

• Ellen White was addressing herself to tithes and offerings under the heading, "The Only Way to Manifest Gratitude." (Counsels on Stewardship p. 18 & 19) "The Lord does not need our offerings, we cannot enrich Him by Our gifts ... Yet God permits us to show our appreciation ... This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other way." Notice that Mrs. White is saying no other way and that it is the only way to show our gratitude and love by giving tithes and offerings. This is almost a doctrine of salvation by works. It does not live up to the standards put down in the Bible indicating to us how we should express our love to God. John 14:15 says, "If ye love me keep my commandments." Matthew 23:23 speaks of the qualities of judgment, mercy, and faith, and relegates things like tithing to a much lower position. Micah 6:6-8 indicates that we cannot please God with any or all of our riches, but that we must do justly, love mercy, and walk humbly with God. I certainly cannot agree with Mrs. White's theology on this point. Besides, this is a very disgraceful way of soliciting money from poor gullible Adventists. With this type of brainwashing and guilt tripping, it is no wonder that Adventists are the highest per capita givers of any church. I wonder how many are truly 'cheerful givers'.

Almost universally Christians regard Sunday as a sacred day. Do they offer for this any adequate reasons? Yes, indeed, and those which have been satisfactory to all the best and ablest Christians the church has ever had. After keeping the seventh day and extensively advocating it for over a quarter of a century, I became satisfied that it was an error, and that the blessing of God did not go with the keeping of it. Like thousands of others, when I embraced the Seventh-day Sabbath I thought the argument was all on one side, so plain that one hour's reading ought to settle it, so clear that no man could reject the Sabbath and be honest. The only marvel to me was that everybody did not see and embrace it.

But after keeping it for years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line and word in the Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early church fathers upon this point; and having written several works in favor of the Seventh-day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it, and weighing all the evidence in the fear of God, I am fully settled in my own mind and conscience that the evidence is against the keeping of the Seventh-day.

Those who observe Sunday say that they do it in honor of the resurrection of Christ upon that day, and that this practice was derived from the apostles and has been continued in the church ever since. Let us see. "The Lord's Day" is a term now commonly applied to the first day of the week in honor of the Lord's resurrection on that day. Thus: "We believe the Scriptures teach that the first day of the week is the Lord's day." Baptist Church Directory, page 171. Excepting a few Sabbatarians of late date, all christendom, numbering four hundred and sixteen million people, of all sects and all nations, regard Sunday as a sacred day and agree in applying the term "Lord's

Day" to Sunday. So every dictionary, lexicon and cyclopedia applies that term to the first day. Here is a grand, undeniable fact of today. When did this stream begin? Let us trace it up to its head through all the centuries.

18th century, A.D. 1760. Rev A.H. Lewis, D.D., Seventh-day Baptist, is the author of "Critical History of Sunday Legislation." From page 181 I quote: "The profanation of the Lord's Day is highly offensive to Almighty God." Laws of Massachusetts, A.D. 1760.

17th century, A.D. 1676. The Laws of Charles II of England say: "For the better observation and keeping holy the Lord's Day, commonly called Sunday, be it enacted," etc. Critical History of Sunday Legislation, page 108.

16th century, A.D. 1536. Going back over 300 years ago to the reformers, we find all Christians calling Sunday the "Lord's Day." Calvin, voicing the universal sentiment of his time, says: "The ancients have, not without sufficient reason, substituted what we call the Lord's Day in the room of the Sabbath." Calvin's Institute, Book 2, chapter VIII, section 34. Luther, Zwingli, Beza, Bucer, Cranmer, Tyndale, etc., likewise speak of the Lord's Day as the first day of the week. Here is another great fact as to the Lord's Day. It was in existence and universally observed 300 years ago.

15th century, A.D. 1409. "He that playeth at unlawful games on Sundays...shall be six days imprisoned." Statute of Henry IV of England. Critical History of Sunday Legislation, page 90.

14th century, A.D. 1359. "It is provided by sanctions of law and canon that all Lord's Days be venerably observed." Archbishop of Canterbury. Critical History of Sunday Legislation, page 82.

13th century, A.D. 1281. "The obligation to observe the legal Sabbath according to the form of the Old Testament is at an end...to which in the New Testament hath succeeded the custom of spending the Lord's Day...in the worship of God." Archbishop of Canterbury. Critical History of Sunday Legislation, page 81.

12th century, A.D. 1174. "We do ordain that these days following be exempt from labor:...All Sundays in the year," etc. Emperor of Constantinople. History of Sabbath and Sunday, page 191.

11th century, A.D. 1025. "Sunday marketing we also strictly forbid." Laws of Denmark. Critical History of Sunday Legislation, page 77.

10th century, A.D. 975. "Sunday is very solemnly to be revered." Saxon Laws. Critical History of Sunday Legislation, page 75.

9th century, A.D. 813. "All Lord's Days shall be observed with all due veneration and all servile work shall be abstained from." Council of Mayence.

8th century. In the year 747, an English council said: "It is ordered that the Lord's Day be celebrated with due veneration, and wholly devoted to the worship of God." Andrew's History of the Sabbath, page 377.

7th century, A.D. 695. "If a slave work on Sunday by his lord's command, let him be free." Saxon Laws. Critical History of Sunday Legislation, page 71.

6th century, A.D. 578. "On the Lord's Day it is not permitted to yoke oxen or to perform any other work except for appointed reasons." Council of Auxerre.

5th century. Passing back to about A.D. 450, we come to the history of the church written by Sozomen. In book 2, Chapter VIII, page 22, of Constantine, he says: "He honored the Lord's Day, because on it he arose from the dead. "This shows what was meant by Lord's Day in those early times.

Stepping back once more to about A.D. 400, we reach the great theologian of the early church, St. Augustine. He says: "The day now known as the Lord's Day, the eighth, namely, which is also the first day of the week." Letters of St. Augustine, letter 55, Chapter XIII. He says the first day of the week was known as the Lord's Day in his times.

4th century. In A.D. 386, the Emperor of Rome decreed as follows: "On the day of the sun, properly called the Lord's Day, by our ancestors, let there be a cessation of lawsuits, business, and indictments." Critical History of Sunday Legislation, page 36. Even the civil law at that early date recognized Sunday as the Lord's Day.

Going back again to the era of Constantine the Great, the first Christian Emperor, we reach Eusebius, the "Father of Church History," A.D. 324. He constantly and familiarly uses the term "Lord's Day" for the first day of the week. One passage: "They (the Jewish Christians) also observe the Sabbath, and other discipline of the Jews, just like them; but, on the other hand, they also celebrate the Lord's Days very much like us in commemoration of his resurrection." Eccl. History, book 3, Chapter XXVII. Here Lord's Days distinguished from the Jewish Sabbath, and is said to be kept on account of the resurrection.

This brings us to the era of the Early Christian Fathers. I quote them as translated in the "Ante-Nicene Christian Library."

A.D. 306. Peter, Bishop of Alexandria in Egypt: "But the Lord's Day we celebrate as a day of joy, because on it, he rose again." Canon 15.

3rd century, A.D. 270. Anatolius, Bishop of Laodicea, in Asia Minor: "Our regard for the Lord's resurrection which took place on the Lord's Day will lead us to celebrate it." Chapter X.

About A.D. 250. The Apostolic Constitution: "On the day of our Lord's resurrection, which is the Lord's Day, meet more diligently." Book 2, sec.7.

A.D. 250, Cyprian, Bishop of Carthage in Africa: "The eighth day, that is, the first day after the Sabbath and the Lord's Day." Epistle 58, section 4.

A.D. 200. Tertullian in Africa: "We solemnize the day after Saturday in contradiction to those who call this day their Sabbath." Apology, Chapter XVI. "We however, just as we have received, only on the day of the Lord's resurrection, ought to guard not only against kneeling, but

even posture and office of solicitude, deferring even our business." On Prayer, Chapter XXIII.

2nd century, A.D. 194. Clement of Alexandria, Egypt: "He, in fulfillment of the precept, according to the gospel, keeps the Lord's Day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself." Book 7, Chapter XII.

A.D. 180. Bardesanes, Edessa, Asia: "On one day the first of the week, we assemble ourselves together." Book of the Laws of Countries.

A.D. 140. Justin Martyr: "But Sunday is the day which we all hold our common assembly, because Jesus Christ, our Saviour, on the same day rose from the dead." Apology, Chapter LXVII.

A.D. 120. Barnabas. "We keep the eighth day with joyfulness, the day on which Jesus rose again from the dead." Chapter XVII.

A.D. 96. St. John on Patmos: "I was in the spirit on the Lord's Day." Rev.1:10.

A.D. 60. Luke, Asia Minor: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Acts20:7. Thus we have traced the Lord's Day or Sunday as a sacred day among Christians from our time back through all the centuries up to the New Testament itself.

Who can fail to see that the "Lord's Day" and the "first day of the week" are spoken of in the same manner both by the apostles and down through all the fathers and reformers to our day? To every unbiased mind the evidence must be conclusive that the Lord's Day of Rev. 1:10, written A.D. 96, is there surrection day the same as it is in every instance where it is used by all the Christian fathers immediately following John. Mark this fact: IN NOT ONESINGLE INSTANCE EITHER IN THE BIBLE OR IN ALL HISTORY can a passage be found where the term the LORD'S DAY IS APPLIED TO the seventh day, the JEWISHSABBATH. This fact should be and is decisive as to the meaning in Rev. 1:10. Even Sabbatarians themselves do not call the seventh day the Lord's Day, but always say "Sabbath day."

Testimony of Lexicons and Cyclopedias

Webster: "Sunday, the first day of the week; the Christian Sabbath; the Lord's Day."

Smith's Dictionary of the Bible: "Lord's Day. The first day of the week, or Sunday, of every age of the church."

Schaff-Herzog Encyclopedia: "Lord's Day, the oldest and best designation of the Christian Sabbath, first used by St. John." Rev. 1:10.

Buck's Theological Dictionary, article Sabbath. "It (the first day of the week) is called the Lord's Day." Rev 1:10.

1 Johnson's New Universal Cyclopedia: "Lord's Day, a name for the first
2 day of the week, derived from Rev. 1:10"

3 The Greek words rendered "Lord's Day," [Rev. 1:10] and Kuriake hemera.
4 Kuriake, the adjective, is from the noun kurios, and is thus defined:

5 "Kuriakos" - Of, or pertaining to the Lord, i.e., the Messiah; the
6 Lord's. 1Cor. 11:20; Rev. 1:10." Greenfield.

7 "Kuriakos - Pertaining to the Lord, to the Lord Jesus Christ: e.g.,
8 kuriakosdeipnon, the Lord's supper. [1 Cor. 11:20;] kuriake hemera, the
9 Lord's Day[Rev. 1:10]." Robinson.

10 "Kurikos - Of, belonging to, concerning a lord or master, especially
11 belonging to the Lord (Christ); hence kuriake hemera, the Lord's Day."
12 Liddell & Scott."This is the usual name of Sunday with the subsequent
13 Greek fathers."Parkhurst."Kuriakos - Pertaining to the Lord Jesus
14 Christ; the Lord [1 Cor. 11:20;Rev. 1:10." Bagster's Analytical Greek
15 Lexicon. So we might go through all the lexicons, finding the same
16 definitions in all. Not a single one refers this term to God the
17 Father, but without an exception all refer it to the Lord Jesus. There
18 must be some good reason for this universal agreement.

19 So the commentators. "The Lord's Day. The first day of the week." Dr.
20 Clarkon Rev. 1:10.

21 "On the Lord's Day, which can be meant of no other than the day on
22 which the Lord Jesus arose from the dead, even the first day of the
23 week." Scott on Rev. 1:10. Dr. Barnes says: "This was a day particularly
24 devoted to the Lord Jesus, for (a) that is the natural meaning of the
25 word Lord as used in the New Testament; and (b) if the Jewish Sabbath
26 was intended to be designated, the word Sabbath would have been used."
27 Prof. Hackett, in his comments on Acts 1:24, says: "Kuriakos, when taken
28 absolutely in the New Testament, refers generally to Christ."

"Lord's Day, namely, the first day of the week." Burkett's Notes on the
N.T. "The Lord's Days, the Christian Sabbath, the first day of the
week. "Eclectic Commentary on Rev. 1:10." "The Lord's Day. The first day
of the week, commemorating the Lord's resurrection." Family Bible with
notes, on Rev. 1:10. Go through the whole for
this? Yes, good enough to be conclusive.

1. In all the Bible, the seventh day is never once called the Lord's
Day.

2. "The Sabbath" was the term invariably used for the Jewish seventh
day. John himself always used that term when speaking of the seventh
day. See John 5:9,10,16,18; 7:22,23; 9:14,16; 19:31. Had he meant that
day in Rev. 1:10, he certainly would have said "Sabbath Day," not Lord's
Day.

3. The Greek word kuriakos, is a new word originating in the New
Testament and found only in one other place, 1 Cor. 11:20, "the Lord's
supper." Beyond dispute it here applies to the Lord Jesus. "The
adjective kuriake was formed by the apostles themselves." [Winer, N.T.
Gram., page 226.] To the same effect testify Liddell and Scott. Of the
mode of dealing with words in their lexicons, they say: 'We have always
sought to give the earliest authority for its use first. Then, if no
change was introduced by later writers, we have left it with that early
authority alone.' (Pref. page 20) When we turn to the word kuriakos,
they give as their first citation, and therefore, as its earliest
authority, the New Testament. The question now arises why form a new
word to express a sacred institution, if the institution itself be not

new? Winer says: 'Entirely new words and phrases were constructed mainly by composition, and for the most part to meet some sensible want.' (Gram. page 25) What conceivable sensible want respecting the Sabbath did the Old Testament leave unexpressed? Clearly the new want arose from a new institution. This position receives additional strength from the fact that the only other New Testament use of kuriakos is found in 1 Cor. 11:20, designating 'the Lord's supper,' which is certainly a new institution." Peter Vogel in debate with Waggoner, page 110. This is a strong point and should be decisive. 4. As the gospel was a new institution, it necessitated the use of new terms. So we have "Christians," Acts 11:26, as the new name for God's people; "apostles," "evangelists," and "deacons" as the officers of the new church; "baptism" as the initiatory rite into the church, the "Lord's supper," 1 Cor 11:20, and the "Lord's Day," as institutions of that church. Rev. 1:10. The new relations as originated by the gospel could not be expressed by the old terms of the law; hence new words and new terms had to be used. For 1,500 years "Sabbath" had been the established name of the weekly rest day of the law and was still used by all for the seventh day. Hence if Christians were to have a new weekly rest day commemorating gospel facts, they must find a new term for it. Hence we have "Lord's Day."

There is a good reason why in the gospel the "Lord's Day" is Christ's day.

Officially and emphatically he is the one Lord in this dispensation. The term Lord applies to Christ about four hundred and fifty times in the New Testament. Hence in the gospel all things are commonly spoken of as belonging to Jesus as, "the disciples of the Lord," etc. Acts 9:1. Now read together "The Lord's body," 1 Cor. 11:29, "this cup of the Lord," "blood of the Lord," verse 27, "Lord's death," verse 26, "the Lord's table," 1 Cor. 10:21. "The Lord's supper," 1 Cor. 11:20; "the Lord's Day," Rev. 1:10. Do not all refer to the same Lord? Of course they do, and who can fail to admit it? Under the official jurisdiction of Jesus the Lord, come of necessity all the institutions now obligatory. Hence Lord's Day is Christ's Day, and that is the way it is always used in the early fathers as we have seen.

Objections answered: The seventh day is called the "Sabbath of the Lord," Ex. 20:10; "my holy day," Isa. 58:13; and Jesus says he was "Lord of the Sabbath day," Mark 2:28. Isn't that the Lord's Day? No; for: 1) The word Sabbath is used in each of these three texts but is not in Rev. 1:10. 2) All three texts were spoken before the cross and under the law, but Rev. 1:10, is under the gospel. 3) The Jewish Sabbath was abolished at the cross, Col. 2:16; Rom. 14:5; Gal. 4:10, sixty years before John wrote on Patmos, hence that could not have been the Lord's day when John wrote. 5) The fact that the term "Lord's day" immediately after the time of John, whenever used by the early church, was always applied to Sunday, and never to the Sabbath, settles its meaning in Rev. 1:10.

But it is objected that John and all the other evangelists in the gospels call Sunday simply "the first day of the week," instead of the Lord's day. Hence if John, in Rev. 1:10, had meant that day he would have said "the first day of the week," as he did in the gospel. The answer is easy. Jesus predicted that he would be put to death and rise the third day. Each evangelist is careful to show that the prediction was fulfilled. Hence they were particular to give the names of those three days as they were called by Jews; that is, "preparation day," "Sabbath day," and "first day of the week." This is a sufficient

answer. Moreover, it is probable that the resurrection day was not immediately called the Lord's day; but by the time John wrote the Revelation, A.D. 96, it had come to be the well known name for that day, as we have shown.

Why is it Fitting that the First Day of the Week Should be the Memorial Day of the Gospel

Why do people keep any day? Always because of what occurred on that day. Why were the Sabbath, the passover, and others days kept? Because of what occurred on those days. Why do we observe the 4th of July, Christmas, the days of our birth, marriage, etc? It is important, then to inquire if anything occurred on Sunday to make it worthy of being observed by Christians. Of all things used to commemorate past events, a memorial day is the best. A monument, a statue, a college, and the like are local and only seen by the few; but a day comes to all and regularly. Hence with what enthusiasm every nation celebrates its memorial days, as our own 4th of July. So religion has consecrated memorial days, as the Sabbath, the Passover, Pentecost, and others of the Jewish age. And shall the grandest of all institutions, the gospel, have no memorial day? If so it would be the one only exception among all the religions of the world and a great loss to the church. If the material creation merited a memorial day, how much more the spiritual redemption of the race? But why theorize? It is the grandest and best known fact in all the earth today that the Christian church has a memorial day, the day of the Lord's resurrection, the Lord's day. It is regularly observed in every nation under Heaven. We have already shown how this day has always from the very days of the apostles, been regarded as a memorial day. It only remains to inquire, if it was the one day best adapted to this purpose. Study the life of Jesus, scan every noted day in it, in the year, in the month, in the week, and it must be admitted by all that no other than the resurrection day could be thought of for a moment. Think over the days of the week. How meager are the events of any other day compared with those of the resurrection day. Monday what? Tuesday? Wednesday? Thursday his betrayal; Friday his death; Saturday in the grave. Would we select any of these days as a memorial day for a rejoicing church? Surely not. "On the Jewish Sabbath the Saviour lay under the power of death. It was to his disciples a day of restlessness and gloom. The remembrance of that day would always be to them grievous. The thought of the agony, the cross, the bitter cry, the expiring groan, and the mournful sepulcher could only create a feeling of sorrow. Forevermore the Jewish Sabbath day was despoiled of its gladness to the Christian heart." The Lord's Day Our Sabbath, page 21. It was the resurrection day on which every thing turned. Jesus might have lived the pure life he did, might have wrought all the miracles he did, might have died on the cross as he did, might have been buried as he was, yet all this would not have saved a soul if he had not risen from the dead. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:17-18. The resurrection completed the work which made Jesus the Saviour of the world. Jesus himself when asked for the evidence of his authority, pointed to the resurrection on the third day as the proof of it. John 2:18-21; Matt 12:38-40; 16:21. This test of his divinity was well known to all, for the Pharisees said to Pilate, "Sir, we remember what that deceiver said, while he was yet alive, After three days I will rise again." Matt 27:63. When Jesus died, the hope of his disciples was buried with him, Luke 24:17,21, and the holy women were heartbroken. But the wicked Jews rejoiced and Satan triumphed while the angels

mourned. If ever the devil had hope it was while Jesus was dead during that Sabbath day. But as Sunday begins to dawn, a mighty angel like lightening descends, the earth quakes, the grave opens and Christ arises a conqueror over Death, Hell and the Grave. Matt 28:1-4. Satan's last hope is gone; the wicked Jews are dismayed; the holy women are glad; the hope of a world is secured; the sufferings and humiliation of the Son of God are ended; and he walks forth the Almighty Saviour, the Lord of all. Never such a morning dawned on this lost world before. No wonder it became the memorial day of the church. It was impossible to be otherwise. Paul says that Jesus was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. 1:4. It was this that proved his divinity. So that there will be a day of Judgment God "hath given assurance unto all men, in that he hath raised them from the dead." Acts 17:31.

1. On Sunday Jesus rose from the dead. Mark 16:9.
2. 2. On this day he first appeared to his disciples.
 3. On this day he met them at different places and repeatedly. Mark 16:9-11; Matt 28:8-10; Luke 24:34; Mark 16:12-13; John 20:19-23.
3. On this day Jesus blessed them. John 20:19.
4. On this day he imparted to them the gift of the Holy Ghost. John 20:22.
6. Here he first commissioned them to preach the gospel to all the world. John 20:21; with Mark 16:9-15.
- 7- Here he gave his apostles authority to legislate for and guide his church. John 20:23.
- 5.
8. Peter says God "hath begotten us again unto a lovely hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.
9. On this day Jesus ascended to his father, was seated at his right hand and made head over all. John 20:17; Eph. 1:20.
10. On that day many of the dead saints arose from the grave. Matt. 27:52-53.
11. Here this day became the day of joy and rejoicing to the disciples. "Then were the disciples glad when they saw the Lord." John 20:20. "While they yet believed not for joy." Luke 24:41.
12. On that day the gospel of a risen Christ was first preached, saying: "The lord is risen indeed." Luke 24:34
13. On that Sunday Jesus himself set the example of preaching the gospel of his resurrection by explaining all the scriptures on that subject and by opening the minds of the disciples to understand it. "Then opened he their understanding, that they might understand the Scriptures." Luke 24:27,45
14. Finally on this day the purchase of our redemption was completed. With all these thrilling events of gospel facts crowded into that one resurrection day, making it memorable above all days in the history of the world, how could it but become the great day in the memory of the church? The facts of that one day became the theme of the church ever since. The great battle between the apostles and the unbelieving Jews was concerning the events of that day; did Jesus rise, or did he not? The Jews "gave large money" to disprove it, Matt. 28:12, while the apostles built the church and staked their lives upon it. Thus in God's own providence, the Jewish Sabbath was thrown into the shade, while all the hopes and thoughts and arguments and songs of the new church were necessarily turned to another day, the resurrection day.

Memorable day, one that should stir the heart of every Christian and move sinners to repentance as indeed it has done every week from that day on. "The Lord's Day," how appropriate the title for that grand day on which our Lord triumphed over all and laid deep and secure the foundation of the Christian church. Most appropriately, then, has it become the one memorial day of the gospel, the day of gladness and rejoicing. Shall we, then, call it a pagan day? the pope's day? the mark of the beast? a day hateful to God and an abomination to Christ? God forbid. It was said of Jesus, "What evil hath he done?" So we ask, "What evil has the observance of the Lord's Day ever done?" What man, church, or nation, has ever been made worse by it? Nay, verily, this is not its character nor its record. The Eighth Day of John 20:26

I have become satisfied myself that the meeting of Christ with his disciples "after eight days," John 20:26, was on Sunday. He had met with them the previous Sunday evening. Verse 19. Here "after eight days" he meets them again. Sabbatarians count up and satisfy themselves that this occurred on Monday or Tuesday. But compare this with the expression "after three days." The number of the day after his death on which Christ was to rise is given in three ways. 1. "In three days," Matt. 26:61; 27:40. 2. "The third day," Matt. 16:21; 20:19. 3. "After three days," Mark 8:31. All these expressions mean the same. He died Friday and rose Sunday; hence Sunday was "three days," "the third day" and "after three days" in their common way of speaking. In the same way, "In eight days," "on the eighth day" and "after eight days" would all be the same, that is the next Sunday, or eighth day. What strengthens this position is the well known fact that the term, "the eighth day," became a common term for the resurrection day among all the early Christian fathers. Thus Eld. Andrews, the seventh-day historian, writing of Dionysius, A.D. 170, says of Sunday, "Every writer who precedes

Dionysius calls it first day of the week, 'eighth day,' or Sunday." Testimony of the Fathers, page 52. Thus Barnabas, A.D. 120 says: "We keep the eighth day with joyfulness, the day also, on which Jesus rose again from the dead." Epistle of Barnabas, Chapter XV. Justin Martyr, A.D. 140 says: "The first day after the Sabbath, remaining the first of all days, is called however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first." Dialogue with Trypho, Chapter XLI. And Cyprian, A.D. 250, says "the eighth, that is the first day after the Sabbath, and the Lord's day." Epistle 58, Section 4. Where did the early church get the idea that the eighth day was the Lord's day, if not from the apostles? Evidently, then, the meeting in John 20:26, was on Sunday. The only visits of Jesus with his disciples which the Holy Spirit saw fit to date carefully are those occurring on Sunday.

Pentecost, Acts 2

That the day of Pentecost, Acts 2, fell on Sunday has been believed and maintained by Christians in all ages. 1. The time of the Pentecost was thus stated: "Ye shall count unto you from the morrow after the Sabbath from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath shall ye number fifty days." Lev. 23:15,16. The day after the seventh Sabbath would certainly be the first day of the week.

2. The Karaite Jews held that Pentecost according to the law must always be on Sunday.

3. 'Pentecost' means 'fiftieth,' the fiftieth day after the first Sabbath where they began to count, hence it must fall on the first day of the week.

4. Dr. Scott's commentary says: "As Jesus arose on the first day of the week, so the Holy Spirit descended on the same, seven weeks, or on the fiftieth day afterwards." On Acts 2:1.

5. So plain is the point that even the Seventh-day Adventists themselves have admitted it. Thus Elder U. Smith: "The sheaf of the first fruits was waved on the sixteenth day of the first month. This met its antitype in the resurrection of our Lord, the first fruits of them that slept, the sixteenth of the first month.... The feast of weeks, or Pentecost, occurred on the fiftieth day from the offering of the first fruits. The antitype of this feast, the Pentecost of Acts 2, was fulfilled on that very day, fifty days from the resurrection of Christ, in the outpouring of the Holy Ghost upon the disciples." The Sanctuary, page 283, 284. Fifty days from the resurrection of Christ would be on the first day of the week. This is just what God directed; it was to be on the morrow after the seventh Sabbath and on the fiftieth day. Lev. 23:15,16.

6. So the Eclectic Commentary: "It happened on the first day of the week." On Acts 2.

7. "Pentecost in that year must have fallen on the first day of the week." The Bible Commentary on Acts 2.

8. "That the day of Pentecost fell on Sunday is undeniable, because the resurrection of Christ was upon a Sunday, and Pentecost was the fiftieth day from the resurrection." Bramhall's Works, V. 51.

9. "It consequently occurred in the year in which Christ died on the first day of the week, or our Sunday." Lange on Acts 2:1.

10. "The Pentecost day was Sunday." Wheadon's Commentary on Acts 2:1. Notice now the importance of that day. Jesus told the disciples to tarry in Jerusalem till endued with power from on high. Luke 24:49. They must begin their preaching there. Verse 47. On that Pentecost they were to be baptized with the Holy Ghost. Acts 1:5. In the last days of Judah and Jerusalem the law was to go forth out of Zion and the word of the Lord from Jerusalem while all nations were gathered to it. Isa. 2:1-4. All this was fulfilled on Pentecost. The Holy Ghost came on the disciples in mighty power; then they began preaching the gospel and thousands were converted. This was only the first fruits of what has occurred, in fact, on succeeding Sundays ever since. It has been the great day of power and of conversions in the church from that day on. Thus God signally honored Sunday at the very opening of the gospel as he has continued to do ever since.

Acts 20:6,7 All agree that the disciples had some regular day for meetings. Paul said: "Not forsaking the assembling of ourselves together." Heb. 10:25. This for making the Lord's supper a feast, Paul says: "When ye come together therefore into one place, this is not to eat the Lord's supper," but rather to feast, 1 Cor. 11:20. This indicates that they had a place and a time to come together for the supper. There is not the slightest evidence that the Christians ever had the Lord's supper or held distinctively Christian worship on the Jewish Sabbath. In every case where meetings on the Sabbath are mentioned it is in connection with the regular Jewish worship. There is no record that Christians ever met alone for worship on that day. They certainly could not have had the Lord's supper in the synagogues on the Sabbath with the Jews. Nor is there the least intimation that it was ever tried. They must, therefore, have met by themselves in some other place than the synagogue and on some other day. Turning to Acts 20:6,7, we read: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came

together to break bread, Paul preached unto them, ready to depart on the morrow." Here they met by themselves, and in an upper room, for the Lord's supper. The time is the first day of the week. The incidental manner in which it is mentioned shows that what they did was a well understood custom among them - "WHEN they came together to break bread upon the first day of the week." Three things are mentioned: 1) They came together. It is mentioned as though all knew it was common for them to do this. 2) To break bread. This again is stated as though all knew that this, too, was a common practice with Christians. 3) Upon the first day of the week. Like the other two items, this is mentioned as a well understood practice among them; hence no explanation is given of it. It is said that the disciples "came together" or assembled themselves together, a common phrase for their church meetings. Thus Peter "went in and found many that were come together." Acts 10:27 "Ye come together not for the better.... When ye come together in the church." 1 Cor. 11:17,18. "If therefore the whole church be come together into one place." "When ye come together every one of you hath a psalm." 1 Cor. 14:23,26. "Not forsaking the assembling of yourselves together." Heb. 10:25. This indicates, therefore, their customary meeting. Notice the further fact, verse 6, that Paul was there seven days, yet no notice whatever is taken of the Sabbath Day, not even to name it, while the first day is prominently noticed. The breaking of bread and the assembling on the first day of the week, it will be noticed, are connected together. Notice further, that though Paul was there a whole week and over the Jewish Sabbath, yet the Lord's supper is not administered until Sunday. This shows that for some reason Sunday was regarded by them as the only proper day for it. "It shows further, that Paul tarried there several days waiting for the regular day of worship to come, the first day of the week." "And the reason assigned for their coming together was to BREAK BREAD, and not because Paul was there.

Sabbatarians argue that this meeting at Troas was on Saturday evening and hence Paul went on his journey Sunday morning. Even if this were so, it would not prove that Paul did not regard Sunday, for, hastening if possible to be at Jerusalem on Pentecost, verse 16, he had to go when the vessel went whether he liked to or not, for he was only a passenger. See verse 13, and the Roman method, from midnight to midnight, as John did in John 20:19. "The same day at evening, being the first day of the week." Here Sunday evening is reckoned as belonging to the first day. Luke wrote for the Gentiles, was a learned man himself, and wrote Acts long after the resurrection, when Roman ways were coming more to be adopted. Moreover the meeting at Troas was on the first day of the week and they departed "on the morrow," verse 7, which surely could not have been the same day. Prof. A. Rauschenbush, of Rochester Theological Seminary, says: "These events did not occur in the time of the Old Testament, but of the New; not in Palestine, but upon the west coast of Asia Minor, nearly a thousand miles away. Furthermore, this was the time of Roman rule, and upon every land and people that the Romans conquered they imposed, not only their laws, but also their mode of reckoning time. Now, from their earliest history, the Romans began the day at midnight. At this visit of Paul to Troas the west coast of Asia Minor had been in their possession for one hundred and eighty years." Saturday or Sunday, page 14. Prof. Hachett, on Acts 20:7, says: "As Luke had mingled so much with foreign nations and was writing for Gentile readers, he would be very apt to designate the time in accordance with their practice; so that his evening or night of the first day of the week

would be the end of the Christian Sabbath and the morning of his departure that of Monday." This is rendered almost certain by the fact that Acts is addressed to "Theophilus," who was not a Jew, but a Roman living in Italy. That the early Christians partook of the Lord's supper ever Sunday, is acknowledged on all hands. Dr. Scott, on Acts 20:7, says: "This ordinance seems to have been constantly administered every Lord's Day."

Shaff-Herzog Encyclopedia, Art. "Lord's Supper" says: "Originally the communion was administered every day, then every Sunday." "It is well known that the primitive Christians administered the Eucharist every Lord's Day." Doddridge. "In the primitive times it was the custom of many churches to receive the Lord's supper every Lord's Day."

Matthew Henry. "Every first day of the week." Carson.

"All antiquity concurs in evincing that, for the first three centuries, all the churches broke bread once a week." Alex Campbell, in "Christian System," page 325. Dr. Albert Barnes on this verse says: "It is probable that the apostles and early Christians celebrated the Lord's supper on every Lord's Day." The Apostolic Constitutions, about A.D. 250, says that on "the Lord's Day meet more diligently...[partaking of] the oblation the sacrifice, the gift of the holy food." Book II, section 7, paragraph 55. Again, "We solemnly assemble to celebrate the feast of the resurrection on the Lord's Day." Book VII, section 2, paragraph 36. Fabian, bishop of Rome, A.D. 250: "On each Lord's Day the oblation of the altar should be made by all men and women in bread and wine." Decrees of Fabian, book V, chapter 7. These testimonies throw great light upon the passages in the New Testament where the first day of the week, the Lord's Day, is referred to. They show that a weekly celebration of that day was established in all churches by the apostles themselves. If Adventists could find anywhere after the resurrection a gathering of Christians only for worship on the Sabbath, it would be used by them as evidence of a custom in favor of Saturday. Let them make the same deduction now in favor of Sunday.

1 Corinthians 16:1-2 With Acts 20 let us read 1 Cor. 16:1-2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." What Paul here directs the Corinthians to do he had also established among the churches at Galatia, verse 1. And this letter is addressed to "all that in every place call upon the name of Jesus Christ our Lord." Chapter 1:2. He also says that what he writes must be received as "the commandments of the Lord." Chapter 14:37. Here, then, is an inspired commandment of the Lord Jesus touching the first day of the week and it is to all that call upon his name. This requires a definite act of religious duty to be performed regularly upon each recurring Sunday, for this did not relate to simply one first day, but to each one as it came. They are to lay apart on that day a portion for the poor out of what God gives them. This implies that it would be with them a day of leisure and devotion when they would be at home, have the time, and be in a proper frame of mind to do this benevolent act - an act of worship, "a sacrifice acceptable, well pleasing to God." Phil. 4:18.

Of old God had said none "shall appear before the Lord empty." Deut 16:16. On 1 Cor. 16:1-2, Dr. Clark remarks: "The apostle follows here the rule of the synagogue; it was the regular custom among the Jews to make their collections for the poor on the Sabbath day." For this purpose they had 'the purse of the alms,' or what we would term the poor's box. This is what the apostle seems to mean when he says, let

him lay by him in store; let him put it in the alms purse or in the poor's box." On this text Dr. Barnes truthfully remarks: "There can have been no reason why this day should have been designated except that it was a day set apart to religion and therefore deemed a proper day for the exercise of benevolence towards others." Why did Paul name Sunday rather than any other day in the week if it was not a religious day? Adventists say that this does not imply any meeting that day. They were only to lay by at home. But this would defeat the very object Paul had in view. Paul said he hastened to be at Jerusalem. He could not be delayed to gather up collections when he came. So they were to have them all collected and ready when he came. But if these gifts were all at their homes then the collection would have to be made after he came, just the thing he commanded to avoid, "that there be no collections when I come." Verse 2. Dr. Machnight renders it: "On the first day of every week, let each of you lay somewhat by itself according as he may be prospered, putting it into the treasury, that when I come, there may be no collections." We have found four things which the disciples did on Sunday.

1. They assembled together.
2. They had a sermon.
3. They had the Lord's supper.
4. They gave for the poor.

Opening to the very first of the early Christian fathers we find it was the custom of all Christians to do just these things every Sunday. Thus Justin Martyr, A.D. 140, in his Apology, Chapter LXVII, says: "And on the day called Sunday, all who live in cities or in the country gather together in one place, and the memories of the apostles or the writings of the prophets are read, ...bread and wine are brought, and the president in like manner offers prayers and thanksgiving, there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows." This shows that our conclusion from the above texts was correct. Thus as we see on opening to the early apostolic fathers immediately following the apostles, we find all Christians of all sects in all parts of the world holding their meetings on Sunday in remembrance of the resurrection, just as we do now. This shows beyond all reasonable doubt that the custom was established by the apostles themselves, and that by the authority of Christ. John 20:21-23. Consider this important fact witnessed the world over today. We have five abiding witnesses that Christ lived, all mentioned in the New Testament. 1st - The Church. "I will build my church." Matt 16:18. 2nd - New Testament. John "wrote these things." John 21:24. 3rd - Baptism. "Go baptizing them." Matt 28:19. 4th - Lord's Supper. 1 Cor. 11:20; "eat the Lord's Supper." 5th - Lord's Day. "On the Lord's Day." Rev. 1:10.

There are now about 500,000,000 people professing faith in Christ, scattered among all nations differing in doctrine almost endlessly. This difference extends back almost to the days of the apostles. Yet all these differing sects hold in common these five memorials of Christ's life - the Church, the New Testament, Baptism, the Lord's Supper, and the Lord's Day. The Eastern Church, the Armenian, Syrian, Roman Catholic, Episcopal, Lutheran, Methodist, Baptist, and hundreds more, all hold sacredly these five things in some form. All agree that all five began back with the apostles and came from their hands. There is perfect agreement on this, viz., that one is as old as the other, that all have come down hand in hand together. These 500,000,000 all firmly believe and teach this. This unanimous agreement must

be accounted for in some reasonable way. It cannot be ignored nor bluffed off lightly. There can be only one truthful answer - all must have started together at the beginning and have kept together till this day. And all history confirms it. We now come to the direct statement of Paul that the Sabbath was abolished: Col. 2:14, 16, 17. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. *

* * Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." With other Jewish ordinances, the Sabbath was blotted out and nailed to the cross; therefore no man is to judge us about keeping "the Sabbath days." The statement is positive and plain. When I kept the seventh day this text always perplexed me as it does my Advent brethren now, say what they will. Paul directly names "the Sabbath" or "the Sabbath days," for there is no difference, as among the shadows which have passed away.² It is said by some that "the Sabbath days," plural number, is not the same as "the Sabbath," singular number, hence is not the weekly Sabbath. This is a groundless objection, for both the singular and the plural numbers are used indifferently for the weekly Sabbath. Thus Greenfield's Greek N. T. Lexicon says: "Sabbaton. The Sabbath, * * * both in the singular and plural." Bagster's Greek Lexicon says: "The Jewish Sabbath both in the singular and plural." So plain is this fact that even Elder Smith, Adventist, is compelled to admit it though he tries to save his theory by excepting Col. 2, and Acts 17:2, but without reason. He says: "When it [Sabbaton] is used in the plural form [excepting Acts 17:2 and Col. 2:16], it means just the same as if it had been written in the singular." Greek Falsehood, page 8. Col. 2:16, is no exception to the rule. In Acts 17:2, the word THREE is what marks the plural. The Revised Version properly renders Col. 2:16, in the singular, thus: "Let no man therefore judge you in respect of a Sabbath day," singular number. Sawyer's translation says: "In respect to a feast, or new moon, or Sabbath," singular. The Bible Union says: "Of a feast day, or of a new moon, or of a Sabbath," singular. A few quotations will show that both the singular and plural numbers are used for the weekly Sabbath. "My Sabbaths [plural] shall ye keep for it[singular] is a sign between me and you." Ex. 31:13. This is the weekly Sabbath. "Keep my Sabbaths." Lev. 19:3. "Beside the Sabbaths of the Lord." Lev. 23:38. Adventists argue that this is the weekly Sabbath. "Blessed is the man that * * * keepeth the Sabbath," "the eunuchs that keep my Sabbaths." Isa. 56:3,4. Either singular or plural, no difference. "I gavethem my Sabbaths to be a sign." Ez. 20:12. This is the weekly Sabbath, as Adventists well know. "On the Sabbath days [plural] the priests in the temple profane the Sabbath" [singular]. Matt. 12:5. Here we have in the same

verse both the plural and singular used for the weekly Sabbath. "Is it lawful to heal on the Sabbath days?" Matt. 12:10. "Taught them on the Sabbath days." Luke 4:31. "Three Sabbath days reasoned with them." Acts 17:2. "Let no man therefore judge you * * * in respect of the Sabbath days."

Col. 2:16.

Who can read this list of texts and not be profoundly impressed that by "the Sabbath days" of Col. 2:16 Paul means just what that language means in all the other cases? Of course he did, and no other reasonable application can be made of it.

3. In the Greek, in which Paul wrote Col. 2:16, he uses not only the same word which is always used for the weekly Sabbath, but exactly the same form of the word used in the fourth commandment itself! I will give the Greek word for "Sabbath days" in Col. 2:16 and other texts where the same word and

same form of the word, letter for letter, is used for the weekly Sabbath. Col. 2:16. "Let no man judge you in respect to the Sabbath days," Greek, Sabbaton, genitive plural.

Ex. 20:8,10, fourth commandment, "Remember the Sabbath day (Greek, Sabbaton, genitive plural) to keep it holy." "But the seventh day is the Sabbath [Greek, Sabbate, accusative plural] of the Lord." Here it will be seen that Paul uses the same Greek word, letter for letter, that is used in the decalogue. Hence he surely meant that very Sabbath day. Notice, further, that in each case in the fourth commandment where the word "Sabbath" occurs it is plural in the Greek.

So if the use of the plural in Col.

2 shows any thing, it shows that the Sabbath of the decalogue is meant. Moreover, the Revised Version renders Ex. 20:10, and Col. 2:16, exactly alike. Thus: "The seventh day is a Sabbath unto the Lord." "Let no man judge you in respect of 'a Sabbath.'" Plainly, then, Col. 2:16, refers to the Sabbath of Ex. 20:8-11. Further, Sabbaton, genitive plural, the form of the word used in Col. 2:16, is the one often used in other texts for the weekly Sabbath. Thus: Ex. 35:3, "Kindle no fire * * * upon the Sabbath day," [Sabbaton]. Lev. 23:38. "Besides the Sabbaths [Sabbaton] of the Lord." Lev. 24:8. "Every Sabbath [Sabbaton] he shall set it in order." Num. 15:32. "Gathered sticks upon the Sabbath day," [Sabbaton] Numbers 28:9. "On the Sabbath [Sabbaton] day two lambs." Deut. 5:12. Fourth commandment again, "Keep the Sabbath [Sabbaton] day." Isa. 58:13. "Turn away thy foot from the Sabbath," [Sabbaton] Matt.

28:1. "In the end of the Sabbath," [Sabbaton] Luke 4:16. "He went into the synagogue on the Sabbath [Sabbaton] day." Acts 13:14. "Went into the synagogue on the Sabbath [Sabbaton] day." Col. 2:16. "Let no man therefore judge you * * * in respect of the Sabbath [Sabbaton] days." Unless a man is blinded by a pet theory, he must see that Col. 2:16 does surely mean the weekly Sabbath, as in all the other texts where the same word occurs.

4. The only word ever used in the Bible, for the weekly Sabbath is the very one Paul did use, Sabbaton. So if he had meant to name that Sabbath, what else could he have said than just what he did say, the Sabbath days? Why, then, deny that he means just what he says when he could have said nothing else if he had meant the Sabbath?

5. The word Sabbath occurs in the New Testament 60 times. Seventh-Day Adventists admit that in 59 out of these 60 cases it means the weekly Sabbath; but in the 60th case, where exactly the same word is used both in Greek and English, as we have seen, they say it must mean something else! Isn't that remarkable? Hear them: "In the New Testament the Sabbath of the Lord is mentioned 59 times, and those local Sabbaths, which expired by limitation and ceased at the cross, are mentioned once." Scripture References, p. 9. Strange that the Sabbath means the Sabbath 59 times and the 60th time it don't! "Jewish feasts are often spoken of in the New Testament but, not one of them anywhere is called a Sabbath or credited with the nature of a Sabbath." The Sabbath for Man, p. 544.

6. "The feast days and new moons" of Col. 2:16, include all the holy days of the Jews except the weekly Sabbath; hence there was nothing

else left to which it could apply but that Sabbath. The entire list is given in Num. 28 and 29.

7. But what settles it beyond a reasonable doubt that Col. 2:16, does refer to the weekly Sabbaths is the fact that exactly the same list of holy days here given by Paul is given about a dozen times in the Old Testament, where we know it means the seventh day. Turn to Num. 28 and 29, and you have a detailed law as to just what offerings shall be made on each day of the whole year. The first were the daily offerings of "two lambs," day by day, for a continual burnt offering. "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at the even." Verse 3 and 4. The second were the offerings on the sabbath. "And on the sabbath day two lambs of the first year without spot," verse 9 and 10. None will deny that this was the weekly sabbath. Third, in the very next verse come the new moons. "And in the beginning of your months ye shall offer a burnt offering unto the Lord," verses 11-15. Fourth comes the annual feast days. "And in the fourteenth day of the first month is the passover of the Lord," verse 16. Then follows a complete list of all the annual feast days, closing with these words, "These things shall ye do unto the Lord in your set feasts," Num. 29:39. Here we have the law for the daily, weekly, monthly, and yearly offerings; or, those on each day, on the weekly sabbaths, on the new moons, and on the yearly feast days. Now read the following texts, and notice how this list of daily offerings, offerings on the sabbaths, on the new moons, and on the set feasts, as laid down in the law of Moses, is repeatedly referred to in almost exactly the words of Col. 2:16. 1 Chron. 23:30, 31: "To stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them." Here is a direct reference to the daily offerings, offerings on the weekly sabbaths, new moons and set feasts, just as ordered in Num. 28 and 29. Can any one doubt that "the sabbaths" here are the weekly sabbaths, the same as there? Certainly not. 2 Chron. 2:4: "Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening [daily], on the sabbaths [weekly], and on the new moons, [monthly], and on the solemn feasts [yearly] of the Lord." Precisely the same list again, and in the same order, hence the weekly sabbaths are the ones named. Besides, it would be absurd to suppose that Solomon would name all the other and minor holy days, but say nothing about the chiefest of all days, the weekly sabbaths. Every candid man would admit that "the sabbaths" here are the weekly sabbaths, and so they are in all the passages which follow.

2 Chron. 8:13: "Even after a certain rate every day [daily again], offering according to the commandment of Moses, on the sabbaths [weekly], and on the new moons [monthly], and on the solemn feasts [yearly], three times in the year." Same list and order as before.

2) Chron. 31:3: "The morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." The same list again, daily, weekly, monthly and yearly offerings, just in the order they would naturally come, and just as given "in the law of the Lord." Num. 28 and 29. But if the sabbaths are not the weekly sabbaths, then the Lord names the daily, monthly and yearly offerings, but skips the

weekly offerings. Every thinking man knows that such an interpretation is false. But it is the only way the sabbaths can be saved from Paul's list, Col. 2:16, for that is the same as all these. As the object in these passages is to mention the service of God which must be performed on each of the holy days, it would be absurd to suppose that all the other sacred days in the whole year would be carefully mentioned time and again, while no reference whatever it made to the weekly sabbaths, the most important and the most numerous of all the sacred days.

Neh. 10:33: "For the shew bread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts." Same list again, daily, weekly, monthly and yearly. Either the weekly sabbaths are meant here, or else reference to the worship of God on the Sabbath is always studiously avoided, while all the rest is carefully mentioned. The evidence is too plain to mistake which.

Ezek. 45:17: "Offerings in the feasts, and in the new moons, and in the sabbaths." Here are named exactly the same days that Paul gives in Col. 2:16, and in the same order, yearly, monthly, weekly.

Hosea 2:11: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Same list of holy days that we have had over and over, where we know that sabbath meant the seventh day.

Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, (Rev. Version), or of the new moon, or of the sabbath days." Here, as before, are the yearly, monthly and weekly holy days just as laid down in the law where we know the weekly sabbaths are meant. It is evident that Paul had in his mind those lists of holy days so often given in the Old Testament, where the sabbath is included.

The words "the sabbath days" would certainly embrace the weekly sabbaths unless they were especially named as excepted. But no such exception is made. Hence we must apply the term as it is used in the law, to the seventh day.

Hosea 2:11, is a plain prophecy that all these holy days should cease just as we know has happened in fact; and in Col. 2:16, is proof that they were nailed to the cross.

8. TESTIMONY OF OTHERS ON COL. 2:14-17

Bunyan: On this text, John Bunyan, than whom no man ever studied his Bible more closely, says: "Here also as he [Paul] serveth other holy days he serveth the Sabbath, he gives a liberty to believers to refuse the observation of it. Nor hath the apostle (since he saith, or of the sabbath), one would think, left any hole out at which men's inventions could get." Again: "The old seventh-day Sabbath is abolished and done away." Bunyan's Complete Works, pages 899, 900.

Dr. Scott says: "Doubtless, this last related principally to the weekly Sabbath, which, as observed on the seventh day, was now become a part of the abrogated Jewish law."

The Pulpit Commentary on this text says: "The Sabbath days' referred to the Jewish Sabbath which was always observed on Saturday." "If the ordinance of the Sabbath had been in any form of lasting obligation on the Christian church, it would have been quite impossible for the apostle to have used this language."

John Wesley: "In respect of a yearly feast, the new moon, or the weekly Jewish Sabbath."

Dr. Lee, Methodist: "The apostle refers to the seventh day Sabbath and he gives them clearly to understand that they are not morally bound to observe it. * * * By a 'holy day' and the 'new moon,' he included all other feasts and rests which might be called Sabbaths, leaving nothing but the seventh day Sabbath to be meant by the Sabbath days." Lee's Theology, page 375.

9. That upon which Seventh-Day Adventists rely to save this text from applying to the sabbath is the assertion that there were several yearly or annual sabbath days, and that Paul's language must apply to these instead of to the weekly sabbaths. Thus Elder Andrews, in his "History of the Sabbath," says, "There were seven annual sabbaths," and then he names all the Jewish feast days, as the pentecost, day of atonement, etc., and cites Lev. 23. It is true that in our English version the word sabbath is applied to four of these feast days. But we turn to the Greek, in which Paul wrote, and find that the word for "sabbath" is sabbaton. Is that the term used where the word sabbath is applied to the annual feast days? No, indeed, except in just barely one instance. The day of atonement is called a sabbath (sabbaton) in the Greek. Lev. 23:32. "In the Old Testament Hebrew none of those feast days are ever termed a Sabbath, save the day of atonement." Sabbath for Man, page 544.

The Hebrew word for sabbath is shabbath. In only this one instance is it ever applied to any of the annual festivals. But the word "sabbath" in the English version, when applied to these annual feasts, is from the Greek term ANAPAUSIS, and in the Hebrew from shabbathon. These words should not be translated "sabbath," but should be rendered "rest," as they are in the Revised Version. Thus all these texts read in the New Version: "In the seventh month, in the first day of the month, there shall be a solemn rest unto you." Lev. 23:24. "On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest," verse 39. So also in the English version of the Hebrew used by the Jews these words are translated rest, not sabbath. Thus: "In the seventh month, on the first day of the month, shall ye have a rest," not sabbath, verse 24. "On the first day shall be a rest, and on the eighth day shall be a rest," verse 39.

Hence, except the weekly sabbaths, among all the feast days and holy days of the Old Testament only one single day in the whole year is ever called a sabbath. So it is not correct to speak of "the annual sabbaths," much less to say that there were seven of them. There was just one, and no more, and this one was included in the annual feast days. Even Elder Andrews confesses that "the annual sabbaths, were part and parcel of these feasts and could have no existence until after the feasts to which they belonged had been instituted. Thus the first and second of these Sabbaths were the first and seventh days of the pascal feast. The third annual sabbath was identical with the feast of pentecost." History of the Sabbath, page 86. By his own confession the

days he calls annual sabbaths were all included in those yearly feasts and could have no existence separate from them. Feast days (heortes) is the term embracing all those days, as we have seen. Hence "the sabbath days" (sabbaton) must apply only to the weekly sabbaths. Or, to say the least, this term being pre-eminently, almost exclusively, applied to the weekly sabbaths, must include them any way, whether it did any others or not.

10. Seventh-Day Adventists try to make a difference between "the Sabbaths of the Lord," Lev. 23:38; Ex. 20:10, and "her Sabbaths," Hosea 2:11. They say that "her Sabbaths," were the Jewish Sabbaths, yearly feast days; but that the Lord's Sabbath is never called her Sabbaths. The assertion is contrary to facts.

Why, were the yearly holy days her days? Did the Jews appoint them? No; the Lord appointed them just as he did the sabbath, and gave them to Israel to keep, just as he gave them the sabbath to keep. Hence, from one point of view they are the Lord's, but from another view they are her days. God's, because he commanded them; hers, because given to them. "I gave them my sabbaths." So we read of nearly every sacred institution of the Bible. In one place it is "the Lord's" and in the next it is "hers," "yours" or "theirs," but the same institution all the time. Thus we read of the temple: "Mine house," Isa. 56:7; "your house," Matt. 23:38. Of the sacrifices: "The sacrifices of the Lord," Lev. 10:13; "my offering, and my bread for my sacrifices," Num. 28:2; "your burnt offerings, and your sacrifices, and your tithes," Deut. 12:6. Of the law: "My law," Jer. 6:19; "your law," John 10:34. Now notice particularly that the feast days are spoken of in exactly the same manner that the sabbath is; that is, "my feasts," and "her feasts," "my sabbaths" and "her sabbaths." Thus: "The Lord's passover," Ex. 12:11; "the feast of the Lord," Lev. 23:4; "the sabbaths of the Lord," verse 38; "my feasts," verse 2; "my sabbaths," Ex. 31:13; "a feast unto the Lord," Lev. 23:41; "the holy sabbath unto the Lord," Ex. 16:23; "her feast days, her new moons, and her sabbaths," Hosea 2:11. These quotations are sufficient to show the fallacy of trying to make a distinction between "my sabbaths" and "her sabbaths." The same argument would prove that "my feasts" and "her feasts," "my sacrifices" and "your sacrifices," "my house" and "your house," etc., were entirely different. But everybody knows better. These experiences apply to the same thing from different standpoints; the sabbaths of the Lord as appointed by him; her sabbaths as kept by them; and this is the whole of it.

11. Paul represents these things as "blotted out," "nailed to the cross." Col. 2:14. It is said that this could not apply to the Sabbath which was engraved in the stones in the decalogue, as you could not blot out nor nail up this. The answer is easy. To blot out and to nail up are only used as an illustration. Anciently a document that had been canceled, or abolished, was rubbed or blotted out, or a nail was driven through it, as now a conductor punches a ticket to show that it has been used up. As an illustration it could be applied to laws written in any manner, no matter what. Such objections are unworthy a candid man. Paul says these things were against us; but it is said that the Sabbath was not against us; hence it cannot mean that. Answer: 1. Paul says it was; that ought to settle it. 2. The Jewish Sabbath was the great sign of Judaism. Ez. 20:10-13; Deut. 5:15. As such, it carried with it that whole system and so was against Christians.

12. It is said that the weekly Sabbath was never associated with meats,

drinks, feast days, etc., as in Col. 2:16. This is a great mistake as we have already seen. It is classed with these a score of times. See Lev. 23:2-6; Num. 28: 3-11; 1 Chron. 23:29-31, etc.

13. But it is argued that as "the sabbath days" of Col. 16, "are a shadow of things to come," verse 17, and the weekly Sabbath is a memorial of creation, pointing back to the beginning, therefore they cannot be the same, for the sabbath could not point both ways. But is not this a mere assertion without any proof? How do we know that it cannot point both ways? The passover was a memorial of their deliverance from Egypt, and always pointed back to that event. Ex. 12:11-17. Yet it was also a shadow of Christ. Col. 2:16-17. "Even Christ our passover is sacrificed for us," 1 Cor. 5:7. So all these annual feasts were types of Christ in some way, and yet all were memorials also of past events, as all know. But who would ever have thought of this if the apostles had not said so? If, then, these feast days could be both memorials and types, pointing both ways, so can the Sabbath. Paul says plainly that the Sabbath days are a shadow of things to come; and one plain statement of inspiration is worth a thousand of our vain reasonings. This is in harmony with Paul's argument in Heb. 4:1-11, that the seventh day is a type. For forty years they have tried to explain away this text, and to show that it really cannot mean what it says; but there it stands and mocks all their theories. The Sabbath is a type, for inspiration says so. Again, it is said that the Sabbath was instituted before the fall, but types could not have been instituted till after the fall. How do you know that they could not be? Where does the Bible say so? Peter says of Christ: "Who verily was foreordained before the foundation of the world, but was manifested in these last times, for you," 1 Peter 1:20. The revelator says, "The Lamb slain from the foundation of the world," Rev. 13:8. If, then, Christ before the foundation of the world was ordained to die, then the Sabbath might have been designed even before the creation of the earth, as a type of Christ. Dr. Watson says: "It is used as an expressive type of the heavenly and internal rest." Theol. Inst. Vol. II, page 509. The Pulpit Commentary says: "The Sabbath of the Jews was typical." On Col. 2:17. Dr. Adam Clarke says: "The truth is, the Sabbath is considered as a type." On Ex. 20:8. Even Elder Andrews, Seventh-Day Adventist, says: "When the Creator gave existence to our world, did he not foresee the fall of man? And, foreseeing that fall, did he not entertain the purpose of redeeming man? And does it not follow that the purpose of redemption was entertained in that of creation?" History of the Sabbath, page 151. Exactly; and so the Sabbath as a type of that redemption might have been given in Eden according to their own showing. So, on close inspection, every argument of our Seventh-Day brethren on Col. 2 fails them.

14. By a false and ungrammatical construction of the relative pronoun "which" in Col. 2:17, Adventists try to exclude the weekly Jewish Sabbath from the text. They make the pronoun which refer only to "the Sabbath days," making it read, "Those, Sabbath days which are a shadow." This they say, implies that there are other Sabbaths which are not a shadow, that is the seventh day. But the Greek word for "Sabbath days" is Sabbaton, genitive plural, while the word for "which" is HA, nominative plural, neuter. Hence which cannot agree with Sabbath days, as any scholar knows. "Which are a shadow" relates to the whole list given in verse 16, viz., meats, drinks, feast day, or a new moon, or a Sabbath day, which are a shadow." Not simply the Sabbath alone, but all these together were a shadow. Hence the phrase, "which are a shadow,"

applies to each item in verse 16. Does Paul, then, mean to say that only certain feast days, certain new moons, and certain Sabbaths were shadows, while there were other feast days, other new moons and other Sabbaths which were not shadows and so were excepted from his list? No, he makes no exception whatever, neither of feasts, moons, or Sabbaths. All were included, none were excepted. Hence as Paul included every feast day, and every new moon, so he also included every Sabbath of the Old Testament, and that took in the weekly Sabbath as the chief of all, to say the least. So the last peg on which to hang the Jewish Sabbath goes down.

Professor A. M. Weston, President of Eureka College, Ill., says very truly: "If the Sabbath does not look to Christ for its underlying principle, then it is the one important observance of the Old and New Testament that fails to do so." The Evolution of a Shadow, page 16. We know that there was in Eden one type of Christ, that was Adam, for the Bible says so, Rom. 5:14. "Adam * * * who is the figure of him that was to come." Figure is from the Greek TUPOS, type. "Who was the type of him that was to come." Syriac, Diaglott, Sawyer, Living Oracles, and Bible Union Translations. Hence types were instituted in Eden. Therefore the Sabbath cannot be excepted from the types on that ground. In Gal. 4:10, 11, Paul sets aside the keeping the Jewish Sabbath and all those holy days of the law. "Ye observe days, and months, and times, and years. I am afraid of you." That this refers to the holy days of the old law is proved by his reference to that law, both before and after this text. Thus: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster." Gal. 3:24, 25. That law has ended at the cross as Paul said in Col. 2:14-17. Again: "Tell me, ye that desire to be under the law, do ye not hear the law?" Gal. 4:21. "Ye are not under the law." Gal. 5:18. So, then, he means the holy days of the law and these included the Sabbath as the chief of all. Look at his list: Days, (Sabbath days, weekly), months (new moons), times (yearly feasts), and years (Sabbatical years). This is exactly the list of Jewish holy times. To the Romans Paul taught the same doctrine: the observance of the Jewish holy days was not to be regarded. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:5.

Dr. Potts, Methodist, says: "That the Sabbath question entered into Paul's reasonings on the occasion is evident from Rom. 14:1-6." The Lord's Day Our Sabbath, page 27. These were the days enjoined in the law for it is of the law that he treats all through the book of Romans. He makes no exception of the Sabbath day, but says plainly "every day." Only a few verses before he has quoted five of the ten commandments, Chap. 13:9, showing that he included the days of the decalogue. It does not avail to say that Paul means only the annual Sabbaths because he mentions eating meat and herbs. I have already proved that the weekly Sabbath was associated with these time and again.

What proves that Paul did intend to set aside the Sabbath, as his words naturally mean, is the fact that nowhere does he ever in all his instructions to the churches say one word in favor of keeping the Sabbath. Time and again he enjoins every other duty, but never a word about keeping the Sabbath in all his fourteen letters. Most of those to whom he wrote were Gentiles who never had kept the Sabbath and hence needed instructions in it if they were to keep it. But not a word does

he say to them about it; though he does command them about the first day of the week. 1 Cor. 16:1, 2.

But it is said that this view of Paul's language abolishes all holy days and leaves the church without any rest day. The answer is easy and manifest. Paul was treating of the old institutions which had been nailed to the cross. Col. 2:14. Hence his language has no reference to the new institutions of the gospel, of which there might have been a dozen holy days, so far as these texts are concerned.

The foundation of the Sabbatarian error, I believe, is the idea that "the law," in all the strictness of the old letter, is binding on Christians. Hence, their constant theme is the law, law, law. They preach it ten times taught by some other churches has led them into this sad error. For twenty-eight years I was held in that "bondage." Now that I have found my way out, if I can help others, I shall rejoice.

The following simple facts with regard to the law helped me out of Adventism and I have never known anyone to get out of it any other way. I believe it to be the correct answer to the Saturday Sabbath error. I write for candid readers. They will examine my arguments fairly and allow others to do the same, even if they should not agree fully with every position. As a result of the present agitation of the Sabbath question, we ought to expect a better understanding of the whole subject than heretofore. Forty years of investigation and discussion of the question have firmly settled me on the following propositions. They are in harmony with the best men and theologians of this and past ages; hence nothing original on my part.

Antinomianism

Antinomians, from ANTI, against and NOMOS, law, against law, is a term applied to those who maintain that Christians are under no obligation to keep the law of God or to do any good works. If they commit any kind of sin it will not hinder their salvation at all if they only believe in Jesus. Salvation is wholly of faith without any regard to a man's deeds. See any cyclopedia. This is an abominable doctrine, subversive of the gospel; yet Seventh-Day Adventists brand all as Antinomians who do not agree with them as to what is the law of God. I am as much opposed to Antinomianism as they. I believe in strict obedience to law, in keeping the commandments of God, and in the necessity of good works, as strongly as they do. Luther vehemently opposed Antinomianism and yet taught the abolition of the Mosaic law. It is unfair and unjust for Adventists to call people Antinomians who abhor that doctrine. We plead for a pure life, good works and obedience to God, as necessary to salvation. Hence it is a falsehood and a slander to represent us as Antinomians. Men who are conscious of being in the right can afford to state the position of their opponents fairly. Bunyan, Judson, and a host of such men have repudiated the Sabbatarian idea of the law, and yet have been holy men. I am not afraid to stand with them. Even Elder Waggoner says: "As to whether the Saviour abolished the ten commandments and with them the Sabbath, is a theological question; it is only a matter of Scripture interpretation." Replies to Elder Canright, page 164. Very well; then men may differ on this question and still be honest Christians. I will now lay down a few propositions concerning the law, which seem to me so plain and well supported by the Bible, that all must agree with them.

PROPOSITION 1. "THE LAW" EMBRACES THE WHOLE MOSAIC LAW, MORAL, CIVIL AND CEREMONIAL. The term, "the law," when used with the definite article and without qualifying words, refers "in nine cases out of ten, to the Mosaic law, or to the Pentateuch." Smith's Bible Dictionary, article Law. Largely the Adventists use the term, "the law," for the ten commandments only. They hang up a chart of the decalogue and constantly point to it as "the law, Matt. 5:17; "the law of the Lord," Ps. 19:7; "the law of God," Rom. 7:22. This is their fundamental error on the law. I affirm that "the law" included the whole system of law given to the Jews at Sinai, embracing all those requirements, whether moral, civil or ceremonial, decalogue and all. Look at the term "law," in a concordance, or in any Bible lexicon, dictionary or cyclopedia. "The law" commonly included the whole of the five books of Moses. Even Elder Butler is compelled to make this confession: "The term, 'the law,' among the Jews generally included the five books of Moses, thus including the whole system, moral, ritual, typical and civil." Law in Galatians, page 70. That is the truth exactly. Dr. John Kitto, in his Cyclopaedia of Religious Literature, article Law, says: "If, however, the word law alone is used it is almost invariably equivalent to the law of Moses." "The law is especially embodied in the last four books of the Pentateuch."

Now bear in mind this one simple fact, wherever you find the term "the law," and you will have no trouble with Sabbatarian arguments on "the law." Take a few examples of the use of the term "the law." 1 Cor. 14:34. Women "are commanded to be under obedience, as also saith the law." Where does the law say this? Gen. 3:16. So Genesis is in the law. Again: "The law had said, Thou shalt not covet." Rom. 7:7. Where? Ex. 20:17. So Exodus is in the law. Once more: "Master, which is the great commandment in the law?" Matt. 22:36. The Lord with all thy heart." This is taken from Deut. 6:5. So Deuteronomy is in the law. Second, "Thou shalt love thy neighbor as thyself." This is from Lev, 19:18. So Leviticus is a part of the law. And this: have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" Matt. 12:5. It is from Num. 28:9. These then, embrace all the five books of Moses as "the law." Observe a little where the law is spoken of and you will soon see that it refers indiscriminately to each and all of the books of Moses as "the law." Of course any verse in any of these books is quoted as "the law," because it is a part of the law. So then the ten commandments are quoted as the law because they are a part of the law.

Again, "the law" embraces all parts of the law, moral, civil or ceremonial. Thus the ceremonial precepts: "The parents brought in the child Jesus to do for him after the custom of the law." Luke 2:27. That is, to offer a sacrifice. Verse 24. Moral precepts: "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers." 1 Tim. 1:9. This is the decalogue. Civil precepts: "Commandest me to be smitten contrary to the law?" Acts 23:3. Notice that every time it is simply the law. "Gamaliel, a doctor of the law." Acts 5:34. Of what law? Was he simply a doctor of some part

Your Brother in The Lord
Don L. White

God Bless You
