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Twenty Reasons for Keeping Holy in Each Week,
The *Seventh Day* instead of the First Day

1. Because the Seventh Day was blessed and sanctified for a Sabbath, by God, immediately after the creation of the world, as a perpetual memorial of that wonderful work, and of His own resting from it; and because there is now as much need for man to remember God's creative work, and to enjoy a weekly rest, as ever there was. (See Gen. 2:2,3)

2. Because, there is evidence that the Seventh Day was observed from Adam to Moses, by Noah, Jacob, Joseph, and Job. (See Gen. 7:4,10; 8:10,12; 29: 27,28; 50:10; Job. 2:3)

3. Because the Seventh Day is a necessary part of the fourth commandment, given at Mount Sinai, graven on stone by the finger of God, and incorporated with the other nine precepts of the Decalogue, which are admitted to be moral in their nature, and perpetually binding. "Remember the Sabbath Day to keep it holy." "The Seventh Day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day and hallowed it." (See Ex. 20:8-11)

4. Because the Old Testament abounds with declarations God's blessing upon those who keep holy the Seventh Day, and of his vengeance upon those who profane it. (See Ex. 31:13-17; Neh. 13:17,18)

5. Because our Lord Jesus Christ enforced the claims of the law to the fullest extent, saying in regard to the code to which the Seventh Day belonged, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" and because He always kept holy the Seventh Day, in this doubtless "leaving us an example that we should follow in His steps." (See Matt. 5:18)

6. Because the holy women who had attended Jesus Christ at his death and burial, are expressly said to have "rested the Sabbath Day according to the commandment," (Luke 23:56) and because, though the narrative proceeds immediately to record the appearance of Jesus Christ, on the morning of the first day of the week, neither there nor elsewhere is one word said about a change of the Sabbath, or about the sabbatic observance of the First Day of the Week.

7. Because the Apostles of our Lord constantly kept the Seventh Day, of which there is abundant evidence in the Acts of the Apostles, and it is declared of Paul, that, "as his manner was," he went into the synagogue frequently on the Sabbath Day. (Compare Luke 4:16 with Acts 17:2; see also Acts 13:14, 42, 44, and 16:13)

8. Because Jesus Christ, foretelling the destruction of Jerusalem, warned his disciples to pray that their flight might not happen "on the Sabbath Day;" and as that event was to take place almost forty years after the resurrection of our Lord, it appears that the same Sabbath was to be then observed by his disciples. (See Matt. 24:20)

9. Because there is no other day of the week called by the name of "Sabbath," in all the Holy Scriptures, but the Seventh Day alone; and because, when "the First Day of the Week" is mentioned in the New Testament, it is always clearly distinguished from "the Sabbath."

- 51 10 Because not one of those passages which speak of the "First Day of the Week," records an
52 event or transaction peculiar to the Sabbath.
53
- 54 11. Because when God had so carefully committed his Law to writing, had repeated his
55 precepts throughout the prophetic books, and had left so many testimonies and examples of
56 the Seventh Day Sabbath on His sacred records, it is most unreasonable to suppose that He
57 would have repealed or changed one single article thereof, without recording it among the
58 words of our Lord Jesus or His Apostles, in the writings of the New Testament.
59
- 60 12. Because the observance of the Moral Law, (without any exception from it) is constantly
61 enjoined, in the writings of the Apostles; and one of them says that "Whosoever shall keep
62 the whole law, and yet offend in one point, he is guilty of all," quoting at the same time the
63 sixth and seventh commandments. (See Rom. 13:9; Gal. 5:14; Eph. 6:2,3; and James 2:8-11)
64
- 65 13. Because the religious observance of the Seventh Day of the Week as the Sabbath, was
66 constantly practiced by the primitive Christians, for three or four hundred years at least; and
67 because, though it gradually fell into disuse, the neglect of the Sabbath was caused only by
68 those corruptions of Christianity, which at length grew up into the grossest idolatry; so that
69 the second commandment was in fact, and the fourth was in effect, abolished by an ignorant,
70 superstitious, and tyrannical priesthood.
71
- 72 14. Because it was only through the superstitious observance of the anniversaries of saints
73 and martyrs, and a multitude of other fasts and feasts, with which the simplicity of revealed
74 religion was encumbered and overwhelmed, that the sabbatic observance of the Seventh Day
75 went out of use; and not (in fact) by any real or pretended command of Christ or His apostles,
76 nor at first by the express authority of any Pope or Council: for it was kept as a strict fast, for
77 ages after it lost every other token of a holy day.
78
- 79 15. Because the leaders of the Reformation never claimed for the First Day the name of the
80 Sabbath, and never enforced the observance of that day by any other authority than that of the
81 Church.
82
- 83 16. Because it is obviously absurd—and it is an objection often made by irreligious
84 people—that the observance of the First Day of the Week as the Sabbath; should be
85 grounded on a divine precept which commands the observance, not of the First, but of the
86 Seventh Day.
87
- 88 17. Because, if the fundamental principle of Protestantism be right and true, that "the Bible
89 alone is the religion of Protestants," then the Seventh Day must be the true and only Sabbath
90 of Protestants; for, unless that day of the week be kept, they have no scriptural Sabbath.
91
- 92 18. Because the pertinacious observance of the First Day of the Week, in the stead of the
93 Seventh, has actually given occasion of great scandal to the Protestant faith; it has caused the
94 Papists to declare that Protestants admit the authority of human tradition in matters of
95 religion; and it has led to intolerance and persecution.
96
- 97 19. Because the observance of the First Day, and neglect of the Seventh, having been adopted
98 partly in contempt of the Jews, has always laid a burden upon them, and presented an
99 obstacle to their receiving Christianity, which ought to be removed.

101 20. Because the observance of the Seventh Day obeys God, honors the Protestant Principle,
102 removes stumbling-blocks, and secures for us the presence and blessing of "the Lord of the
103 Sabbath."

104

105 Plain Questions

106 Reader, be pleased to give a plain answer to each of these plain questions, without
107 equivocation or mental reservation.

108

109 1. Did God, after He had finished the work of creation, "bless and sanctify" the seventh day
110 of the week; or simply the seventh part of time, without reference to any particular day of the
111 seven?

112

113 2. Did He not sanctify the very day in which He rested from his work? Was not that the last
114 day of the seven? Did He sanctify any other?

115

116 3. WHY did He "bless and sanctify" the seventh day? Was it not because He rested on that
117 day? Will this reason apply to any other day of the seven? Did He not work on EVERY other
118 day? (See Gen.2:2, 3)

119

120 4. Is not God's example of resting on the seventh day enjoined upon us for imitation? (Ex.
121 20:8—11) Do we imitate Him, when we rest upon some other day than the one in which He
122 rested?

123

124 5. Is it the special appointment of God which renders a day holy, or is it our own act? Is the
125 day holy because we count it so, or because God has made it so?

126

127 6. When God enjoins us to count the Sabbath, "the holy of the Lord," (Isa. 58:13) is it not
128 equivalent to telling us that He Himself has previously constituted it a holy day by blessing
129 and sanctifying it? Is it any thing more than requiring us to reckon the day to possess that
130 dignity which He has already conferred upon it?

131

132 7. If God's blessing does not rest upon one particularly specified day, to the exclusion of all
133 others, and we are nevertheless required to keep a day holy, are we not required to do what is
134 impossible? For how can we count a day to be holy, which God has not previously made so?
135 (Compare Quest. 5)

136

137 8. If God's blessing did not rest upon one particularly specified day, could He challenge to
138 Himself any propriety in one day more than in another? Yet in the Sabbath day He claims a
139 special propriety; "My holy day." (Isa. 58:13)

140

141 9. Are we not commanded to refrain from labor in that very day which God once "blessed
142 and sanctified," and thereby made holy time? "In IT thou shalt not do any work," &c. Do we
143 obey this command when we work all of that day, and make it the busiest day of all the
144 seven?

145

146 10. If it be downright disobedience to set about our work on the seventh day, when God says,
147 "in it thou shalt NOT do any work," can we think to make amends for this act of
148 disobedience by ceasing from work on another day? Even the performance of a required duty
149 will not make amends for another one neglected. How much less, then, the performance of
150 something which is not required! "Who hath required this at your hand?"

- 151
152 11. Has God ever taken away the blessing which He once put upon the seventh day, and
153 made that day a common or secular day?
154
- 155 12. Does not the reason of the blessing (See Quest. 3) possess all the cogency now that it ever
156 did? Has it lost force by the lapse of time? And while the reason of an institution remains,
157 does not the institution itself remain?
158
- 159 13. Was the reason of the blessing which God originally put upon the seventh day, founded
160 upon any need that men then had of a Redeemer? Was it therefore to receive its
161 accomplishment and fulfillment by the actual coming of the Redeemer? In what possible
162 sense can it be said, that Jesus Christ fulfilled and made an end of this reason?
163
- 164 14. Has God ever said of the first day of the week, In it thou shalt not do any work? Has
165 Christ ever said so? Have the apostles?
166
- 167 15. Is there any scriptural proof that Christ, or his apostles, or the Christian churches in the
168 days of the apostles, refrained from labor on the first day of the week?
169
- 170 16. As there is no transgression where there is no law, (Rom. 4:15; John 3: 4) what sin is
171 committed by working on the first day of the week?
172
- 173 17. Does not the Sabbatic Institution RESULT from the blessing and sanctifying of a
174 particular day? Is not this the very thing in which it consists? How then is the institution
175 separable from the day thus "blessed and sanctified"? How can it be separated, from that
176 upon which its very existence depends?
177
- 178 18. If the very life and soul of the institution consist in the blessing which was once put upon
179 a particular day, is it not idle to talk of the transfer of the institution to another day? If another
180 day has been sanctified and blessed, then it is an entirely new institution, and not a transfer of
181 the old.
182
- 183 19. Does not the law of the Sabbath require the weekly commemoration of that rest which
184 God entered into after He had finished the work of creation? By what principle of law or
185 logic, then, can that law be made to require the commemoration of the work of redemption?
186
- 187 20. If it be necessary that the work of redemption be commemorated weekly by a positive
188 institution, must not the obligation so to commemorate it arise from some law which directly
189 and specifically requires it? But when, instead of this, the attempt is made to derive the
190 obligation from the Sabbath law, is it not a tacit acknowledgment that there is no law
191 requiring the weekly commemoration of the work of redemption?
192
- 193 21. Does the Scripture ever apply the name, Sabbath to the first day of the week? Even in the
194 New Testament, where the term is used, is not the reference always to the seventh day?
195
- 196 22. If Luke, who wrote the Acts of the Apostles a full thirty years after the death of Christ,
197 under the inspiration of the Holy Spirit, still calls the seventh day of the week the Sabbath,
198 can it be wrong in us to do so? (See Acts 13:14,42,44; 16:13; 17:1,2; 18:4) If this be the
199 Inspired application of the term so many years after all the ceremonial institutions were
200 nailed to the cross, is it not our duty to make the same use of the term now?

201
202 23. Is it not a manifest perversion of the scriptural use of terms, to take away the sacred name
203 from the seventh day of the week, and give it to the first day?
204
205 24. When the first day of the week is so generally called the Sabbath, are not the common
206 people thereby led to suppose that the Bible calls it so? Are they not thus grossly deceived?
207
208 25. If the name Sabbath were no longer applied to this day, and it should simply be called
209 first day of the week, as in the Bible, is it not probable that it would soon lose its sacredness
210 in the eyes of the people?
211
212 23. Is it possible, then, that God has not given the day a name sufficiently sacred to secure for
213 it a religious regard, nor even guarded it with a law sufficient to prevent its desecration?
214
215 27. What then? HAS GOD LEFT HIS WORK FOR MAN TO MEND! IS IT NOT SAFE TO
216 LEAVE THE DAY AS GOD HAS LEFT IT! "Who hath directed the Spirit of the Lord, or
217 being his counselor hath taught Him?" (Isa. 40:13)
218
219 28. Are you very sure that by the Lord's day, (Rev. 1:10) is meant the first day of the week?
220 Have you any Scripture proof of it? Have you any other proof of it than the testimony of
221 those who are called the early Fathers?
222
223 29. If the testimony of the early Fathers is to be relied on, that the Lord's day means the first
224 day of the week, ought not their testimony to be just as much relied on, as to the manner in
225 which the primitive Christians observed the day?
226
227 20. If it were even certain that by the Lord's day the writer of the book of Revelations meant
228 to designate the first day of the week, would it thence follow that it is a day sacred by divine
229 appointment, any more than that the "Sabbath day's journey," (Acts 1:12) was a distance
230 limited and prescribed by divine authority? If Luke could select the latter expression from the
231 vocabulary of human tradition, without intending to sanction it as being of divine origin,
232 could not John do the same with regard to the former expression?
233
234 31. Do the Fathers, or any one of them, inform us that the Lord's day was observed by
235 abstinence from labor?—that it was observed as the Sabbath? Mark the question. It is not,
236 was the day observed, simply, but, was it observed as the Sabbath?
237
238 32. Is there not an important distinction between the Sabbath and a religious festival? Does
239 not the word Sabbath mean rest? Can any day, therefore, be called a Sabbath day, which is
240 not a day of rest from ordinary labor?
241
242 33. Does a religious festival require any thing more than the commemoration of some
243 important event, allowing the time not occupied in the public celebration of it to be spent in
244 labor or amusement? Is not this precisely the manner in which the first day of the week was
245 observed, according to the testimony of the ancient Fathers?
246
247 34. Though the observance of the first day of the week as a religious festival be in itself
248 innocent, (Rom. 14: 5) so long as it is not made a pretext for dispensing with an express law
249 of God, (Matt. 15: 6) yet do you find it any where in the word of God commanded as a duty?
250

251 35. Do you believe that a Sabbath, in the true and proper sense of the term; namely, a day of
252 rest from all ordinary labor, is necessary and indispensable to the wellbeing of mankind? If
253 so, do you honestly suppose that God would set it aside, and have its place supplied by
254 nothing more than a religious festival?

255
256 36. Is it not wicked to uphold a course which makes the commandment of God of none
257 effect? (Matt. 15:1-9; Mark 7:1-1)

258
259 Reader carefully consider the following questions, together with the Scripture references.
260 Answer them as you would if you stood at the gates of death. Do not trifle with the Holy
261 Spirit of God, by wresting his word from its obvious meaning. Let conscience be unfettered;
262 and act, as fully realizing that "THOU, GOD, SEEST ME."

263
264 A Dialog
265 Sabbatarian. Did Jehovah ever sanctify one day above another?
266 Minister. He did.

267
268 S. And what day was that?
269 M. The seventh.

270
271 S. When?
272 M. When He finished his creative work.

273
274 S. Where?
275 M. In Eden.

276
277 S. On whom was it obligatory?
278 M. On our first parents, and all their posterity.

279
280 S. Did He ever unsanctify that day?
281 M. No.

282
283 S. Did He ever sanctify the first, or any other day than the seventh?
284 M. Not that I know of.

285
286 S Then do not those who neglect the seventh day, take away something from the word of
287 God? And do not those who keep the first day add to that word? Read the threatenings of the
288 Lord against such: "If any man shall add unto these things, God shall add unto Him the
289 plagues that are written in this book: and if any man shall take away from the words of the
290 book of this prophecy, God shall take away his part out of the book of life, and out of the
291 holy city, and from the things which are written in this book." (Rev. 22:18)

292
293 *Write Dan at path2prayer@gmail.com or look at path2prayer.com for more information.*
294 *Initially developed by the American Sabbath Tract Society.*