would not have spoken afterward of *another day*. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from His." But by speaking of "*another day*" through the anointed David, God indicated clearly that the Sabbath, observed under the law in Canaan

land, was only a figure or symbol of the true rest to be found in Jesus Christ.

Evidently he was not speaking of Sabbath keeping as prescribed by the law; for this was to be changed, the Holy Spirit speaking of "*another day*." The rest is God-given, it is entered into and enjoyed by faith of Christ, whose entreaty is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

By "*Another day of rest*," as spoken of in Psalm 95:7 and Hebrews 4:7, the Holy Spirit must have meant the dispensation of Grace, and of the still future blessedness into which it leads. That "day" could not be under the law; there of necessity must come a change, for the law could not give life—Gal. 3:21, and it stands to reason the "rest" here spoken of was not to be found in death. This condition required a change in the Covenant. The Old must pass away, but before it could pass away it must be fulfilled. Therefore Christ came not to destroy the law, but to fulfill it, and to bring a better covenant in its place—Matt. 5:17-19. It stands to reason that with the change in covenant there would also be a change in the literal day of cessation from physical labor, and entering into relaxation and rest for mind and body compatible with the new dispensation.

"*Soul rest*." Were we to seek a definition for this "rest" it might be partially suggested in these words. Cessation from the motions of sin; quietude from the disturbance of a guilty and accusing conscience; deliverance from the condemnation of unbelief and evil deeds; death to sin by the crucifixion of Christ; repose in the consolation of His righteousness; love that satisfies the soul's affections from and toward God; peace in the knowledge of being justified freely through faith in His shed blood; joy in the Lord Jesus Christ by whom

we have been reconciled unto God; salvation from wrath through His infinite mercies and the redemption that is in Christ Jesus; satisfaction of holy desires; perfect trust and confidence that God will fulfill His every promise unto eternal life; the absence of fear and distrust, and the presence of faith and love; full surrender to the will of God;—this is a little of what is meant by soul-rest such as Jesus gives to the yielded heart.

To be forced to keep a legal "sabbath" while the heart and soul chafed to do something else, never was, and never can be, "the rest that remaineth to the people of God."

The Old Covenant Superseded by One of Greater Glory

The Law was but a temporary institution. It was never God's purpose that the law should permanently take the place of the promise which was made 430 years before it was given. The law was "added because of transgression," it was intended to function only "till the Seed should come to whom the promise was made." The reason is, "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4; Gal. 3:17-19. "The Law was given by Moses, but Grace and Truth came by Jesus Christ." Moses knew that the Law would be fulfilled by Christ, that it would wax old, and be laid away (Heb. 8:13), and a New Covenant made to take the place of the one he was instituting, for he caused it to be written: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:23, 24.

"By the law was the knowledge of sin." "The Scripture hath concluded all under sin, that the promise by the

faith of Jesus Christ might be given to them that believe, But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster." Gal. 3:22-25.

"No man is justified by the law in the sight of God; for the just shall live by faith, and the law is not of faith:" (Gal. 3:11-12). "As many as are of the works of the law are under the curse of the law . . . but Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." The covenant which God made with Abraham cannot be annual by the law which was 430 years after; For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then served the law? It was added because of transgression, till the Seed (Christ) should come to whom the promise was made, and it was ordained by angels in the hand of a mediator. The law could not take away sin, but the Mediator can, and does for all who believe Him." (Gal. 3).

The law servants, and the free-born children. In the fourth chapter of Galatians Paul contrasts those that are under the law with those who are of the Faith of Jesus. Legalists had corrupted a number of the saints in Galatia, inducing them to keep the law; to whom Paul wrote: "I am afraid of you, lest I have bestowed upon you labor in vain." They had been "bewitched," and were so foolish after having begun in the Spirit, as to try to be made perfect by the flesh. (Gal. 3:1-3). The apostle says to all legalists: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written Abraham had two sons, one by the handmaid, and one by

the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children under bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children. But Jerusalem that is above is free, which is our mother. . . . Now we, brethren, as Isaac was, are children of promise. . . . The Scripture saith: Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a bondmaid, but of the freewoman." (Gal. 4). The children of God in Christ are not born of the law, but are born of the Spirit. They that are born of the Spirit, and walk in the Spirit, do not fulfill the lusts of the flesh; but keep the moral principles of righteousness. The children of Sinai are obligated to keep the whole law, if they fail in one point they are guilty of all. They must be circumcised, and keep the old covenant sabbath, etc., or else. If that will save the soul, they do not need Jesus Christ.

"The first covenant had ordinances of divine service, and a worldly sanctuary . . . for there was a tabernacle, wherein was the candlestick, and the table and the shew bread, and the ark of the covenant . . . wherein was *the tables of the covenant* . . ." In which the services and offerings, "and carnal ordinances were *imposed until the time of reformation* . . . For the law having a shadow of good things to come, and not the very image of the things, can never . . . make the comers thereunto perfect . . . Wherefore . . . He taketh away the first that He may establish the second."—Heb. 9:10.

The Change in Ministration and the Day of Rest

The Old Covenant was written in "*the book of the cove-*

nant," and in "the tables of the covenant," which Paul calls "the ministration of death, written and engraved in stones."—Deut. 4:13; 2 Cor. 3:7. The New Covenant is different—"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more."—Jer. 31:31; Ezek. 36:25; Heb. 8:7-13; 10:16-17.

"The ministration of death" given on Sinai was glorious, so much glory that the face of Moses had to be veiled. But the glory of that ministration written and engraved in stones is DONE AWAY by reason of the more excellent glory of the New Ministration in the Spirit. The Jews, and Judaizers also, fail to recognize the change in ministration of the old Law written on tables of stone. "For even unto this day, when Moses is read, the same veil is upon their hearts, and they cannot steadfastly look to the end of that which is abolished."—2 Cor. 3:13-14. The old ministration of death, including The Fourth Commandment "written and engraved in stones," is superseded by the ministration of righteousness. Sin is just as sinful, even more sinful than it was under the old ministration. For in the Gospel Christ magnified the Law by which is the knowledge of sin.

The ministration of death" was satisfied by and through the death of Jesus Christ," for He is the end of the law for righteousness." The change from the Old Testament priesthood made it necessary to change the law (Heb. 7:12). The change in the ministration and the change in the law resulted in a change in the day of rest. The Old Testament Sabbath was succeeded by the New Testament "Lord's Day."

Under the "ministration of death written and engraved in stones," sacrifices and offerings of lambs, rams, bulls, and goats, were made for sins. These could never take away sins, nor purge the conscience of the offerer thereof. Under the

the New Ministration, which "is not of the letter that killeth, but of the Spirit which giveth life;" the precious blood of Jesus—"the blood of the Everlasting Covenant" cleanses the believer from all sin, and brings peace and joy surpassing understanding.

Under the Old Ministration which was designed to last only until Christ confirmed the New, the Day of Rest came on the seventh day of the week; and the weeks were designed to have a new beginning following each Passover. Under the New Ministration the Day of Rest is set in commemoration of the resurrection of Christ our Passover which was sacrificed for us (1 Cor. 5:7); bearing away our sins and sorrows in His death, and rising again for our justification unto eternal life.

"The ministration of death" had its day of rest at the end of the week, thus signifying the end of that ministration. "The Ministration of Life" has its Day of Rest at the beginning of the weekly cycle, and carries soul rest all the way through. It is not a temporary ministration, it is the "Everlasting Covenant." It is not the end, but the beginning. It is not the ministration of death, but of life evermore. It is not of "the letter that killeth; but of the Spirit which giveth life."

The prophet Hosea foretold the passing away of the Jewish Sabbath, saying: "I will cause all her mirth to cease, and her feast days, her new moons, and her Sabbaths, and all her solemn feasts." (Hos. 2:11).

The Law Annulled. A New and Living Way Provided.

Keepers of the seventh day of the Gregorian calendar generally teach that: "That part of the Law which was 'written in the book of Moses' and placed in a receptacle beside the

ark (Ex. 23:12; 24:7, 31:24-26); was 'done away,' but that 'which was written and engraved in stones' is unchanged." But the Scriptures differ with them here; for the two greatest commandments were not on the tables of stone, but in "the book of the Law of Moses." (1) "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* (2) *Thou shalt love thy neighbor as thyself.* On these two commandments hang all the law and the prophets."—Matt. 22:37-40; Deut. 5:6; Lev. 19:18. *The seventh-day Sabbath* is written in the same paragraph "in the book of Moses" as *the yearly Sabbath*, which they say was abolished (Ex. 23:10-12). If one was abolished, so was the other.

"For the priesthood being changed, there is made of necessity a change also of the law . . . For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:12-19). Besides making the sacrifices and offerings, it was also the duty of the priests to announce the Sabbaths, the new moons, and the feasts. These things were changed with the priesthood.

The New Ministration makes the believer whole, and Christ by His "one offering hath perfected for ever them that are sanctified." He took away the first covenant that He might establish the second. The letter of the first killeth, but the Spirit of the second maketh alive. In the New Covenant the laws of the Lord are written in our hearts and in our minds. We "have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; . . . let us draw near with a true heart in full assurance of faith;" for we are justified by faith, and "the just shall live by faith."—Heb. 9. 10.

The Broken Covenant

The twelve tribes of Israel entered into a covenant with the Lord at Sinai. The covenant was written and engraved on two tables of stone, and written in a book. As the book and all the people were being dedicated, and were sprinkled with the blood of the covenant, *all the people said, "All that the Lord hath said will we do, and be obedient."* (Ex. 24:3-8; 34: 29-35; 35:1-3). This was but a temporary covenant substituted until Christ should come. But after the Jews had rebelled and repeatedly broken it, God forewarned them that He would terminate His obligation. This He did through the prophet Zechariah, saying: "I will feed the flock of slaughter, even you, O poor of the flock. And I took me two staves; the one I called *Beauty*, and the other I called *Bands*; and I fed the flock. Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me. . . . And I took my staff, even *Beauty*, and cut it asunder, that I might break my covenant which I had made with *all the people.* *And it was broken in that day:* and so the poor of the flock that waited upon me knew that it was the word of the Lord." (Zech. 11:7-11).

In this picture, "*Bands*," or binders, is a good representation of the Law, under which God would lead the people unto the Saviour. "*Beauty*" is the figure standing for Christ by whom came Grace and Truth (John 1:17). Of these two shepherd's staves, or "crooks," "*Beauty*" was used to mark the sheep of the Lord by dipping the end of it into vermilion when the tithe was set apart for the Lord; typical of the blood of Jesus upon those that are His. "*Bands*" probably was the staff used to catch the sheep. "The law was as a schoolmaster to bring us to Christ."

"And I took my staff, even *Beauty*, and cut it asunder, that I might break my covenant which I had made with all the peo-

ple." The Old Covenant had been broken by all the people who made it. Now God brings it to an end in the day that His Son was sold for thirty pieces of silver, and hanged on a cross. "*Beauty*" having been "cut asunder," condemned, crucified; God then cut asunder the other staff, even Bands, that He might break the brotherhood or fellowship between Judah and Israel. (Vs. 10-14). With the "Bands" of legalism loosed by the sacrificed death of Christ, the brotherhood between Judah and all Judaizers is broken with the true Israel of God who believe in the Lord Jesus Christ, and are called Christians after His name. There can be no *brotherhood* between those who are for Christ and those who are against Him. There is little accord even in the day of rest. Jews that rejected Christ have held to the last day of the week, while nearly all those that receive Him among all nations observe the first day of the week.

The Sabbath Law Belongs With the Broken Covenant

The Sabbath law was enjoined upon the Hebrew people in the Old Covenant. It was both written in "the book of the law of the Lord," and "written and engraved in stones." It was only a substitute, as was also the blood with which it was sprinkled. It was intended to last only until Christ confirmed the New Covenant in His own precious blood. It was given to the Jews in remembrance of their deliverance from Egyptian bondage (Deut. 5:12-13). It was a *sign of the covenant* between God and the twelve tribes of Israel. It was a schoolmaster to lead them to Christ. It was a shadow and not the substance (Ex. 31:11-18; Ezek. 20:12; Col. 2:16-17; Heb. 7:12). Hosea 2:11 prophesied that the Old Covenant Sabbaths would cease. God rejected the sacrifices of the Jews, and also "the new moons, the Sabbaths, and other festivals," because of their sins.—Isa. 1:13.

Christians are "dead to the law by the body of Christ." They are as free from the Law given by Moses as a wife is from the law of her deceased husband.—Rom. 7:1-4; 8:1-2. The Law was to serve until fulfilled by Christ. He said: "Think not that I am come to destroy the law or the prophets: I came not to destroy (subvert), but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of the least commandments, and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Christ did not destroy the Law; He "FUL-FILLED" it, and "took it out of the way, nailing it to His cross." (Luke 24:44-48). When He fulfilled it, He said: "It IS FINISHED." He "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross (marking it as a paid bill). Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or the new moon, or of the Sabbath." (Col. 2:14-17).

Advocates of keeping the last day of the Gregorian calendar week, say: "This does not relate to the seventh-day Sabbath, but to the feasts and holidays which were called Sabbaths." But it appears that they are a bit confused on this point; for evidently "the seventh-day Sabbath" is included in some instances with "the feasts of the Lord." This fact stands out clearly in Lev. 23:1-3, where it is said: "The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them: *Concerning the FEASTS of the Lord, which ye shall proclaim to be holy convocations, even these are my FEASTS—Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation, IT IS THE SABBATH OF THE LORD IN ALL YOUR DWELLINGS.*" Here is a clear case in which the Lord calls

"the seventh day Sabbath"—"an holy convocation," and classes it among His "Feasts." There is no reason to doubt that Paul was speaking of "the seventh-day Sabbath" when he said: "Let no man therefore judge you in respect of the Sabbath."

The Day of Atonement which was fixed on the tenth day of the seventh month, came in the middle of the week like our Wednesday, and was "a sabbath of solemn rest." The feast of Tabernacles began on the fifteenth day of the same month and continued seven days. It began on the second day of the week and finished on *the first day of the next week* as an holy convocation in which no servile work was to be done. These solemn "feasts" are also called "Sabbaths;" and were to be observed "beside the sabbaths of the Lord." (Lev. 23:23-39).

Christ, by His death, "blotted out the handwriting of ordinances that was against us." He gave a better ministration in its place. "Let no man therefore judge or condemn you in respect of the Sabbath." For we are not saved, nor sanctified more by keeping Saturday than by keeping Sunday.

CHAPTER XI

"THE MORAL LAW" and "THE CEREMONIAL LAW"

What Was "Abrogated," and What Remains

Most all Saturday keepers make an unscriptural distinction between the Ten Commandments which they call "*The Moral Law*," and the commandments and statutes which were written in "*the book*," which they call "*The Ceremonial Law*." They teach that, "The book containing the sacrificial and ceremonial law was '*the Law of Moses*,' this was abrogated. But the Sabbath commandment is the Fourth Commandment of the Decalogue, and is still obligatory for Jew and Christian alike." They also say: "The Ten Commandments are all moral, the Law of Moses was ceremonial." But the Bible calls "the book of the law of Moses which the Lord commanded to all Israel," "*The Law of God*," making no difference between it and the Ten Commandments in that respect. For the same God that gave the Ten Commandments also gave the book of the law of Moses, and they are both called "*The Law of God*." (Neh. 8:1, 3, 8; Ex. 20:1-17).

The Old Covenant was written on two tables of stone, and in the book. The tables of stone were placed within the Ark of the Covenant; the book was placed in a receptacle at the side of the ark. These are called "The tables of the covenant," and "The book of the covenant." Deut. 4:13; 9:9, 10; 2 Kings 23:2, 3. The book is called: "The book of the law of the Lord." 2 Ch. 17:9. It contained all that was written on the tables of stone. It was sprinkled with the blood of the covenant, and called "*the book of the covenant*." Ex. 24:7-8. Those under the Old Covenant were commanded to keep the seventh day as a "*sign*" (Ex. 23:12; Ezekiel 20:10-

12, 20). Both the tables of stone and the book contained commandments that were "moral," and "ceremonial." The tables of stone condemned sin. Its "*Thou shalt not*" made necessary the sacrificial law which was a part of the covenant, given 430 years after the promise was made. *The promise* antedated the covenant and was not annulled thereby. When the Seed came the old covenant was "done away."

Distinguishing Between Moral and Ceremonial Law

Nearly all Saturday keepers agree that, "The ceremonial law was abolished by the death and resurrection of Christ." But they differ from us regarding just what was "*ceremonial*." We all agree that none of that which may be termed "*Moral Law*" was abolished. By searching the Scripture, especially the New Testament, we may find agreement touching what was "moral" and what was "ceremonial" in the Decalogue. If the Fourth Commandment is all moral, and not ceremonial, it will be confirmed in writing in the New Testament. But if it is "ceremonial" we should not expect to find its requirement imposed upon New Covenant believers. Let us not forget that "*The tables of stone*" upon which the fourth commandment was written, were a very important part of the Old Covenant which was "DONE AWAY," and "TAKEN AWAY." Heb. 9:10; 2 Cor. 3:11.

The terms "*moral law*," and "*ceremonial law*" do not appear in the Bible. The A. V. renders the Hebrew, *mishpat*, "*ceremonies*," in Num. 9:3; but this is corrected to "*ordinances*," in the R.V. However, the whole Law contained both "moral" and "ceremonial" elements, and served for Civil and Ecclesiastical guidance to the Jewish people—"until John the Baptist." Justification is not by the law, but by the faith of Jesus Christ. That faith does not make void the Law of God; but establishes its every moral principle. (Rom. 3:20-

31). "*Christ is the end of the law for righteousness to every one that believeth.*" (Rom. 6:14-15; 10:4; Gal. 2:16, 20-21; 3:11-14). "*Christ abolished the law of commandments contained in ordinances.*"—Eph. 2:15. The things that are "moral" and conducive to repentance and faith toward God through Jesus Christ remain in the Gospel.

D. M. Panton has ably remarked: "An honest, if uninstructed, error is very prevalent among the churches of Christ. It is said that the ceremonial law, and the civil law of Israel, have been abolished, but not the moral law; and that the Sabbath as occurring in the Decalogue, is part of the unrevoked moral law of God. But (1) most remarkably no inspired writer ever made any such distinction between 'moral' and 'ceremonial' law. The ceremonial law (e.g., Lev. 19) contains laws as purely moral as any in the Decalogue, and had we been delivered from the ceremonial, while remaining under the moral, Paul would most surely have said so. (2) *The Sabbath, in its nature, is itself a ceremonial law*: the moral law is all law which appeals to the conscience, and needs no written revelation; but as to which day to observe, or whether to observe any day at all, conscience is silent. If we are to distinguish between the moral and the ceremonial law, on the ground that one has passed, and the other still in force, then—as the Sabbath is purely ceremonial law—it is *past*. But the most important point still remains. I, as a Christian, obey all law that is moral in the Decalogue, not because it is in the Law, *but because it is in the Gospel*. Worship of God only, is enjoined fifty times in the New Testament; idolatry is forbidden twelve times; profanity four times; honor of father and mother is commanded six times; adultery is forbidden twelve; theft six; false witness four; and covetousness nine times. Paul declares the Sabbath has been totally abolished. So the early church held."

Dr. W. E. Biederwolf well says: "Now if the distinction

made not in the Bible, but in our own minds, is a legitimate one, *the Fourth Commandment would be the only ceremonial one in the entire ten.* That the distinction is a legitimate and perfectly proper one is clearly proven by the fact that Jesus, according to the strictest Sabbatarians of His day, broken the Fourth Commandment and was criticised by them for doing so. Furthermore, Jesus distinctly says, 'The priests in the temple profane the Sabbath and are blameless.' *Would He have dared to say this if the Fourth Commandment was a moral law?* To have broken any other commandment in the temple would have made the foul deed all the the fouler."

The fifteenth chapter of the Acts records the most important Church Council in the days of the apostles. The occasion rose when "certain men from Judæa" went unauthorized to the churches in Antioch, Syria, and Cilicia, and "taught them after the manner of Moses." At the Council "there rose up certain of the sect of the Pharisees which believed, saying That it was needful to circumcise them, and to command them to keep the law of Moses." But when the apostles by the leading of the Holy Spirit thoroughly considered the whole matter, which included the Sabbath question (for it truly is a part of the law of Moses), "it pleased the apostles and elders, with the whole church, to send men of their own company to Antioch with Paul and Barnabas. . . . And they wrote letters by them after this manner; The apostles and elders send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words subverting your souls, saying, *ye must be circumcised, and keep the law: to whom we gave no such commandment.*" This is an emphatic denial that the apostles ever commanded the Gentile Christians to "keep the law." For every moral principle of conduct and spirit which were loaned to the Law, were part of "the Gospel preached to Abraham beforehand."—Gal. 3:8; Rom. 13:

8-10. The principle of righteousness in—"Thou shalt not kill," "Thou shalt not commit adultery," etc.—is unalterable. But the Law which specified the sacrifice and offerings, rites, and ordinances, including the ceremony of Sabbath keeping, has been abrogated by the death of Christ.

The abrogated "Law of Moses" contained the Sabbath commandment. "Moses called unto all Israel, and said unto them: *Hear, O Israel, the statutes and ordinances* which I speak in your ears this day, Observe the Sabbath day, to keep it holy, as Jehovah thy God commanded thee." (Deut. 5:1-12). This classifies the Fourth Commandment as an "ordinance," and the "ordinances" were abolished by the death of Christ. (Col. 2:14).

This neither abolished the day of rest nor the need for such a day; but it did leave the way open for "*The Lord's Day*" to become the Christian's day of rest, free from the regulations imposed by the law of ordinances. Practically all Protestant churches agree that all *Moral* principles that were in the Law existed before the Law was given by Moses, and that they are contained in the Gospel; but the handwriting of ordinances was blotted out by the death of Christ (Col. 2:14-17). (See Art 12, "The Harmony of the Law and the Gospel," Northern Baptist Declaration of Faith. Art. 6, M. E. Church, "Articles of Religion." Constitution of the Presbyterian Church in the U. S. A., Ch. 19. par. 3).

Saturday keepers place great stress upon keeping "*the seventh day*" of the Roman Calendar as though it was commanded of the Lord. And to make this appeal more strongly in their teaching, they play up "Doing the commandments." Quoting from Rev. 22:14, A.V.—"Blessed are they that do His commandments, that they may have right to the tree of life . . ." This deals with the commandments of Christ Jesus. Never once in the New Testament did He command to keep the seventh day of the Roman calendar.

Furthermore, no other version that I know of says anything about *doing the commandments* here. The Revised Standard Version reads: "*Blessed are those who wash their robes, that they may have the right to the tree of life . . .*" The Rheims reads, "Blessed are they that wash their robes in the blood of the Lamb. . . ." This speaks of faith in the blood of the Lamb, more than in self-righteousness of doing.

Circumcision and Old Testament Sabbath keeping belong in the same category. Paul says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." "*Faith that worketh by love*" is all that really counts. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal. 6:1-14).

CHAPTER XII

WHICH DAY SHOULD CHRISTIANS KEEP?

Sincerity Alone Is Not a Safe Guide

We have shown in chapter five that, according to the commandment, the weekly Sabbath and seven-day cycle was set new each year following the Passover. This in a few years, would have caused the Sabbath to have fallen on every day of the week of a calendar such as we now observe; and therefore no one certain day above another of our present week could be the Sabbath of the Old Testament. For the changing of the weekly cycle according to the Levitical law, would have in a few years hallowed every day in the week. We have also shown in chapter ten, that the great majority of Christians who lived in the first and second centuries of this dispensation observed "the first day of the week," which is also called "The Lord's Day."

The Jews who rejected the Christ also rejected "The Lord's Day;" and along with them a small intermittent percentage of Christians have kept the last day of the week of the Julian and Gregorian calendars. But in observing the seventh day of these calendars, one is no more hallowing the day of rest originally commanded the children of Israel, than those who observe the first day of the week which comes every seventh day, and is from the beginning of the Christian era called, "*The Lord's Day.*"

For Saturday keepers to judge the keepers of the first day of the week as—"Sun-worshippers," is only to unmindfully bring the same condemnation upon themselves as—"Saturn-worshippers." For Saturday was as truly named for Saturn as Sunday was for the Sun, and Saturn was worshipped by the pagans. To get down to the facts of the case, the day

named "Sunday" was not worshipped by the pagans; it was the Sun, and not the day worshipped by them as a god. Would it not therefore be more rational to heap our contumelies upon the Sun itself, than to pour them upon a perfectly innocent day of the week? Let us be fair-minded and sensible. Neither the day, nor the Sun are at fault. They function as God hath ordained them. The fault is with men of narrowed vision. This is no place to allow ignorance or prejudice to deprive believers of true Christian fellowship; "for he that regardeth the day regardeth it unto the Lord."

The author's personal observation is that there is a high percentage of sincere and devout Christians among Saturday keepers. However, one may sincerely believe in an erroneous doctrine, for we are all subject to mistakes and errors in opinions and in understandings. Their ardent teaching of the personal return of Christ to the earth, has in times past been indiscrete in setting dates for His coming, but nevertheless it has lent substantial support to the teaching of Christ's second coming—a "blessed hope" that is dear to every well indoctrinated Christian.

The sincerity of Saturday keepers for what they earnestly believe to be Christian duty is well expressed in the words of one of their well-known writers, where he says: "Truly, friends, this is not a mere question of days, but a vital issue involving loyalty to God, confidence in His inspired book, and obedience to His law." This is a lovely sentiment. I like it. But it is evident that along with this beautiful effort of loyalty to what is believed to be right, there has been failure to comprehend all the pertinent facts in the case. "*For the priesthood being changed, there is made of necessity a change in the law.*" Christians are no more under the law, for it is "To day, after so long a time"—Heb. 3:4; 7:12. It is evident that Saturday keepers have lost sight of the fact that the Law itself prescribed the change of the weekly cycle once in each year. With the "change in the law" our day

of rest is fixed and established on the day of the week on which Christ rose from the dead.

It is impracticable, if not impossible, for the whole world to observe the day of rest at the same time. For when it is Saturday on the east side of the International Date Line, it is Sunday on the west side of it. At the "poles" of the earth there are no sunsets to mark the close of days for weeks at a time. Were two congenial Saturday keepers to leave America to meet again half-way around the earth, one going east and the other traveling westward, each faithfully keeping his day of rest or "sabbath" from sunset to sunset, they would be *two days* apart in their "Sabbaths" when they met. If each was strong in contending for his day they could never harmonize their confusion, and their fellowship might be seriously impaired.

It is obvious that the law governing Sabbath keeping was intended for only local use. It was a part of the ordinances which were abolished by the death of the Christ. It is most impractical for cold climates as it forbids the kindling of fire upon the Sabbath day (Ex. 35:3.). The Jews invented many contraptions for keeping food warm over their Sabbaths. The law limited "a Sabbath day's journey" to less than a mile; but Saturday keepers disregard this with impunity. None of the Jews kept the law.—John 7:19.

The holy Scriptures arraign the Gentiles with terrible sins of immorality in both the Old and the New Testaments; but nowhere are they charged with Sabbath desecration. This also holds true of the apostatized Christians of New Testament times, regardless of whether they were Hebrew or Gentile, and indicates that the ceremonial law for Sabbath keeping had come to its end.

Some of the Early Church Records Concerning Our Day of Rest

The custom and practice of the Christians from the be-

ginning of this dispensation are mentioned in the preserved copies of the writings of many of the leading churchmen of the times, some of which we here quote concerning the observance of the Lord's Day instead of the day of rest as observed by the Jews.

Barnabas (about A.D. 70): "Wherefore we keep the eighth day with joyfulness, that day also on which Jesus rose from the dead."

Ignatius (107 A.D.): "And after the observance of the Sabbath, let every friend of Christ keep the Lord's Day, as a festival, the resurrection day, the queen and chief of all days." . . . "Those who were concerned with old things have come to newness of confidence, no longer keeping sabbaths, but living according to the Lord's day, on which our life as risen again through Him depends." . . . "If those who walk in the ancient practices no longer observe sabbaths but fashion their lives after the Lord's day, on which our life also arose through Him, that we may be found disciples of Jesus Christ, our only teacher."

Justin Martyr (about A.D. 145): "On the Lord's day all Christians, whether in the city or in the country, meet together because that is the day of the Lord's resurrection." . . . "Sunday is the day on which we all hold our common assembly, because it is the first day of the week and Jesus Christ our Saviour on the same day rose from the dead."

Some of the weaker Jewish Christians observed both Saturday and Sunday, of these Justin Martyr in his dialogue with Trypho, chapter 47, says: "But if some, through weak-mindedness, wish to observe such institutions as were given by Moses, along with their hope in Christ, yet choose to live with the Christians and the faithful, as I said before, not either inducing them to be circumcised, like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and as-

sociate with them in all things as kinsmen and brethren."

Clement of Alexandria (about 174 A.D.): "The old seventh day has become nothing more than a working day."

Irenaeus (about 177 A.D.): "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day, and on this day alone should we observe the breaking of the Paschal feast."

Apostolic Constitutions (second century): "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together without fail, giving thanks to God and praising Him for those merces God has bestowed upon you through Christ."

Tertullian (about 200 A.D.), says in his *Apologeticus*: "In the same way if we devote Sunday to rejoicing, from a far different reason than sunworship, we have some resemblance to some of you 'The Jews,' who devote the day of Saturn (Saturday) to ease and luxury." . . . "We observe the day of the Lord's resurrection laying aside our worldly business."

Origen (about 240 A.D.): "John the Baptist was born to make ready a people for the Lord, a people fit for Him at the end of the Covenant now grown old, which is the end of the Sabbath." And again he said, "It is one of the marks of a perfect Christian to keep the Lord's Day."

Victorinus (about 300 A.D.): "On the Lord's day we go forth to our bread with the giving of thanks. Lest we should appear to observe any Sabbath with the Jews, which Christ Himself the Lord of the Sabbath in His body abolished."—(Creation of the World; sec. 4).

Eusebius, bishop of Caesarea. Eusebius favored Arianism and was opposed to the doctrines taught by Athanasius which have been largely responsible for certain abuses in Roman Catholic teachings and practices, said, regarding to the day of rest as observed by the churches in Palestine about the year

A.D. 315: "All things whatsoever was duty to do on the Sabbath, these we have transferred to the Lord's Day." And again about the year 324, he wrote in Ecclesiastical History, pp. 112-113, regarding the Ebionites: "They also observe the Sabbath and other discipline of the Jews just like them; but on the other hand, they also celebrate the Lord's Day very much like us."

The church historian, *John Von Mosheim* (Eccl. Hist., Vol. I, p. 85 and p. 135, note 10), says: "The Christians of the first century assembled for the worship of God and for their advancement in piety on the first day of the week, the day on which Christ resumed His life; for that this day was set apart for religious worship by the apostles themselves, and that, after the example of the church of Jerusalem, it was generally observed, we have unexceptionable testimony. (2) Moreover, those congregations which either lived intermingled with the Jews, or were composed in great measure of Jews, were accustomed also to observe the seventh day of the week, as a sacred day; for doing which the other Christians taxed them with no wrong."

This evidence from the pages of history regarding the practice of the early church is in perfect keeping with the evidence in the New Testament, "*The disciples came together to break bread on the first day of the week.*" They were thus led by the Holy Spirit, and by the natural sequence of the resurrection of our Saviour, and the great majority of Christians still retain this custom. (Acts 20:7; 1 Cor. 16:2; Rev. 1:10).

From the foregoing evidence it is plain that the claim put out by Saturday keepers that: "Throughout apostolic times the entire church of Christian believers knew nothing of Sunday observance, but kept the Seventh Day holy, and regularly devoted the first day of the week to secular toil," is a seriously misleading statement. It is true that the words Saturday and Sunday do not appear in the Bible, and tech-

nically speaking, "Sunday," as the name of a day, may have been but little known to the apostles; but '*the first day of the week*' was observed by them as their regular meeting day for worship and the breaking of bread, in remembrance of His death and resurrection.

The question might arise, "How could Hebrew Christians keep the first day of the week, when the law says: "The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant?" (Ex. 31:16). The word "*perpetual*" is translated from the Hebrew word *olam*, meaning age—*an indefinite time*. It is used here in the same sense as in Ex. 29:9, where the priest's office was promised to Aaron and his sons for "*a perpetual statute.*" We all know that both the "perpetual covenant," and the "perpetual statute" were intended to last only until Christ offered Himself for the sins of the world, at which time both the Aaronic priesthood and the "perpetual covenant" passed away. To borrow the well spoken words of a great Scottish Hebrew Christian, David Baron: "The sabbath is essentially connected with the old marred creation, with the old imperfect Mosaic dispensation, and with the typical redemption from Egypt. But Christians are children of the new creation, and are not in the dispensation of the Law but of the Spirit. 'With Christ's resurrection,' says an old writer, 'the seventh-day sabbath expired, transmitting its sanctity and its privileges to the new sabbath.'"

Glorying in Christ Is Better Than Boasting in the Law

When St. Paul was a keeper of the law he boasted in it. He was "a Pharisee of the Pharisees." Pharisees were Sabbath keepers. But when Christ became all in all to him, he boasted no more about his "righteousness" in keeping the Commandments, but said: "God forbid that I should glory, save in the cross of Jesus Christ, by whom the world is cru-

cified unto me, and I unto the world; for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. 6:12-13; Phil 3:1-11). "Christ is the end of the law for righteousness to everyone that believeth." It becometh not the grace of Christ for one to boast of one's "righteousness, and Sabbath-keeping."

The believer is not justified by the works of the law, but by the faith of Jesus. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of Faith. Therefore we conclude that a man is justified by faith without the deeds of the law." If therefore the believer is justified without the deeds of the law, Sabbath keeping as prescribed by the law is not needed to keep him justified. However, the Christian church from the beginning has profited by observing the Lord's Day, and this practice should be joyfully observed until He comes again.

"A Lord's Day well spent brings a week of content,
And health for the toil of tomorrow:
But a Lord's Day profaned, whatso'er may be gained,
Is a certain forerunner of sorrow."

The Lord's Day should be held sacred by every Christian, for it is the day of rest for all who have been raised to walk in newness of life. There is much truth in the statement that: "Once give over caring for Sunday, and in the end you will give over caring for your own soul and for the souls of those you love. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's Day, and you will soon cease to honor God's House; cease to honor God's House, and you will soon cease to honor God's Book; cease to honor God's Book, and, by and by, you will cease to give God honor at all. Let a man begin by having no Sunday, and he will end by having no God."—(Stirling Tract, Edinburgh, Scotland).

Keeping "The Lord's Day" Is Also Keeping the Fourth Commandment

In changing from the Old Covenant to the New Covenant man's need for a day of rest was not changed. The Fourth Commandment required that one day in seven be kept unto the Lord. The Christians in keeping "the first day of the week," keep the Fourth Commandment as faithfully as do they who keep what they call "the seventh day." The only difference is in the starting point. Those who seek to keep what they call "the seventh day" have nothing absolute and certain upon which to rest their claim as the starting point from which to count their days. The keepers of "The Lord's Day" are more certain, the day of our Lord's resurrection having taken place on "the first day of the week" of our present calendar reckoning. "The Lord's Day" is established upon the finished work of the Son of God, and should be reverently observed in His honor. "He who does not honor the Son does not honor the Father who sent Him."

CHAPTER XIII

DID THE POPE CHANGE THE DAY OF REST?

The Church Kept Sunday Before There Was a "Pope"

Our good Seventh-day brethren generally accept the none-too-well authenticated notion that, "The Roman Catholic Pope changed the Sabbath to Sunday." But to my knowledge, no one has yet discovered or made known which Pope did this thing, or the date upon which it was done. This is an interesting subject, so, come along with me and we will investigate it together.

In previous chapters we have noticed that the custom and practice of the early church was to come together on the first day of the week. This custom of keeping the first day of the week was observed long before there was even a church in the city of Rome, to say nothing about there being a Pope of Rome. When St. Paul wrote his epistle "To all that be in Rome, beloved of God, called to be saints . . .", he most certainly ignored the Pope, if there was one there. However, our commentaries say, he knew that in the course of time and in the run of events such a "man of sin" would arise, and would "lord it over the heritage of God" for many centuries.

There was early outcroppings of the spirit of "lawlessness," but it was not until the sixth century that the bishop of Rome began to blossom out and be "exalted" in political and ecclesiastical deification,—to be revered "as a god in the temple of God."

The Bishop of Rome was not called by the title of "Pontiff," and "*The Supreme Pontiff*," in the early Christian cen-

turies. Cyprian, about A.D. 255, was first to advocate that the bishop of Rome is "The successor of St. Peter." But it was not until after Constantine had overthrown the pagan Emperors, and removed the capital of the Empire to Constantinople, that the Bishop of Rome began to assume Papal proportions. Innocent I, required all western churches to conform to the customs of the church of Rome in the year A.D. 416; and nine years later Emperor Valentinian decreed that all bishops of the Western Empire obey the Bishop of Rome. The Catholic Dictionary says: "The title of 'Pope' was not exclusive to the Bishop of Rome until A.D. 1073."

Many of the Popes have done things contrary to the Spirit and the Word of the Lord; but the notion that "*The Pope changed the Sabbath*," is not readily accepted by those who have carefully looked into the history of the church with unprejudiced eyes. We have already offered evidence that the Christians had the habit of meeting on "the first day of the week" long before there was a "Pope" of Rome.

If the Pope changed the day of rest, when did he do it? And how is it that the Greek Catholic church, which has always been opposed to the Papal Heirarchy, observes Sunday instead of Saturday?

It is true that the Roman Church claims to have changed the day of rest from Saturday to Sunday. Let us therefore examine the basis of that claim. It has long been claimed by Rome that the Apostle Peter was the first Pope. This all Protestants with good authority deny. Romanists claim a succession of Popes from St. Peter to the present time; but this, too, is an exaggeration reaching at least three centuries too far back. The claim that the Roman Catholic Church changed the Sabbath seems to have been first put forth at the Council of Trent, January 18th, 1563, at a time when Romanists were being hard pressed by the Protestants. "The Archbishop of Rheggio made a speech in which he openly

declared that Traditions stood above Scripture. The authority of the Church could not therefore be bound to the authority of the Scriptures, because the Church had changed Sabbath into Sunday." (Canon and Tradition, by Holtzman, p. 263).

In keeping Sunday as the day of rest the Romish Church changed nothing, it only followed the established Christian custom. The Romish claim of having "substituted the observance of Sunday—the first day of the week—for Saturday, the seventh day," is based upon the notion that St. Peter was the first Pope, and upon the custom of the apostolic times in observing the first day of the week as the day of rest, and not upon changes made in the third and fourth centuries. *The Roman Catholic Manual of Christian Doctrine*, p. 259, asks: "Who made this substitution of Sunday for the Sabbath day?" Then answers: "It was made by the Apostles, by virtue of the authority which God had given them." If the Apostles made this change, it was not made by the Roman Catholic Church. *The Catholic Ency.* (Robt. Appleman Co.) says: "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish Sabbath in apostolic times as the day set apart for public and solemn worship of God."

Constantine Helped to Establish the Day of Rest

There was confusion, but most all of the Christians of the first, second, and third centuries regarded the first day of their week as the day of rest; and because of this, Constantine the Great, in A.D. 321, wishing to aid the Church, issued the following instructions: "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun (the first day of the week), but let those who are situated in the country, freely and at full

liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven." This is, as *Ency. Britannica* (Art. Sunday) says: "The earliest recognition of the observance of Sunday as a *legal duty* is a constitution of Constantine in A.D. 321." *Americana* says: "Constantine the Great made a law for the whole Empire that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."

It is rather difficult to understand the irregularities of the old Roman calendar. But their weeks, like their months, were not all of the same length. Mommsen, in *History of Rome*, Vol. 1, pp. 210, 211, says: "In months of 31 days the first week had 7 days. In months of 29 days the first week had 5 days. The second and fourth weeks in each month had 8 days, and the third week had 9 days with the exception of February where it had 8 days. The first day of the first week was "*Proclamation-day*,"—*Kalendae*. The first days of the second and fourth weeks, which were uniformly of 8 days, were in conformity with the Roman custom of reckoning, which included the *terminus ad quem*, designated as *Nundinae*." Other authorities make the third week to have had only 8 days.

Constantine's decree changed no church days. It simply added legality to the long established Christian custom of keeping the first day of their seven-day week. However, it made obsolete the old Roman eight-day week with "*Nundinae*" as festival or market day, by officially placing the Christian rest day on an equality with the Roman market day. Seventy-three years later Theodosius the Great abolished the obsolete eight-day week by discontinuing "*Nundinae*," leaving the Lord's Day the only day of rest in the seven-day week.

The English names for our days came from the Saxon names

which had been derived from the Latin or Roman names, which in turn came from the ancient Babylonian names of the principal planets of our constellation.

<i>Latin or Roman</i>	<i>Saxon</i>	<i>English</i>
1. Dies Solis	Sun's day	Sunday
2. Dies Lunae	Moon's day	Monday
3. Dies Martis	Tiw's day	Tuesday
4. Dies Mercuri	Woden's day	Wednesday
5. Dies Jovis	Thor's day	Thursday
6. Dies Veneris	Frigg's day	Friday
7. Dies Saturni	Sebrne's day	Saturday
8. Dies Nundinae (Market day)		

The ancient Roman "Sunday" came on the first day of their irregular weeks regardless of whether they had 5, 7, or 8 days. The Christian day of rest came every seventh day, and consequently fell on the ancient Roman Sunday only hit and miss. But since the ancient irregular Roman weeks have been changed to the Christian seven-day week, Saturday now falls on what was formerly the ancient Roman Sunday just as often as Sunday itself. Saturday observers now have their day of rest on what would have been Sunday under the old order, just as often as those who rest on the first day of the week. So, on this account, there is no grounds to cavil with the observers of the "The Lord's Day."

Seventh Day Keepers Were Not More Persecuted Than Others

The persecutions which arose in the Dark Ages, and in the Reformation, against all who did not conform to the Papal mandates, were not because of Saturday keeping. But real Christians were the chief sufferers regardless of their day of rest. However, the vast majority of them were "first day keepers." The Jews were persecuted not so much because of their day of rest, but because of their Jewish faith, and their utter rejection of the apostate form of Christianity which the Papacy sought to force upon all mankind.

Most of the tens of millions of martyrs who have been slain for Jesus' sake during the past 1900 years, were keepers of "The Lord's Day." Satan makes war with *the woman*, as the Church is called in Revelation, 12, and with *the remnant of her seed who keep the commandments of God, and have the testimony of Jesus*. "Keeping the commandments of God" is not circumscribed by observing the last day of the calendar week, neither by keeping the first day of the same.

Various attempts have been made in nearly all so-called Christian nations to enforce Sunday laws. Such laws have their benefits in allowing the toilers a day of rest, and in providing better conditions for church attendance for those who observe "The Lord's Day." But on the other hand, such laws work hardship in some cases on those who wish to keep the seventh day of our calendar for a rest day; depriving them of the freedom with which their religious scruples require *for worshipping God according to the dictates of their religious training*.

We who are citizens of the United States of America have much to thank our heavenly Father for; and our government, our Constitution of laws, and The Bill of Rights, are not the least of these blessings. They were Providentially given, and long may they live! Article I, of the *Amendments* of our Constitution, reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for redress of grievances." This is a God-given feature in our national law which every citizen should deeply appreciate, and which should be held irrevocable.

Any calendar change such as the proposed "*World Calendar*" in which our weekly cycle would be disturbed, should not be permitted. This concerns all Christians but especially

the seventh day keepers, who fear that the privileges now theirs, and ours as well, may sometime in the future be denied us. This fear naturally rises out of the theory held by a considerable portion of the seventh day keepers that: "*To regard Sunday as the day of rest is 'the mark of the beast.'*" This belief causes the holders to view other Christians with more or less question as to their genuine quality. It helps to sustain the belief that: "Only seventh day worshippers keep the Commandments, therefore only seventh day worshippers are saved." It is a strong incentive to missionary work among those who regard the first day of the week as the day of rest. For this they should not be censored more severely than the Jerusalem Council measured to the teachers of those times who subverted the souls of the Gentile believers, "saying, *Ye must be circumcised, and keep the law.*" The apostles and whole council of the church disowned having given any "such commandment;" and added, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Keeping the seventh day is not in the list of "necessary things." (Acts 15.)

How the Law Is Fulfilled

To paraphrase the words of St. Paul in Rom. 14:3, Let not him that regardeth one day of rest despise him that keepeth another day unto the Lord, for unto his own Master he standeth or falleth; for God is able to make him stand. To continue with the apostle: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord. . . . Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. . . . For the kingdom of God is not meat and drink (neither is it in observing days), but righteousness, and peace, and joy in the Holy Spirit." "For all the law is fulfilled in

one word, even in this: Thou shalt love thy neighbor as thyself."—Gal. 5:14. The inspired apostle leaves the Sabbath command out of our do's and don't's.

"Owe no man any thing, but to love one another: for he that loveth his neighbor hath fulfilled the law. *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.*"—Romans 13:8-10. R.V.

This is the law as retained in the Gospel and enjoined upon the New Testament believers, let us therefore endeavor to keep it with sincere hearts that we may be the children of our Father in heaven. "God is a Spirit: and they that worship Him must worship in Spirit and truth."

The Mosaic law concerning the Sabbath reads: "Whosoever doeth any work in the sabbath day, he shall surely be put to death." No matter how cold the weather might be, the law still insisted—"Ye shall kindle no fire throughout your habitations upon the sabbath day." (Ex. 31:12-17; 35:2-3; Num. 15:32-36). This was the law as given to the Jews for a sign between them and God; and was the old covenant, intended to be in force until Christ sealed the New Covenant with His own precious blood.

Those who would trust in their own righteousness in keeping the Law of Moses are in a predicament. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He loses all. How much better it is to trust in the Lord Jesus Christ for one's salvation and righteousness! By so doing ye fulfill the perfect law of liberty. "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." (James 2:8-13).

The uniform keeping of the day of rest by all Christians

is desirable, and would be to the glory of Him who died for our sins and rose for our justification. It is Scriptural and proper that *the Lord's Day* be observed with reverential rest and devotions; that it be regarded unto the Lord, and not desecrated with sport and revelry, or by labor and business that can be avoided to the glory of God.

Church-going should be a joyful and happy occasion for all Christians. For if they really love the Lord, His house will be their delight, and the places of sport and amusement will not be visited by them on the Lord's Day. But, of course, if they love this world the love of the Father is not in them; and they would rather be at the Sunday ball game than in the house of worship. But for all who have "entered into His rest," the Lord's Day, regarded as the day of rest unto the Lord, is a joy and delight.

The Jewish Sabbath and "The Lord's Day" Are Not Identical

Both are for similar purpose in respect to rest and worship. They sprang from similar basic principles; they serve the same end, namely, cessation of physical work and entering into worshipful rest in remembrance of the Lord and certain great events relative to Creation and Re-creation. One is the development and perfection of the other.

The Jewish Sabbath was circumscribed with rigid regulations and restrictions, which none of them kept, nor do any modern Saturday keepers observe to the letter. Moses gave the Law to the Jews; but Jesus said, "*none of you keepeth it.*" (John 7:19). The Old Testament ordinance regulating the recurrence of the Sabbath and the method of observance was, as Paul expressed it, "blotted out, and taken out of the way, being nailed to His cross by our Lord when He was crucified." (Col. 2:8-17).

In Hebrews 3 and 4, it is evident that the Jewish Sabbath

was like the rest of their law and the priesthood, being faulty, a change was necessary (Heb. 7:11-12); and therefore "*Another Day*" is spoken of wherein the keepers thereof would observe it in its real meaning with true hearts; thus showing in the Divine program that the ceremonially bound Sabbath was to be superseded by a better arrangement under the New Covenant.

"*The Lord's Day*," which we sometimes call "The Christian Sabbath," was observed by the Apostles and the early church from the day of Christ's resurrection, and the great majority of Christians have to the present recognized the day of resurrection as "The Lord's Day," and observed each recurring seventh day.

God gave the Sabbath to the Jews to be observed in remembrance of their deliverance from Egyptian bondage, saying to them: "*Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; THEREFORE (because of this) the Lord thy God commanded thee to keep the sabbath day.*" (Deut. 5:15).

Christians were never in bondage in Egypt, therefore this command is not addressed to them, but to the Jews and in the days prior to the New Covenant. Christians in observing the Lord's Day, keep it in remembrance of their deliverance from the bondage of sin and condemnation, accomplished for us by our Lord in His death and resurrection; a deliverance which the Passover and the Exodus from Egypt was a type. In this respect, the Christian Sabbath or Lord's Day is to the Church what the Jewish Sabbath was to the "Congregation in the wilderness"—*the day of rest*.

Saturday keepers try to console themselves with the notion that, "the Lord's Day and the seventh day of the Gregorian calendar are the same." To support this theory they quote: "The Son of man is Lord of the sabbath;" and then add,

"therefore, the Sabbath must be the Lord's Day." We heartily agree that the Lord's Day is the Christian day of rest, but differ with them regarding which day of the week, for we must agree with all the early church records that "The Lord's Day is the first day of the week," and not the last day of the week as arranged in the Gregorian calendar.

The word "*Sabbath*" comes from the Hebrew *shabbath*, and the Greek *sabbata*, and means "*rest*," "*cessation*." It does not mean seventh, although one day in each seven-day week is to be regarded unto the Lord. The example was set by the Lord, who, having finished the work of creation in six days, rested on the seventh day.

Robert Young's translation gives us a very literal translation, and usually in the present tense. Regarding the resurrection morning he renders Mark 16:1: "And the sabbath having past, Mary the Magdalene, and Mary of James, and Sa'ome, brought spices, that having come, they anointed Him, and early in the morning of *the first of the sabbaths*." He renders Matt. 28:1: "And on the eve of the sabbaths, *at the dawn toward the first of the sabbaths . . .*" The word "Sabbath" is also rendered "week," that is from one Sabbath to the next. Literally, the Young translation describes just what was taking place. For "the sabbath of the old order having past," the disciples came to the empty tomb "*early in the morning of the first of the Sabbaths*," in the Christian era. What a morning that was! Each succeeding "first day of the week" thereafter has been "the Lord's Day."

The Day of Rest Came First

There is a remarkable feature about the change from the Old Testament Sabbath to the New Testament day of rest. It brings the day of rest for the church to coincide with the first day of rest ever known to mankind. Adam was created late in the sixth day, and if he rested with God on that first

Sabbath, he had a day of rest before beginning his week of work. Under the Levitical arrangement the weekly cycle was re-newed each year following the feast of Passover. The next day after the Passover was "the Sabbath," then the new weekly cycle for that Sacred year began. When Christ our Passover was sacrificed for us (1 Cor. 5:7) to make us a new creation, the day of the week upon which He rose became the day of rest. As Adam prior to his disobedience had his day of rest before working, so also the disciples of "the second Adam" began with a day of rest, then six working days as their weekly cycle. The church and the day of rest now stand in a similar position to that of Adam and the Sabbath before he had sinned. Man needs to rest first with God, then work with Him.

The Mosaic dispensation with its law governing the day of rest is passed away. It had its glories, but they have faded before that which is more glorious. The law was a schoolmaster to lead all that were under it to Christ. But we are no longer under a schoolmaster, for by faith we become the children of God in Christ. We are in a new dispensation and have a new day of rest, even "the Lord's Day."

There is not enough difference between modern Church-anity and the world. Sunday religion may be good, but it is not good enough. Recently a Kentucky woman whose husband had joined church was asked: "Have you noticed any difference in your husband since he joined church?" He was a carpenter, and she replied: "Well, he used to carry his hammer and saw on his shoulder when he went to work on Sunday; but now he carries them under his coat." Joining church is a fine thing for those who are "born again," but it scarcely needs be said, there are altogether too many unconverted people listed as "church members." What the church needs is good old fashioned Holy Ghost preaching, real conversions, and Spirit-filled lives.

CHAPTER XIV

IS SABBATH KEEPING, "THE SEAL OF GOD"? and
SUNDAY KEEPING, "THE MARK OF THE BEAST"?

"The Seal of God"—What Is It?

This book would be incomplete unless something adequate is said regarding this question raised by the advocates of Saturday keeping. It is not our purpose here to enter into a treatise on "the mark of the beast", but inasmuch as it is claimed by some that "*Sunday keeping is the mark of the beast,*" it would naturally be expected the claim should be noticed. For if it is true, the vast majority of Christians, and of the martyrs who have given their lives for Jesus' sake, have had that infamous label. And IF Saturday keeping is "*the seal of God,*" why did not the Lord say so in as many words, instead of saying: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption"?

It is quite generally taught among Saturday observers that, "Sabbath keeping is the seal of God." We very readily agree with our Seventh Day brethren that Sabbath keeping was a "*sign*" to the Jews under the Old Covenant. God said to them: "Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations;" (Exodus 31:13, 17). But it should be remembered that that Old Covenant passed away, and we are in another dispensation, and the Christian church is under a New Covenant. That which was a "*sign*" under the Old Covenant, passed away with that Covenant. The New Covenant is under a new ministration, not of the letter that killeth, but of the Spirit which giveth life. "Sabbath keeping was the "*sign*" of the Old Covenant; the Spirit-filled life is the "*seal*" of the New Covenant. The apostle Paul makes it crystal clear that the believer is not

sealed by the works of Sabbath keeping; but by the Holy Spirit, saying, "Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption." (Eph. 4:30.) This "seal" is typified in the consecration of the Aaronic priesthood; first the blood was applied, and then the anointing oil symbolical of the Spirit. Those "sealed" in the New Covenant, first wash their robes in the blood of the Lamb by faith, "and after they have believed, *are sealed with the holy Spirit of promise.*" (Eph. 1:13). "The seal of God" also relates to one's consecration as the witness thereto.

In John 6:27 it is said that the Son of Man was "*sealed by God the Father.*" This is in reference to the Holy Spirit which was upon Him in unlimited measure (John 3:32, 33; Mark 1:10-12). It is obvious that the "*seal*" wherewith Christ was sealed was not the keeping of the Jews' Sabbath, for had it been Sabbath-keeping, that "seal" was badly broken, for which the Sadducees and the Pharisees sought to put Him to death. (John 5:10-19).

Seventh-day keepers teach that: "The one hundred and forty-four thousand," spoken of in Revelation 14, "are sealed with Sabbath keeping, the mark of perfection." These are shown in contrast with those who, in chapter 13 receive a spurious "mark" the label of a false Christianity, devoid of the Spirit of the Living God. The true Christians have the "Father's name written in their foreheads." It is written by the Spirit in their hearts as well. "*The seal of the living God,*" spoken of in Rev. 7, has no reference to the day one observes; but relates to the Spirit, faith, and obedience to the Gospel; for it is stated of these and others that were "sealed," "These are they that came out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb." The Holy Spirit indwells and fills only such as are blood-washed.

The believer is "sealed with the Holy Spirit of promise." Jesus often spoke of "The promise of the Father," which was

fulfilled to the apostles and disciples in the upper room on the day of Pentecost. (Acts 1:4-8; 2:4, 38-39). This blessing and approval of God is described by David and Paul, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered," (Rom. 4:7-8); "who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22). The sealing has this feature also, He writes the name in the Lamb's book of life. Reader dear, is your name written there? You may know, "For the Spirit himself beareth witness with our spirit that we are the children of God." (Rom. 8:15-16). The all important thing is not the day one keeps, nor the church he belongs to; but the spirit one is of. You remember Caleb and Joshua had a different *spirit* than that possessed by their unbelieving fellows. "The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his."

Is Sunday Keeping the Mark of the Beast?

It is commonly taught by Saturday keepers that: "Sunday keeping is the mark of the beast." This notion has its influence well designed in favor of Saturday keeping, which is said by them to be "the seal of God." Our purpose here is not to discuss the people who observe either Saturday or Sunday, for some good and some good for nothing might be found on either side; therefore we will keep to the subject.

We have quite conclusively shown that nearly all the Christians from the beginning observed "the first day of the week" or Sunday. It will be readily seen that, if "Sunday keeping is the mark of the beast," these all had a man-made brand upon them instead of having "their Father's name written in their foreheads." Whatever "the mark of the beast" is; one thing about it is quite definitely shown in Rev. 20:4-6. Those who are or have been slain resisting it, will be raised in the first resurrection. Therefore, "the beast, and his mark, and

his image," are thought by the best scholars to exert their power prior to the first resurrection and the translation of the living who are ready for Christ's coming. (1 Cor. 15:51-52; 1 Thess. 4:14-17).

It is commonly understood by students of Prophecy that "*the beast*" in question is the fourth beast described in Daniel 7, and shown in greater detail in Rev. 13, is ROME in all its aspects—Pagan, Papal, and the divided kingdoms in their world-wide influence and power. It is generally understood that "the beast was wounded unto death" and fell A.D. 476; and revived a divided empire, dominated by the Papal "little horn" for many centuries. That Papal Rome was an "image of the beast," in that the Pontiff usurped and employed the powers of the Caesars, plus his power as the Pontifex Maximus of the Romish church. The Commentaries are quite well agreed that, during the past ten centuries the zenith of this power was reached, and that as it is prophesied in Dan. 7:26, it will be "consumed and destroyed unto the end." From this it may be seen that "the mark of the beast" is something of a paganistic nature relative to Pagan Rome, enforced upon many by the usurper of the power of the former Caesars.

What the "mark of the beast" is has been as well described by Adam Clarke, J. E. Clarke, Matthew Henry, Dr. Whedon, Albert Barnes, etc., in their commentaries, as by any one. You may take your choice. One thing may be certain, *it is not the day one keeps*; but the spirit one is of has much to do with it. The Roman "beast" was named after its founder, and therefore has *the name of a man*. None of the other three world empires were named after a man. The Latin empire and church has the name of a man, *Lateinos*, as written in ancient Greek like that employed by St. John in writing the book of Revelation, and which only should be used in "counting the number of the beast." The present writer has given the matter much study and thought, and has found nothing

better than that given by *Irenaeus*, the disciple of Polycarp, the disciple of St. John. He said in explaining what John has written: "The name *Lateinos* contains the number 666; and is very likely, because the last kingdom is so called; for they are Lateinos who now reign." The name Lateinos has this numerical counting: L-30, A-1, T-300, E-5, I-10, N-50, O-70, S-200=666. Latinized, pseudo-Christianity is notorious for its idolatry, and as a matter of history has been forced upon scores of millions of Gentiles and Jews; and other tens of millions of Christians have given their lives resisting it for Jesus' sake. In spite of all of this there are a few in Romanism who may be saved.

"The mark of the beast" should not be looked for as a literal, outward, physical mark placed upon one, by another against the will; but as a counterfeit of "the seal of God," wrought according to the working of Satan with lying wonders. A spurious form of Christianity which does not save from sin, but leaves the deluded victim the subject of fear and torment, "without rest day and night," having to go through the fires of purgatory for the expiation of their sins, according to their teaching might have the mark and name of the Latin "beast." Nothing is said in the Scripture to indicate that one having such a "mark" could not be saved by turning to the Lord with all his heart. God saved the blaspheming, murdering Saul of Tarsus; and has said: "All manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Holy Spirit." No purgatorial fire is needed. The blood of Jesus Christ is all sufficient to cleanse the believer from all sin. To pretend to forgive sins is to be against Christ.

To force the Romish confession, baptism, and communion upon one under stress and fear of death or torment, could never save that soul. To be taught that it saves, and to put ones trust in it, is to be deceived. Something of this nature *could be* "the mark of the Roman beast;" but observing

"the first day of the week," even though it is observed by the Romish church, could not be what is meant by "the mark of the beast." We have offered ample proof that the Romish church did not change "the sabbath" to "The Lord's Day." This was done before there was a church in Rome, to say nothing about The Church of Rome. Claim put forth by the Romish church that she changed the Sabbath to Sunday is as presumptuous as her claim that St. Peter was the first pope.

"The Lord's Day" Is the First Day of the Week

There is no commandment in the New Covenant to keep the last day of the Gregorian week; but there is ample evidence that the apostles and disciples came together regularly "to break bread on the first day of the week." (Acts 2:42, 46; 20:7; 1 Cor. 10:16; 11:20; 16:2). No one will doubt that John, the beloved, "*kept the commandments of God, and had the testimony of Jesus Christ.*" For this he was banished to the lonely isle called Patmos. No one has reason to doubt that he kept "The Lord's Day"; for it is recorded that he "*was in the Spirit on the Lord's Day.*" (Rev. 1:10). All authentic early writers are of one voice—"The Lord's day is the first day of the week, upon which the Lord rose from the dead." It was upon this day that John received the revelation of Jesus Christ, and began to write The Apocalypse.

St. Paul says: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; therefore we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be LORD both of the dead and the living." (Rom. 14:5-9). Should not the Lord's disciples therefore keep "The Lord's Day"?

Those who regard "The Lord's Day" as the day of rest, commemorate the resurrection of our Lord and Saviour, have six working days, and rest on "the seventh day," which falls on "the first day of the week" of the calendar recognized throughout Christendom and the whole world.

Those who observe Saturday as their day of rest, come no nearer keeping the day commanded in the Decalog than those who regard "The Lord's Day." For the Levitical arrangement set the weekly cycle fresh and new following each Passover. When "Christ our Passover was sacrificed for us" the Church began to observe a new day of rest, even "The Lord's Day." "Let us therefore keep the feast, not with old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5:5-8).

It is extremely difficult for one seriously affected by legalitis to correctly see things in the full light of the New Covenant. To such the "seventh day" must be the last day of the calendar week, even though it be named by the Romans or Babylonians after their pagan god Saturn, which in mythology was banished from heaven by Jupiter. When the mists of mythology and the cobwebs of technicalities are swept away, and the true Gospel light is beamed upon the subject, it stands out clearly that the New Covenant has a new day of rest, whose recurrence is based not upon the moon-changed-ancient Jewish weekly cycle, nor upon the last day of our civil week; but upon the custom and practice of the apostles and the early church, that of meeting "on the first day of the week," in remembrance of the established resurrection of our Lord and His finished work, even as the Jewish Sabbath was to be kept in remembrance of God's rest after creating the earth and their deliverance from servitude in Egypt. (Deut. 5:12-15). Therefore "The Lord's Day" should be held in sacred remembrance, having been hallowed by His resurrection, and consecrated by His apostles and disciples to His praise and holy service.

The old Sabbath has expired ("for the law is dead by the body of Christ"), bequeathing its virtues to the Lord's Day. In the words of the Apostle Paul: "Therefore we conclude that a man is justified by faith without the deeds of the law.

For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love. I do not frustrate the grace of God, for if righteousness came by the law, then Christ hath died in vain; and is become of none effect upon you; whosoever of you are justified by the law, ye are fallen from grace. If election is of grace it is not of works of the law; if it is by works it is no more of grace." (Rom. 3:28; 11:5-6; Gal. 2:21; 5:6.)

The Old Testament Sabbath was typical of the rest which the believer has in Christ. "Let us fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. . . . Today if ye will hear His voice, harden not your hearts. . . . For he that is entered into His rest, he also hath ceased from his own works, as God did from His. Let us labor therefore to enter into that rest. . . ." (Heb. 3:4).

The Prophet Isaiah by the Spirit looked down the years to the time in which God would pour out of His Holy Spirit upon the consecrated believers in Christ, filling them with overflowing joy, and enduing them with power for service, declared: "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing." (Isa. 28:9-12; Acts 2:1-5). Reader dear, are you longing for soul rest? Jesus invites you unto Himself, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29). Having found rest unto our soul in the Lord, we like to keep the Lord's Day.

*"Come every soul by sin oppressed, There's mercy with the Lord,
And He will surely give you rest, By trusting in His Word.
Only trust Him, only trust Him; only trust Him now;
He will save you, He will save you; He will save you now."*

The grace of our Lord Jesus Christ be with you. Amen.