

# The Lord's Day

IS IT SATURDAY OR SUNDAY?

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INTRODUCTION  
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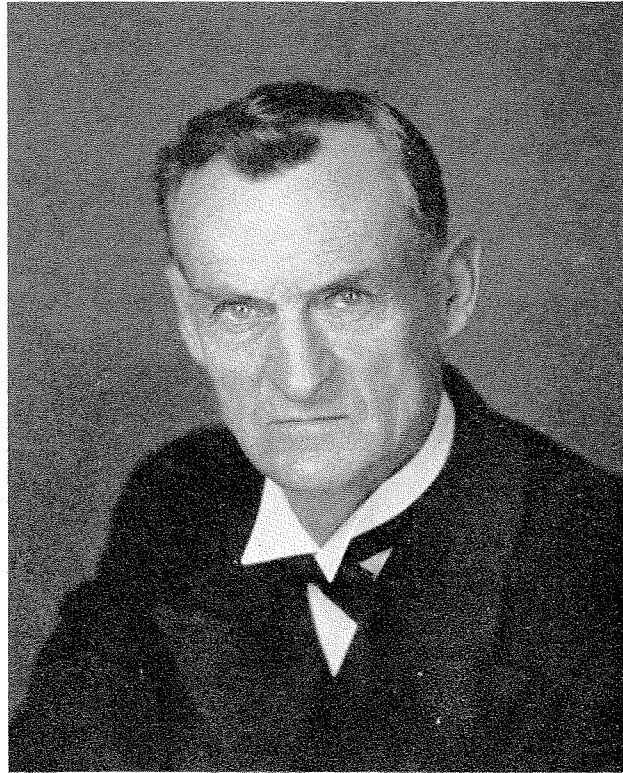


## INTRODUCTION

We have just read with interest and appreciation, Rev. James R. McClung's book entitled, "The Lord's Day" (Is It Saturday or Is It Sunday). It is a discussion of the co-called "Sabbath Question" and deals with the subject in a simple and convincing manner. The author draws his arguments primarily from history, and traces the earlier teaching from the apostles through the earlier church fathers,—Ignatius, Polycarp, Justin Martyr, Tertullian and Origen, Reference is also made to Athanasius, Constantine and the Councils of Nicea and Laodicea. In this the author shows his ability for proper research and the careful selection of materials. The proofs offered are indisputable. Conclusive evidence is furnished,—not only that Sunday is the "Lord's Day," but that this was the day set apart for worship in the early Christian Church. The arguments frequently advanced which maintain that either Constantine the emperor, or one of the popes of the Roman Catholic Church changed the day, are completely demolished. There are those who have pressed the question of Sabbath worship with such insistence as to confuse young converts, or those not firmly established in the truths of the Scriptures. It is to meet this perplexing question, and clear up this confusion, that the author presents this timely discussion. The book is conciliatory in tone and is written in a spirit of fairness. The simple and easy style, and the compelling force of its arguments, makes this book admirably suited for wide distribution. Doubtless it will fill an important place in colportage literature.

Yours in His service,

*H. Orton Wiley*  
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Pasadena College



JAMES R. MCCLUNG

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## PREFACE

Some years ago a clerical colleague asked me to write an article dealing with some pertinent questions regarding the Sabbath and the Lord's Day.

Not satisfied with the superficial instructions usually given, I began to thoroughly investigate the subject.

This publication which has necessitated much research is substantially my report.

Concerning bibliography I would refer you to the common sources of information which embody some of the clearest, and most effective knowledge on the subject.

As Saint Paul in advising the Thessalonian Christians said, "Prove all things; hold fast to that which is good."

So I exhort you to know incontrovertably what you believe and why you believe it. This will accomplish my purpose.

J. R. Mc.

## CHAPTER I

### Due Respect To The Opponent

In answering this question it is my desire and aim to be fair and honest toward those who hold and teach a doctrine that is diametrically opposed to that which I believe; and to do this I must tell you that there are many good and great men in that belief. I must say I love and admire these good and great men. They are intelligent, skillful, energetic, and even heroic in carrying on the work that they believe God has called them to do. I believe they have the most practical and successful tithing system of any church; and they are great missionaries, especially successful in educational, medical and industrial missionary work among needy foreign peoples.

It is to be fair that I here relate the following two interesting incidents of Sabbath-observance by converts from heathenism to Christianity. The first is from Africa, the second from China.

On April 3, 1939, Dr. J. F. Wright, Seventh-day-adventist, related this interesting incident which took place on the mission field in the Congo in Africa where he is the super-

intendent. There they have approximately sixty thousand native converts to Christianity. A man had gone to a place in the Mongabeluba tribe, and had started a mission. After a few years' work he had gathered quite a class of native African converts, and had formed a Bible class of native young men. The chief of that tribe, not being willing to give up heathenism, was not pleased with the work of the missionary. A band of soldiers came by that place one day on their way to some post of duty, and released the natives who had carried their baggage to that place, allowing them to return.

It is the law there that in such cases other natives can be compelled to take up the baggage, and carry it on to another place. So the soldiers went to the chief and asked for six men for this work. The chief sent the soldiers to the mission Bible class, and it was on Saturday, their Sabbath. So the soldiers went to the classroom to report the order and selected six strong native Christian young men, took them out and showed them their task. It was to carry the baggage that day to the place designated. But they said they were Christians and this is the great God's

rest day, and they did not want to do this work on this day. They added that they were honest men, and if the soldiers would leave the baggage there, at sunset when the Sabbath was passed they would take all of it to the place, delivering it there by the next morning. But the soldiers were angry and in very unkind language refused.

According to law they had the authority in such cases to punish them by laying them on the ground face downward and whipping their bare backs with a rawhide whip. The native Christians repeated their plea to be allowed to wait until sunset, but the soldiers were obdurate, and with angry words continued to refuse to let them wait. Finally the native speaker said, "Give us a few minutes to talk this over together." So they retired to some place, and prayed to the Lord to know His will in the matter. They were soon agreed that it was God's will that they refuse to go before sunset. They returned to tell the soldiers, and said, "If we may wait until sunset we will help, but if not, here are our backs," meaning that they would take the beating rather than violate what they believed to be God's law and will for them. So

the soldiers said, "We believe you are really Christians and we will leave the baggage with you and you may carry it tonight." Could anyone think for a moment that God was not pleased with this brave and heroic deed of these six native Christian young men of Africa? Certainly not. Though they were not taught to keep the day that we believe to be the Lord's day, God does not disinherit them just because they are not taught to believe as we believe.

In I Kings 8:16-20, Judges 6:11-40, 7:1-7, and Acts 16:7-10 are incidents on record where good men have been mistaken, thinking it was God's will that they do a certain thing when it was not his will that they should do it; but God did not condemn them seeing the motives of their hearts were pure. He made known to them his will concerning those things, and they immediately abandoned their ideas and proceeded thereafter according to the will and plan of God. And God accepted their previous efforts according to their motives and blessed them the same as if they had not been mistaken. God accepted them not because they were mistaken, but because they walked in the light when they received it.

Rev. Peter Kiehn, a friend of mine whom I have known about 30 years and who has spent many years in successful mission work in China, told me this interesting story of the experiences of a man, a native of China, who was converted to Christianity from heathenism. He lived at Nansauhu Chengua Hopei, China. His name was Chang Ching Liang.

It was about the year 1934. It was in a cotton growing district, and this man and his family had a field of cotton ready to be gathered. The cotton was in the stage where the coming of a rain storm before it was gathered would cause a great loss. The man had been taught by the missionaries that Sunday, the Lord's day, was a sacred day of rest and devotion during which Christians should not do ordinary work, for that was the day on which Jesus rose from the dead. Therefore converts from heathenism to Christianity should honor Christ by keeping the day holy.

Though he had been keeping this day as he had been taught by the Christian missionaries, a storm came that tried his faith. As the cotton was well open and ready to pick and the weather looked threatening and the next day was the Lord's day, the question



was, should they work in the cotton that day or not? His wife and children and mother thought that as the cotton was in danger of being destroyed, they should work on the Lord's day. The loss of the cotton would mean the loss of a great part of their living and the year's work. The family said they thought they should work, but he urged them not to work on Sunday, the Lord's day, and trust the Lord for the outcome. So they finally agreed to do so, and the next day a dark cloud came up looking as if it would burst forth upon them in a great storm which would destroy their cotton, but he put his trust in the Lord and the storm did not come to their field. So they gathered the cotton and to their great joy and the wonder of the natives about them, when it was all gathered they found that it had yielded about twice as much cotton that year as they had expected. God honored this native Christian for his faithfulness among his native people, because he honored the Lord in keeping the day that the Christian missionaries had taught him to keep.

The two incidents just given I received personally from the mouths of these two good and great missionaries, Rev. Dr. J. F. Wright

of the Seventh-day-adventist Church in Africa, and Rev. Peter Kiehn of the Church of the Nazarene in China. This approach of fairness to the study of this subject would not be complete without the words of the Apostle Paul upon this same subject under similar circumstances.

“Who art thou that judgest another man's servant, to his own master he standeth or falleth. Yea he shall be holden up for God is able to make him stand. One man esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it. He that eateth, eateth to the Lord for he giveth God thanks, and he that eateth not to the Lord eateth not, and giveth God thanks.” (Romans 14:4-6).

“Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, **or of the Sabbath days which are a shadow of things to come.**” (Col. 2:16, 17).

Does this not enable us now to take up the study of this subject with a fair and unbiased and open mind? And yet will you allow

me to go one step further in this candid approach to this subject? We admit that in all his ministry in laying the foundation of the Christian church so far as is recorded in the Bible, Jesus did not one time say, "Remember the Sabbath day to keep it holy," nor did he once say in the Scriptures, "Remember Sunday, to keep it holy," or "the first day of the week, to keep it holy." And so far as is on record in the Bible not one of all of the twelve apostles ever said, "Remember the Sabbath day to keep it holy." And in all of the New Testament we are not one time commanded or admonished to keep the Sabbath day, or Sunday, holy. And in all of the Epistles there are no provisions for, or instructions as to keeping the Sabbath day holy. One would ask, then, does it make no difference which day we keep, or whether we keep any day? What day did the Lord really expect that the members of the new Christian church would keep?

To answer these questions is the purpose of the writing of this book. If the reader will be as honest and fair in reading as I have tried to be in writing the book, some light may be thrown on the subject. Perhaps you

have heard it said of two persons who did not agree, that they did not understand a certain thing alike. This is not correct, for if two persons do not understand alike it is evident that one of them does not understand it. Both may be mistaken or one may be right, but it is certain that one of them is not correctly informed regarding the matter. Though our Heavenly Father is merciful and patient with every one who is wholeheartedly doing the best he knows, yet both claims as to Sabbath-keeping cannot be right; and the question is, who is right? I will leave it for the reader to decide who holds the truth after he has read through to the last word of this book. This is written to help those who desire only the truth, and not to contend with those who have resolved to hold to a certain theory regardless of the evidence of history.



## CHAPTER II

### The Origin Of The Lord's Day

When did Christians first begin to keep Sunday as their day of worship? From Sunday, April 9, A. D. 30, to A. D. 1845, a period of eighteen hundred and fifteen years, the millions of true Christians kept the Lord's day holy as their day of rest and worship. But in 1845, a woman by the name of Mrs. Ellen G. White began to teach that these millions of Christians had been mistaken, that we should practice what she supposed was the Jewish method of Sabbath keeping, and of course this meant that her followers of today would have to hold, as they do, that the "Lord's Day" spoken of in the Bible refers to the Sabbath of the law of Moses. They teach that we should all keep that day.

But the great body of Christians still hold that the "Lord's Day" here mentioned is the day in which Jesus rose from the dead, which took place on Sunday, the day following the Jewish Sabbath of that year. There is only one place in the Bible where this is mentioned as the Lord's day, and that is in Revelation 1:10 where St. John, the evange-

## THE ORIGIN OF THE LORD'S DAY

list said, "I was in the spirit on the Lord's day."

At the time of this writing John was in Ephesus writing of his previous experience when the Lord appeared to him while in exile upon the Isle of Patmos.

Did John mean that we should understand that he was speaking of the Jewish Sabbath, or did he intend that we should understand that he was speaking of the day upon which Jesus rose from the dead?

Do you believe that I can prove by one of St. John's leading converts that if John called the Sabbath of the law of Moses the "Lord's Day" that he was not a true Christian and did not love Jesus? Let us see. There is some definite and interesting early history upon this subject.

### Ignatius, The Child That Jesus Blessed

Of Ignatius, in history dated A. D. 70 or 71, or about 40 years after the resurrection of Jesus, we read: "**He was one of the children whom Christ took up in his arms and blessed.**" He was converted through the preaching of St. John, the evangelist, and succeeded him as pastor of the great Christian Church at Antioch. The historian, Eusebius, speaks of

him as bishop at Antioch. The account of his death says he was brought before Trajan, and by this emperor condemned and sent to Rome to be exposed to the wild beasts in A. D. 109.<sup>1</sup>

"The day of his martyrdom was celebrated in the church of Antioch and speeches were delivered in his praise."<sup>2</sup>

We all love and honor those who were used of the Lord to lead us into the joy of salvation. Since this great man, Ignatius, was led into the saving knowledge of the Lord by St. John, the evangelist, no doubt he would esteem St. John very highly and would be very much like him in his belief and practice. This is quite certain since Ignatius was chosen to succeed St. John as pastor of the church at Antioch, about A. D. 69, or only 36 years after the resurrection of Jesus.

Living in the days of these two great personalities, Jesus and St. John, and having personal contact with both, the opinion and words of Ignatius upon the subject of sabbath keeping should have great weight with us today. The testimony of Ignatius is more to be relied upon than the opinion of one who did not live until 1845.

Let us now have the words of Ignatius upon this subject. In his first and second

books Ignatius said,

**"Every lover of Christ celebrates the Lord's day. Consecrated to the resurrection of Christ. As the queen and chief of all the days."**<sup>3</sup>

From whom do you suppose Ignatius learned to use this expression, "The Lord's Day"? Only common sense would tell us that he learned it from St. John, the evangelist, who had led him to the Lord and had preceded him to the pastorate of the church in Antioch; from St. John, who wrote these words that are found in the Bible; the man with whom, so far as we know, this expression originated.

Not only so, but Ignatius puts it beyond all question when he tells us as plain as one can speak that "The Lord's Day" is the day consecrated to the resurrection of Christ, and no one denied that this occurred on Sunday. So you can see that **"The Lord's Day"** was on **Sunday only 40 years after the resurrection.**

When Ignatius here tells us that **"Every lover of Christ celebrates the Lord's day consecrated to the resurrection of Christ,"** this proves beyond question that St. John kept the Lord's day not as the sabbath of the law, but as the day consecrated to the resurrec-

tion of Christ. Or else according to Ignatius, John was not a lover of Christ, for he says that every lover of Christ kept this day and for this purpose to commemorate the resurrection of Christ. Surely St. John was a lover of Christ and kept "The Lord's Day" consecrated to the resurrection of Christ. Therefore when St. John speaks of "The Lord's Day" he is speaking of the "Day in which Christ rose from the dead," not of the Sabbath of the law of Moses. A child could see this unless blinded by prejudice.

If Ignatius, a man who lived in the days of Jesus upon earth and knew him personally, said at that time "Every lover of Christ celebrated the Lord's day consecrated to the resurrection of Christ," how can people who live more than nineteen hundred years later be true Christians and fail to keep this day and even teach others to do as they suppose the Pharisees did, to keep instead the Sabbath of the law of Moses? Even those who contend for the Sabbath of the law of Moses do not keep it as Israel kept it—on certain dates.

This is not all that this great man said upon the subject. He often spoke of the early Christians' love for and observance of the

Lord's day. And he left no doubt as to the distinction those early Christians made between the sabbath of the law, and the Lord's day. About A. D. 90, Ignatius wrote,

"If those who are concerned with old things have come to newness of hope **no longer keeping sabbaths, but living according to the Lord's day on which our life has risen again** through him and his death, how can we live without him whom the prophets waited for?"

Here he makes the distinction very clearly between the Sabbath of the law, and the Lord's day, which proves beyond question that "The Lord's Day was not the sabbath of the law. Those that kept the Lord's day in memory of Christ's resurrection **"No longer"** kept the sabbath of the law. When he here says, "No longer kept the sabbaths but the Lord's Day," he implies that the Jewish as well as Gentile Christians celebrated the Lord's day consecrated to the resurrection of Christ. For it was the Jewish Christians, such as Ignatius himself, who had at one time kept the sabbath of the law, but no longer kept it, keeping instead the Lord's day. Therefore the Lord's day spoken of in the Bible

could not in any reasonable way be interpreted to refer to the Sabbath of the law of Moses, which belonged to another dispensation that "Had totally passed away."

Even in the New Testament the Jews who professed Christianity and contended that all Christians should keep the law of Moses, are called "A sect of the Pharisees." (Acts 15:5). The followers of Mrs. White tells us that the early Christians kept the old Jewish Sabbath until the Pope of Rome changed this to the keeping of Sunday by the Christians. Before we offer more interesting history of sabbath observance let us consider the rise of Popedom.



### CHAPTER III

#### The Rise Of Popedom

Comparatively early in the history of the Christian Church the pastors of certain churches were called bishops and popes or "papa" which meant father, but in process of time this word seems to have been made into two words. The original name "father" was applied to the priests of the Church and the term "papa" was applied to the general superintendent as Pope.

Notice the dates in the long and gradual rise and development of Popedom, and see how long it was before there was a pope who would have had power to change the Sabbath-keeping of the Church. Notice now that from early history we learn that **each church had its own bishop or "papa" or pope.** "The council of Nicaea (A. D. 325) reconized not one but three patrchs—the Bishops of Rome, Alexandria, and Antioch. To this was afterward added the Bishops of Constantinople and Jerusalem . . . There was one patriarch in the west—the Bishop of Rome, while in the east there were four."<sup>4</sup> Notice these dates and compare them with the words of Ignatius

just 40 years after the resurrection. At the council of Nicaea, A. D. 325, there were said to be three hundred and eighteen bishops. Only ten of these represented the Western Church.<sup>5</sup>

If the Bishop of Rome in 800 A. D. had any right to call himself "Papa" as he was pleased to do, to the exclusion of others, all these other Bishops or Patriarchs of Antioch, Jerusalem, Alexandria and Constantinople previously had as much right to call themselves popes as did the Bishop of Rome. For at that time the Council of Nicaea recognized not one bishop, but five. So the Bishop of the Church of Rome was no more Pope than the Bishop of these other prominent churches. Therefore, in the time of the Nicæan Council, no one bishop could have had the power to order the church to change its Sabbath-keeping.

Concerning Irenæus, Bishop of the Church at Lyons, A. D. 190-202, it has been said: "We have a notable instance of a direct repudiation of the claims of the Roman bishop to dictate to the bishops of other diocese."<sup>6</sup>

"In the course of the second and third centuries the Church of Rome began to put

forth unprecedented claims to a certain superiority among the churches.<sup>7</sup> These claims frequently encountered considerable opposition as novel and unjustifiable."

No external event exercised a more potent influence on the early history of the Roman Church than the removal of the seat of imperial power to Constantinople, A. D. 330. For more than a century from that event it was not a little doubtful whether the patriarch of "**Nova Roma**" might not succeed in asserting an authority to which even the Western Pontiff (at Rome) might be compelled to defer.<sup>8</sup>

"In the year 381 A. D. the Council of Constantinople was convened; it was an assembly in which the Western Church (of Rome) took no share."<sup>9</sup>

"Upon the mind of Innocent I (A. D. 402-417) says Milman seems first distinctly to have dawned the vast conception of Rome's universal ecclesiastical supremacy."<sup>10</sup>

"Such was the aspect of affairs in the West when Leo The Great (440-461) by some regarded as the true founder of the mediæval popedom succeeded to the primacy."<sup>11</sup>

"Irenæus stands at the head of that long

list of able Churchmen . . . for systematic opposition to the encroachment of the Roman SEE."<sup>12</sup>

"As regards any special supremacy attaching to the Roman episcopate the evidence afforded by another passage in Jerome is not less notable. In one of his letters he fully recognizes the expediency and value of a central supreme authority vested in a single individual. **Each Church has its one bishop**, its one arch-presbyter, its one archdeacon, but to the example derivable from the supreme pontiff himself no reference is made."

"It seems accordingly an inevitable inference that by one of the greatest of the Latin fathers writing at the close of the fourth century, the Roman theory of the popedom was unrecognized."<sup>13</sup>

Notice the date of the words and deeds of this distinguished man, Gregory: "The title of universal bishop—Gregory the Great—who lived A. D. 590-604. Disclaimed."<sup>14</sup>

It will thus be seen that toward the close of the eighth century the germs of the chief Popal claims were already in existence and only needed for the full development those favoring conditions which with the lapse of time were certain to occur."

"Although he had not as yet assumed the distinctive insignia of his office, he more and more discouraged the application of the name of "Papa" to any but himself."<sup>15</sup>

So a school child can see how absurd it is to say that the Pope of Rome made this change, for St. John and Ignatius both lived in the days of the life of Jesus upon earth and knew him personally. These men lived in the days when the Bible was being written, and even the followers of Mrs. White admit that the real papacy officially began in A. D. 1073. So these early Christians were keeping the Lord's day more than a thousand years before the Pope of Rome was finally seated in his official chair. **Therefore the pope of Rome did not make such change, for there was no such change ever made by the pope nor by Constantine**, for the Christians had been keeping the Lord's day since April 9, A. D. 30.

Again Ignatius says: "Let every friend of Christ keep the Lord's day—the resurrection day, the queen of all days."<sup>16</sup> While Ignatius here uses different words, he again plainly states the same facts. Here he means to tell us that anyone who did not keep



the Lord's day in honor of the resurrection of Christ was not a friend of Christ. This means that if the followers of Mrs. White who today teach that the Lord's day was the Sabbath of the law of Moses, had lived in his day Ignatius would not have considered them to be true friends of Jesus.

He says, "Every lover of Christ celebrates the Lord's day. Consecrated to the resurrection of Christ and let every friend of Christ keep the resurrection day, the Lord's day." These are not the words of a man who lived in the "Dark Ages" a thousand years after the days of Jesus upon earth, nor are they the words of one who is receiving money for the propagating of some new and untrue teaching to gather followers after himself. These are the words of a man who lived in the days of Jesus upon earth and before the New Testament was written, in the very beginning of the history of the Christian Church; a man whose fidelity to Christ and these teachings cost him his life, for he was exposed to the wild beasts in the pagan city of Rome. He was the man who was the pastor of the Church where the disciples were first called Christians.

## CHAPTER IV

### Testimony Of Justin Martyr

By Ignatius, one of St. John's converts, we have been told how the early Christians kept holy as their day of rest and worship the Lord's day, consecrated to the resurrection of Christ. If we would call Ignatius a spiritual child of St. John the Evangelist, then let us have the testimony of one of St. John's spiritual grandchildren. Will the converts of St. John's converts tell us the same in regard to the early Christians' attitude toward Sabbath-keeping?

This spiritual grandchild of St. John, the evangelist, is the Christian philosopher and writer of early Christian history, Justin Martyr. We are told that he was led to the Lord in conversion to Christianity by the great man of early church history, Polycarp. Polycarp was converted through the ministry of St. John, the evangelist, as was Ignatius.<sup>17</sup>

Of Polycarp in early history, we read: "Polycarp, (A. D. 69-155) Bishop of Smyrna, and one of the most celebrated early Christian martyrs, as a youth came in contact with the apostle St. John and thus constitutes an im-

portant link between him and Irenaeus.

“When Ignatius passed through Asia Minor on his way to death in Rome, he visited Polycarp, then bishop of Smyrna. Polycarp was arrested by the officers of the Roman government, tried on the charges of being a Christian and condemned to death by burning.

“He suffered martyrdom on February 23, A. D. 155 at the advanced age of 86 years.”<sup>18</sup>

Of Justin Martyr, A. D. 100 to 165, we read: “He was born in Flavia, Neapolis, a Roman City erected on the site of the ancient Schechem in Samaria. His father was a heathen and Justin was educated in the religion of his father. He himself relates, one day, while wandering along the seashore, he encountered a man of mild and venerable aspect who led him to the study of the Jewish prophets, and the great Christian teacher whom they foretold. The result was his conversion to Christianity which probably took place at Ephesus about A. D. 135 (or 130).”<sup>19</sup>

After his conversion, as a Christian philosopher, he strove by his writings and his instruction to bring others to the truth which he himself discovered. He was “an able and elo-

quent advocate of Christianity in the second century.”

“He wrote like a man full of Christianity; it was his philosophy, his religion, his rules of early life.”

“He wrote boldly, having nothing to fear, and nothing to conceal.”

“He described the New Testament as the new law which superceded, while it fulfilled the old.”<sup>20</sup>

“He lived for some time in Rome, and is said to have been beheaded about the year 165 (A. D.) in the reign of Marcus Aurelius, because he refused to offer sacrifice to the heathen gods.”<sup>21</sup>

### Justin's Testimony

Justin, the Martyr, was arrested by the Roman Emperor and finally condemned to death. He wrote to the emperor less than fifty years after the death of St. John, the evangelist, and said:

**“Sunday is the day on which we all hold our common assembly. Jesus Christ, our saviour, on the same day rose from the dead, for he was crucified on the day before that of saturn, and rose on the day after that of saturn, which is the day of the Sun, and hav-**

ing appeared to his apostles, He taught them these things which we have committed to you for your consideration.”<sup>22</sup>

.. Justin Martyr was nine years old when Ignatius was slain by the wild beasts at Rome. Again in A. D. 138, Justin wrote:

**“On the day called Sunday, there is a gathering in one place of all who reside within the cities or in the country places, and the memories of the apostles, and the writings of the prophets are read.”**<sup>23</sup>

Who is it that calls our Sunday “The Constantine Sabbath”? Who said the early Christians kept the Sabbath of the law of Moses until the Roman Emperor Constantine caused the Christians to change to the keeping of Sunday? These early Christians whose writings date from A. D. 30 to A. D. 165 do not so speak. Notice the dates and compare them with the date of Constantine’s birth, A. D. 274.

From the testimony of St. John as found in the Bible, down through the testimonies of Ignatius and Polycarp, about A. D. 69, and of Justin Martyr, convert of St. John’s convert, that the Christians kept the Lord’s day consecrated to the resurrection of Christ even

down to the death of Justin Martyr, we are brought down only to the year A. D. 165.

The Emperor Constantine was not born until A. D. 274, making one hundred and nine years between the death of Justin Martyr and the birth of Constantine. And yet Justin wrote to the heathen Roman Emperor, Marcus Aurelius, about A. D. 138: “Sunday is the day on which we all hold our common assembly—Jesus Christ our Savior on the same day rose from the dead.”

Therefore if the Emperor Constantine made the change he did it at least one hundred and nine years before he was born. You say it is ridiculous to state that Constantine made this change one hundred and nine years before he was born. Yes, it is just as ridiculous as it is to say in the face of the testimony of Ignatius and Justin that Constantine made the change at all.

And when we go back in the history of the early Christian Church to the time of the testimony of Ignatius about A. D. 65 when he said, “Every lover of Christ celebrates the Lord’s day consecrated to the resurrection of Christ, and let every friend of Christ keep the Lord’s day, the queen of all days,” and

when he also said, "If those who are concerned with old things have come to newness of hope, no longer keeping sabbaths but living according to the Lord's day on which our life has risen again through him, and his death", we see that this adds exactly one hundred years to the time that this written record shows that the Christians kept the Lord's day on Sunday as their sacred day of rest and worship, making it 209 years before even the birth of the Emperor Constantine. Even a child can see how absurd it is for these people to tell us that Constantine caused the Christians to take up the keeping of Sunday.

I do not quite understand it, and yet these same people who follow Mrs. White tell us that the Pope of Rome made this same change, that is the change from keeping the Sabbath of the law by the Christians to the keeping of Sunday. But this makes it still worse for them for even their own writers admit that the Pope of Rome was not generally and officially established as such until A. D. 1073. Thus you can see that the time that intervened between the death of Justin Martyr, A. D. 165, and the seating of the Pope of Rome, A. D. 1073, was at the very

least 908 years. And when we go back to the time of the testimony of Ignatius, only 40 years after the resurrection of Christ, this adds 100 years more to the time that elapsed between the date when we know that the Christians were keeping the Lord's day on Sunday and the time of the seating of the Pope of Rome, making it 1,008 years before the time of the Pope that the early Christians are known to have been keeping the Lord's day on Sunday.

So when someone tells you that the Pope of the Catholic Church at Rome changed the sabbath-keeping of the Christians, just remember that it is an historical fact that the Christians had been keeping the Lord's day on Sunday as their day of worship for more than a thousand years before there was a pope who had power to make such change.

It is true that the Roman Emperor Constantine legalized the keeping of Sunday which the Christians had practiced ever since the time that Jesus appeared to his assembled disciples on the same day that he arose from the dead. From the testimony of these early Christians, one with an unbiased mind and honest heart can see that for the origin and

beginning of their keeping of the Lord's day on Sunday, they look back, not to the time of the Pope of Rome nor even to the time of Constantine, but to the very day on which Jesus arose from the dead and appeared to his assembled disciples—April 9, A. D. 30, as recorded in the Bible.

As further proof of this, let us notice the words of the spiritual grandchild of St. John, the evangelist, Justin Martyr. As we again read his words, note when we come to where he mentions the time when Jesus appeared to his apostles. Justin said, "Sunday is the day on which we all hold our common assembly. **Jesus Christ our Savior on the same day rose from the dead.** For he was crucified on the day before that of Saturn, and rose on the day after that of Saturn, which is the day of the Sun. And having appeared to his apostles **he taught them these things** which we have committed to you for your consideration." <sup>24</sup>

**Justin here distinctly refers to the time when Jesus appeared to his apostles.** From whom do you suppose Justin learned these things? Why do you suppose Justin dates his keeping of Sunday back to the time when

Jesus appeared to his assembled followers?

Only common sense and reason tell us that it came to him through St. John the Evangelist, who in the Bible tells of Jesus' meeting with them; and from Bishop Polycarp, the man used of the Lord to lead him from heathenism into Christianity. For it was St. John who led Justin to the Lord, and it was St. John who said, "I was in the Spirit on the Lord's day."

It was St. John who in his gospel tells of Jesus' meeting with his assembled disciples on the day of his resurrection. Even the word that Justin used when he said, "Sunday is the day on which we all hold our common assembly", is the same expression found in St. John's account of this incident when he said, "Where the disciples were assembled for fear of the Jews", (John 20:19) their enemies who had killed Jesus and were seeking their lives to take them.

Returning to this Bible account of the incident, I will leave it to you to say which day John would be most likely to call the Lord's day—the Sabbath of the Jews on which day Jesus' body lay in the tomb, doubtless the saddest day St. John had ever witnessed, or

the day on which Jesus in his glorified body rose from the tomb and appeared to them, without doubt the most joyful day St. John had ever known.

Which day does reason tell us St. John would be most likely to "celebrate"—the day of triumph for his enemies, that dark day when it looked to St. John as if all was lost, the day in which the dead body of his Lord was held in the tomb, or the bright and joyful day in which Jesus came forth to appear to his sorrowing followers? Would a man "celebrate" the day of the triumph of his enemies or the day of his own triumph?

Just as Moses taught Israel to remember Abib 15, the day of their deliverance from Egyptians' bondage and observe it as their first and greatest sabbath because on that day God had brought deliverance to them, so Justin Martyr says, in harmony with St. John's gospel, "Jesus appeared to his apostles and 'taught' them these things."

If you can convince me that the Israelites arranged their Sabbath so as to commemorate and celebrate the days in Egyptian bondage when Pharaoh's officers lashed their backs with whips and commanded them to

make more bricks than they were able to make, then you might be able to make me believe that the early Christians would celebrate and rejoice in the dark and sorrowful day in which their enemies held the body of their Lord in the tomb, instead of celebrating the bright and joyful day in which he rose from the dead and appeared to them.

If I were living before the time of Christ, with the Israelites, I would observe the Sabbath of the law of Moses, commemorating Abib 15, the day of that wonderful deliverance according to God's command to Moses. (Exodus 12:2, 13:2-6; Deut. 5:15). Or if I were living before the time of Israel in the days of the Patriarchs, I would do as God taught them to do—I would observe the Sabbath that he gave them to keep, commemorating the fact that God created the Earth and all things therein. (Gen. 2:2-3; Exo. 20:8-11).

When God gave Israel the Sabbath reminding them of their deliverance from Egyptian bondage it was also to remind them of the Sabbath that he had given the Patriarchs in commemorating the fact that he had created the Earth and all things therein. But since we live in the Christian dispensation,

we keep the Lord's day, commemorating the resurrection of Christ, the beginning of this new Christian era.

And while it is truly our Sabbath I believe that God also wills that in keeping it we remember that God delivered Israel out of Egyptian bondage, and created a great nation; and that we also with this be reminded that God is the Creator of the Earth and all the things therein. Each of these great eras began with a Sabbath. It is well that we should keep these facts straight and clear in our minds.

But we as Christians no more belong to the dispensation of the law of Moses than we do to the dispensation of the Patriarchs which lived before the time of Moses. The early Christians were not only allowed to keep the Lord's day in honor of his resurrection, but Justin Martyr says that Jesus taught his disciples these things.

### The First Lord's Day

Let us now from the testimony of Justin Martyr in A. D. 138, return to the time of which he speaks in his letter to the Roman Emperor Marcus Aurelius. In this letter Justin says, "Jesus on the same day that he

arose from the dead appeared to his assembled disciples." (John 20:1-21).

Let us note the words of St. John as found in the Bible, a part of which reads, "The first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre.

Mary stood without at the sepulchre weeping. She turned herself back and saw Jesus standing. Jesus saith unto her, 'Mary.'

She turned herself and said, 'Rabboni', (which is to say, Master).

Jesus saith unto her, 'Go to my brethren and say unto them I ascend unto my Father.'

Mary came and told the disciples that she had seen the Lord.

Then the same day being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, 'Peace be unto you . . . As my Father hath sent me even so send I you' . . . Then were the disciples glad."

Not to the Pope of Rome in A. D. 1073, nor to the legislative acts of the Emperor Constantine A. D. 321, did the early Christians look as the beginning of the celebrating the

## THE FIRST LORD'S DAY

Lord's day on Sunday, but to the very day on which Jesus rose from the dead. So Justin Martyr tells the Roman Emperor that the Christians of his day kept the Lord's resurrection day sacred on Sunday because Jesus being assembled with his disciples, "taught them these things." This testimony of Justin Martyr carries the date of the keeping of the Lord's day by the early Christians back to April 9, A. D. 30.

Yes, he was talking of the Christians of his day keeping Sunday as the Lord' day, when he said that Jesus taught his disciples these things. Even the advocates of Saturday-keeping admit that "The apostles and apostolic men decreed that Sunday must be kept holy." <sup>24</sup>

From the testimony of Justin Martyr about 138 A. D. we descend in history only 52 years to the words of Tertullian.

## CHAPTER V

### Tertullian

It is not surprising to find that the belief and teaching of Tertullian are like those of Justin Martyr, for Tertullian not only lived in the days of Justin but "read carefully the words of Justin Martyr." In this way he was a disciple of Justin. Tertullian was only 15 years old when Justin Martyr was beheaded under the reign of the heathen emperor of Rome, Marcus, A. D. 165.

Who was Tertullian? What did he do? Where does he fall into the history of the early Christian Church?

Early history tells us that he was born at Carthage in North Africa, A. D. 150, of a good family, and received a first rate education both in Latin and Greek. Tertullian is said to rank next to Augustine the Great as one of the fathers of the church immediately after the apostles.

"At Rome in mature manhood Tertullian became a Christian and forthwith bent himself with all his energy to the study of the Scripture, and of Christian literature; he also read carefully the works of Justin."



Tertullian is the earliest, and after Augustine, the greatest of the ancient church writers of the West."

Tertullian's place in universal history is determined by:

(1) His intellectual and spiritual endowments,

(2) His moral force and evangelical fervor.

"He ever aspired with longing after humility and love and patience."

"Tertullian both as a man and as a writer had much in common with the apostle Paul."

"What he was he was with his whole being. Once a Christian, he was determined to be so with all his soul, and shake himself free from all half measures and compromise with the world."

"What he did was really done for the gospel as he understood it with all the faithfulness of his soul."

"In a period when a spirit of conformity to the world had seized the Church, he maintained the vigor evangelicus."<sup>25</sup>

Now that Tertullian is in a sense the spiritual great-grandson of St. John the

Evangelist, what will he say of the Lord's day?

Polycarp being converted under the ministry of St. John the Evangelist, and Justin Martyr under the ministry of Polycarp, will Tertullian believe and speak of the Lord's day as did these his spiritual benefactors, these great men of the early Church who preceded him? Will he teach that Christians should keep the Sabbath of the Law of Moses?

Between A. D. 190 and 220 Tertullian wrote,

**"We on the day of the Lord's resurrection ought to guard against every posture and office of solicitude deferring even our business; lest we give place to the devil."**<sup>26</sup>

Tertullian like these others put it beyond question that he identifies the Lord's day as the resurrection day. His testimony is another link in the chain of evidence back to the fact that St. John was speaking of the resurrection day, and not of the Jewish Sabbath when he said, "I was in the spirit on the Lord's day."

If the people of our day who following Mrs. White encourage others to desecrate the Lord's day by working on Sunday, had

lived in Tertullian's day and had encountered him, as Bud Robinson says, "He would have made the fur fly," and the Saturday advocates would have furished the fur. He would have told them that the devil had them "licked", with their backs to Satan, and that they were on the run. If you don't believe that was in there drop back and read again the words of Tertullian.

Well, if as Tertullian says as early as A. D. 190, "People who did not keep sacred the day of the Lord's resurrection were 'giving place' to the devil," that is doing what the devil wanted them to do, what of the people who today teach others not to keep sacred the day of the Lord's resurrection?

So then according to this great man in the early history of the Christian Church, those who did not keep sacred the day of the Lord's resurrection, which was on Sunday, were doing the will of "the devil" rather than the will of the Lord. So what have we to fear while we are on the Lord's side in keeping holy the Lord's day on Sunday?

This is not out of harmony with what Ignatius had said only forty years after the resurrection, "Every lover of Christ kept the

Lord's day consecrated to the resurrection of Christ . . . Let every friend of Christ keep the Lord's day consecrated to the resurrection of Christ."

You can see that in the early Christian Church anyone who did not keep sacred the Lord's day was not considered to be a friend or lover of Christ, but was counted to have given place to the devil. So we who are keeping sacred the Lord's day need not fear we are on the side with the early Christians, the opposite side from that which Satan is on; for if you "give place to the devil," when you fail to keep the Lord's day, you are doing what the devil wants you to do. So when you keep holy the Lord's day, you are doing what the Lord wants you to do.

Still all this brings us down in the history of the Christian Church from April 9, A. D. 30, only to A. D. 220, and Constantine was not born until 54 years after this. He was born in A. D. 274 and the followers of Mrs. White tell us that the Roman Emperor Constantine made the Christians change from keeping the Seventh day Sabbath of the law of Moses to the keeping of Sunday. Some people may willingly allow themselves to be misled and

## TERTULLIAN

deceived in this, but the testimony of these early Christians proves beyond question that it is not true, for all these testimonies only bring us down to A. D. 220, while Constantine was not born until 54 years later.



## CHAPTER VI

### Origen

As Tertullian was 15 years old when Justin was beheaded, so Origen was 35 years old when Tertullian died. Thus are we coming down in unbroken succession with the testimony of the leaders in the early Christian Church.

Of Origen we read: "Origen was born perhaps at Alexandria of Christian parents in the year 185. As a boy he showed evidence of remarkable talent, and his father, Leonidas, gave him an excellent education. In the year 202 a persecution arose in which the father of Origen became a martyr. The spirit of investigation impelled him (Origen) to devote himself to the highest studies, philosophy and the sacred scriptures."

"Of all the theologians of the ancient church, with the possible exception of Augustine, Origen is the most distinguished and the most influential."

"Like all great epoch-making personalities he was provided by the circumstances of

his life notwithstanding the relentless persecution to which he was exposed."

"In the year 250 the Decian persecution broke out, Origen was arrested, imprisoned and maltreated." <sup>27</sup>

"His character was as transparent as his life was blameless. He kept his spiritual health unimpaired." <sup>28</sup>

"Origen did more than any other man to win the Old World to the Christian religion, but he entered into no diplomatic compromises."

"At a very early age about the year 200 he listened to the lectures of Pantaenus and Clement in the Catechetical School (at Alexandria). This school was the first, and for a long time the only institution where Christians were instructed simultaneously in the Greek sciences and the doctrines of the Holy Scriptures."

After having been about 28 years in Alexandria writing and teaching in the school there, by request he visited and spoke at Rome. <sup>29</sup>

"In the year 216 the time when the imperial executions were ravaging Alexandria, we

find Origen in Palestine. There the Bishops of Jerusalem and Caesarea got him to deliver public lectures in the Churches."

"He settled in Caesarea and very shortly had a flourishing school there whose reputation rivalled that of Alexandria."

"Enthusiastic pupils sat at his feet and the methodical instruction which he imparted in all branches of knowledge was famous all over the East."

"The attendance at his classes continually increased pagans thronging to him as well as Christians." <sup>30</sup>

Being a great theologian and educator, spending some time teaching in probably the first school of the Christian Church and teaching in other Christian schools, traveling extensively, visiting and speaking in many of the leading Churches east and west, including Rome, Jerusalem, Antioch, Alexandria and Ephesus, what will he say of the early Christian belief and practice regarding Sabbath-keeping? When he spoke of Sabbath-observance in those prominent Christian churches of that early age, and when he taught those many people who came to his classe, was his teaching positive? Did he

leave them in doubt as to what day Christians should keep sacred as their day of worship?

He was very definite and spoke explicitly. He left no doubt as to the distinction those early Christians made between "The Jewish Sabbath" and the "Christian Sabbath". He is said to have been the first to use those terms in making the distinction between the Lord's day and the Sabbath of the law of Moses.

### The Words Of Origen

Some time between 200 and 254 A. D., Origen wrote, "**To keep the Lord's day is one of the marks of a perfect Christian.**" He was the first to apply the term, "Jewish Sabbath" to the seventh day. He also speaks of the "Christian Sabbath." He states in the most absolute manner that "**The obligation of the Judiac Institution had totally passed away.**" (Homily 23 on Numbers).

Honest and intelligent people will not be easily misled by those who teach that the Roman emperor, Constantine, caused the Christians to quit keeping the Jewish Sabbath and take up the keeping of Sunday when we compare these dates. Origen, in the year

A. D. 216, was under the reign of the pagan emperor, Decius, arrested and put in prison. And in A. D. 254 Origen died, and this was just 20 years before Constantine was born in A. D. 274. Constantine was not converted to Christianity until 30 years later, and did not legalize the keeping of Sunday until A. D. 321.

The testimony of all these early Christians we have given, down even to the death of Origen, brings us to A. D. 254, that is only 67 years before Constantine by imperial statute recognized the keeping of Sunday as the day of worship.

We have now come down through five generations of leaders in the early Christian Church using testimonies of St. John the Evangelist, Ignatius, Justin Martyr, Tertullian, and Origen. Yet it is still 67 years until Constantine legalized the keeping of Sunday. So you can see that Constantine only recognized what the Christians had been doing for exactly 291 years. The true Christians, according to their own testimony, had been keeping Sunday, the Lord's day, sacred as their holy day for almost 300 years, when Constantine officially recognized it. Thus it can be easily seen that there is no truth in

the claim of some, that the Christians at the order of Constantine took up the keeping of Sunday. Would anyone accept the testimony of someone more than seventeen hundred years after something has been enacted, rather than the testimony of one who was present and an eye-witness to the incident?

Those who would have us keep the old Jewish Sabbath tell us that the early Christians kept the Sabbath of the law of Moses until the time of Constantine, but this great leader in the early church, Origen, more than 67 years before this act of Constantine states in a most absolute manner that "the obligation of the Judaic Institution had totally passed away."

Although for a time a few Jewish Christians kept the Sabbath of the law along with the Lord's day, in Origen's day they would not have been considered perfect Christians, for this is what he says in his testimony: "To keep the Lord's day is one of the marks of a perfect Christian." He clearly makes the distinction between the "Lord's Day" and the "Jewish Sabbath", so it can be easily seen that the Lord's Day is not the "Jewish Sabbath", as some without proof

claimed. Though a few of the early Christians kept both the "Jewish Sabbath" and the "Lord's Day" I cannot recall one word in the Bible or in early Church history saying that any Christian did not keep the Lord's day. **Not one Christian do we hear of who did not keep the Lord's day.**



## CHAPTER VII

## The testimony of the Roman historian

## PLINEY

From 61 to 115 A. D. there lived a Roman writer and historian by the name of Pliny. At the same time there also lived the Roman historian and writer, Suetonius, who was a friend and co-worker with Pliny. Suetonius was the emperor Hadrian's private secretary. These men lived and wrote in the days when pagan Rome practically ruled the civilized world and when men were forbidden by law to become Christians. Pliny and Suetonius were neither Jews nor Christians; therefore their testimony regarding the belief and practice of the Christians in their days is altogether unbiased and unimpeachable. They lived in the days of the unfriendly pagan emperors of Trajan and Hadrian under whose reign many innocent men and women were put to death for no greater crime than that of being true Christians.

In their writings are found a few significant statements concerning the Christians of that time. Suetonius called Christians "a

class of men of a strange and pestilent superstition." He also seems to regard Nero as a public benefactor because he punished the Christians.

Pliny wrote to Trajan for advice as to how to deal with Christians. From Pliny we learn the valuable fact that they lived confessedly innocent, since he was unable to establish against them any crime beyond that of the belief which he regarded as a perverse and extravagant superstition. We learn also from this celebrated letter that nothing could shake the allegiance of Christians to Christ, and that they were accustomed to meet early in the morning to celebrate him as God with hymns of praise. From the writings of these men we learn that when men and women were suspected of being Christians they were arrested and brought to trial.

Dr. W. B. Godby in his Commentary on Acts 20:7 (Vol. 5, p. 279) tells us that "The Roman historians Suetonius and Pliny, neither Christians nor Jews, certify that during the first centuries of the Christian era, when Christians were forbidden to worship on penalty of death, when they were asked, 'Hast thou kept the Lord's day?' the Chris-

tians would answer, 'I am a Christian, I cannot omit it.' And then they were put to death." For these Roman officials, as was later expressed in the words of Origen, knew that "To keep the Lord's day was one of the marks of a perfect Christian," for no others kept that day, and Ignatius tells us that "Every lover of Christ kept the Lord's day sacred, commemorating the resurrection of Christ."

These pagan persecutors of the early Christians asked for no greater proof that one was really a Christian than the fact that he kept the Lord's day. And yet remember that this was before A. D. 115, for this was the date of the death of Pliny, the historian.

Surely those who are honest will desire and accept the truth. But there are many honest people who have been taught to believe things concerning Sabbath-keeping that are not true and for these people it is not easy to accept the truth and facts of history. Yet all these evidences which have been given with their dates will begin to clear up the befogged condition in which such people find themselves. Honest people will accept the truth though it is contrary to their natural feelings to do so.

## CHAPTER VIII

### The Testimony of Athanasius

The life and testimony of the leader and distinguished theologian of the early Christian Church, Origen, has brought us only down to A. D. 254. The interesting life and work of Athanasius, Archbishop of Alexandria, dates from 297 to 373 A. D.

Athanasius was born just 43 years after the death of Origen whose testimony we have had. He was born in Alexandria and was a student in the Christian school in which Origen had taught there. He is said to have been devoted to the Christian ministry from the early age of about 16 years. His mind was certainly well disciplined and accustomed from an early age to discussing the chief questions of philosophy and religion. The persecutions under which the Alexandrian Church suffered at this time all had their effect upon his character and served to mature him in that undaunted fortitude and high spirit of faith by which he became distinguished.

At the Council of Nicaea in the year 325 A. D. he appeared prominently. He conten-



ded earnestly for the apostolic doctrines. His chief distinction as a theologian was his zealous advocacy of the essential deity of Christ as coequal in substance with the Father. This was the doctrine proclaimed by the Nicæan Creed and elaborately defended by his life and writings. He was said to be slow to anger, quick in sympathy, pleasant in conversation, and still more pleasant in temper, assiduous in devotion, helpful to Christians of every class and age, a theologian, a comforter of the afflicted, a staff to the aged, and a guide of the young.

The first few years of the episcopate of Athanasius were tranquil, but as bishop of Alexandria the storms in which the remainder of his life was passed soon began to gather around him. Five times because of oppositions and persecutions he was driven from home, or for the safety of his life compelled to flee into exile from his persecutors, each time to return and resume his episcopal duties at Alexandria, only in time to be driven out again. His first banishment was in the year 335 A. D., just 10 years after he had been in the Council of Nicæa. These persecutions continued intermittently over a period of 31 years.

His last concealment lasted only 4 months, and in February, 366, he returned to Alexandria and was left undisturbed to pursue his episcopal labors. Those labors were unceasing in refuting heresies, in building churches, in rebuking rapacious governors, in comforting faithful bishops, and in strengthening the orthodox everywhere until at length in A. D. 373 in a good old age, in his own home, he ceased from all his work.

At last and at length, if you have observed all the dates, you will see that the testimony of Athanasius has brought us down to the time of the Emperor Constantine. For Athanasius knew Constantine personally, talked with him in the Council of Nicæa, which council was summoned by Constantine, who also presided over its first meeting and took a prominent part in its proceedings.<sup>34</sup>

Athanasius began his Christian ministry 8 years before Constantine by imperial edict acknowledge Sunday as a day of rest and worship. Therefore we have almost 300 years in which the Christians kept the Lord's day on Sunday before this act of Constantine.

What will Athanasius say, this prominent man of the early Church, this man who was

Archbishop of Alexandria, under whose supervision other bishops labored? What will he say was the belief and practice of the early Christians in sabbath observance? Will his testimony agree with that of all these other early leaders in the Christian Church, testimonies covering almost 300 of the first years of the existence of the Church from April 9, A. D. 30, to within a few years of the time when Constantine legalized what the Christians often at the cost of their lives had been doing for just 291 years? As general superintendent over ministers and churches when he spoke of Sabbath-observance, what did he say?

Athanasius, Archbishop of Alexandria, who lived from A. D. 297 to 373 said,

**“We keep no Sabbath day, but we keep the Lord’s day as a memorial of the second new creation.”** <sup>35</sup>

In the first place, like other leaders in the early Church, he clearly marks the distinction between the Sabbath day and “the Lord’s day,” not only showing the difference in the two days but also showing that they did not keep the Sabbath day, but kept the Lord’s day.

Another significant fact is seen in this expression, **“as a memorial of the second new creation,”** referring back to the time when God, as recorded in Genesis 2:2-3 and Exodus 20:8-11, gave the patriarchs a Sabbath commemorating the creation of the earth and all things therein. This shows that these early Christians looked upon the Lord’s day as a sacred day marking the beginning of a new dispensation by the resurrection of Christ, just as God gave the patriarchs a Sabbath at the beginning of that dispensation after he had in six days created the earth and rested the seventh day.

With this in mind let us repeat the words of Athanasius, “We keep no sabbath day, but we keep the Lord’s day as a memorial of the second new creation.”

Did you notice the time of the life and works of this great man in the early Christian Church? Athanasius, Archbishop of Alexandria, lived from A. D. 297 to 373.

After the different groups of Christians had united into one general church to be able to preserve the purity of the Christian doctrines against the many sects that were springing up and teaching heresy, and after

the completion of the canonized New Testament, the Council of Laodicea in 363 A. D. met. Among the different things discussed was the question of Sabbath-observance. **The council prescribed that on the Lord's day the faithful were to abstain from work as far as possible.** <sup>36</sup>

We have had the history of the belief and practice of the early Christians with reference to Sabbath-keeping from April 9, A. D. 30, down to the death of Athanasius in A. D. 373. As he knew the Emperor Constantine personally and talked with him at the Council of Nicaea, A. D. 325, this time seems to mark a definite period in the history of the Christian Church. It seems to mark the end of one chapter and the beginning of another chapter in the history of the church.

### General Council of Laodicea

The 29th canon of the General Council of Laodicea, A. D. 364-365 reads,

**"Christians must not judaize by resting on the Sabbath, but honoring the Lord's Day resting then as Chrisitns."** If you have noticed the date of this Council of Loadicea, you will see that it was eight years before the death of Bishop Athanasius.

Suppose Mrs. White had been there and had presented her 1845 idea of keeping the Sabbath which she supposed was the law of Moses to this council of early Christians! What would have been their reply? **"Christians must not judaize by resting on the sabbath, but rather honoring the Lord's Day, resting then as Christians."**

Like the other early Christians the Council of Laodicea makes this clear distinction between the Sabbath and the Lord's day, showing plainly that they cannot be the same.



## CHAPTER IX

### "The Man In The Moon"

Another evidence that the Sabbath of the law has passed away, with the other ordinances of the law of Moses, is that no church or people today keep that Sabbath, according to the commandment in the law of Moses.

The Jews themselves do not keep it, and even the people who teach that we all should keep the Sabbath of the law, do not keep it according to the commandments. For there were certain dates, in certain months in every year that were to be kept as sabbaths throughout that dispensation, such as Abib 15, commemorating the deliverance of Israel from Egyptian bondage (Exo. 12:2, 13:34; Lev. 23:5, 6, 7; Deut. 5:15); and Sivan 5th commemorating the first Pentecost, the giving of the commandments (Exo. 20:3-17); and the first and eighth day of the seventh month, Tisri sabbaths of thanksgiving at harvest time (Lev. 23:24, 29); and the tenth day of the same month was the unusual midweek sabbath, in which they were to "afflict their souls" in remembrance of the sin of idolatry when they made the golden calf while Moses

### "THE MAN IN THE MOON"

was with God in the Mount (See M. Henry, **Commentary on Lev. 16:29-31**); and the month Abib. 22 Iyar 6, 13, 20, 27, and Sivan 4, 5, Tisri 1, 7, 15, 22, 29. You can see that if these dates should fall on Saturday in one year they would not fall on Saturday the next year. **All these fixed date Sabbaths were to be kept in each year all through that dispensation.**

For example, take Leviticus 23:24-29 which reads, "Speak unto the children of Israel saying, On the seventh month in the first day of the month shall ye have a sabbath—and on the eighth day shall be a sabbath. Also on the tenth day of this seventh month—shall be a holy Convocation unto you and ye shall afflict your souls. And offer an offering made by fire unto the Lord. And ye shall do no work therein—whatsoever soul it be that doeth any work in that same day—will be destroyed from among his people."

How many of the followers of Mrs. White know when the tenth day of the month Tisri comes? And how many of them observe it as the law here commands that it should be observed? And how many of them have died because they have worked on the 10th day of the month Tisri?

The fact that they do not know when that day comes and goes is proof that they do not believe that Law of the Sabbath is still in force. The fact that they do not do the things on that day that the law here in Lev. 23:24-29 commands is evidence that they do not believe what they are trying to make others believe—that that Sabbath law is still binding upon us. The very fact that they are still alive, that God has not cut them off from among their people for working on that day is positive proof that this law of Sabbath keeping is not in force today.

Just by exercising common, honest, "horse sense", one will notice that in all these Sabbaths that are to be continually kept on these certain fixed dates in each year, there is no mention of days of the week after the Egyptian custom; that is, there is no mention of Friday, Saturday, or Sunday. This same common sense would tell us that since God has never in his word, old or new, one time commnded anyone to keep Saturday as a Sabbath, these followers of Mrs. White have no right to require that we keep Saturday. To anchor yourself safely upon the rock of facts on this subject is to be reminded that the

Israelites never from Moses to the crucifixion of Christ kept Saturday as their Sabbath except when it fell upon these dates that God gave Israel to keep as Sabbaths.

Just as the 4th of July, or your birthday will in different years fall upon different days of the week, for if your birthday was on Monday this year, it will be on Tuesday next year, so when they tell us that the Jews kept Saturday as their Sabbath continuously throughout their dispensation, it is impossible and unscriptural, without the commandment of God or any historical testimony.

Another evidence that they are not keeping the law that they ask us to keep is that they work on these dates designated as Sabbaths in the law, the same as other people. Do they keep this law that they tell others to keep?

"And the Lord spake unto Moses saying, Command the children of Israel, and say unto them, My offering and my bread for my sacrifices made by fire, for a sweet savor unto me shall ye observe to offer unto me in their due season. And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled

with oil, and the drink offering thereof. This is the burnt offering of every Sabbath beside the continual burnt offering, and his drink offering." (Numbers 28:1, 2, 8, 10; Lev. 24: 1-8).

The very fact that they do not offer slain lambs before an altar as a burnt offering "every Sabbath", and flour mingled with oil, today in their churches is evidence that they do not believe this law of Moses is in force today.

I have before me a book written by one who teaches that "the Lord's day" spoken of in Rev. 1:10 is the Jewish Sabbath of the law of Moses and in this book is given Scriptural reference from Genesis to Revelation, with the use of 424 verses of Scripture as proof of that claim, and yet in all these references not one verse of Scripture says Christians should keep the Sabbath of the law, and not one of them says that the Lord's day was the Sabbath of the law, and not one time is that Sabbath called the Lord's day, and not a single time does any one of these 424 verses of Scripture say that the Lord's day is on Saturday; and yet the writer of that book used the references as proof that we of this day and age

should keep the Sabbath of the law of Moses. We accept all of these Scriptures as being true. Why then, say they, do you not accept our claim that the Lord's day is the Sabbath of the law? We answer, because these Scriptures say nothing about, nor have any reference to the Lord's day.

If I should say to these people, "I can prove by these same Scriptures that the man in the moon is an Irishman," they would say, "You can not." I would say, "Why not, are there not enough of them?" They would say, "Yes, but they say nothing about the man in the moon." Just so; and the reason I cannot prove by these 424 verses of Scripture that the man in the moon is an Irishman is that they say nothing about the man in the moon.

For just the same reason these people cannot prove by these Scriptures that the Lord's day is identical with the Sabbath of the law of Moses; they say no more about the Lord's day than they do about the man in the moon. These Scriptures are speaking of the Sabbath kept before the disciples were called Christians at Antioch, and these people who have only since 1845 been keeping Saturday for the Sabbath have no more right to use

these 424 verses of Scripture as reference to prove that the Lord's day is identical with the sabbath of the law than I have to use them to prove something about the man in the moon.

These followers of Mrs. White use or misuse much Scripture and claim to be right and say that all others are keeping the wrong day and make some good people who are keeping the Lord's day as the first Christians kept it think that perhaps they have no right to keep the Lord's day which is on Sunday, as our day of rest and worship. But we have nothing to fear; we are keeping the day that the true Christians have kept ever since the day on which Jesus rose from the dead. They are the people who should reform for they are altogether out of harmony with true Christianity of the ages in Sabbath-keeping and have no scriptural or historical foundation whatsoever for keeping Saturday continually for the Sabbath. They are not even keeping the Sabbath as God through Moses commanded Israel to keep it. They have no kind of precedent except the Christ-rejecting Jews who have only since 365 A. D. been keeping Saturday while they are still rejecting Christ who came to save them.

## CHAPTER X

### A Sabbath Day's Journey

The people under the Mosaical law were commanded not to travel upon the Sabbath, a distance that would exceed a "Sabbath day's journey." (Exo. 16:29; Acts 1:12). This was equal to about one and one-half miles or less. Most of these people who try to tell us that Saturday and the Lord's day are one, and the same day drive cars that will travel from fifty to one hundred miles an hour and go distances of from a few miles to as far as one hundred miles to their meetings on that day.

Can you imagine how long it would take one to travel the distance of a "Sabbath day's journey" going at the rate of seventy or eighty miles an hour? In one hour one would go far enough to cover the allowance for a whole year, and then what would he do about travel for the other fiftyone Sabbaths of that year? You can see that they do not keep the law that they teach others to keep. Why? Just because they do not believe that the law of the past dispensation was made for this machine age. In those days the people walked

and rode upon the backs of horses, mules, and camels. It would not be practical to try to restrict the travel of the day of modern transportation to only one and one-half miles upon our day of worship when duty often calls us to go many miles to church and Sunday School, gathering up and taking others with us. This is why the early Christians spoke of the efforts of some to require them to keep the law of Moses as putting a yoke upon them. (Acts 15:5, 10). And this is just why the Lord had it changed from the keeping of the Sabbath of the law of Moses for that dispensation to the keeping of the Lord's day for this Christian dispensation.

Nowhere in the New Testament are we told how far or fast we are to travel upon that day. A Christian with the law of God written upon his heart will want to travel only as it does not violate the spirit of that law when going to church and other such places. When true Christians of the days before the automobile traveled long distances in covered wagons drawn by oxen or horses or mules, they would stay in camp over Sunday because it was the Lord's day, to honor the Lord and rest themselves and their animals.

The Lord is very practical and does not do foolish things. This is what Jesus was talking about when he said, "Men do not put new wine in old bottles." "New wine must be put in new bottles." That is, the Christianity of this new dispensation could not be bound up in the law of the old dispensation. Those who teach that Christians should keep the Sabbath of the law of Moses are trying to put new wine in old bottles, and this teaching and the influence of their example has caused a great loss of respect and honor for the Lord's day in our nation. Since the Jews no longer keep the sabbath according to the law of Moses, and the followers of Mrs. White do not keep it, and no other people upon the earth keep that Sabbath according to the Scriptures we have just given, why should they ask us to forsake the keeping of the Lord's day and turn back to what Mrs. White thought was the law of Moses?

The Jews abandoned their long practice of keeping their Sabbaths according to the law of Moses upon certain fixed dates in each year about A.D. 365 and began keeping Saturday each week as the Christians kept the Lord's day on Sunday. After the destruc-



tion of Jerusalem by the Romans under Titus the punishment of the Jews by the Romans continued until the destruction of their institutions was so complete that by 365 A.D. the Jews abandoned all efforts to keep the Sabbath upon those dates that God through Moses had given them and since that time have been found to be keeping Saturday, the day before that kept by the Christians—on Sunday.



## CHAPTER XI

### The Example of Jesus

The first members of the early Christian Church being themselves Jews, naturally did not find it easy to break away from the keeping of the law of Moses because up to the time of the life of Jesus they had known nothing different. But Jesus by his example prepared the minds of his followers to break away from the keeping of the Sabbath of the law, for often and anon the non-Christian leaders in the Jewish church complained that Jesus was breaking the Sabbath of the law of Moses by his deeds of healings, etc.

“The Jews said therefore unto him that was cured, it is the sabbath day: it is not lawful for thee to carry thy bed. He answered them: He that made me whole, the same said unto me, take up thy bed and walk. The man then told the Jews that it was Jesus which had made him whole. Therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the sabbath day.” (St. John 5:10-16; Luke 6:1-8).

“And it was the sabbath day when Jesus

made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them he put clay upon my eyes, and I washed and do see. Therefore said some of the Pharisees, This man is not of God because **he keepeth not the sabbath day.**" (St. John 9:14-16).

Since Jesus never did command anyone to keep the Sabbath of the law of Moses, and none of his apostles ever commanded anyone to keep it and not once in the New Testament are we told to keep the Sabbath of the law, it seems only reasonable to believe that Jesus expected his followers to keep the Lord's day, as the testimony of the early Christians declares they kept it. The attitude that Jesus took regarding the sabbath of the law seems to indicate that he was preparing the way for his followers at the proper time to break away from the keeping of the day, and to keep the Lord's day. As the prophet had said, "This the day that the Lord hath made; therefore will we rejoice in it."

## CHAPTER XII

### Foretold In Prophecy

When the disciples were stunned and in doubt after the crucifixion of Jesus, he appeared to them after His resurrection and said, "O foolish and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (Luke 24:26-27).

And just before He ascended to heave again He said unto them, "These are the words which I spake unto you while I was yet with you, that all these things must be fulfilled which were written in the law of Moses and in the prophets and **in the Psalms concerning me.**" (Luke 24:44). Here Jesus confers great honor and authority upon the prophecies in the Psalms which foretold His death and resurrection.

Not only so, but His apostles after Him did the same. One prophecy alone in the Psalms of David foretelling the resurrection

of Christ is quoted four time in the New Testament. Let us take still another remarkable prophecy in the Psalms. Let us combine these three Scriptures with the testimony of Justin Martyr and see what a beautiful prophecy and fulfilment we have of the coming of Jesus and the origin of the Lord's Day.

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. **This is the day which the Lord hath made; we will rejoice and be glad in it.**" (Psa 118:22-24).

Referring to its fulfilment in the New Testament we read, "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at Naught of you builders which is become the head of the corner." (Acts 4:10, 11).

St. John in his Gospel says of this great event, "The first day of the week cometh Mary Magdalene early to the sepulchre. Mary stood without at the sepulchre weeping. She turned herself back, and saw Jesus standing. Jesus saith unto her, Mary. She turned her-

self and said, Master. Jesus saith unto her, Go tell my brethren. Mary came and told the disciples that she had seen the Lord. Then the same day being the first day of the week when the doors were shut where the disciples were assembled, came Jesus and stood in the midst, and saith unto them, Peace be unto you. **Then were the disciples glad** when they saw the Lord. As my Father hath sent me, even so send I you." (St. John 20:1-21).

"The first day of the week" was not only the day in which Jesus rose from the tomb and met with his disciples as they were assembled together, but was the day on which the early Christians just thirty years later were found to be still meeting together for their religious services and to hear the preaching of the Gospel.

In Acts 20:7 we read: "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow." And in 1 Cor. 16:12 about one year before the above meeting, Paul wrote: "As I have given order to the churches of Galatia so do ye. Upon the first day of the week let everyone of you lay by him in store as God has prospered him

that there be no gatherings when I come."

Justin Martyr wrote to the heathen Roman Emperor, Marcus Aurelius, about 138 A. D., "Sunday is the day on which we all hold our common assembly. Jesus Christ our Savior on the same day rose from the dead, and having appeared to his apostles he taught them these things which we have committed to you for your consideration." Here we have:

1. The prophet tells that the stone would be rejected.

2. It would become the head stone of the corner and that "This is the day which the Lord hath made; we will rejoice and be glad in it."

3. Peter 'filled with the Holy Ghost' and preaching tells the rulers of Israel of their crucifying of Jesus and of his resurrection, the stone becoming the head of the corner, according to the prophesy in the Psalms. They had rejected and crucified him. He rose from the tomb becoming the head stone of the corner, making the Lord's day.

4. St. John the Evangelist tells us that on the first day of the week Jesus arose and appeared to his assembled apostles and that

they were made glad, and that then Jesus gave them their commission to go forth into the world with the gospel.

5. Justin Martyr tells us in his letter to the heathen Roman Empire who later had him put to death, that it was on Sunday when Jesus appeared to the apostles, the same day that he rose from the dead and that this was the day on which "We all held our common assembly," and that Jesus having appeared to his apostles taught them these things.

So according to the prophecy of David, (Psa. 118:22-24) and according to the words of Peter while filled with the Holy Spirit and according to the Gospel of St. John who speaks of the Lord's day, and according to the positive testimony of this early Christian, Justin Martyr, the Lord's day is "the day the Lord hath made; therefore we will rejoice and be glad in it." And since this "day which the Lord hath made" was introduced to the world at the time when the stone which had been rejected became the head stone of the corner, so Christ being rejected, crucified, and put in the tomb by the rulers of the Jews, was exalted to become the head of the corner when he rose from the tomb. The day that he made according to prophecy was the Lord's day which was on Sunday.

## CHAPTER XIII

### "A Change Of The Law"

The Bible and history tell us that the Sabbath of the law of Moses passed away with the other ordinances of the law. First we shall see that the old covenant embracing the law of Moses has passed away. And second we shall see that the sabbath of the law was included in and passed away with all other ordinances of that covenant—the ending of the dispensation of which Moses was head, and the beginning of the dispensation of which Jesus is head."

From the book of Hebrews we copy a few verses: "Moses verily was faithful in all his house as a servant for a testimony of those **things which were to be spoken after.**

"But Christ was a son over his own house whose house are we." (Hebrews 3:5, 6).

"If therefore perfection were by the Levitical priesthood—for under it the people received the law—what further need was there that another priest should arise after the Order of Melchisedec and not be called after the Order of Aaron."

### "A CHANGE OF THE LAW"

"For the priesthood being changed **there was made of necessity a change also of the law.**" (Hebrews 7:11, 12).

"But now hath he—Jesus—obtained a more excellent ministry by how much also he is the mediator of a better covenant, which was established upon better promises.

For if the first covenant had been faultless, then no place should have been sought for the second."

Again in the New Testament we read: "Blotting out the hand writing of ordinances that was against us which was contrary to us, and took it out of the way nailing it to his cross."

"Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon. Or of the **sabbath days which are a shadow of things to come.**" (Col. 2:14-16).

In this passage of Scripture, it is plainly seen that **the Sabbath of the law was not separate from the other ordinances of the law.** Also it tells us that the Sabbath was a shadow of something that would follow it. From the prophecy of the Old Testament and from the Scriptures of the New we here see

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that the Sabbath of the law of Moses was listed with the other things that passed away at the Cross.

Writing upon this subject of Sabbath-observance, Barnabas said, "We keep with joyfulness the day in which Christ rose from the dead." (Epistle of Barnabas)

These words of these inspired men of God, show us plainly that the time when the Sabbath of the law of Moses passed away was at the cross of Christ. This perfectly agrees with the words of Ignatius who lived in the days of Jesus, Paul and Barnabas, who said, "**No longer keeping sabbaths, but living according to the Lord's day.**"

"For finding fault with them he saith, Behold the days come saith the Lord when I will make a new covenant." (8:5-8).

"For the law having a shadow of good things to come and not the very image of the things."

"Then said he—Jesus—Lo, I come to do thy will O God. He taketh away the first that he may establish the second." (—10:1, 9).

From the above Scripture we see Moses had faithfully accomplished his work and that covenant and priesthood with that law ended

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at the cross. But Jesus' coming introduced a new covenant, new priesthood, and new law. (Heb. 7:11, 12).

St. John said, "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17).

To the Roman Christians Paul said, "Ye are not under the law but under grace." (Rom. 6:14). Was the sabbath included in that law "having a shadow of good things to come"?

Like the apostle Paul, the prophet Hosea, in his prophecy included the Sabbath of the law with these other things that would pass away. Through the prophet the Lord said of Israel, "I will cause all her mirth to cease, her feast days, **her new moons, and her sabbaths** and all her solemn feasts." (Hosea 2:11).

Now by these men of God we see that the Jewish Sabbath had passed away and that the Lord's day was taking its place and being regularly kept with joyfulness by the early Christian Church, and all this had taken place within Bible times.

Origen, theologian, minister and teacher, was one of the greatest leaders in the early Christian Church. Speaking upon this sub-

ject before A. D. 254 he states in the most absolute manner that, "**The obligations of the Judiac Institutions had totally passed away.**"

We here have seen that the Bible and history tell us that the Sabbath of the law of Moses passed away with the other ordinances of the law.

As further evidence that in the minds of the early Christians the Jewish Sabbath was classed with circumcision and the other ordinances of the law of Moses we again use the words of Barnabas, the companion of St. Paul: "The covenant belongs only to Christians who obey the law in Spirit." "The writer, Barnabas, applies this principle to sacrifices, circumcision and the sabbath."<sup>37</sup>

Since the Bible says that Barnabas was a good man, full of the Holy Spirit and of faith, we may be sure he was not mistaken when he says that the Sacrifices, Circumcision, and the Sabbath of the law all go together. This is in accord with what the prophet Hosea, and Paul, and Ignatius, said. Those who teach otherwise not only ask others to keep a law that they themselves do not keep, but they teach what Jesus never taught and require of us to do what the New Testament never commanded.

One of the strongest evidences that the Sabbath of the law of Moses had passed away with the other ordinances, as the scriptures that we have just given teach, is this fact that not one time did Jesus say, "Remember the Sabbath to keep it holy." Not one of the apostles ever said, "Remember the Sabbath to keep it holy." And not once in all the New Testament are we commanded to "Remember the Sabbath to keep to holy." In all the Epistles we do not find this command, nor any instruction regarding the keeping of the Sabbath, nor any provisions made for it.

If the Lord had expected us to certainly keep Saturday would he not have made it known in the Scriptures of the New Testament? This would have been in harmony with the message upon these things from the mother church in Jerusalem to the Christians of the Gentile church in Antioch, saying, "We gave no such commandment."

Now since God, in speaking of the Christian dispensation, had said he would make a new covenant, and since Jesus made a new church and a New Testament, calling out his apostles to launch this new church, without once saying "Remember the Sabbath day to

keep it holy," would it be reasonable to think that he expected this to be one of the outstanding duties of his people as some people claim?

Certainly not. It would not be reasonable to lift out of the law of Moses one of the commandments and carry it over into the new dispensation under the "New Covenant" and make it binding upon us, yet not even once mention it in the new covenant as one of the conditions of the blessings of the same. Those who today teach that we all should keep the Jewish Sabbath the seventh day are commanding us to do what Jesus did not command, what the New Testament nowhere commands, and what none of the apostles taught or commanded. The people who insist that we should keep Saturday have no more Scriptural right to ask us to keep the Jewish Sabbath than we have to require that they keep the other part of the law of Moses and practice circumcision and the other ordinances of the old law, for **the New Testament no more commands us to keep the seventh day than it does to keep any other part of the law of Moses.**

If the Apostle Paul were here speaking upon the subject today, no doubt he would

say what he says in the Bible, that Jesus changed those things when he hung upon the cross at the time when the veil of the temple was rent in twain from top to bottom. So you see that in the New Testament as in the Old, the Sabbath is bound in one bundle with the other ordinances of the law, and we find no place where any exception was made to this by lifting it out from the other commandments of the law of Moses. Neither do we find any record of a part of the law pertaining to the keeping of the Sabbath being repealed and another part of that law remaining in force. Such distinction is purely a human arrangement made in 1845 and is not authorized by the Word of the Lord nor by his apostles in the Scriptures.

If you will read Mark 2:22-28 and 3:1-5 you will see that it was in connection with this subject of Sabbath-keeping that Jesus said, "No man putteth new wine into old bottles else the new wine doth burst the bottles and the new wine is spilled and the bottles marred, but new wine must be put in new bottles."

With this background and from the setting of these words of St. John, "I was in the



Spirit on the Lord's day," can we not see that he was speaking of the day on which Jesus rose from the dead, and not of the Sabbath of the law of Moses?

Of the early history of the church at Antioch in Syria where St. John was at one time the pastor, Mathew Henry says, "The good work begun at Antioch (about five years previous to this) was carried on to great perfection—grew to be a flourishing one by the ministry of Barnabas and Saul. The church at Jerusalem sent Barnabas thither to nourish this newborn church." (Comment on Acts 11:17-26).

Barnabas went to Tarsus, found Paul, took him to Antioch, "And it came to pass that for a whole year they assembled themselves with the church and taught much people." After the work of the first Christians, some of the leading ministers in the church were Barnabas, Paul, St. John and Ignatius.

Let us now have the words of Barnabas in regard to Sabbath-keeping as he preached it to those converts to Christianity at Antioch. Only about twenty-seven years after the resurrection of Christ Barnabas said, "**We keep**

**with joyfulness the day in which Jesus rose from the dead."** <sup>38</sup>

Paul who also preached in the church at Antioch before the ministry of St. John there, said the Sabbath like other things of the law was "a shadow of things to come." (Col. 2:14-16).

As the lamb of the passover in Egypt was a type of Christ and was fulfilled when Jesus was crucified, and as the giving of law was a type of the time when God's law would be written upon men's hearts, (Jer. 31:31-34; Isaiah 44:3; John 14:28; Luke 24:27, 44-52; Psa. 110:1-3; Acts 1:4, 5, 8, 9; Acts 2:32-39; Heb. 10:1-16) and was fulfilled on the day of Pentecost, so was the Sabbath of the law of Moses a type of the Lord's day and was fulfilled when Jesus upon the first day of the week arose from the dead.

Ignatius, whose ministry in the church at Antioch was just after that of St. John, said, "Every lover of Christ celebrates the Lord's day, consecrated to the resurrection of Christ." Since the great builders of the church at Antioch **before the ministry of St. John**, and Ignatius, the great pastor **after John**, taught that the Lord's day was the day

### "A CHANGE OF THE LAW"

on which Christ rose from the dead, is it likely that St. John as pastor of the same church would teach that the Lord's day was the Sabbath of the law of Moses? Certainly Ignatius included St. John when he said, "Every lover of Christ celebrates the Lord's day consecrated to the resurrection of Christ," and, "no longer keeping sabbaths but living according to the Lord's day on which our life has risen again." Is it likely that this church that was built and nourished by ministers who kept the Lord's day in memory of the Lord's resurrection on that day, would call St. John to be their pastor, if he, contrary to the teachings of all these other ministers, had taught that the Lord's day was the sabbath of the law of Moses? Certainly not.

Ignatius was led into the saving knowledge of the Lord by St. John and was closely associated with him, following him as pastor of the church at Antioch; and since Ignatius said, "Every lover of Christ celebrates the Lord's Day consecrated to the resurrection of Christ," it would be hard to believe otherwise than that St. John was a lover of Christ and celebrated the Lord's Day consecrated to the resurrection of Christ and not as the Sabbath of the law of Moses.

## CHAPTER XIV

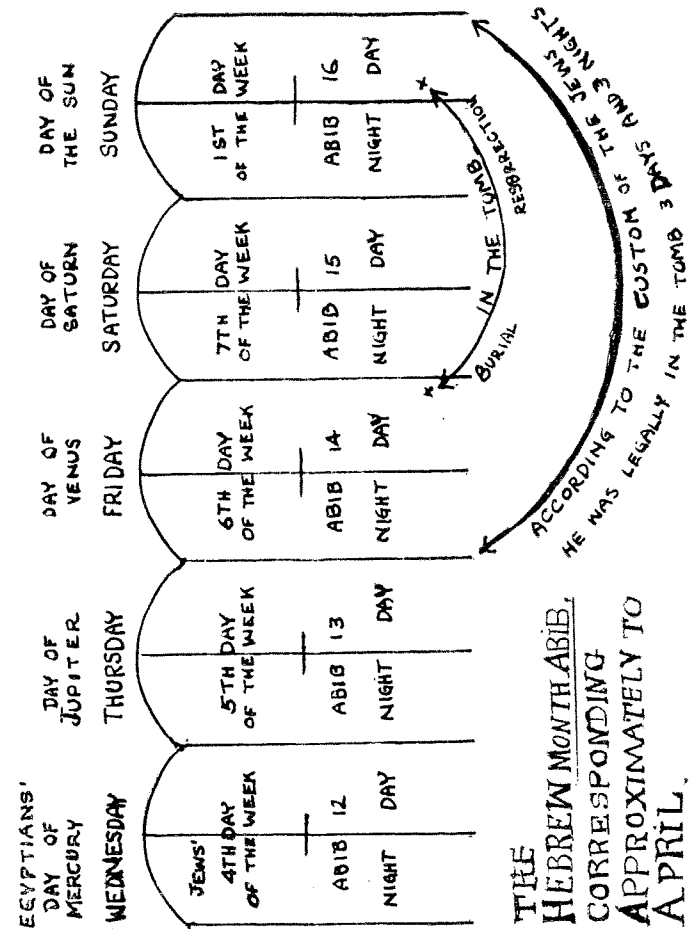
### A Helpful Illustration

In Matthew 12:40 Jesus said he would be in the tomb three days and three nights. He was laid in the tomb late one afternoon, remained there through that night and the next day, through the night following, and rose early the next morning. He was in the tomb about thirty-six hours altogether, while three full days and three full nights would have been seventy-two hours.

In those days the Hebrews reckoned their days from sunset to sunset; that is, one day ended at sunset and the next day began at that time.

In the Bible it is spoken of as, "the evening and the morning was the first day . . . and the evening and the morning was the second day." (Gen. 1:5-19). With the Israelites an incident that occurred on a part of a day embraced the whole of the day; that is, the night before was legally a part of that day.

The following is an illustration of the Egyptian names, and the Jewish numbers, of the days of the week, and of the time that Jesus was in the tomb and when he rose.



#### A HELPFUL ILLUSTRATION

Therefore since Jesus was laid in the tomb on the 14th day of the month Abib, remained in the tomb Saturday, Abib 15, and rose early on the morning of Abib 16 which was Sunday, the first day of the week, legally he was in the tomb three days and three nights. He was put in the tomb on Abib 14, remained over the 15th, and rose on Abib 16.

This agrees exactly with the testimony of Justin Martyr, A. D. 135-165, to the heathen Roman Emperor, Marcus Aurelius, that "Jesus was crucified on the day before that of Saturn and rose on the day after that of Saturn, which is the day of the sun." (First Apology, p. 47; St. John 20:1-21).

Therefore known as Sunday, and often spoken of by the early Christians as "The Lord's day."



## CHAPTER XV

### A Synopsis

In A. D. 70, 71. Ignatius—Jewish Christian, who when a child, Jesus took in His arms and blessed; was led into a saving knowledge of the Lord by St. John the evangelist, and succeeded him as pastor of the great Christian Church at Antioch. And finally was brought before the emperor Trajan and condemned to be sent to Rome where he was exposed to the wild beasts, and suffered martyrdom A. D. 101.

Ignatius said,

**“Every lover of Christ celebrates the Lord’s day, consecrated to the resurrection of Christ as the queen and chief of all the days.”**

“If those who are concerned with old things have come to newness of life, **no longer keeping sabbaths but living according to the Lord’s day** on which our life has risen again through Him and His death.—Let every friend of Christ keep the Lord’s day.”

Justin Martyr—A. D. 100-165

Convert of Polycarp, convert of St. John, fifty years after the death of John said,

### A SYNOPSIS

“Sunday is the day on which we all hold our common assembly; Jesus Christ, our Savior on the same day rose from the dead. For he was crucified on the day before that of Saturn, and rose on **the day after that of Saturn, which is the day of the Sun**, and having appeared to his apostles **he taught them these things** which we have committed to you for your consideration.” A. D. 138 he said “On **the day called Sunday** there is a gathering in one place of **all who reside within the cities, or in the country places** and the memories of the apostles, and the writings of the prophets are read.”

Tertullian

Born A. D. 150 of a good family at Carthage in North Africa, received a first rate education in both Latin and Greek. “Read carefully the words of Justin Martyr.”

Who is said to rank next to Augustine the Great as one of the fathers of the Church immediately after the apostles.

Between A. D. 190 and 220 Tertullian wrote: **“We on the day of the Lord’s resurrection ought to guard against every posture and office of solicitude deferring even our business lest we give place to the devil.”**

Origen

Born at Alexandria, of Christian parents A. D. 185.

First to use the expression "Jewish sabbath", and "Christian sabbath." It was he that said, **"To keep the Lord's day is one of the marks of a perfect Christian."** . . . . . Also said, **"The obligation of the Judiac institutions had totally passed away."**

The Roman historians

Suetonius and Pliney A. D. 115 tell us that during the first century of the Christian era when by Roman authority Christians were forbidden upon penalty of death to worship Christ, and when those suspected of being Christians were arrested and brought before the rulers, they were asked, **"Hast thou kept the Lord's day?"** And the Christians would answer, **"I am a Christian and Cannot omit it."** And then they were put to death for this affirmation of their faith.

Athanasius

A. D. 297-373. Archbishop of Alexandria said, **"We keep no sabbath day: we keep the Lord's day** as a memorial of the second new creation."

The Council of Laodicea A. D. 364-365 said,

**"Christians must not judaize by resting on the sabbath, but honoring the Lord's Day resting then as Christians."**

Brnabas the Companion of Paul about A. D. 60 said, **"We keep with joyfulness the day in which Christ rose from the dead."**

"Behold darkness shall cover the earth, and gross darkness the people; but **the Lord shall arise** upon thee, and the Gentiles shall come to thy light." Isa. 60:2, 3. "Unto you that fear my name shall **the SUN** of righteousness arise" Mal. 4:2. Surely it was more than just a co-incident that, **at the time** when the sun arose driving away the darkness of nature's night, that Jesus "The **Sun** of righteousness," should rise from the tomb. For it was not only Sunday according to the Egyptian way of naming the days of the week, but it was also **Sun** day because at this same time Jesus "The **Sun** of righteousness," arose dispelling the long night of spiritual darkness in the world.

## REFERENCE NOTES

- <sup>1</sup> **Encyclopaedia Britannica**, IXth ed., V. 2, p. 196; also V. 13, p. 790-791.
- <sup>2</sup> **Ibid.**, V. 2. p. 196.
- <sup>3</sup> Ignatius, Book I and II.
- <sup>4</sup> **Encyclopaedia Britannica**, IXth ed., V. 11, p. 154.
- <sup>5</sup> **Ibid.**, V. 6, p. 511.
- <sup>6</sup> Adv. Haeres, Book 3, C. 3; **Encyclopaedia Britannica**, IXth ed., V. 19, p. 489.
- <sup>7</sup> **Encyclopaedia Britannica**, IXth ed., V. 19, p. 489.
- <sup>8</sup> **Ibid.**, p. 489.
- <sup>9</sup> **Ibid.**, p. 489.
- <sup>10</sup> **Loc. cit.** p. 489.
- <sup>11</sup> **Loc. cit.** p. 489.
- <sup>12</sup> **Ibid.**, p. 492.
- <sup>13</sup> **Ibid.**, p. 490.
- <sup>14</sup> **Ibid.**, p. 495.
- <sup>15</sup> **Loc. cit.**
- <sup>16</sup> Ad. Mag. I. C. 9; **Encyclopaedia Britannica**, IXth ed., V. 22, p. 654.
- <sup>17</sup> S. W. Gamble, "Justin Martyr", **The International Standard Bible Encyclopaedia**, V. 3. p. 1721.
- <sup>18</sup> **The New Standard Encyclopaedia**, V. 19, p. 12.
- <sup>19</sup> **The International Standard Bible Encyclopaedia**, V. 12, p. 714.
- <sup>20</sup> **Encyclopaedia Britannica**, IXth V. 13. p. 790-791.
- <sup>21</sup> **New International Encyclopaedia**, V. 13, p. 53.
- <sup>22</sup> **First Apology**, p. 47.
- <sup>23</sup> **Ibid.**, p. 67.
- <sup>24</sup> S. W. Gamble, **Op. Cit.**, p. 194.
- <sup>25</sup> **Encyclopaedia Britannica**, IXth ed., V. 23, p. 196.
- <sup>26</sup> De orat XXIIIcf. Ad., Nation IXII apolog. XVI, Cat. EA. V. 14, p. 335.
- <sup>27</sup> **Encyclopaedia Britannica**, IXth ed., V. 17, p. 840.
- <sup>28</sup> **Loc. Cit.**
- <sup>29</sup> **Ibid.**, p. 828.
- <sup>30</sup> **Ibid.**, p. 839-840.
- <sup>31</sup> **Ibid.**, p. 654.
- <sup>32</sup> **Ibid.**, p. 658.
- <sup>33</sup> **Ibid.**, V. 13, p. 658.
- <sup>34</sup> **Ibid.**, IXed. V. VI, p. 301.
- <sup>35</sup> "De Sabbat et Circumcis. 4." **Encyclopaedia of Religion and Ethics**, V. 12, p. 105.
- <sup>36</sup> **C. Ency.**, V. 14, p. 336.
- <sup>37</sup> **Encyclopaedia Britannica**, IXth ed., V. 2, p. 197.
- <sup>38</sup> Camp, **Justin Martyr**, Deal C. Try. C., 138.