

THE TRUE SABBATH  
SATURDAY OR SUNDAY  
WHICH?


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## Which Is the True Sabbath, Saturday or Sunday?

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In Exodus 20:8 we have the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Now our Seventh Day Adventist friends tell us that the day set apart by this commandment was Saturday, therefore Saturday is the true Sabbath Day.

They tell us also that Saturday was kept as the Sabbath, even after the days of Jesus Christ, and right down to 321 A. D., when the Emperor Constantine changed the day by law. Some of them say that the Pope changed the day. They therefore conclude and teach that "Whosoever shall keep the whole law and yet offend at this one point is guilty of breaking all the law, and cannot be saved."

Now before proceeding with the subject let me call attention to three facts.

**(1) The Bible recognizes three dispensations—Patriarchal, Jewish and Christian—and each of these dispensations had a different reason for keeping the Sabbath.**

(a) The basic reason for the Patriarchal Sabbath is found in Ex. 20:11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

(b) The basic reason for the Jewish Sabbath is altogether different, however. See Deuteronomy 5:12-15. Here the fourth commandment is reiterated, but not one single word is said regarding God creating the world and resting on the seventh day. The Jews were to keep the Sabbath day for an entirely different reason than that of the Patriarchs, which reason we have in Deut. 5:15: "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

In a little pamphlet called "Who changed the Sabbath?" our Adventist friends say: "The Sabbath involves an historical event, and hence cannot be changed, for the facts of history admit no possibility of change. To illustrate: July 4, 1776, was our nation's birthday, Independence Day, as it is called. This is a fact of History. The same is true of a person's birthday. Can the birthday be changed from the day on which it occurred? Manifestly not. It will forever remain true that the Declaration of Independence was signed July 4, 1776, hence no power can change it to some other date. The same is true of the Sabbath. Sabbath means rest. The Sabbath of the Lord is the Lord's rest day. 'He rested on the seventh day.' Can it then ever be true that he rested on the first day or any other day in the week? Nay, verily. Therefore, when the fourth commandment says that the seventh day is the Sabbath of the Lord thy God, it states an unchangeable and eternal fact: hence to call the first day or Sunday, the Sabbath or rest day of the Lord is to state what is not true."

This reasoning sounds well, and has no doubt won them many converts; but God's word completely demolishes this false argument in Deut. 5:15, where the Jews are told that **they must keep the Sabbath to commemorate—not God's rest day—but their own deliverance from Egypt. Deut. 5:15, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."**

This proves conclusively that the basic reason for Sabbath keeping permitted of change, and was not fixed and unalterable. If our Adventist friends will consult the Encyclopedia Britannica under "Calendar" and "Sabbath," they will find that the Egyptian week began with Saturday. The Jews were there four hundred years; and during all that time Saturday was the first day of their week, not their seventh day. Dio Cassius, the historian, tells us that, "On their flight from Egypt, the Jews made Saturday the last day of the week, because of their hatred of their Egyptian oppressors." How foolish therefore to try to make us believe that the Jews always have kept Saturday as their Sabbath.

(c) We come now to the Christian dispensation, when Christ had completed His atoning work and fulfilled the whole law. Now the basic reason for keeping the Christian Sabbath is clearly set forth in Hebrews 4:9-10: "There remaineth therefore a rest to the people of God." In the margin you read for rest, "Keeping of a Sabbath." The Greek word here for rest is "Sabbatismos." Robert Young, in his splendid work, translates it: "There doth remain then a sabbatic rest to the people of God, for He that did enter into His rest (Jesus), He also rested from His works as God did from His."

Now if the completion of Creation was the basic reason why the Patriarchs should keep the Sabbath; and the deliverance from Egypt the basic reason why the Jews should keep it, why should not the resurrection of our Lord Jesus Christ be the basic reason for our Sabbath keeping, since our very salvation depends upon it? 1 Cor. 15:14: "If Christ be not risen, then is our preaching vain, and your faith is also vain."

(2) **Note secondly that the Sabbath commandment given at Horeb was given only to the Jews, not to the Gentiles.** Deut. 5:3: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day;" or as Robert Young translates it: "But with us, we—these here today." Ex. 31:12-17 makes it very clear that the Sabbath Commandment was for the Jews only. Here the fourth commandment is reiterated: then in the sixteenth and seventeenth verses we read, "Wherefore the children of Israel (not the Gentiles) shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. (17) It is a sign between me and the children of Israel forever." This excludes all gentile races. Ezek. 20:12 and 20 brings out the same great fact: "Moreover also I gave them (the Jews) my Sabbaths, to be a sign between me and them." Paul tells us that the Gentiles had not the law and would not be judged by the law. Rom. 2:14, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

The Hebrew word for Gentiles ("Goiim") reveals the fact that the law was not given to them. This word signifies "the nations that have not received God's law."

(3) **Note thirdly that the Jews had a fixed calendar;** for when they came out of Egypt they adopted the Egyp-

tian calendar except for two changes: (a) God commanded them to make the seventh Egyptian month (Abib) their first month, because, during that month, they came out of Egypt. Ex. 13:3-4: "And Moses said unto the people, 'Remember this day in which ye came out of Egypt . . .

(4) **This day came ye out in the month of Abib.**" Then Ex. 12:1-2: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, '**This month (Abib) shall be unto you the beginning of months: it shall be the first month of the year to you.**'" (b) The second change is the one already mentioned as given by Dio Cassius. They made Saturday the last day of the week in place of the first day, because of their hatred of the Egyptians.

Now we know that the Egyptian calendar consisted of twelve months of thirty days each. Let me quote from the Encyclopedia Britannica, Vol. 4, under "Calendar": "Among the ancient Egyptians the month consisted of thirty days invariably; and in order to complete the year five days were added at the end, called supplementary days." Yes, the Jews had a fixed calendar. This being true—and no Seventh Day Adventist can successfully refute it—then I think I can clearly prove to you that Saturday could not possibly have been the Old Testament Sabbath. The Jews worked six days and kept the seventh, whatever day that seventh day happened to be. But they were not always able even to conform to this rule, because of special work days which had to fall on certain fixed dates.

**Reasons why I know that Saturday could not have been the Sabbath day of the Jews.**

(I) Because they had many fixed Sabbaths which had to fall every year on a fixed date, just as Christmas and the 4th of July fall on fixed dates.

The fifteenth of Abib (the first month) had to be a Sabbath every year. Lev. 23:6-7 and 11: "And on the fif-

teenth day of the same month (Abib) is the feast of unleavened bread . . . (7) In the first day (of the feast) ye shall have a holy convocation: ye shall do no servile work therein." Then in the eleventh verse we read: "On the morrow after the Sabbath (on the morrow after the fifteenth day of Abib) the priest shall wave it (the sheaf of the first fruits)." Then this fifteenth day of Abib, every year, was a fixed Sabbath; and if so, then the first and the eighth of Abib every year must have been fixed Sabbaths. (b) Also the seven Sabbaths following the fifteenth of Abib (first month) must have been fixed Sabbaths. Lev. 23:15-16: "And ye shall count unto you from the morrow after the Sabbath (sixteenth of Abib), from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: (16) Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." From the sixteenth of Abib they were to count seven Sabbaths; and then the fiftieth day, the day after the seventh Sabbath, would be Pentecost. Now this Sabbath (the fifteenth of Abib, the first month) being fixed by date, these seven successive Sabbaths must also have been fixed by date, and would fall as follows: Abib 22nd and 29th; Iyar 6th, 13th, 20th, and 27th, and Sivan 4th. (c) Again the first day of the Seventh month (Tisri) had to be a Sabbath every year. Lev. 23:24: "Speak unto the children of Israel saying, 'In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation.' (25) Ye shall do no servile work therein." (d) Then, too, the fifteenth and twenty-second days of this seventh month had to be Sabbaths. Lev. 23:39: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day (that is on the first day of the feast, namely the fifteenth day of the seventh month)

shall be a Sabbath, and on the eighth day (of the feast, namely the twenty-second) shall be a Sabbath."

If the first, fifteenth and twenty-second of this seventh month were Sabbaths fixed by date every year, then it follows that the first, eighth, fifteenth, twenty-second and twenty-ninth days of the seventh month were always regular Sabbaths fixed by date. Here then are fifteen regular Sabbaths (not ceremonial Sabbaths) with full six days between, all fixed to fall upon certain dates every year just as Christmas and Independence Day must fall upon certain dates. This means that in seven years each of them would fall on every single day of the week.

Now the leaders of our Seventh Day Adventist friends tell us that all these regular fixed Sabbaths were ceremonial Sabbaths, meaning by that, Sabbaths put in between the regular Sabbaths. To prove this, they quote Lev. 23:37-38: "These are the feast of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: (38) Beside the Sabbaths of the Lord, and beside your gifts," etc. They want their people to suppose that all these Sabbaths fixed by date are extra Sabbaths "beside the Sabbaths of the Lord." But, when we study Lev. 23:36-38 in the Light of Numbers 28 and 29, we see that God is here impressing upon the Jews that they must give to Him all these special feast offerings, previously mentioned, beside the Sabbath offerings mentioned in Numbers 28, 9 and 10: "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: (10) **This is the burnt-offering of every Sabbath, beside the continual burnt-offering, and his drink-offering.**" Then the word "beside," in Lev. 23:28, refers to the additional offerings, and not to additional or extra Sabbaths.

**There is one fact, however, that shatters completely this false argument that all these Sabbaths, fixed by date, were extra Sabbaths,** namely the fact that the Sabbath Christ was in the grave (which happened that particular year to be Saturday, and so has fixed Saturday as the Jewish Sabbath ever since) was the fifteenth of Abib (the first month). How do we know this? Because it was the day after the preparation day. Mark 15:42: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." Luke 23:54: "And that day was the preparation, and the Sabbath drew on." Now Ex. 12:2-13 proves to us that the preparation day was always the fourteenth of the first month. Then the Sabbath Christ was in the grave, which all Adventists acknowledge was a regular Sabbath, was the fifteenth of the first month (Abib), the very Sabbath mentioned in Lev. 23:6 to which our Adventist friends tell us was an extra or ceremonial Sabbath. Then if the fifteenth of Abib was a regular Sabbath, fixed by date every year, of course the first and the eighth would have to be fixed Sabbaths every year; and the seven Sabbaths following the fifteenth would also be fixed by this same date. Why? Lev. 23:15 and 16. "And ye shall count unto you from the morrow after the Sabbath (sixteenth of Abib), from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: (16) Even unto the morrow after the seventh Sabbath ye shall number fifty days." Yes, the fifteenth of the first month having been proved from the New Testament to have been a regular Sabbath fixed by date, then it logically follows that Abib first, eighth, fifteenth, twenty-second and twenty-ninth; Iyar sixth, thirteenth, twentieth, and twenty-seventh; and Sivan fourth would also be regular Sabbaths fixed to fall on certain dates every year. This being true, they could only fall on Saturday once in seven years. (If any reader desires fuller information along this line of

argument, see Gamble's splendid book, "Sunday the True Sabbath of God.")

What are ceremonial Sabbaths? In Lev. 23:27 and 32 we have a ceremonial Sabbath coming between two regular Sabbaths: "And the Lord said to Moses, (27) Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you: (32) It shall be unto you a Sabbath of rest." Now we have seen that the first, eighth, fifteenth, and twenty-second days of this seventh month were fixed Sabbaths, therefore all the regular Sabbaths of this month were fixed Sabbaths, so the day of atonement on the tenth would be an extra Sabbath, or a ceremonial Sabbath.

Again the day of Pentecost was an extra Sabbath fixed by date. Lev. 23:15-16 and 21: "And ye shall count unto you from the morrow after the Sabbath (sixteenth of Abib) seven Sabbaths. (16) Even unto the morrow after the seventh Sabbath shall ye number fifty days. (21) And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; ye shall do no servile work therein." This means it was to be a Sabbath, an extra Sabbath like "the Day of Atonement."

Now with these fifteen regular Sabbaths fixed by date every year, how could Saturday have been the Old Testament Sabbath? It is an utter impossibility. Like Christmas and Independence Day they would have to fall on every day in the week once in every seven years.

**(2) Again I know my position is correct because there were certain fixed work days which could never be Sabbaths,** yet every seven years all these work days must have fallen upon Saturday. For instance: (a) The tenth day of the first month was a work day. Ex. 12:3-5: "In the tenth day of this month they shall take every man



a lamb according to the house of his fathers, a lamb for an house. (5) Ye shall take it out from the sheep or from the goats." This work (not allowed on the Sabbath day) had to be done on this tenth day. (b) Then the fourteenth day of the first month (the day before the fixed Sabbath on the fifteenth) was preparation day. Ex. 12: 6-8: "And ye shall keep it up (referring to lamb or goat selected) until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (7) And they shall take the blood and strike it on the two side posts." Then they were to roast and eat it. The fourteenth day of the first month (Abib) was then a day for housecleaning and butchering, and therefore could never be a Sabbath: yet, if Saturday was the fixed Sabbath of the Old Testament, this work day would have to be a Sabbath every seven years, in spite of God's command to the contrary. (c) Then Abib sixteenth could never be a Sabbath, because it was set, by the command of God, as the day upon which to begin their harvesting. Deut. 16: 9: "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." Then, to find the day of Pentecost, they were to begin to count from the day they were to put the sickle to the corn. Now, over in Lev. 23: 15, we read: "And ye shall count unto you from the morrow after the Sabbath (this fixed Sabbath of the fifteenth of Abib)." Then the day the Jews always began their harvest was the sixteenth of Abib (first month), and, therefore, this day could never have been a Sabbath. But, if Saturday was the regular Sabbath of the Old Testament, this harvest day must have been a regular Sabbath once every seven years.

Then because of these regular Sabbaths and these regular work days, fixed to fall upon the same dates every day, I know Saturday was not the Old Testament Sabbath. Just as Christmas falls on every day in the week every seven

years, so the Old Testament Sabbath must have fallen on every day in the week every seven years; and this position cannot be successfully refuted.

(II) **And now let us examine the argument from prophecy.** (a) In Ps. 118: 22-24, it was predicted that the resurrection day would be a day in which to rejoice and be glad: "The stone which the builders refused is become the head of the corner. (23) This is the Lord's doing; it is marvelous in our eyes. (24) This is the day which the Lord hath made; we will rejoice and be glad in it." Turn now to Matt. 21: 42 and 43, and you will find Christ quoting these very words in connection with his own rejection and crucifixion. He says: "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? (43) Therefore I say unto you, The kingdom of God shall be taken from you (meaning their temple, their sacraments and their Sabbaths), and given to a nation bringing forth the fruits thereof." Now Peter says that Christ was this rejected stone. Acts 4: 11: "This is the stone which was set at naught of you builders, which is become the head of the corner." But how did this rejected, crucified Christ become the head of the corner? Through his resurrection. Acts 4: 10: "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." Then, in the light of these facts, the day prophesied in Ps. 118: 25: "This is the day which the Lord hath made, we will rejoice and be glad in it," must refer to the resurrection day. There is no other possible explanation.

(b) In Isa. 1: 13 we read: "Bring no more vain oblations; incense is an abomination unto me; the new moons

and the Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

(c) Then Jeremiah predicts that God will make a new covenant with his people. Jeremiah 31:31-34: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. (32) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husbandman unto them, saith the Lord. (33) But this shall be the covenant which I shall make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts."

**(d) Then, in Hosea 2: 11, it is predicted that God will abolish the Jewish Sabbaths completely: "I will also cause all her mirth to cease, her feast days, and her new moons, and her Sabbaths, and all her solemn feasts."**

Now the New Testament clearly teaches that these prophecies were fulfilled through Jesus Christ and his resurrection. In Col. 2:14, we are told that Christ "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." These ordinances included the Jewish Sabbaths, for Hosea 2:11 foretold that they must cease. Now in Heb. 8:8-12, we have the whole prophecy of Jer. 31:31-34, regarding a new covenant, fully quoted; and then in verse 13, we read: "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxed old is ready to vanish away." Again we read in Eph. 2:15: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Now Deut. is the book of ordinances; and, in Deut. 5:12-15, we have

the fourth commandment: therefore the fourth commandment was abolished through Christ. In Romans 10:4, we read: "For Christ is the end of the law for righteousness to every one that believeth." The Greek here is "telos gar nomou Christos." Now the word "telos" means the accomplished end, the completion or fulfillment of anything. Christ then, according to Paul, completely fulfilled the law and put an end to it. He shows this clearly by three great passages. (a) II Cor. 3:7-11: "But if the ministration of death, written and engraven in stones, was glorious (meaning the ten commandments), so that the children of Israel could not steadfastly behold the faces of Moses for the glory of his countenance; which glory was to be done away; (8) How shall not the ministration of the Spirit be rather glorious? (11) For if that which was done away was glorious (meaning the law) written and engraven in stones (mentioned in verse seven) much more that which remaineth is glorious." (b) Again examine Rom. 7:4 and 6: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead. (6) But now we are delivered from the law, that (meaning the law) being dead by which we were held."

The expression, "from the law," is "apo tou momou." But our Adventist friends say that the law here does not refer to the ten commandments, and they acknowledge that, if it did, they would have no case left. Now Paul tells us most clearly that it does refer to the ten commandments. Read verse seven. Rom. 7:7: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'" Now, what law said, "Thou shalt not covet?" (Why, the tenth commandment. Then this law (from which Paul says in the sixth verse, we are delivered) most assuredly does mean the ten command-



ments, and no Greek scholar can possibly refute this argument, as the very same word for law is used in both the sixth and seventh verses, namely "nomos." (c) Again examine Col. 2:16: "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: (17) Which are a shadow of things to come; but the body is of Christ." Look at this expression: "Let no man therefore judge you in respect of the Sabbath days." The word here for judge is "krineto," and means to judge or pass sentence upon. The word for "the Sabbath days" is "ton sabbaton," the word always used to express the regular Jewish Sabbaths. Then **Paul here declares most emphatically that no one must pass sentence upon another for not keeping the old Jewish Sabbaths which have been abolished through the resurrection of Jesus Christ.**

(d) Then turn to the great passage in Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene," etc. Let us look at the Greek here. "Opse de sabbatan ote epiphoskouse eis miam sabbaton." Literally translated this would read: "At the end of Sabbaths, at the dawning, or as it began to dawn, toward the first day (emeran, understood) of Sabbaths, came Mary Magdalene," etc.

Now to find the exact meaning of Greek words, as expressed by the Jews, we must examine the Septuagint (the Old Testament translated into Greek about 280 B. C. by seventy Hebrew scholars who could speak both Greek and Hebrew). **Do we find the words "Sabbata" (the genitive case of which is sabbatan) used anywhere in the whole Septuagint to express week?** No, not once. Examine Daniel 9:24 for instance: "Seventy weeks (ebdomkonta ebdomades) are determined upon thy people." Then Daniel 9:25: "The prince shall be seven weeks" (ebdomades

eptha): and 9:27, "And he shall confirm the covenant one week (ebdomas mia)." I have gone all through my Septuagint, and there is not one single place where these great Hebrew scholars have translated week or weeks by the word "Sabbaton" or "Sabbata." The word for week is always "ebdomas," while the word for Sabbath is always "sabbaton," and for Sabbaths "sabbata." This is the correct meaning of "sabbata" also in the New Testament.

**In dealing with the Greek word "sabbata" (sabbaths),** the plural of "sabbaton" (sabbath), let us remember that its genitive case is sabbaton (of sabbaths), its dative case is sabbasin (to or for or on sabbaths), and its accusative case is "Sabbata," the exact form of the nominative case; but no matter what its cease-ending may be, it is the very same word and always means "sabbaths." Let me prove this statement.

(a) Matt. 12:5: "Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath?" Now the Greek expression here for "on the sabbath days" is "tois sabbasin"—the dative case of sabbata—the very word used both times in Matt. 28:1.

(b) Matt. 12:10: "And they asked him, saying, Is it lawful to heal on the sabbath days?" Here again the Greek expression for "On the sabbath days" is "tois sabbasin," the very word used both times in Matt. 28:1.

(c) Mark 3:4: "And he saith unto them, Is it lawful to do good on the Sabbath days?" Here too the expression, "On the sabbath days," is "tois sabbasin," the dative case of sabbata, the very word used both times in Matt. 28:1.

(d) Luke 4:31: "Christ taught them on the sabbath days." Here again the expression, "on the sabbath days," is "en tois sabbasin," the dative case of sabbata, the very word used both times in Matt. 28:1.

(e) Luke 6:2: "Why do ye that which is not lawful to do on the sabbath days?" Here again the Greek expression for "on the sabbath days" is "en tois sabbasin," the dative case of sabbata, the very word used both times in Matt. 28:1.

(f) Luke 6:9: "Is it lawful on the sabbath days to do good?" "Here again the Greek expression, "on the sabbath days," is "tois sabbasin," the dative case of sabbata, the very word used both times in Matt. 28:1.

(g) Acts 13:14: "They went into the synagogue on the sabbath day," etc. The Greek here is "elthontes eis ten synagogen te emera ton sabbaton," which, literally translated, reads: "Having gone into the synagogue on the day of the sabbaths," etc. Here we have the genitive case of sabbata, the very word and the very same case used both times in Matt. 28:1.

(h) Acts 17:2: "Paul went in unto them, and three sabbath days reasoned with them." The Greek expression here "three sabbath days" is "epi sabbata tria." Sabbata here is the accusative case, but the very same word used both times in Matt. 28:1.

(i) Acts 16:13: "And on the sabbath we went out of the city by a river side," etc. Now every Seventh Day Adventist admits that sabbath here means the regular Jewish sabbath; yet look at the Greek expression for "on the sabbath." It is "te emera ton sabbaton;" and, literally translated, this reads "on the day of the sabbaths"—the very same word and the very same case of that word as occurs both times in Matt. 28:1.

(j) Again see Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of the sabbath days." Examine the Greek here also. It is "en merei sabbaton,"

and literally means "in respect of sabbaths." Then there is no doubt that, in the Septuagint (the Greek Old Testament) and in the Greek New Testament, the true fundamental meaning of the word "sabbata," is "sabbaths," not week.

Now with these proven facts before us regarding the meaning of "sabbata," let us read again Matt. 28:1: "At the end of sabbaths (sabbaton), as it began to dawn toward the first day of sabbaths (sabbaton)—the very same word used for regular sabbaths in Acts 13:14, Acts 16:13, and Col. 2:16, to say nothing of all the other passages just quoted—came Mary Magdalene," etc.

Robert Young, the author of "Young's Concordance" and one of the finest Greek and Hebrew scholars of the past century, translates this verse as I have done in his "Bible Translation."

In Hosea 2:11, God predicted: "I will also cause her sabbaths to cease:" and here, in Matt. 28:1, we have the literal fulfillment of this prophecy: "At the end of sabbaths (the old Jewish sabbaths), as it began to dawn toward the first day of sabbaths (meaning the first day of the Christian sabbaths) came Mary Magdalene," etc.

**(III) And now I want to prove to you that the New Testament always calls the first day, or Sunday, the Sabbath.**

(a) Matt. 28:1: "At the end of the sabbath as it began to dawn toward the first day of the week," etc. But here, as I have shown, the first day of the week—"Eis mian (emeran) sabbaton"—is literally, "On the first day of sabbaths."

(b) Sunday, or the first day, is again mentioned in Mark 16:2: "And very early in the morning the first day of the week," etc. But here the Greek construction plays

havoc with our Adventist friends, for it is the very same as Acts 13:14 and Acts 16:13 where they all agree the word "sabbaton" means the regular Jewish Sabbaths. Let us compare these passages:

Acts 13:14. "Te emera ton sabbaton"—on the day of the sabbaths.

Acts 16:13. "Te emera ton sabbaton"—on the day of the sabbaths.

Mark 16:2. "Te mia emera ton sabbaton"—on the first day of the sabbaths.

If our Adventist friends had any good Greek scholars among them—which they have not—this one comparison alone would convince them of the weakness of their position. If "te emera ton sabbaton" means "on the day of the sabbaths," or "on the sabbath day," in Acts 13:14 and Acts 16:13, then "Te mia emera ton sabbaton," in Mark 16:2, must mean "on the first day of the sabbaths," or "on the first sabbath day."

(c) Sunday, or the first day, is mentioned too in Mark 16:9: "Now when Jesus was risen early the first day of the week," etc. Here we have the same Greek construction, but a different word for first, "Prote emera sabbaton," which literally means "on the first day of sabbaths."

(d) Again, in Luke 24:1, Sunday, or the first day, is called the sabbath: "Now upon the first day of the week," etc. Here again the same word for sabbath and the very same Greek construction are used as in Acts 13:14 and Acts 16:13, where our Adventist friends admit that "Te emera ton sabbaton" (on the day of the sabbaths) certainly does mean the sabbath day.

Let me again compare these passages so that all, whether Greek scholars or not, may see the tremendous force of this argument.

Acts 13:14. "Te emera ton sabbaton"—on the day of the sabbaths, or on the sabbath day.

Acts 16:13. "Te emera ton sabbaton"—on the day of the sabbaths, or on the sabbath day.

Luke 24:1. "Te mia emera ton sabbaton"—on the first day of the sabbaths, or on the first sabbath day.

The word "emera" (day) does not appear in the Greek text in Luke 24:1, but every Greek scholar knows that it has to be supplied in order to account for the gender, number and case of "mia" (one).

Now if "Te emera ton sabbaton" actually means "on the day of the sabbaths" or "on the sabbath day" in Acts 13:14, and Acts 16:13, then "te mia emera ton sabbaton," in Luke 24:1, must mean "on the first day of the sabbaths," or "on the first sabbath day," and I defy any Greek scholar to refute this argument successfully. It can't be done.

(e) Then, in John 20:1, Sunday, or the first day, is again called the first day of sabbaths—"te mia (emera) ton sabbaton." Again the very same words and the very same construction are used here as in Acts 13:14 and Acts 16:13.

(f) The same is true of John 20:19. Here again Sunday, or the first day, is called the sabbath—"te mia (emera) ton sabbaton," or "on the first day of the sabbaths." Once again let me remind you that our Adventist friends admit that, in all the following passages, the word "sabbaton" really does mean "The sabbaths," and not "the week."

(1) In Col. 2:16: "En merei sabbaton" actually does mean "in respect of sabbaths."

(2) In Acts 13:14: "Te emera ton sabbaton" actually does mean "on the day of the sabbaths," or "on the sabbath day."

(3) In Acts 16:13: "Te emera ton sabbaton" actually does mean "on the day of the sabbaths," or "on the sabbath day."

Now John 20:19 calls Sunday "te mia (emera) ton sabbaton," which, in the light of Col. 2:16, Acts 13:14 and Acts 16:13, must also be translated "the first day of the sabbaths," or "the first sabbath day." To translate Acts 13:14: "They went into the synagogue on the day of the week" would be utterly absurd. To translate Acts 13:16: "On the day of the week we went out of the city" would be nonsensical. To translate Col. 2:16: "Let no man judge you in respect of the week," would be sheer foolishness. Then why translate John 20:19: "On the first day of the week," when the Greek plainly says "on the first day of the sabbaths—Te mia (emera) ton sabbaton?" There is only one excuse for this mistake, namely, our translators thought it would make no difference, since the first day of the week was recognized sabbath of the world.

(g) In Acts 20:7, Paul calls Sunday the sabbath: "And upon the first day of the week, when the disciples came together to break bread," etc. Here the Greek reads: "En te mia (emera) ton sabbaton," or "on the first day of the sabbaths."

(h) Then in I Cor. 16:2, the only other place in the whole New Testament where Sunday is called the first day, we have "kata mian (emeran) sabbaton," or "Upon the first day of sabbaths," etc.

**Now if the disciples did not want us to keep Sunday as the true Sabbath, they would certainly have used the regular Greek expressions for "the first day of the week,"** which would have been either "Prote emera tes ebdomados," or "emera mia tes ebdomados." Either of these expressions would have meant "on the first day of the week," and there could have been no mistake: but "prote (emera)

sabbaton," and "emera mia ton sabbaton" can only mean "on the first day of the sabbaths," or "on the first sabbath day," and no Greek scholar can successfully refute this statement either from the Septuagint Greek or from classical Greek.

**(IV) Now let us see how the New Testament honors Sunday above all other days.**

(a) Christ rose on that day. (Luke 24:1-6.)

(b) Christ appeared to his disciples on that day in the upper room. (Luke 24:36.)

(c) The Holy Spirit descended on Sunday. How do we know this? Luke 23:54 gives us the clue: "And that day (the day Christ was buried) was the preparation and the sabbath drew on."

Now the preparation was always the 14th day of the 1st month (Abib); so the sabbath Christ was in the grave was the 15th day of the first month. Now this particular sabbath happened that year to fall on Saturday, for the next day, the 16th, was the first day. Now Lev. 23:15-16 tells us how to find Pentecost. You count seven complete sabbaths from the 16th of the 1st month (Abib) the day after the sabbath on the 15th of the 1st month, which here of course was Sunday. Now count these seven sabbaths from Sunday the 16th of Abib, and they will fall as follows:

Saturday the 22nd and 29th of Abib.

Saturday the 6th, 13th, 20th, and 27th of Iyar; and Saturday Sivan the 4th. Then the day of Pentecost, when the Holy Ghost descended upon the disciples, must have been Sunday Sivan the 5th.

(d) Rev. 1:10 tells us that John received his wonderful vision on Sunday which he calls the Lord's Day.

(e) Then see how Paul honored Sunday. In I Cor. 16:2

he says: "Upon the first day of the week let every one of you lay by him in store as God has prospered him."

**Then examine Acts 20: 6 and 7 which shows most conclusively that Paul and the early Christian church kept Sunday as their Sabbath.** Acts 20: 6: "And we sailed away from Philippi after the days of unleavened bread, and came unto them in Troas in five days; where we abode seven days." Note these words: "Where we abode seven days." Paul was seven full days in Troas; and, as he did not leave until Monday, he certainly spent both Saturday and Sunday with the Christian church which he had already established there. Now, while here at Troas, he decides to hold a communion and a preaching service with these Christians. Which day did he select for this service, Saturday, or Sunday? for he was there on both these days. When Paul went to any city where there was no Christian church established, he invariably met the Jews on their own Sabbath day, just as our Jewish missionaries have to do today in New York and Chicago: but here, for the first time, we see him spending both Saturday and Sunday with the members of an established Christian church, and he arranges to hold both a communion and a preaching service on a certain day. Under these conditions, if we can only find out which day Paul selected for this communion service, we will know for an absolute certainty which day he and the early Christians of Troas counted the true Christian sabbath. Acts 20: 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Then the first day (Sunday) was the true Christian Sabbath even in Paul's day.

Now lest some ignorant or unscrupulous Adventist should teach that the expression here "to break bread" just meant "to have a meal together," let me say the Greek word "to break" here is "klassai," the very same word that Luke

uses in Luke 22: 19: "And he took the bread and brake it." Paul uses the same word also in I Cor. 11: 24: "And when He (Christ) had given thanks, He brake it." This then is positive proof that the service Paul held on Sunday with these Christians of Troas was a genuine communion service.

Now, as he was there seven full days, he certainly selected Sunday and not Saturday because it was, even then, the established Christian sabbath.

**(V) And now let me prove to you that the early Christian church from the days of Paul never kept any other sabbath but Sunday.**

Our Adventist friends tell us that Saturday was the recognized sabbath until the Emperor Constantine changed it by law in the year 321 A. D. Others of them tell us that the Pope changed it. Now the first Bishop of Rome to take the name of Pope (papa—father) was Siricius (384-398 A. D.), although Leo the Great (440 A. D.) was the first Pope to take the name officially. But the early Christians kept Sunday as their Sabbath several hundred years before there was any Pope and before Constantine was born.

All the following quotations can be found in Bowman's "Historical Evidence of the New Testament," Pp. 130-135, the "Encyclopedia Britannica" under "Sunday," and Mosheim's "Ecclesiastical History," Vol. I, p. 135, etc.

(a) Eusebius, in his history of the early Christian church, written 315 A. D., says: "The churches throughout the rest of the world observe the practice that has prevailed from Apostolic tradition until the present time so that it would not be proper to terminate our fast on any other day but the resurrection day of our Saviour. Hence there were synods and convocations of our Bishops on this question, and all unanimously drew up an ecclesiastical decree which they communicated to churches in all places—

that the mystery of the Lord's resurrection should be celebrated on no other than the Lord's Day."

(b) Peter, Bishop of Alexandria, 300 A. D., says: "We keep the Lord's Day as a day of joy because of him who rose thereon."

(c) Cyprian, Bishop of Carthage, 253 A. D., says: "The Lord's Day is both the 1st, and the 8th day."

(d) Tertullian, of Carthage, 200 A. D. (121 years before Constantine's sabbath law, and 240 years before there was any Pope) says (speaking of the "sun-worshippers"): "Though we share with them Sunday, we are not apprehensive lest we seem to be heathens."

(e) Clement of Alexandria, 194 A. D. (127 years before Constantine's sabbath law and 246 years before there was any Pope) says: "The old sabbath day has become nothing more than a working day."

(f) Then Irenaeus, Bishop of Lyons, 178 A. D., says: "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's Day."

(g) Bardesanes, a learned heretic of Edessa, 160 A. D., writing to the Emperor Marcus Aurelius Antoninus, says: "Wherever we be, all of us are called by the one name of the Messiah, namely Christians, and upon one day, which is the first day of the week, we assemble ourselves together and on the appointed days we abstain from food."

(h) Justin Martyr, 135 A. D. (186 years before Constantine's Sabbath law and 300 years before there was any Pope) says: "Sunday is the day upon which we all hold our communion assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour, on that day, rose from the dead, and on the day called Sunday all who live in cities or in the country gather together in

one place and the memoirs of the Apostles, or the writings of the prophets are read as long as time permits." Then in his "Apology" to the Emperor, Antoninus Pius, Justin Martyr says: "On the Lord's Day all Christians in the city or country meet together because that is the day of our Lord's resurrection; and then we read the apostles and prophets. This being done, the president makes an oration to the assembly exhorting them to imitate and to practice the things which they have heard, and then we all join in prayer, and after that we celebrate the Lord's Supper."

(i) Ignatius, Bishop of Antioch, 110 A. D., in his letter, "Ad Magnesios," Chap. 9, says: "If then those who walked in the ancient practices attain unto newness of hope, no longer observing sabbaths (meaning different days as I have proved to you), but fashioning their lives after the Lord's Day, on which our life also arose through him, that we may be found disciples of Jesus Christ, our only teacher."

(j) Barnabas, one of the Apostolic fathers, writing 70 A. D., says: "Finally He saith, 'Your present sabbaths are not acceptable to me. I shall make a new beginning of the eighth day, that is the beginning of another world,' wherefore we also keep the Lord's Day with joyfulness, the day also on which Jesus rose from the dead."

(k) Then the "Didache of the Apostles," 70 A. D. (250 years before Constantine's sabbath law and 370 years before there was an official Pope), says: "On the Lord's own Day gather yourselves together and break bread and give thanks." Many of us have read most of these letters in the original languages, so we can vouch for their truthfulness.

In the face of these great historical facts, which cannot possibly be refuted, and which show most conclusively that the early church kept Sunday as their sabbath and not Saturday, what must we think of all Seventh-day Adventist



leaders, who still go on teaching their deluded but sincere followers that Constantine or the Pope changed the Sabbath day after 321 A. D.? All such leaders must be one of two things: either they are out and out liars and deceivers—lying in order to get the handling of the tithes of these good, conscientious but deluded people—or else they must be very ignorant men, utterly unfit to teach the Bible.

SUMMARY:—Now I have shown: (1) that the Old Testament Sabbath could not possibly have been Saturday because of the many sabbaths and work days fixed to fall on the same date every year.

(2) I have shown from prophecy that God intended to do away with the Jewish sabbaths and establish a new day—"the days the Lord hath made" (as David puts it). I have shown too that the New Testament proves to us clearly that God did this very thing. He did abolish the old laws and ordinances written on tables of stone, and gave us a new and better covenant.

(3) I have shown too that the New Testament always calls the first day (Sunday) the sabbath.

(4) I have shown also that the first day is the day the New Testament honors as the chief of all the days.

(5) I have proven conclusively that the early Christians, from the time of Paul (70 A. D.), kept Sunday as their sabbath.

**In closing however let me show you that the whole ten commandments are found in the New Testament, so that we lose nothing of value under the Christian dispensation. Here I will quote from Gamble's book, P. 208.**

#### COMMANDMENTS:

1. "Thou shalt worship the Lord thy God" (Matt. 4: 10). (b) "God is a Spirit and they that worship Him must worship Him in spirit and in truth." (John 4: 24.)

2. "Dearly beloved, flee from idolatry." (I Cor. 10: 14.)

3. "Swear not at all." (Matt. 5: 34.) "Let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5: 37.)

(4) "There remaineth therefore a sabbath-rest (sabbatismos) for the people of God. For He that has entered into His rest, He (Jesus) also has ceased from His own works, as God did from His. Let us therefore give diligence to enter into that rest that no man fall after the same example of disobedience." (Heb. 4: 9-11.)

5. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother that it may be well with thee and thou mayest live long on the earth." (Eph. 6: 1-13.)

6. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I John 3: 15.)

7. "I say unto you, That whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart." (Matt. 5: 28.)

8. "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." (Eph. 4: 28.)

9. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." (Eph. 4: 25.)

10. "Covetousness, let it not be once named among you, as becometh saints: for this ye know, that no whoremonger, or unclean person, nor covetous man (who is an idolater) hath any inheritance in the kingdom of Christ and of God." (Eph. 5: 3 and 5.)

Then we have Paul's great words in Gal. 5: 14: "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

## REGARDING SOUL-SLEEPING

As our Adventist friends also believe and teach that our souls sleep after death until the Resurrection Day, let me give them a few passages to ponder over.

1. In Mark 9:4, we read: "And there appeared unto them (Peter, James and John) Elias and Moses; and they were talking with Jesus." Now Moses had been dead over 1400 years and Elijah over 900 years, yet here they were talking with Jesus. Their souls were not asleep. But, says the Adventist: Elijah did not die, he was translated into glory. Yes, but Moses did die, for we read in Deut. 34:5 and 6: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. (6) And He (God) buried him in a valley in the land of Moab."

Yet, although Moses had died and had been buried, his soul was not asleep; for he here met Jesus and talked with Him on the Mount of Transfiguration.

2. Then in Mark 12:26-27, Christ clearly teaches us that the dead are always alive: "As touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham, Isaac and Jacob?' He is not the God of the dead, but the God of the living: ye therefore do greatly err." By this Christ meant them to clearly understand that Abraham, Isaac and Jacob were just as much alive then as when they lived upon the earth. Luke 16:24 proves that Abraham was alive; for in this account of "Dives and Lazarus" Christ gives us a real vision of the other world: "And he cried and said, 'Father Abraham, have mercy on me, and send Laza-

rus, that he may dip the tip of his finger in water, and cool my tongue;' etc. But Abraham said, 'Son, remember,'" etc. Yes, Abraham was alive after death, and was able to think and speak.

3. Then, in Luke 23:43, we read, regarding the repentant thief on the cross: "And Jesus said unto him, Verily I say unto thee, Today thou shalt be with me in Paradise." The Adventist gets over this great passage by reminding us of Christ's words, after His resurrection, in John 20:17: "Touch me not; for I am not yet ascended to my father," etc. These words, they argue, prove that the dying thief did not go that very same day to Paradise. But before we thus give our Lord Jesus Christ the lie—for He states emphatically, "Today shalt thou be with me in Paradise"—perhaps we had better remember that Paradise here does not mean Heaven, but the intermediate state for all redeemed souls. Until Christ died and rose again, the souls of all dead saints went to Paradise, the compartment of Hades reserved for them.

4. In Phil. 1:23, Paul gives us very clearly his idea of death: "For I am in a strait betwixt two, having a desire to depart and to be"—where? Sleeping in the grave? No!—"having a desire to depart and to be with Christ, which is far better," etc. Death to Paul then meant going directly into the presence of Jesus Christ, not sleeping in the grave.

5. But one of the strongest passages in the whole Bible with which to refute this theory of soul-sleeping is Heb. 12:1. Hebrews 11 mentions many of God's heroes from Abel down to David, who died in the faith; then Heb. 12:1 says (referring to all these faithful ones who had died): "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us," etc. Then the souls of the faithful dead are not asleep in the grave, but

they are surrounding us as living witnesses. "Marturon" is the Greek word here for witnesses; the same word that we find in Acts 1:8: "Ye shall be witnesses unto me." This word is used only of those who have life and conscious intelligence; therefore it would never have been used here, if those who had died in the faith had not been alive and possessed of conscious intelligence at that very moment. No, the faithful dead are not asleep, but they are living, conscious witnesses, and the writer of Hebrews sets forth this fact that it might be a great incentive to us to conquer sin, and prove faithful to our Lord Jesus Christ.

With this very thought in view, Paul says (II Cor. 5:6 and 8): "Therefore we are always confident, knowing that, whilst we are at home in the body (or still in this world), we are absent from the Lord. (8) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Then Paul's clear teaching is that just as soon as our spirits leave our bodies, that very moment they are present with the Lord. Then "Soul Sleeping" is a false and unscriptural doctrine.

(See back cover for this author's other books.)