

Series: Theological Treatises

The Sabbath

An in-depth study about the Sabbath, its importance in restoring the relationship with God, and as a sign for the end times.



Federico Salvador Wadsworth





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1. General Introduction

The search for God’s knowledge and his purpose for man constitutes the most exciting of all the adventures that the human mind can propose. The challenge of finding in the Holy Book the golden thread of the plan of salvation will reward the scholar, who will be able to understand the majesty of the effort of the One who “**who did not spare His own Son**” (**Romans 8: 32**).

The set of Bible tracts, of which you have in your hands one of the studies, has been prepared to provide the lay member of the Seventh-day Adventist Church with the knowledge required to teach others about how to grow “**in grace and in knowledge of our Lord and Savior Jesus Christ**” (**2 Peter 3: 18**) as well as for “**be ready always to give an answer to everyone who asks you a reason of the hope in you**” (**1 Peter 3: 15**).

The author is a regular member of the Seventh-day Adventist Church since 1977, a church elder since 1979, a husband, father, and grandfather, with the joy of having his entire family in “**the faith once delivered to the saints**” (**Jude 1: 3**) and a full subscriber to the 28 official doctrines of the church.



I reiterate that these tracts have been prepared for the church member, so he must graduate the dose of knowledge that he must transmit to those who are interested in knowing Jesus, whom the prophet calls the “**Desire of all nations**” (**Haggai 2: 7**).

That's why, at the same time, we also wanted to include supplementary material to the Bible study that we hope will allow you to expand your current knowledge, as well as to be prepared to deepen on “**things the angels desire to look into**” (**1 Peter 1: 12**). Your ability to introduce these subthemes in harmony with the central concepts is key to the transfer of knowledge that you and I intend to pursue.

Since the knowledge of our God and His purposes will, by the work and grace of the Holy Spirit, always be in full swing, you will be able to find regular updates of each treatise (see the date yy.mm.dd that accompanies the name of the file). These updates, of course, will also correct some of the human flaws that may have gone unnoticed by the author. On the other hand, your well-meaning intention to help us improve these issues will always be welcome. These treatises were originally written in Spanish, my mother language, but translated to English by the author to reach more people, as the latter is considered

world-wide as the commercial and technical language.

2. Structure of the Theological Treatise

At the beginning of each treatise, we will present the general structure of the set of these using a numbered block diagram, called the General Treatise Map. This chart (shown on one of the following pages) will allow you to see where the tract you have in your hands fits concerning the other topics. To make it easier to locate, in addition to the numbering, it will be marked in a different color than the others. Collect the topics, update them, and arrange them in this sequence if you find it useful to your knowledge development.

The numbers in each block simultaneously establish the order of creation of these treatises and the logical dependence between them as well. The blocks from number 70 onwards represent, in turn, a set of special treatises. I have grouped them into 6 major themes:

- | | | |
|----|-----------------------|--------------|
| a. | Comparative Religions | Series 70.nn |
| b. | Chronologies | Series 75.nn |
| c. | Gospel Harmonies | Series 80.nn |
| d. | Genealogies | Series 85.nn |
| e. | Bible biographies | Series 90.nn |

The reading of these topics will give you the frame of reference to understand the most thematic treatises. These other topics have their own structure that will be related to the one mentioned here.

After the diagram of the whole, you will find a block diagram of the study itself, called the Treatise Map, where you will be able to notice the following:

- Each block of the diagram indicates the reference verse(s) at the bottom and a short phrase that corresponds to the logic of its inclusion in the topic.
- You will notice that there are some blocks, with different colored verses, that refer to parables that help to understand the central theme.



- c. Other blocks, which do not contain verses, expose issues that you might touch on when presenting the study; issues that have historical, geographical, scientific, technical, and other backgrounds. You will find in this study some information that will help you expose these concepts.
- d. These two types of blocks are not necessarily included in all studies.
- e. The arrows indicate the logical sequence in which the author thinks these topics should be presented. The sequence is set from left to right and from top to bottom. However, your initiative and the knowledge about your listeners' needs may point you in a different direction. Let yourself be guided in prayer by the One who cannot err.

At the end of this graphic phase, you will find the study in detail, which will follow, as far as possible, the structure of the block diagram. Some complementary materials to the study will be included at the end. I recommend that you read them in advance to find the exact moment to include them in your presentation.

To the extent possible, I have presented the source of some of these topics so that you can extend your understanding by reviewing them. I do not pretend to know everything these sources deal with, so I encourage you to go deeper and tell me how to improve this content. I have included some images found on the Internet to make your reading more enjoyable, I hope you like them.

The written phase of the study will contain:

- a. Headings for the main subtopics.
- b. Bible quotes (in red).
- c. Quotations from the Spirit of Prophecy (in green).
- d. Quotations from books or articles by various authors, aimed at expanding your knowledge on the subject (in blue).
- e. Comments on the mentioned quotations; in some cases, these will be presented before the quotation, as an anticipation of the statement, while in others they will be placed after it as a confirmation of the concept being held (in black).
- f. Maps, chronograms, genealogies, and other diagrams where appropriate to the subject matter.
- g. Complementary material grouped in a section that helps to understand some of the aspects that could arise when dealing with the central theme with other people. Not all topics necessarily contain this material.

Unless otherwise indicated, the quotes from the Holy Bible are from the King James Modern Version, my favorite in English. Sometime I will include other versions to compare or expand the understanding of a text.

When you develop a Bible study on this subject with non-church people, I recommend that you use the section corresponding to the study (with the verses included in the block diagram) without presenting the statements of the Spirit of Prophecy. Discuss the accompanying materials as they come up in the exposition, as well as in the question and answer phase.

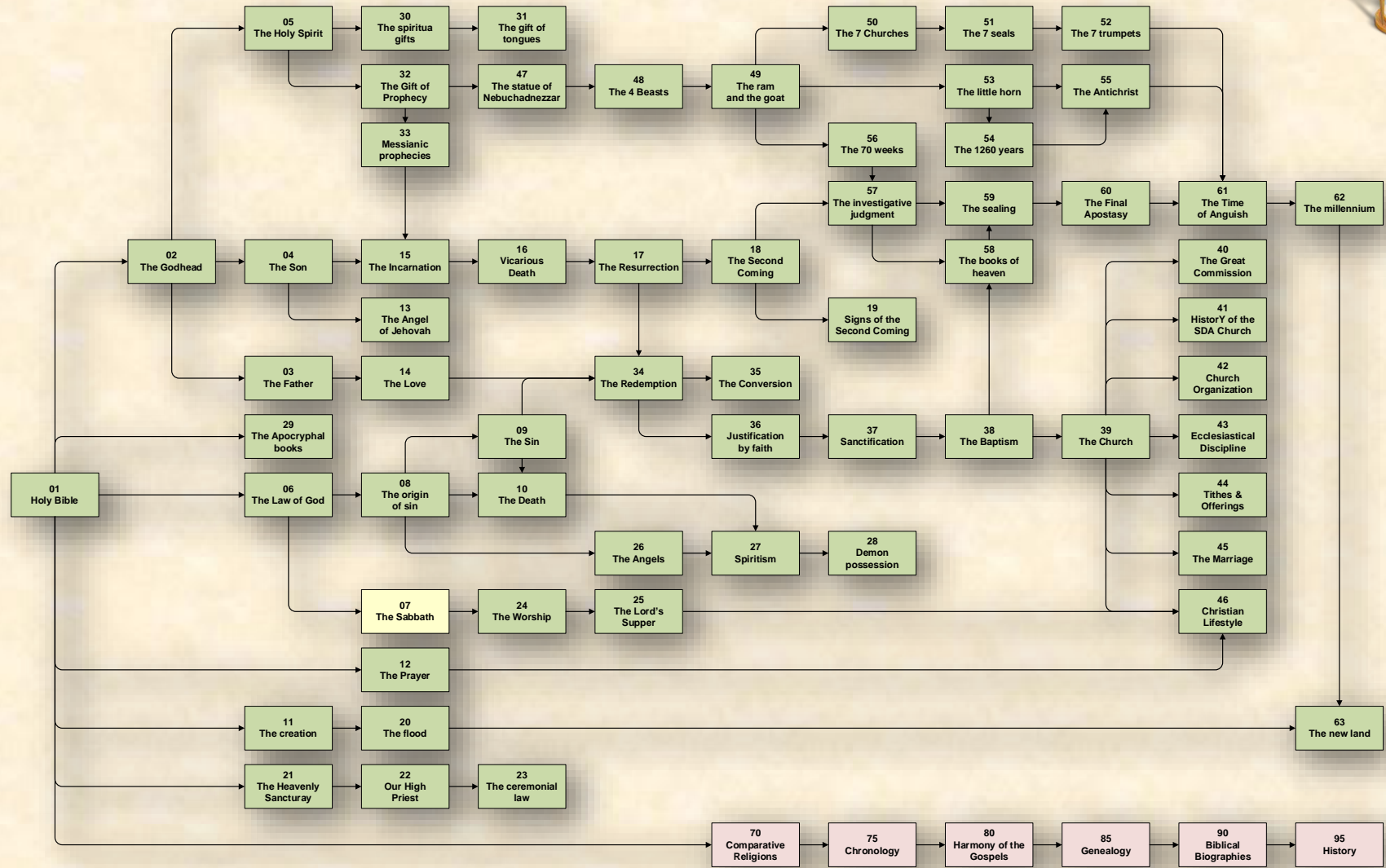
I have also prepared a file that includes all the block diagrams from the tracts so that they will be helpful to your memory when presenting the topic. I have also created a file with a copy of all the contents of the treatises so that you can review them without opening each of the documents, in case you are looking for a specific subtopic.

Allow me, as I have done so far, to address you personally during the study. I believe that this is how our Savior spoke to those He loved and wanted to save. Surely you will do the same with those who listen to you for this purpose.

This is a free material that has surely come to you from someone who appreciates you and wants you to know even more about Jesus and His wonderful plan of salvation. Spread the word in the same way, as you "have received freely, freely give" (**Matthew 10: 8**).

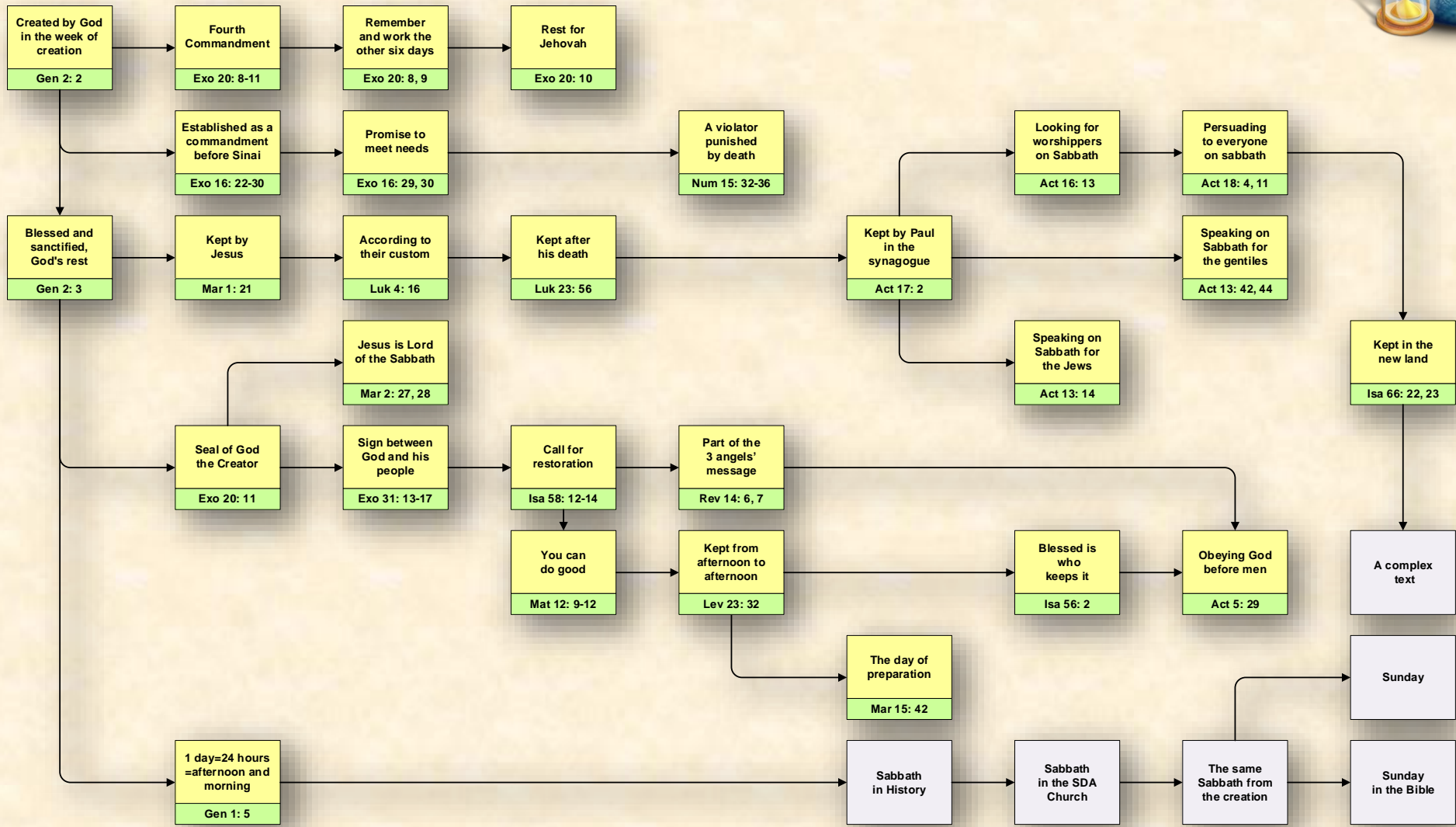


3. General Treatise Map





4. Treatise Map





5. Purpose of the Treatise

The purpose of the treatise is as follows:

- a. Present the Sabbath as a day of rest sanctified by God.
- b. Showing God's purpose for man on the Sabbath.
- c. Demonstrating the permanence of the Sabbath.
- d. Define some guidelines on how to keep the Sabbath.

6. Development of the theme

6.1. Introduction

Christianity generally recognizes the existence of a day of rest or day of worship. Despite this obvious, but also apparent coincidence, the different Christian religious denominations do not agree on two fundamental concepts:

- a. The day of rest
- b. The implications of what it means to keep the day

In both concepts, the doctrines and practices show a very marked difference, even between those that coincide in the day or have similar ideas about how to keep it. In all cases, however, the differences have been generated by accepting as true the opinions of men rather than what the Word of God unequivocally supports.

There is, of course, even within these Christian confessions a large proportion of their parishioners who understand very little about the importance of the Sabbath, and therefore the level of adherence to these theological concepts, while disparate, is also low.

This treatise attempts to present on the one hand the importance of the Sabbath as part of the Law of God, as well as the relationship between the Sabbath and worship, a topic that will be expanded upon in another treatise.

6.2. A millenary commemoration

The theme of the Sabbath has been misunderstood for the last few centuries, not only because of the present pre-eminence of a false Sabbath, Sunday, but also because of the misunderstanding of the purpose of this day for man. The Sabbath as such begins from Eden, at the end of the first week of creation. The Hebrew word shabbâth means rest, cessation; the same as shabbâthôn (a variant of shabbâth); both words are derived from the verb shabbâth: to cease, to rest.

And on the seventh day God ended His work which He had made. And He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because in it He had rested from all His work which God created to make.

Genesis 2: 2, 3

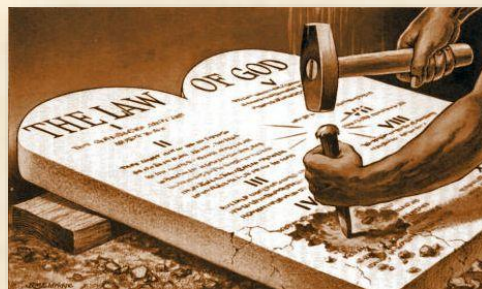
I want to make you see that Moses points out that "on the seventh day God ended His work which He had made", that is, he did not finish it on the sixth day with the crowning creation of man and woman, but he did it when he created the Sabbath, a monument to creation. Therefore, the Sabbath is part of God's creation.

Some have attempted (in their desire to attack the Sabbath) to give this word "day" an indefinite duration or a certain number of millennia (there are several suggestions for the duration). But the Bible uses the word "yom" which literally means a 24-hour day. Notice that it says evening first and then morning, because the biblical day begins when the sun sets; and not like today that we artificially start it at 12 o'clock at night.

And God called the light, Day. And He called the darkness, Night. And the evening and the morning were the first day.

Genesis 1: 5

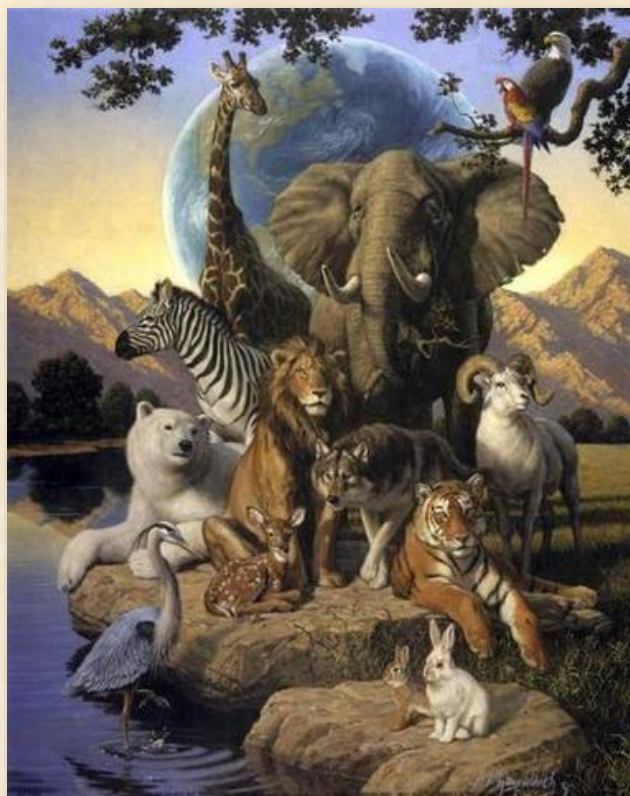
The literal statement "evening was [with the following hours of the night], and morning was [with the succeeding hours of the day], day one" is clearly a description of an astronomical day, that





is, a day of 24 hours' duration. It is the equivalent of the later Hebrew compound "evening-morning" of **Daniel 8: 14**, which the KJV has translated "days" here meaning prophetic days, and of Paul's Greek word, *nuchthemeron*, translated "a night and a day" (**2 Corinthians 11: 25**). Thus, the Hebrews, who were never in doubt about the meaning of this expression, began the day with sunset and ended it with the following sunset (**Leviticus 23: 32; Deuteronomy 16: 6**). Furthermore, the language of the fourth commandment leaves no shadow of doubt that the evening and morning of the creation record are the component sections of an earthly day. This commandment, referring in unmistakable words to the week of creation, declares, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (**Exodus 20: 11**).

The tenacity with which so many commentators cling to the idea that the days of creation were long periods of time, even thousands of years, largely finds its explanation in the fact that they attempt to make the inspired creation record agree with the theory of evolution. Geologists and biologists have taught men to believe that this earth's early history covers millions of years, in which the geological formations were slowly taking shape and living species were evolving. Throughout its sacred pages, the Bible contradicts this evolution theory. The belief in a divine and instantaneous creation as the result of words spoken by God stands in complete opposition to the theory held by the majority of scientists and many theologians today that the world and all upon it came into being through a slow process of evolution lasting for untold ages.



Another reason why many commentators declare that the days of creation were long periods of time is that they reject the seventh-day Sabbath. A famous commentary thus expresses this thought: "The duration of the seventh day of necessity determines the length of the other six. ... God's sabbatical rest is understood by the best interpreters of Scripture to have continued from creation's close until the present hour; so that consistency demands the previous six days to be considered as not of short, but of indefinite, duration" (Pulpit). This kind of reasoning moves in a circle. Because the seventh-day Sabbath, so clearly defined in Holy Scripture as a weekly recurring day of rest, is rejected as such, the seventh day of the creation week is declared to have lasted to the present time. On the basis of this un-Scriptural explanation, the duration of all other creation days is also expanded. Sound Scriptural interpretation has no sympathy with this kind of reasoning, but insists on giving a literal meaning to the text, following the example of the divine Expounder of the Word, who parried every attack of the adversary by declaring, "It is written" (**Matthew. 4: 4, 7, 10**).

The Scriptures speak clearly and plainly of seven days of creation (**Exodus 20: 11**) and not of periods of undefined duration. We are therefore bound to declare emphatically that the first day of creation, indicated by the expression in Hebrew, "evening was, morning was, day one", was a 24-hour day.

SDA Bible Commentary, Genesis 1: 5

Instead of making a physical monument, God established a signal in time. If there were a monument to creation some of us would have to travel great distances to get close to it. By establishing it in time God allowed us to cross with Him every 7 days.

The Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when He had laid the foundations of the earth, when He had dressed the whole world in its garb of beauty, and created all the wonders of the land and the sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the



Sabbath was set apart as God's memorial. God sanctified and blessed the day in which He has rested from all His wondrous work. And this Sabbath, sanctified of God, was to be kept for a perpetual covenant. It was a memorial that was to stand from age to age, till the close of earth's history.

Ellen G. White, Lift Him Up, 53

When Israel was delivered from Egypt, God reminded them of His Law, including the Sabbath. This commandment is the only one in the Law that points out the Author of the Law, it also exposes the rights that he, as a creator, possesses over man and the whole earth, and it, therefore, defines the universality of the obligation to keep the commandment, in memory of creation.

Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will and fear and obey Him forever.

**Ellen G. White,
The Great Controversy, 453**

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work. But the seventh day is the Sabbath of Jehovah your God. You shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates. For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Jehovah blessed the Sabbath day, and sanctified it.

Exodus 20: 8-11

You will have noticed that the commandment does not begin by indicating rest, but by pointing out that we must remember it. The question would be when should I remember? A day earlier? I understand that God tells me that I should always keep it in mind, thinking all week long about arranging my tasks and obligations so that I can dedicate this day to God.

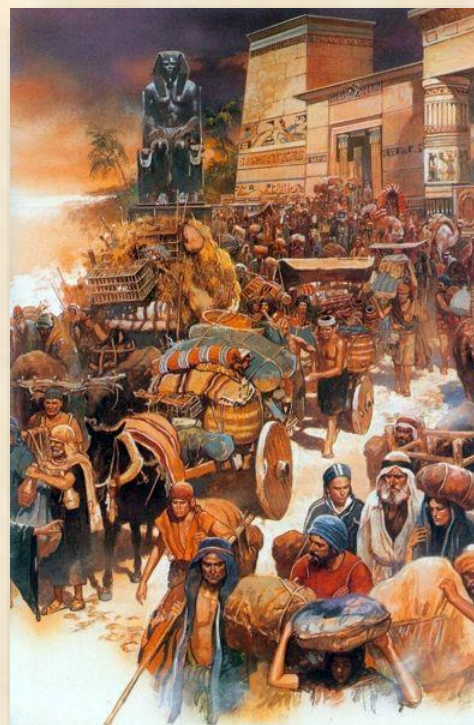
Also, the commandment is an order to be diligent the other 6 days, by saying "Six days you shall labor and do all your work" it commands me to work efficiently and effectively in order to finish all that is expected of me. I would like you to notice that the Sabbath is "the seventh day is the Sabbath of Jehovah your God", that is, a day consecrated to Him, not a day for leisure or physical rest but a day consecrated to God, for sacred use.

I was once talking to a good evangelical friend, and I was telling him that we keep the Sabbath and he told me the same thing about Sunday. I congratulated him and asked him if he dedicated that day entirely to God. He knew that that day he would go for a ride or to the beach with his family, do his shopping, wash his car, watch his favorite secular TV shows, go to see soccer or any other show that pleased him, or do his business if necessary. Of course, he went to the temple in the morning, but that day was far from consecrated. Even if we were to agree with the supposed denial that one Sabbath is equivalent to another, those professed Sunday keepers would have to admit that they do not really keep it.

I would also like to emphasize that the commandment also demands us to respect and provide it for the rest of those under our responsibility from our children to our employees.

It is interesting to note how God internalized in the minds of the Israelites the issue of the Sabbath. When the Law had not yet been remembered at Sinai, God sent the manna to feed Israel. Let me remind you of some of the peculiarities of the fall of the manna:

- The manna fell every morning, very early (the sleepers were starving), but not on the Sabbath morning.
- When people went out to collect it (between Sunday and Thursday) some stronger or more agile





people seemed to have collected more, but when they measured it, they all had a gomer (that is: approximately 2.2 liters).

- If anyone on any day (except Friday) saved it for the next day, it would get tired and stink.
- When they picked up on Friday, they miraculously noticed that they had 2 gomers per head, because God gave them bread for two that day.
- When they saved from Friday to Saturday, it did not become corrupt.
- The miracle of the manna lasted 40 years, indicating prodigiously and without a doubt that it was Sabbath (some 2,087 consecutive Sabbaths).

And it happened, on the sixth day they gathered twice as much bread, two omers for one. And all the rulers of the congregation came and told Moses. And he said to them, this is that which Jehovah has said, Tomorrow is the rest of the holy sabbath to Jehovah. Bake what you will bake today, and boil what you will boil. And that which remains over, lay up for you to be kept until the morning. And they laid it up until the morning, as Moses said. And it did not stink, neither was there any worm in it. And Moses said, Eat that today. For today is a sabbath to Jehovah. Today you shall not find it in the field. Six days you shall gather it, but on the seventh day, the sabbath, in it there shall be none. And it happened some of the people went out on the seventh day in order to gather. And they did not find any. And Jehovah said to Moses, how long do you refuse to keep My commandments and My Laws? See, because Jehovah has given you the sabbath, therefore He gives you the bread of two days on the sixth day. Each one stay in his place. Let not any one go out of his place on the seventh day. So the people rested on the seventh day.

Exodus 16: 22-30

Disregarding God's orders, the people went out to gather on the Sabbath and were rebuked by God, so it can be inferred that they knew the subject of God's law and consequently of the holiness of the Sabbath even before the giving of the tablets of stone at Sinai. This is a very important matter, because it indicates that God was remembering at Sinai the law that the Israelites knew before they were slaves in Egypt, which in reality had come to them through Adam, Noah, Abraham... through the sacred lineage.

So important and serious was this matter of the Sabbath and its sanctity that a man who willfully and unwillingly violated the holy Sabbath died by stoning.

And while the sons of Israel were in the wilderness, they found a man gathering sticks on the sabbath day. And those who found him gathering sticks brought him to Moses and Aaron and to all the congregation. And they put him under guard because it had not been clearly said what should be done to him. And Jehovah said to Moses, the man shall surely be put to death. All the congregation shall stone him with stones outside the camp. And all the congregation brought him outside the camp and stoned him with stones, and he died, even as Jehovah commanded Moses.

Numbers 15: 32-36

6.3. Kept by God's people

A review of the Old Testament, following the giving of the Law at Sinai, makes it very clear that the Israelite people kept the Sabbath, which is accepted by all scholars. It is questioned, however, whether it should be kept by Christians today. Let us look at the example of Jesus and his disciples during the Christian era.

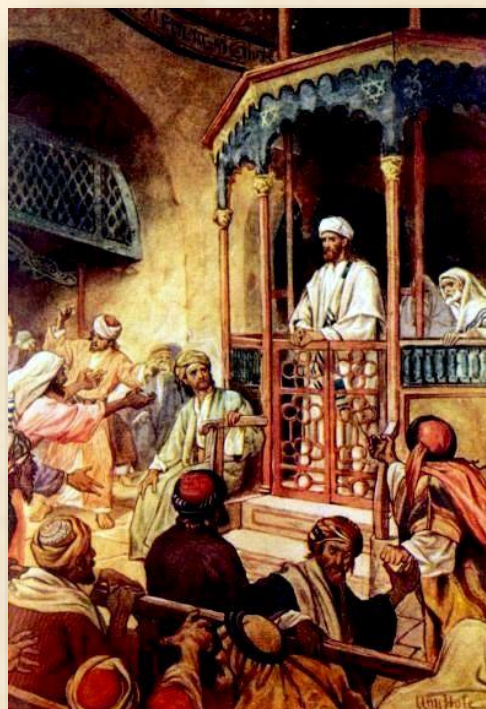
And they went into Capernaum. And immediately on the sabbath day He entered into the synagogue and taught.

Mark 1: 21

Jesus attended the synagogue on Saturdays, teaching there. It is also indicated that he did so "as His custom was" which indicates that he always did so, not only in the time of his ministry, but during his youth and childhood.

Of course, some, who believe that the Sabbath was for the Jews and is abolished today, argue that it was logical since Jesus was a fervent Jew and had to follow the rules. We will discuss this issue in detail a little later.

And He came to Nazareth, where He had been brought up. And, as His custom was, He





went in to the synagogue on the Sabbath day and stood up to read.

Luke 4: 16

These same people maintain that the death of Jesus ended this doctrinal system and that the Sabbath is a relic of Judaism and that the Lord's Day is Sunday.

However, with this argument, there is no way to explain that the pious women who had followed Jesus, together with the disciples during His public life, having the painful task of preparing Jesus' body for burial decided to obey God and "rested on the Sabbath, according to the commandment. Shouldn't these disciples be aware of what today's theologians, who deny the Sabbath, say Jesus changed it by His death? It is interesting to note that neither the pious task of embalming Jesus caused these women (nor the apostles who were even closer to Jesus) to deviate one iota from their obligation to rest "according to the commandment.

The truth is that they and all the disciples did "according to the commandment" because they knew that Jesus' death could not change the Law. On the contrary, Jesus had to die because the Law cannot be changed. If the law could be changed, that is, if the requirements of justice or righteousness could be changed, perhaps Jesus would not have needed to die for the sinner, for the law that accused the sinner could be changed to justify the transgressor.

And they returned and they prepared spices and ointment. And they rested on the sabbath day according to the commandment.

Luke 23: 56

An even more difficult argument to deny, for those who declare that Sunday is the day of reckoning, is that the apostles continued to keep the Sabbath as did the apostolic church. Luke presents that "according to Paul's custom" he entered into the synagogue in Thessalonica to dispute with the Jews about Jesus. Of course, it can be argued that Paul went to seek the Jews on the day they were meeting. But let's read on...

And according to Paul's custom, he went in to them and reasoned with them out of the Scriptures on three sabbaths,

Acts 17: 2

But when Paul arrives in Philippi in Macedonia, he goes one Sabbath to "a river side, where prayer was usually made" to look there for the Christians, whom he certainly found. Let us say it clearly then, Paul knew that on the Sabbath he would find the Christians gathered in prayer.

And on the sabbath we went out of the city by a river side, where prayer was usually made. And we sat down and spoke to the women who came together there.

Acts 16: 13

Even more evident is the story in Antioch of Pisidia where both Gentiles and Jews meet with Paul and Barnabas to hear the Word of God, coming together "almost all the city came together to hear the Word of God". It is interesting to note that it is the Gentiles who "begged that these words might be preached to them the next sabbath". That is, those who were not Jews kept the Sabbath and dedicated it as we do to gather to hear the Word of God.

And the Jews having gone out of the synagogue, the nations begged that these words might be preached to them the next sabbath. And the synagogue being broken up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And on the coming sabbath day almost all the city came together to hear the Word of God.

Acts 13: 42-44

On their arrival in Antioch of Pisidia they had gone to the synagogue and naturally sat down to hear the Word of God and were invited to take part. Those who object to these texts forget that Christianity was





built on Judaism (until Jesus this was the true religion, the religion of Jesus, by the way) and therefore those who had known the truth continued to meet in the synagogues keeping the holy day common to both religions. It was evident to the Christians to continue attending the synagogue, with the same sacred books, the same God to be worshipped... there was no reason not to find there the true worshippers.

Not that Judaism as such was wrong, it was the true religion, but that some of its followers turned away from Christianity when they did not accept the coming of the Messiah and his powerful message.

But going through from Perga, they came to Antioch in Pisidia and went into the synagogue on the sabbath day and sat down.

Acts 13: 14

He did the same in Corinth, where he met with Jews and Greeks, that is, with those who would have been normal to find in a synagogue (those of Jewish origin) but also with the Gentiles. Paul attended the synagogue on the Sabbath for 18 months (at least 78 Sabbaths) in that place.

And he reasoned in the synagogue on every sabbath, persuading both Jews and Greeks.

And he continued there a year and six months, teaching the Word of God among them.

Acts 18: 4, 11

Those who question these evidences should instead show quotes where it is formally stated that the holiness of the Sabbath has been transferred by God to Sunday. But the truth is that there is not a single reference in Scripture to the sanctification of Sunday. There is not a single verse that indicates that it has replaced the Sabbath.



In fact, the prophet Isaiah says that, in the new earth, when this whole system of things is over, we will continue to stand before our God to worship on the Sabbath.

For as the new heavens and the new earth, which I will make stand before Me, says Jehovah, so will your seed and your name stand. And it will be, from one new moon to another, and from one sabbath to another, all flesh will come to worship before Me, says Jehovah.

Isaiah 66: 22, 23

So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before me, saith the Lord". **Isaiah 66: 23.**

Ellen G. White, Maranatha, 371

I was shown that the law of God would stand fast forever, and exist in the new earth to all eternity. At the creation, when the foundations of the earth were laid, the sons of God looked with admiration upon the work of the Creator, and all the heavenly host shouted for joy. It was then that the foundation of the Sabbath was laid. At the close of the six days of creation, God rested on the seventh day from all His work which He had made; and He blessed the seventh day and sanctified it, because that in it He had rested from all His work. The Sabbath was instituted in Eden before the fall, and was observed by Adam and Eve, and all the heavenly host. God rested on the seventh day, and blessed and hallowed it. I saw that the Sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity.

Ellen G. White, Early Writings, 217

6.4. An eternal sign

Let's take a new look at the fourth commandment. It is mentioned that the reason for the commandment is that on that day God (during the week of the creation of this world) rested after the creative work of the previous 6 days. Evidently, God does not need rest, since the Almighty does not get tired, therefore, it is more about the cessation of labor than the rest required by the tiredness of it, which would occur in the case of creatures like us. This is what He wanted to communicate to man, the need for a time



to cease, to dedicate it to something sacred. It was not only a time of rest from ordinary work (which it was also) but a special time of communion with his Maker, who could bless him in a special way on that day. That is why God declared the day blessed and His presence gave holiness to those 24 hours.

For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Jehovah blessed the Sabbath day, and sanctified it.

Exodus 20: 11

Jesus presented the same concept when he pointed out that the "sabbath came into being for man's sake" evidencing that he wanted to provide man with a space of worship, a time used for the highest opportunity to relate himself to the Supreme Maker. But Jesus also indicated that "the Son of Man is also Lord of the Sabbath", therefore, since He is Lord of that day, then the Lord's Day is the Sabbath.

And He said to them, the sabbath came into being for man's sake, and not man for the sabbath's sake. Therefore the Son of Man is also Lord of the sabbath.

Mark 2: 27, 28

I could not understand Jesus posing as the Lord of this day and then giving secret instructions to His disciples to change that day after His death. The truth is that God established this day as an eternal sign, a sign of the bond between God and His people. Interestingly, God reiterates that the reason for establishing this sign "between Me and the sons of Israel forever" is that in six days He made "the heavens and the earth, and on the seventh day He rested, and was refreshed".

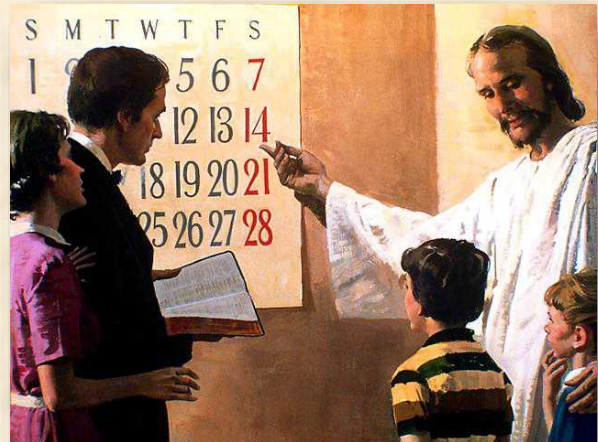
Speak also to the sons of Israel, saying, truly you shall keep My sabbaths. For it is a sign between Me and you throughout your generations, to know that I am Jehovah who sanctifies you. You shall keep the Sabbath therefore, for it is holy to you. Everyone that defiles it shall surely be put to death. For whoever does any work in it, that soul shall be cut off from among his people. Six days may work be done, but on the seventh is the sabbath of rest, holy to Jehovah. Whoever does any work in the Sabbath day, he shall surely be put to death. Therefore the sons of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between Me and the sons of Israel forever. For in six days Jehovah made the heavens and the earth, and on the seventh day He rested, and was refreshed.

Exodus 31: 13-17

However, God knew that at some point men would forget the day of the Lord and there should be people who would recover this principle.

These people should be "called the repairer of the breaches, the restorer of the paths to dwell in" because a hole had been made in the Law of God by changing the Sabbath into an adulterated day of worship. These people would make the Sabbath a "holy day" and call it "a delight, the holy of Jehovah" and would find delight in doing the will of God.

This is the call that has been received by the Seventh-day Adventist Church, the only Christian church that claims the Sabbath day and encourages its members to keep it according to God's word. The reward is to share with God for eternity "on the high places of the earth". There are indeed some churches that congregate on the Sabbath, but none of them consider the Sabbath in the same way as the fourth commandment. The only Christian church that claims the Sabbath as a sign between God and his people is us.



I would like to bring something up. Possessing the truth does not make us better than others, nor does it give us anything other than the obligation to communicate it to others. That is the reason for our existence as a church: to make the gospel known. We cannot consider ourselves better than others just because we possess the truth. Let us not be arrogant with the truth and despise those who do not yet know it. Remember, perhaps you yourself, what you thought before you met your Lord.

And those who come of you shall build the old ruins; you shall raise up the foundations of many generations; and you shall be called, the repairer of the breach, the restorer of paths to dwell in. If you turn your foot because of the Sabbath, from doing what you please on My holy days, and call the Sabbath a delight, the holy of Jehovah, honorable; and shall honor Him, not doing your own



ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in Jehovah; and I will cause you to ride on the high places of the earth, and feed yourself with the inheritance of Jacob your father. For the mouth of Jehovah has spoken.

Isaiah 58: 12-14

The Sabbath is a golden clasp that unites God and His people. But the Sabbath commandment has been violated. God's holy day has been desecrated. The Sabbath has been taken out of its place by the man of sin, and a day of common labor has been exalted in its place. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be exalted to its proper position as God's Sabbath day. In the 58th chapter of Isaiah, the work that God's people are to do is outlined. It is to exalt the law, and make it honorable, to build in the ancient deserts, and to lay the foundations of many generations. To those who do this work, God says, "Thou shalt be called the repairer of the breaches, the restorer of the paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath holy, the glory of the Lord; and worship it, not walking in thy ways, nor seeking thy pleasure, nor speaking thy words: then shalt thou delight thyself in the Lord; and I will bring thee up on the heights of the earth, and will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it". **Isaiah 58: 12-14.**

Ellen G. White, Selected Testimonies, Volume IV, 371, 372 (translated by the author)

The time to restore the holy day had been foretold in Revelation as part of the prophetic message of the three angels. When the first angel announced that the judgment had begun, he would use a formula to speak of God with the same focus that appears in the fourth commandment indicating that one should worship "Him who made the heaven and the earth, and the sea, and the fountains of waters". Clearly, the right of the Creator to be worshipped is recognized.

And I saw another angel flying in mid-heaven, having the everlasting gospel to preach to those dwelling on the earth, even to every nation and kindred and tongue and people, saying with a great voice, Fear God and give glory to Him! For the hour of His judgment has come. And worship Him who made the heaven and the earth, and the sea, and the fountains of waters.

Revelation 14: 6, 7

6.5. How to keep it

The Sabbath is a sacred day, a day dedicated to God, but it is not a day of leisure, as is often said, it is not a day for relaxation or selfish use. It is a day that can be full of activities different from what we are used to doing on secular days.

And when He had departed from there, He went into their synagogue. And behold, a man having a withered hand. And they asked Him, saying, is it lawful to heal on the sabbaths? This so that they might accuse Him. And He said to them, What man among you will be, who will have one sheep, and if it falls into a pit on the sabbaths, will he not lay hold on it and lift it out? How much better is a man then than a sheep? Therefore it is lawful to do well on the sabbath days.

Matthew 12: 9-12



Doing good is a Sabbath task, visiting the sick, comforting the suffering, caring for the helpless, reaching out to those who have lost their freedom and are in prison, or giving the message to those who do not yet know the Lord. It was a joy for Jesus to go about doing good, just as it should be for us. We can also, as a family, dedicate a little more time to each other than the time we sometimes have during the week, but it should not be focused only on us, for we would make this a day of selfishness.

The following quote refers to a ceremonial Saturday (we will study it at some point in another treatise, see the general map of treatises) but the concept applies to the weekly Saturday as well. The Sabbath begins when the sun sets on Friday and ends on Saturday when the same thing happens. This implies that, in the different places of the planet, depending also on the season of the year, we will have different times for the beginning and end of the day of rest.

It shall be to you a sabbath of rest, and you shall humble your souls. In the ninth of the month at evening, from evening to evening, you shall keep your sabbath.

Leviticus 23: 32

The Sabbath should be above all a day to come closer to God, to study His Word, to know His will, to praise Him with our songs, to participate in the church services, to share the truth with others, to



contemplate God in nature so that He may marvel at the work of His hands, in short, to have a time of contact with my Creator.

The routine tasks of the secular days should not be mixed with the holy day: working, cleaning the house, washing the car, reading the newspaper, watching television, listening to secular radio programs or non-religious music, playing a sport, studying or attending classes in school or college. It is these tasks and others that God would not consider that we should do on his day, in his holy time.

I would not like to make (besides which I would not have the authority to define it precisely) a list of what activities should be done and what not, study the subject and be permeable to the influence of God's Spirit to help you make this day a day of delight.

Blessed is the man who does this, and the son of man who lays hold on it; keeping the sabbath, from defiling it; and keeping his hand from doing any evil.

Isaiah 56: 2



At the very beginning of the fourth commandment the Lord said, "**Remember**" He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore, He said: "**Remember the sabbath day, to keep it holy**".

All through the week we are to have the Sabbath in mind and be making preparation to keep it according to the commandment...

When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed, we shall be too weary to engage in His service...

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done... The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the

Sabbath according to the commandment...

Before the setting of the sun let the members of the family assemble to read God's Word, to sing and pray. We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time.

Ellen G. White, The Faith I Live By, 34

There are things that by our very nature we need to do such as drink, eat, sleep at normal hours, care for our sick or elderly, things that we will continue to do, taking care that they are not the center of the day.

To make the best of the Lord's Day, we must prepare ourselves in advance; this is why the Jews called Friday the day of preparation (which we also do). Even those routine things to take care of children, the sick, or the elderly could be planned to take as little time as possible from the Sabbath.

And it, becoming evening already, since it was the Preparation, that is, the day before sabbath,

Mark 15: 42



Watch your words and thoughts on this holy day. Sometimes we let our thoughts go back to our work worries of the week, or to think about what we should do on other unholy subjects. Spend time in God's Word or in readings that help you to understand it better, in studying



the wonderful plan of salvation. Refrain from dealing with secular issues and enjoy putting your mind on eternal things. I understand that the world presses for us to respond to its principles rather than those of God, but we must accept the Sabbath as God has appointed it and "obey God rather than men".

And Peter and the apostles answered and said, we ought to obey God rather than men.

Acts 5: 29

When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days.



Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words. Every deviation from right brings us into bondage and condemnation.

Ellen G. White, Testimony Treasures, Volume I, 290

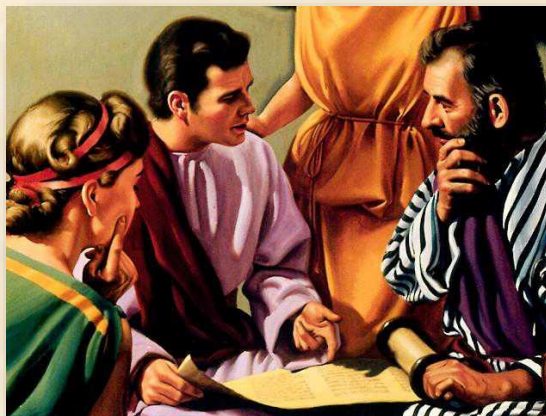
Today our minds must face another danger: smartphones, the iPad, or other electronic media, where social networks seem to entangle our minds and keep them from higher thoughts.

7. Complementary material

7.1. The Sabbath in History

During the apostolic period, which followed the resurrection and ascension of our Lord, the Sabbath continued to be kept by Christians until the second century. There was not until then the thought that Jesus had supposedly commanded that after His death the day of His resurrection be kept instead of the Sabbath. It was during this century that Sunday began to be introduced surreptitiously.

A Christian church historian, Socrates Scholasticus, offers a very significant opinion. "For almost all the churches around the world celebrate the sacred mysteries (the Lord's Supper) on the Sabbath of each week. However, Christians in Alexandria and Rome, according to some ancient tradition, have ceased to do so. The Egyptians who live near Alexandria and the inhabitants of Thebes have their religious assemblies on the Sabbath". (Socrates Scholasticus, Ecclesiastical History). "The people of Constantinople and almost everywhere else meet on the Sabbath, as well as on the first day of the week, a custom that does not occur in Rome or Alexandria. (Sozomen, Ecclesiastical History, 7, 19 NPNF 212, 390). When Sunday emerged among Christian circles, it continued to be a day of work, but it included a worship service in honor of the resurrection. It certainly did not replace the Sabbath immediately.



As the above quotations reveal, the seventh-day Sabbath was kept by many around the world, almost until the fifth century. At first, the observance of Sunday was only an annual event, but then it coexisted side by side with the true Sabbath for almost 200 years, when both days were kept



simultaneously (100-300 AD). Finally, from the time of Constantine onward, there was a tendency to regard Sunday as the Christian Sabbath. The faithful men and women of God resisted this idea. Existing historical documents from the fourth to the sixth century reveal a revival of interest in the Sabbath question.

Mark A. Finley, The Sabbath throughout History, 1 (translated by the author)

It is at the Council of Laodicea, 365 AD, that the almost final blow is struck against Saturday as it is pushed through on Sunday. The religious leaders of those days, in their acerbic hatred of the Jews, pretended that keeping the Sabbath was Judaizing.

The seventh-day Sabbath was... solemnly celebrated by Christ, the apostles, and the early Christians until the Council of Laodicea, which in a sense abolished the observance of the Sabbath.

Mark A. Finley, The Sabbath throughout History, 1 (translated by the author)

Christians may not Judaize or stand idle on the Sabbath, but must work on that day; but on the Lord's Day which they especially honor, and, as Christians, if possible, they should refrain from working on that day.

Council of Laodicea, Canon 20 (translated by the author)

The testimony of the early Christians makes it clear that they were very clear about the reason why the Sabbath was kept.

The early Christians were very careful in their observance of the Sabbath, or the seventh day... It is clear that all the Eastern Churches, and most of the world, observed the Sabbath as a holiday... Athanasius also tells us that they kept religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath. Epiphanius says the same thing.

Antiquities of the Christian Church, Volume II, Book XX, Chapter 3, sec. 1, 66,1135, 1138 (translated by the author)

The Roman Church, then the headquarters of this anti-sabbath movement, as it is today, tried to make the Sabbath worse with the heavy burden of fasting all these days, while at the same time making the Sunday a joyful celebration. The support in the fourth century of the arm of Emperor Constantine, supposedly converted to Christianity, through the Edict of 321 AD, served to elevate Sunday to the detriment of the Sabbath, although many churches in the world remained faithful to the commandment. For over seventeen centuries the church in Abyssinia continued to keep the Sabbath holy as the fourth commandment day.



Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. (AD 321...) This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity and points to the real authors of the change. "All things", he says, "whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day". Robert Cox, Sabbath Laws and Sabbath Duties, page 538. But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time, the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass



judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor on pain of a fine for freemen and stripes in the case of servants. Later it was decreed that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.

Ellen G. White, The Great Controversy, 574, 575

Canon 28 of the Council of Elvira reveals that the church in Spain during that time kept the seventh-day Sabbath. "As for fasting every Sabbath: Resolved, let the error of fasting every Sabbath be corrected. This resolution of the council was in direct opposition to the regulations that the Church of Rome had implemented, to impose fasting on the Sabbath day, in order to humiliate it and make it appear repugnant to the people.

Mark A. Finley, The Sabbath throughout History, 2 (translated by the author)

During the fifth century, the struggle for secularization and the sanctification of Sunday continued, even though fewer and fewer enlightened men raised their voices in defense of the day of the Lord, the Sabbath. The cause of the Lord's Sabbath seemed hopelessly lost to the thrust of powerful enemies.

It is a fact that it was formerly a custom in the East to keep the Sabbath as the Lord's day and to hold sacred meetings: while on the other hand, the people of the West, contending for the Lord's day, have been negligent in the celebration of the Sabbath.

Apollinaris Bidonil, Epistles, 1, 3, Migne 37 (translated by the author)

As late as the 11th and 12th centuries, one historian speaks of Ireland keeping the day of the Lord.

The next point was that they did not properly revere the Lord's Day, but ultimately they seem to have followed a custom, of which traces are found in the early Christian Church in Ireland, that of holding that the Sabbath was the day of rest, on which they rested from all their labors.

Skene, Celtic Scotland, Volume 2, 349 (translated by the author)

Between the 12th and 16th centuries, the terrible time of the Inquisition, the Sabbath was maintained by the Waldenses in central-western Europe. I believe (that is, I am sure) that when Jesus comes those mountains will give back for eternal life many martyrs to the cause of the Lord.

Even in medieval times, during the period of greatest persecution by the papal power against those who worshipped Christ and followed the doctrines of the Bible, the Sabbath was never completely forgotten as a day of rest. Although there is no strong historical evidence that all Waldenses kept the Bible Sabbath, it is clear that some did. The Waldenses were a group of Bible-believing Christians who did not accept any other creed but only the Scriptures. They looked to Jesus as the only head of the church. This led to a break with Rome. As a result, they were often fiercely persecuted.

From hiding places in the mountains in southern France and northern Italy, they would descend into the cities of France, Switzerland, and Italy and disguise themselves as merchants. Constantly on the lookout for sincere seekers of truth, they often shared at the risk of their own lives, manuscripts of the Bible which they carefully sewed into their long, wide robes. Dr. Daniel Augsberger of Andrews University makes this interesting observation in connection with the Waldenses, "...it is interesting to note that the places where Sabbath-keepers were found were where the Waldenses had preached most successfully. (Daniel Augsberger, **The Sabbath in Scripture and History, Review and Herald Publishing Association, 1982, p. 208**) Their emphasis





on the Scriptures undoubtedly led to a deeper understanding of the importance of Sabbath keeping by those with whom they studied the Scriptures.

Mark A. Finley, The Sabbath throughout History, 4 (translated by the author)

In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

Ellen G. White, The Great Controversy, 63



They weren't the only ones though...

Remains of Sabbath observers are still found in the times of Gregory I [6th century], Gregory VII [11th century], and during the 12th century in Lombardy.

Strong, Cyclopedic, Volume 1, 660 (translated by the author)

There is much evidence that the Sabbath was universally prevalent in Wales until 1115 AD, when the first Roman bishop sat in St. David's. The ancient Welsh Churches, keepers of the Sabbath, did not even then kneel before Rome, but fled to their hiding places.

Lewis, Seventh Day Baptists in Europe and America, Volume 1, 29 (translated by the author)

Referring to the Sabbath-keepers called Pasagini: "How heresy has spread at this time seems almost unbelievable. From Bulgaria to the Ebro, from the north of France to the Tiber, we find them everywhere. Many countries are infected, such as Hungary and the south of France, and they abound in many other countries; in Germany, in Italy, in Holland, and even in England their efforts are evident.

Dr. Hahn, Gesck der Ketzer, 1, 13, 14 (translated by the author)

Erasmus testifies that even up to 1500 these bohemians not only scrupulously kept the seventh day but were also called Sabbathists.

Cox, The Literature of the Sabbath Question, Volume 2, 201, 202 (translated by the author)

Church Council in Bergen, Norway, August 22, 1435. "The first matter concerned the observance of the Sabbath day as a saint. It had come to the bishop's attention that people in different parts of the kingdom had ventured to keep the Sabbath holy. It is strictly forbidden (determined to be) in the laws of the church, for anyone to observe or adopt as holy feasts other than those established by the pope, the archbishop, or the bishops.

Keyse, The History of the Norwegian Church under Catholicism, Volume II, 488 (translated by the author)

Norway, 1435. Catholic Provincial Council in Bergen. "We have been informed that some people in different districts of the kingdom have adopted and observe the Sabbath as a day of rest. It is strictly forbidden (in the canon of the Holy Church) to all to observe other days than those mandated by the Pope, the Archbishop, or the Bishops. The observance of the Sabbath will not be permitted under any circumstances in the future, as indicated in the canons of the Church. We, therefore, advise all God's friends all over Norway who want to remain obedient to the Holy Church, to put aside the accursed observance of the Sabbath; and the rest to forbid us under pain of severe punishment by the Church, to keep the Sabbath holy.

Dip. Norvegen, 7, 397 (translated by the author)

Norway, 1436. Church Conference in Oslo. "It is forbidden under penalty of the same punishments, to keep the Sabbath holy by avoiding work on that day.

History of the Norwegian Church, 401 (translated by the author)

Many had to pay with their lives for obedience to God's law, for these were dangerous times when the Inquisition ruled with the civil arm at its service. The time will come when the blood of the worshippers



of the true God will again be shed... probably ours, to testify to the world of the importance of the Law and the observance of the holy Sabbath, a sign between God and His people. God will recognize His own and restore and vindicate those who were treated like criminals for no other cause than obedience to God.

In northern France, the secret meetings of a group of observers on Saturday were revealed to the authorities in 1420. Sixteen to eighteen people were arrested. Together with their preacher, these persons were brought before the ecclesiastical court of the Inquisition. The legal document of that time records that this group was convicted of heresy. The charges included, among other things, "keeping the Sabbath day of rest". The group's preacher, Bartoul Thurin, was executed for his Sabbath keeping practices.

Daniel Augsberger, *The Sabbath in Scripture and History*, Review and Herald Publishing Association, 1982, 209 (translated by the author)

During the sixteenth century, Osvaldo Glait risked his life many times for the truth of the Sabbath. He was finally captured while on an evangelistic mission in Central Europe in 1545. After a year and six weeks in prison, he was awakened in the middle of the night by the thunderous sound of soldiers marching down the corridor to his cell. These cruel mercenaries tied his hands and feet, dragged him through the city, and threw him into the Danube. Little did he imagine that the truth for which he would give his life would create concentric circles (like those formed by a stone thrown into a clear pond on a quiet evening) that would quickly reach Central Europe, Britain, Scandinavia, and then be transferred to America, and in the twentieth century capture the hearts of millions around the world.

For many of the early English seventh-day Sabbath-keepers, the Lord of the Sabbath was Someone worth living for or dying for. John James, an English Sabbath keeping minister, was preaching on a Saturday afternoon, October 19, 1661. When the police entered his church and sued him in the name of King Charles II, he stopped speaking. Undeterred, he continued to preach. A commotion ensued. James was arrested, accused by a jury of false charges, and sentenced to be hanged; he was then driven through the city tied to a horse, and his limbs cut off one by one with an ax. Despite two heroic appeals by his wife, John James was hung by the neck in Newburg, then lowered, and his body totally mutilated. His heart was removed from his chest and thrown into the fire, and his head was placed on a pole beside his Church as a warning against anyone who would keep the seventh-day Sabbath.

Mark A. Finley, *The Sabbath throughout History*, 5 (translated by the author)

Russia, Council of Moscow, 1503. "The accused (Sabbath-keepers) have been summoned; they acknowledge their new faith openly, and defend it. The most prominent among them, the secretary of state, Kuritzyn, Ivan Maximow, Kassian, arch-mandrite of the Novgorod Monastery Jury, was condemned to death, and publicly burned inside a cage, in Moscow, on December 27, 1503.

H. Stemberfi, *Geschtchie derJuder*, Leipzig, 1873, 117-122 (translated by the author)

But a people would emerge with the divine responsibility to restore the Sabbath and repair the breach made to God's law.

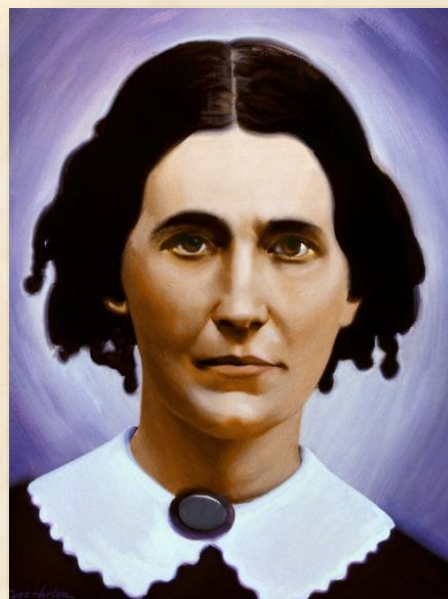
7.2. The Sabbath in the SDA Church

Among the Adventist pioneers who went through the great disappointment, there was hardly any idea that the subject of the Sabbath was of such importance. The vast majority of them came from Sunday keeping churches, so it was evident that they had this issue as a matter of course: they all kept Sunday.

However, God would find a way to link His people to the work of restoring the Sabbath as the Lord's Day. His instrument would be a simple Adventist housewife from Seventh-day Baptists, Rachel Oakes.

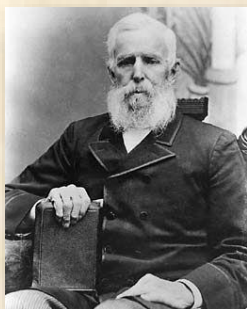
A few months before the great disappointment, Sister Oakes attended a sermon by Frederick Wheeler, then a young Millerite pastor (whose congregation was a Methodist), who spoke that morning about obedience to God's law during a communion service, or the Lord's Supper as we know it today.

As he left, at the time of the greeting, Sister Oakes (later Rachel Oakes Preston) politely but firmly told him that



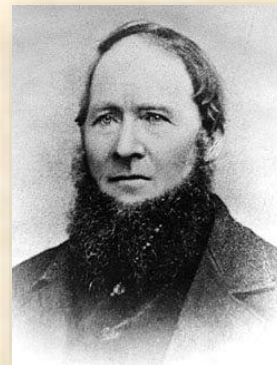


he could not speak of obedience to God's commandments if he continued to keep Sunday instead of the prescribed Saturday.

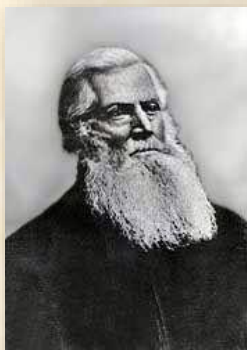


The conversation made a deep impression on Wheeler, who decided to study the subject in-depth, and probably in March 1844 became the first Adventist pastor to keep the holy Sabbath. There is doubt about the date of this meeting, but it is known that Wheeler preached his first sermon on the Sabbath on March 16, 1844, at the Christian Brethren Church in Washington, New Hampshire.

Shortly after the disappointment, also due to the influence of Sister Oakes, William Farnsworth publicly declared his acceptance of the Sabbath in the same church along with his brother Cyrus.



The influence from New Hampshire began to expand, and Thomas M. Preble received the Sabbath truth in late 1844 and began to push it through the printed page. The glorious truth that should be restored was beginning to spread through the drive and determination of a Christian lady.



Thomas Preble played a leading role in spreading the Sabbath truth by writing an article about the Sabbath in the Adventist newspaper "Hope of Israel" on February 28, 1845. Although Preble returned to Sunday a few years later (according to historians), his contribution at that time would change the history of the Sabbath.

The article was read by Captain Joseph Bates, then a leading figure in the dissemination of the Sabbath and a prominent leader in the fledgling Adventist church. Bates went on to write a 46-page pamphlet (small book) on the sabbath, "The Seventh-day Sabbath, a perpetual sign," in 1846, which served as the basis for the theology of the sabbath and its growing acceptance among the Adventists who had remained after the disappointment.



The Servant of the Lord refers to how this blessed truth came to her and her husband (newly married in August 1846) through Bates later that year.

Pastor Bates kept Saturday, the seventh day of the week, and insistently presented it to us as a true day of rest. For my part, I did not think much of it, and it seemed to me that Pastor Bates was wrong to give more consideration to the fourth commandment than to the other nine.

But the Lord gave me a vision of the heavenly sanctuary. The temple of God was open in heaven, and I was shown the ark of God covered with the mercy seat. There were two angels, one on each side of the ark, with their wings outstretched above, the mercy seat, and their faces turned toward it. This, the accompanying angel told me, was a representation of how all the cohorts of heaven look with reverent fear upon the divine law that was written by the finger of Jehovah.

Jesus lifted up the cover of the ark, and I saw the tables of stone on which were written the Ten Commandments. I was astonished to see the fourth commandment in the very midst of the ten precepts, with a glowing halo around it. The angel said, "This is the only commandment among the Ten Commandments that defines the living God, who created the heavens and the earth and all things therein". When God laid the foundation of the earth, He also laid the foundation of the Sabbath. I was shown that if the true day of rest had been kept, there would never have been unbelievers or atheists. Sabbath keeping would have preserved the world from idolatry.

The fourth commandment has been trampled upon, and therefore we are called upon to repair the gap in the law and to advocate the profaned Sabbath. The man of sin, who exalted himself above



God and thought to change the times and the law, transferred the rest from the seventh to the first day of the week. In so doing, he broke the law of God. Shortly before the great day of God, a message is to be sent to exhort people to return to the obedience of the law of God broken by the Antichrist. By precept and example, we must call the people's attention to the gap in the law. I was told that the precious promises of **Isaiah 58:12-14** apply to those who for the restoration of the true Sabbath.

I was also shown that the third angel, who proclaims the commandments of God and the faith of Jesus, represents those who receive this message and raise their voices to warn the world to keep the commandments of God's law as the apple of their eye; and that in response to this warning many would embrace the Sabbath of the Lord.

Ellen G. White, Selected Testimonies, Volume I, 85 (translated by the author)

In this way, the chain of events that God brought about, made 2 great truths of Adventism related: the Sabbath and the sanctuary. The gift of prophecy enabled both truths to be elevated so that the people who await the second advent could be the spokesmen for the world.

7.3. The Same Sabbath from Creation

Some in their desire to attack the observance of the Sabbath has gone so far as to say that it cannot be assured that today's Sabbath is the same Sabbath from Eden, that it may have been lost to us through the long years that have separated us from the original moment of its exaltation. How creative we are not to obey!

I have sometimes heard this observation and have responded by saying that if Sabbath is not Sabbath, then Sunday is not Sunday either. There is no way that one is not and the other is, so we would both be questioned as to which day we keep. Others say that the change from the Julian to the Gregorian calendar changed the days of the week, probably without knowing that what happened was a change in the dates, but it did not alter the days of the week, as we will explain later, with enough detail.

How can we be absolutely sure that our seventh day is still Saturday? Could the calendar have been changed? Most languages still call the seventh-day Sabbath. In Italy it is called Sabbath; in Spain Sabbath; in Portugal Sabbath; in Russia Subbota; in Poland Sobota. All these names mean "Sabbath" or "day of rest" in their different languages. Except for those languages that have adopted the pagan names of the days of the week, the seventh day is still called the Sabbath, just as the Lord appointed it at the creation of the world.

The weekly cycle of seven days comes directly from the week of Creation. The heavenly bodies control all the other measures of time. The year depends on the revolution of the earth around the sun. The month has to do with the lunar cycles. The seasons have to do with the revolution and rotation of the earth. Only the weekly cycle has no natural origin, and therefore it can only point back to the week of Creation when the Sabbath was instituted.



If the theory of evolution were correct, each nationality would have emerged, due to the law of averages, with different weekly cycles, some five days, some ten days, etc. But we all have the same seven-day weekly cycle, because God established it at Creation and it has continued to this day.

Has the calendar been changed? Yes, but the weekly cycle has never been changed. Pope Gregory initiated a change in the calendar to correct a mistake in the Julian calendar, taking away ten days. In October 1582, Thursday the 4th was followed by Friday the 15th in Italy and a few other countries. England changed its calendar in 1752, making September 2 of that year the 14th. Russia



finally did so in 1914. But the weekly cycle was never affected. During the period when England, Russia, and Italy had different calendars, Monday, Tuesday, Wednesday, and Thursday were the same in each country.

John J. Grosboll, Remember the Day Saturday, 9 (translated by the author)

Let us remember that the Julian calendar generated a systematic error by considering the length of the year as 365 days and a quarter, when in fact it is slightly less than this. This error caused 10 days to be eliminated. Today our calendars better handle this error by combining leap years every 4 years, but eliminating multiples of 100, but not of 1000, and so on.

The following table shows the change from the Julian calendar to the Gregorian calendar, with the days disappearing 5 to 14 (both included) from October 1582.

1582	October						1582
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
	01	02	03	04	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

Since the Sabbath was restored at Sinai, with a miracle that lasted 40 years, the fall of the manna, that Sabbath certainly was the same as the one in Eden. Imagine, over 2080 Saturdays that the manna did not fall, then only the seventh day out of seven would have to be counted to keep the count until the time of Jesus, who also kept the Sabbath. Happily, we have the scrupulousness of the Jews who were very careful to identify each Sabbath. It is interesting that although there were numerous Jewish diasporas, we have never encountered Jewish communities that had a different Sabbath from each other or our calendar.

History has accurate records of calendars going back to Julius Caesar, several decades before Christ, and the weekly cycle has always remained intact. We have exactly the same weekly cycle that existed in the days of Jesus. Jesus said that the day that was then known as the Sabbath by the Jews, the seventh day of the week, was His day, the true day of the Lord. Also, since the day of Jesus, millions of Jews have continued to keep it as the true Sabbath each week. It would be completely impossible to deceive an entire nation during the night and have them wake up the next day at the same time and worship on another day, thinking that day was the Sabbath. Besides, since it is Jesus' day, and He has commanded us to worship on that day to prove our loyalty to Him, don't you think He has preserved His identity?



John J. Grosboll, Remember the Sabbath Day, 9 (translated by the author)

7.4. Sunday, the spurious Sabbath

It is incontrovertible, from what has been said so far, that it is not possible to sanctify Sunday without at the same time profaning the Sabbath. We cannot all be right. Very soon after the apostolic era, the action of the enemy began to pervert adoration, introducing the error into the form of a spurious day of worship.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth



commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (**Genesis 2: 2, 3**), and in its stead to exalt the festival observed by the heathen as “the venerable day of the sun”. This change was not at first attempted openly. In the first centuries, the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which, he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

Ellen G. White, The Great Controversy, 52, 53

History, as we read in another section, shows us the systematic attack to sink Sabbath and highlight Sunday. The strange thing is that those who have done this have managed to deceive everyone, even those who are the heirs to the Reform that shaken the Roman See.



It is a fact generally admitted by Protestants that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday School Union. One of these works acknowledges “the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned”. George Elliott, *The Abiding Sabbath*, page 184.

Another says: “Up to the time of Christ’s death, no change had been made in the day”; and, “so far as the record shows, they [the apostles] did not ... give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week”. Albert E. Waffle, *The Lord’s Day*, pages 186-188.

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants by observing the Sunday are recognizing her power. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: “During the old law, Sabbath was the day sanctified; but the church, instructed by Jesus Christ, and directed by the

Spirit of God, has substituted Sunday for Sabbath; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord”.

As the sign of the authority of the Catholic Church, papist writers cite “the very act of changing the Sabbath into Sunday, which Protestants allow of; ...because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin”. Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58.

Ellen G. White, The Great Controversy, 447, 448

A champion of Romanism, unable to sustain with biblical arguments this doctrine, coming from the underworld, he said, trying to refute the reformers:

However, the church has transferred the observance of the Sabbath to Sunday by virtue of its own power, without the backing of Scripture.

Dr. Eck, Enchiridion, 78, 79 (translated by the author)

It is amazing, therefore, to see those, apparently, spiritual descendants of those who along with Luther and Melanchthon fought for the freedom of conscience, the restoration of the Word of God and their



right to worship God according to the principles of His Word, bowing down before this making of the papacy: Sunday.

The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Romanists declare that “the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church”. Louis Segur, Plain Talk About the Protestantism of Today, page 213. The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.



Ellen G. White, The Great Controversy, 448, 449

We can read some confessions of Catholic authorities and theologians, in their own publications, about Sunday and the supposed authority with which it replaces the Saturday that God instituted.

Question: Do you have any other way to show that the Church has the power to institute holy days of obligation?

Answer: If she did not have such power, she could not have done what modern religionists agree with her, she could not have changed the observance of Sunday, the first day of the week, to the observance of Saturday, the seventh day; a change for which there is no authority from Scripture.

John Laux, A Course in Religion for Catholic High Schools and Academies, Volume I, 51 (translated by the author)

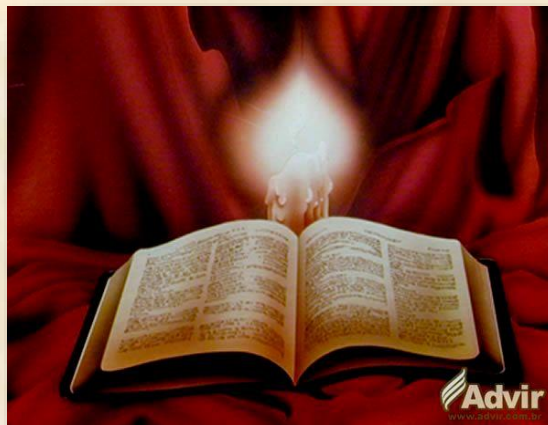
Some theologians have maintained that God even directly determined Sunday as the day of worship in the New Law, which He has explicitly replaced Saturday with Sunday. But this theory has been completely abandoned. It is now the belief that God simply gave His Church the authority to set aside any day or days that she believes to be appropriate as holy days. The Church chose Sunday, the first day of the week, and in the course of time added other days as sacred days.

Daniel Ferres, Manual of Christian Doctrine, 67 (translated by the author)

You can read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures command the religious observance of Saturday, the day we never sanctify.

Cardinal James Gibbons, The Faith of Our Fathers, 89 (translated by the author)

Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday... Now, the Church... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of purgatory long before the Bible was made. We





have, therefore, the same authority concerning purgatory that we have concerning Sunday.

Martin J. Scott, Things Catholics are asked about, 136 (translated by the author)

It is impressive to read the pride, arrogance, and cynicism with which the Roman church expresses itself about its supposed authority to change the Law of God. It's not that they are confused about the day, it's that they know perfectly well that they are opposing God... but far from shaking, they are boasting in their rebellion.

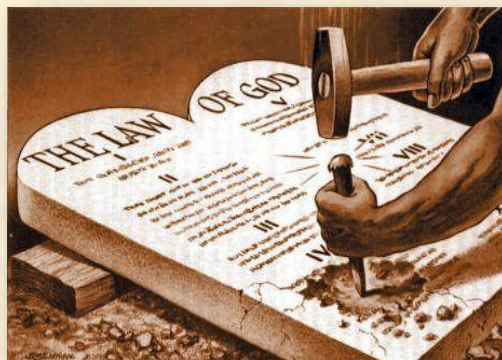
We all believe many things about religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles commanded that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep the Sabbath holy, which is the seventh day of the week, Saturday. Today, most Christians keep Sunday because it has been revealed by the Church outside the Bible.

The Catholic Virginian, To tell You the Truth, Volume 22, No. 49, October 3, 1947 (translated by the author)

Deny the authority of the Church and you will have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third - Fourth Protestant - Commandment of God... The Church is above the Bible, and the transfer of Sabbath observance is proof of that fact.

Catholic Record, September 1, 1923 (translated by the author)

The Roman Church, based on the above, accuses (and rightly so) the Protestant churches of basing their Sunday observance on a (spurious) commandment of the Catholic Church. Read these amazing quotes where rebellion against God's command is clearly perceived. Of course, we should also note the recognition they give to the Seventh-day Adventist Church.



It is good to remind Presbyterians, Baptists and Methodists, and all other Christians, that the Bible does not support them, anywhere, in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.

Priest Brady, Elizabeth, NJ 'News', March 18, 1903 (translated by the author)

Protestants accept Sunday instead of Saturday as a day of public worship after the Catholic Church made the change... But the minds of Protestants do not realize that, by observing Sunday, they are accepting the authority of the Church's spokesman, the pope.

Our Sunday Visitor, February 5th, 1950 (translated by the author)

Of course, these old quotes are exactly right. The Catholic Church designated Sunday as the day of corporate worship and takes full credit, or blame, for the change.

The Magazine of Catholic Apologetics and Evangelization, 8, June 1997 (translated by the author)

The Catholic Church changed the observance from Saturday to Sunday, with the right of the divine and infallible authority given to her by her founder, Jesus Christ. The Protestants, who proclaim that the Bible is the only guide of faith, have no justification for observing Sunday. Seventh-day Adventists are the only consistent Protestants.

The Catholic Universe Bulletin, August 14, 1942, 4 (translated by the author)

Perhaps the boldest issue, the most revolutionary change the Church has ever made, occurred in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. "The Lord's Day" (dies Dominica) was chosen, not because of any directive written down in Scripture, but because of the Church's sense of her own power. The day of the resurrection, the day of Pentecost, fifty days later, was the first day of the week. Therefore, this would be the new Sabbath. People who think that the Scriptures should be the only authority, should logically become Seventh-day Adventists and keep the Sabbath holy.

Sentinel, Pastor's page, Saint Catherine Catholic Church, Algonac, Michigan, May 21, 1995 (translated by the author)

It can also be observed in other churches, where evidently their parishioners keep Sunday equally based on the authority of their churches, in direct opposition to God's command. The self-admission of lack of biblical support



corroborates the rebellion against God's specific will in this regard. For example:

Anglicans/Episcopalians:

And where are we told in the Scriptures that we should keep the first day? We are commanded to keep the seventh, but nowhere are we commanded to keep the first day. The reason we keep the first day of the week holy, instead of the seventh, is the same reason we observe many other things, not because the Bible but the church has prescribed them.

Isaac Williams, Simple Sermons of the Catechism, Volume I, 334, 336 (translated by the author)

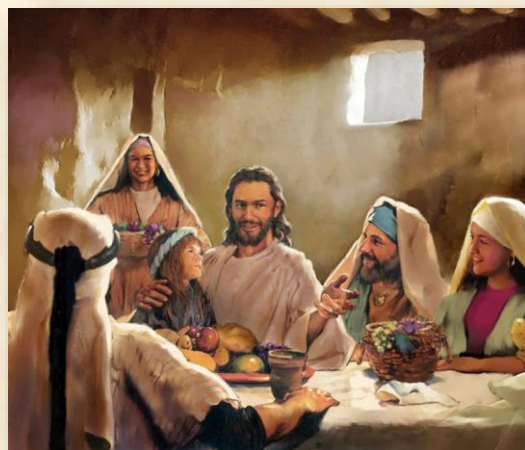
There is no word or indication in the New Testament about abstaining from work on Sunday... As for Sunday rest, there is no divine law... The observance of Ash Wednesday or Lent is on the same basis as the observance of Sunday.

Canon Eyton, The Ten Commandments, 52, 63, 65 (translated by the author)

Baptists:

There was and still is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some token of triumph, that the Sabbath was transferred from the seventh to the first day of the week... Where can we find the record of that transaction? It does not exist at all in the New Testament.

It seems inexplicable to me that Jesus, during three years of dealing with his disciples, frequently talking with them about the Sabbath issue... never made any allusion to any transference of the day; neither was such a question hinted at during forty days of life after his resurrection.



Of course, I know very well that Sunday came to be used early in Christian history... but what a grief that it is marked with the stigma of paganism, and baptized with the name of the sun god, adopted and sanctioned by the papal apostasy, and left as a sacred legacy to Protestantism.

Dr. Edward T. Hiscox, read before a conference of ministers at New York, November 13, 1893,

Reported in the New York Examiner, November 16, 1893 (translated by the author)

There has never been any formal or authoritative change from the Jewish seventh-day Sabbath to the observance of the first Christian day.

William Owen Carver, The Lord's Day in Our Day, 49 (translated by the author)

There is nothing in Scripture that requires Sunday to be kept instead of Saturday as a holy day.

Harold Lindsell, Editor, Christianity Today, November 5, 1976 (translated by the author)

Congregationalists:

...it is very clear that no matter how rigidly or devoutly we spend Sunday, we are not keeping Saturday... The Sabbath was founded on a specific divine commandment. We cannot advocate such a commandment for the obligation to observe Sunday. There is not a single sentence in the New Testament to suggest that we incur any penalty for violating the supposed sanctity of Sunday.

Dr. R. W. Dale, The Ten Commandments, 127-129 (translated by the author)

The current idea that Christ and His apostles authoritatively replaced the first day with the seventh day has absolutely no authority in the New Testament.

Dr. Layman Abbot, Christian Union, June 26, 1890 (translated by the author)

Disciples of Christ:

But, some say, "it was changed from the seventh to the first day". Where? When and by whom? No one can say. No, it was never changed, nor could it be changed, unless the creation was



changed back. Well, the reason for the change would have to be changed before the observance (or the respect given to the reason for the change) could be changed! These are old wives' fables about the change of the Sabbath from the seventh to the first day. If it was changed, it was that solemn character who changed it, the same one who tries to change the festivities and the law ex officio, I think his name is Doctor Antichrist.

**Alexander Campbell, The Christian Baptist, February 2, 1824,
Volume I, Number 7, 164 (translated by the author)**

Lutherans:

We have seen, gradually, how the impression of the Jewish Sabbath fades from the mind of the Christian church, and how completely the new thinking, which is the basis of the observance of the first day, took over the church. We have seen that the Christians of the first three centuries never confused one with the other, but for some time they celebrated both.

The Sunday Problem, 36 (translated by the author)

They (Roman Catholics) refer to the Sabbath as the day that was transformed into the day of the Lord, contrary to the Decalogue, as such it appears. Nor is there any example to which they attach as much importance as the change of the Sabbath. They say that the power of the Church is great since it has disregarded one of the Ten Commandments!

**Augsburg Confession of Faith, Art. 28; Written by Melancthon,
Approved by Martin Luther, 1530
as published in the Book of Covenants of the Evangelical Lutheran Church, 63
(translated by the author)**

The observance of the Lord's Day (Sunday) is found, not in any order of God, but in the authority of the Church.

Augsburg Confession of Faith (translated by the author)

Brothers:

With the vision of the law and the Sabbath that we once had... and that is still held by most serious Christians, we confess that we could not answer to the Adventists. What's more, not before or since then have I heard or read anything that can conclusively answer an Adventist in his scriptural argument that the Seventh Day is the Sabbath (**Exodus 20: 10**). It is not a day of seven as some put it, but the "seventh day according to the commandment".

Words of Truth and Grace, 281 (translated by the author)

Methodists:

The Sabbath was obligatory in Eden, and it's been in effect ever since. This fourth commandment begins with the word "remember", which shows that the Sabbath already existed when God wrote the Law on the tables of stone at Sinai. How can men claim that only this commandment has been done away with, when they still admit that the other nine are still in force?

**Dwight L. Moody, Heavy and Found wanting, 47, 48
(translated by the author)**

The reason why we observe the first day instead of the seventh is not based on any positive command. One will search the Scriptures in vain for the authority to change the seventh day to the first. The first Christians began to worship on the first day of the week because Jesus rose from the dead on that day. Subsequently, this day of worship was also made a day of rest, a legal holiday. This took place in 321 AD... Our Christian Sabbath, therefore, is not a matter of positive command. It is a gift from the church...

Clovis G. Chappell, Ten Rules for Living, 61 (translated by the author)

Presbyterians:

Saturday is part of the Decalogue, the Ten Commandments. This alone resolves the question of the perpetuity of the institution... Therefore, until it can be shown that the whole moral law has been abolished, the Sabbath will remain. Christ's teaching confirms the perpetuity of the Sabbath.

**T. C. Blake, Theology Condensed, 474, 475
(translated by the author)**

Church of Christ:

But we find no direct order from God, or instruction from the ascended Jesus, or admonition from the early apostles, that the first day should substitute for the seventh-day Sabbath. Let me be clear on this point. Although this day, the first day of the week, is the most memorable of all days...



there is no command or justification in the New Testament to observe it as a holy day. The Catholic Church selected the first day of the week in honor of Christ's resurrection.

Bible Standard, May 1916, Auckland, New Zealand (translated by the author)

...If the fourth commandment is binding on us Gentiles, keep it by all means. But let those who demand strict observance of the Sabbath remember that the seventh day is the only ordained day of rest, and God never abrogated this command. If you keep the Sabbath, keep it; but Sunday is not the Sabbath. The Seventh-day Adventist argument is at an impregnable point. It is the seventh day, not the first day to which the commandment refers.

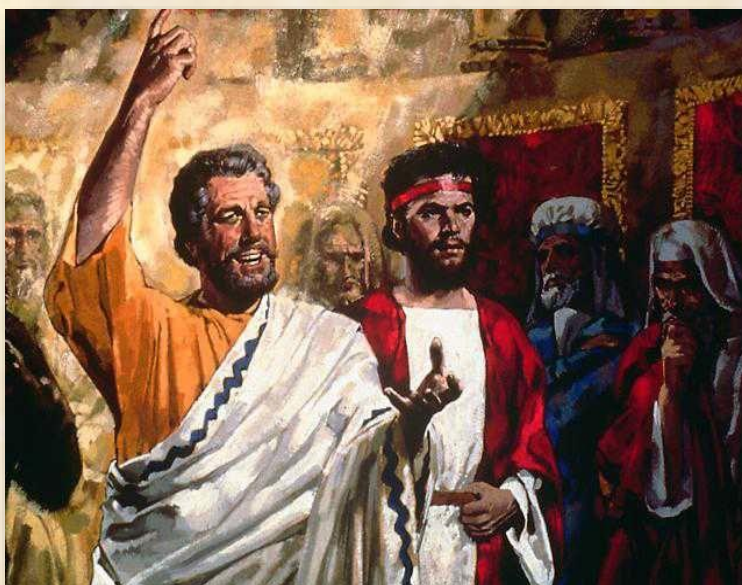
G. Alridge, Editor, The Bible Standard, April 1916 (translated by the author)

The Lord has left us the clarity of His word to distinguish the genuine from the spurious, but He has also allowed history to tell us the true thinking of those who oppose Him and how contemptible their arguments are... or how useless their confessions are.

7.5. Sunday in the Bible

An accurate study of the times Sunday is mentioned in the Bible makes it clear that it is never treated as a holy day, there is never any indication that it should replace the Sabbath, nor is there any indication that because of Jesus' resurrection it is now the new day of rest.

We have already given some irrefutable evidence of this, but let us see what God's Word tells us about Sunday and its purported holiness. Allow me to quote at length from an article whose contents I fully subscribe to.



In fact, there are only nine references to the first day of the week in the entire Bible, from Genesis to Revelation. These references are in **Genesis 1: 15; Matthew 28: 1; Mark 16: 1, 2; Mark 16: 9; Luke 24: 1; John 20: 1; John 20: 19; Acts 20: 7** and **1 Corinthians 16: 2**. A careful reading of these texts will reveal that nowhere is the first day of the week called "the Sabbath", "the Lord's day", "the day of the assembly", or anything like that. None of these references even suggest that the holiness of the Sabbath has been transferred to that day. Nowhere is it called the Christian Sabbath or the Christian day of worship.

Let's review these nine texts. The first text tells us what God created on the first day of Creation week. The other six tell us about the resurrection of Jesus after He rested in the grave on the Sabbath, without any commandments changing the day or worship. That leaves just two more texts.

The first is in **1 Corinthians 16: 2**, which says, "On the first day of the week let each of you leave a little something aside, gathering it together as you have prospered, so that there will be no collection when I come". Here Paul is talking to the believers about special provisions, possibly grains or other supplements, which he was taking to the saints in Jerusalem. We read in the book of Acts that there was a famine in Jerusalem and Paul wanted to collect an offering to help them. He sent some messenger to prepare everything before he arrived so that he could take all this help with him. Even if this text refers to money, it is better to handle our finances on any other day, but not on the Sabbath.

Now let's go to the only verse we have left that talks about the first day of the week. "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart on the next day, spoke to them and continued his message until midnight". **Acts 20: 7**. This verse, without careful analysis, can support Sunday worship. However, there are two important questions that need to be asked: First, does meeting on the first day of the week make that day holy? Jesus ate the Lord's Supper on Thursday night before the crucifixion. Even today, many churches hold their meetings on Wednesday afternoons and during other days of the week. Now, if this text were calling



the first day of the week as Sabbath or the Lord's Day, then it would be different; but it is not. It simply says that he spoke until midnight.

Now notice verse 8: "And there were many lamps in the upper chamber where they were gathered together. Notice that this was a night meeting held on the first day of the week". If that is the case, on what night was it held? In the Bible, God said that the Sabbath goes from sundown on the 6th day to sundown on the 7th day. In the Bible, the days were always counted from sunset to sunset. (See **Leviticus 23: 32**; **Genesis 1**). Without the modern watches we have today, how could people know that a new day had begun? Thus, the Jews consider Saturday night the first day of the week. That is why the NEB (New English Bible) translates verse 7 as follows: "On the Sabbath night, in our assembly for the breaking of bread, Paul, who was to depart on the morrow, taught them, and spoke unto them until midnight".



Now, look at what happened on Sunday morning. Did he go to church? No: "After he had gone up and broken the bread (this expression in Bible times, refers to any meal, and not just the holy supper) and eaten it, and had talked for a long time, until the morning, he broke it". **Acts 20: 11**. On Sunday morning Paul did not go to church, but walked 22 kilometers across the peninsula to Ason, where he met the other disciples. He had been there with these people a few days before the Sabbath arrived. So, he ended the Sabbath, said goodbye to them, gave his last speech, and left the next morning. We have analyzed all the texts that speak of the first day of the week and we have found the obvious; the Bible does not say, anywhere, that Sunday is a sacred day.

John J. Grosboll, Remember the Sabbath Day, 4, 5 (translated by the author)

I would like to emphasize a few concepts:

- a. In no case, in these 9 references is Sunday given the character of a saint or a sign between God and his people as if it were done countless times with the Sabbath.
- b. Such an important change in the Decalogue would have merited sufficient quotations from Jesus and his apostles.
- c. Even in the unlikely event that the quote from Acts 20:7 would have been a meeting quoted for that day, this would not change the numerous references to the apostles' meetings on the Sabbath.

7.6. A Complicated Text

There is some text with which some pretend to question the truth of the Sabbath. This text may confuse the inexperienced reader, but a basic study of its content allows us to clarify what it expresses.

It appears in **Colossians 2: 14-17** and seems to indicate that no one should judge us about the Sabbath.

blotting out the handwriting of ordinances that was against us, which was contrary to us, and has taken it out of the way, nailing it to the cross. Having stripped rulers and authorities, He made a show of them publicly, triumphing over them in it. Therefore let no one judge you in food or in drink, or in respect of a feast, or of the new moon, or of the sabbaths. For these are a shadow of things to come, but the body is of Christ.

Colossians 2: 14-17

I would like you to notice that this text refers to the ceremonial law where there were rites that included food, drink, feast days, new moons, and ceremonial Sabbaths. This Ceremonial Law, which we shall deal with in another treatise, had a purpose and an end, was the kind which found in the antitype, Jesus Christ, its end.

All the ceremonies and rites of the earthly sanctuary found their end when Jesus, the Lamb of God who takes away the sin of the world, died on the cross. At that moment the veil of the temple was torn from top to bottom, leaving the Most Holy Place exposed to all eyes, which was no longer such at that moment.



That place which had been the meeting point of God with his people for centuries was ending its luminous stage, and Jesus said that that house was going to be left deserted, it would no longer have the presence of God.

It would also be illogical for the annulment of the "**act of the decrees**" to refer to the Decalogue, since we would have to accept that we can now kill, lie, fornicate, covet or disrespect our parents, among other things. The perfect Law could not be nailed to the cross. Of course, some theologians want us to believe that God nailed the 10 commandments to the cross, but we cannot violate the other nine, only on Sabbath and replace it with Sunday. All based on this verse.

On the other hand, when the Law of God is supposedly spoken of as "the record of the decrees that were against us" the following questions could be asked:

- a. Is having no other gods against us?
- b. Is not making images of the Divine against us?
- c. Is not swearing by the name of God against us?

Do Christians want to worship other gods, kneel before images, or take God's name in vain? Allow me one more question: Is it against us to keep a day in honor of my Creator, to dedicate it to worship, and to present His Word? How contemptible is this argument?

Some suppose that as the word Sunday comes from a Latin root meaning day of the Lord that is what it has come to be. They do not evaluate what the Scriptures say, but they believe what their teachers and priests hold. By the same logic, we should say that Sunday in English means the day of the sun, a pagan day of worship to the sun god, a day that comes from Mithraism. What do you think?

God bless you.