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ONE HUNDRED BIBLE FACTS

UPON THE
SABBATH QUESTION.

WHY keep the Sabbath-day? What is the object of the Sabbath? Who made it? When was it made, and for whom? Which day is the true Sabbath? Many keep the first day of the week, or Sunday. What Bible authority have they for this? Many keep the seventh day, or Saturday. What scripture have they for that? Here are the facts about both days, as plainly stated in the word of God:—

SIXTY BIBLE FACTS CONCERNING THE SEVENTH DAY.

1. After working the first six days of the week in creating this earth, the great God rested on the seventh day. Gen. 2: 1-3.
2. This stamped that day as God's rest-day, or Sabbath-day, as Sabbath-day means rest-day. To illustrate: When a person is born on a certain day, that day thus becomes his *birthday*. So when God rested upon the seventh day, that day became his rest, or Sabbath-day.
3. Therefore the seventh day must always be God's Sabbath-day. Can you change your birthday from the day on which you were born, to one on which you were not born?—No. Neither can you change God's rest-day from the day on which he rested, to a day on which he did not rest. Hence the seventh day is still God's Sabbath-day.
4. The Creator blessed the seventh day. Gen. 2: 3.
5. He sanctified the seventh day. Ex. 20: 11.
6. He made it the Sabbath-day in the garden of Eden. Gen. 2: 1-3.
7. It was made before the fall; hence it is not a type; for types were not introduced until after the fall.
8. Jesus says it was made for *man* (Mark 2: 27.);

that is, for the race, as the word *man* is here unlimited; hence, for the Gentiles as well as for the Jews.

9. It is a memorial of creation. Ex. 20: 11; 31: 17. Every time we rest upon the seventh day, as God did at creation, we commemorate that grand event.

10. It was given to Adam, the head of the human race. Mark 2: 27; Gen. 2: 1-3.

11. Hence through him, as our representative, to all nations, the same as marriage. Matt. 19: 3-8; Acts 17: 26.

12. It is not a Jewish institution; for it was made 2300 years before ever there was a Jew.

13. The Bible never calls it the Jewish Sabbath; but always, "the Sabbath of the Lord thy God." Men should be careful how they stigmatize God's holy rest-day.

14. Evident reference is made to the Sabbath all through the patriarchal age. Gen. 2: 1-3; 8: 10, 12; 29: 27, 28, etc.

15. It was a part of God's law before Sinai. Ex. 16: 4, 27-29.

16. Then God placed it, not in the ceremonial law, but in the heart of his moral law. Ex. 20: 1-17. Why did he place it there if it is not like the other nine precepts, which all admit to be immutable?

17. The seventh-day Sabbath was commanded by the voice of the living God speaking from heaven. Deut. 4: 12, 13.

18. Then he wrote the Sabbath commandment with his own divine finger. Ex. 31: 18.

19. He engraved it in the enduring stone, indicating its imperishable nature. Deut. 5: 22.

20. It was sacredly preserved in the ark in the holy of holies, the most sacred place on earth. Deut. 10: 1-5.

21. God forbade work upon the Sabbath, even in the most hurrying times. Ex. 34: 21.

22. God destroyed the Israelites in the wilderness because they profaned the Sabbath. Eze. 20: 12, 13.

23. It is the sign of the true God, by which we are to know him from all false gods. Eze. 20: 20.

24. God promised that Jerusalem should stand forever

if the Jews would keep the Sabbath. Jer. 17: 24, 25. He sent them into the Babylonish captivity for breaking it. Neh. 13: 18.

26. He destroyed Jerusalem for its violation. Jer. 17: 27. How sacred the Sabbath in God's sight!

27. God has pronounced a special blessing on all the Gentiles who will keep it. Isa. 56: 6, 7.

28. This is in that prophecy which refers wholly to the Christian dispensation. See Isa. 56.

29. God has promised to bless any man who will keep the Sabbath. Isa. 56: 2.

30. The Lord requires us to call it "*honorable*." Isa. 58: 13. Beware, ye who take delight in calling it the "old Jewish Sabbath," "a yoke of bondage," etc.

31. After the holy Sabbath has been trodden down "many generations," it is to be restored in the last days. Isa. 58: 12, 13; Dan. 7: 29.

32. All the holy prophets kept the seventh day.

33. When the Son of God came, he kept the seventh day all his life. Luke 4: 16. Thus he followed his Father's example at creation. Shall we not be safe in following the example of both the Father and the Son?

34. The seventh day is the Lord's day. See Rev. 1: 10; Mark 2: 28; Isa. 58: 13; Ex. 20: 10.

35. Jesus was Lord of the Sabbath (Mark 2: 28); that is, to love and protect it, as the husband is lord of the wife, to love and cherish her. 1 Peter 3: 6.

36. He vindicated the Sabbath as a merciful institution designed for man's good. Mark 2: 23-28.

37. Instead of abolishing the Sabbath, he carefully taught how it should be observed. Matt. 12: 1-13.

38. He taught his disciples that they should do nothing upon the Sabbath-day but what was "*lawful*." Matt. 12: 12. He never allowed servile work upon that day.

39. He instructed his apostles that the Sabbath should be prayerfully regarded forty years after his resurrection. Matt. 24: 20.

40. The holy women who had been with Jesus all his life carefully kept the seventh day after his death. Luke 23: 56. Did they not know his mind?

41. Thirty years after Christ's resurrection, the Holy Spirit expressly calls it "*the Sabbath-day.*" Acts 13:14.

42. Paul, the apostle to the Gentiles, called it "the Sabbath-day" in A. D. 45. Acts 13:27. Did not Paul know? or shall we believe modern teachers, who affirm that it ceased to be the Sabbath at the resurrection of Christ?

43. Luke, the inspired Christian historian, writing as late as A. D. 62, calls it "the Sabbath-day." Acts 13:44.

44. The Gentile converts called it the Sabbath. Acts 13:42.

45. In the great Christian council, A. D. 52, in the presence of the apostles, and thousands of disciples, James calls it the "Sabbath-day." Acts 15:21.

46. It was customary to hold prayer-meetings upon that day. Acts 16:13.

47. Paul read the Scriptures in public meetings on that day. Acts 17:2, 3.

48. It was his custom to preach upon that day (Acts 17:2),—a safe example for us to follow.

49. The book of Acts alone gives a record of his holding eighty-four meetings upon that day. See Acts 13:14, 44; 16:13; 17:2; 18:4, 11.

50. There was never any dispute between the Christians and the Jews about the Sabbath-day. This is proof that the Christians still observed the same day that the Jews did. Weigh well this conclusive fact.

51. In all their accusations against Paul, they never charged him with disregarding the Sabbath-day. Why should they not, if he did not keep it?

52. But Paul himself expressly declared that he had kept the law. "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." Acts 25:8. How could this be true if he had not kept the Sabbath? It could not.

53. The Sabbath is mentioned in the New Testament fifty-nine times, and always with respect, bearing the same title it had in the Old Testament, "*the Sabbath-day.*"

54. Not a word is said anywhere in the New Testament about the Sabbath's being abolished, done away, changed, or anything of the kind.

55. God has never given permission to any man to work upon it. Reader, by what authority do you use the seventh day for common labor? Where is the text?

56. No Christian of the New Testament, either before or after the resurrection, ever did ordinary work upon the seventh day. Find one case of that kind, and we will yield the question. Why should modern Christians do differently from Bible Christians?

57. There is no record that God has ever removed his blessing or sanctification from the seventh day.

58. As the Sabbath was kept in Eden before the fall, so it will be observed eternally in the new earth, after the restitution. Isa. 66:22, 23.

59. The seventh-day Sabbath was an important part of the law of God, as it came from his own mouth, and was written by his own finger upon stone at Sinai. See Ex. 20. When Jesus began his work, he expressly declared that he had not come to destroy the law. "Think not that I am come to destroy the law or the prophets." Matt. 5:17.

60. Jesus severely condemned the Pharisees as hypocrites for pretending to love God, while at the same time they made void one of the ten commandments by their tradition. The keeping of Sunday is only a tradition of men.

We have now presented sixty plain Bible facts concerning the seventh day. What will you do with them? Weigh them carefully, in the fear of God.

FORTY BIBLE FACTS CONCERNING THE FIRST DAY OF THE WEEK.

1. The very first thing recorded in the Bible is work done on Sunday, the first day of the week. Gen. 1:1-5. This was done by the Creator himself. If God made the earth on Sunday, can it be wicked for us to work it on Sunday?

2. God commands men to work upon the first day of the week. Ex. 20:8-11. Is it wrong to obey God?
3. None of the patriarchs ever kept it.
4. None of the holy prophets ever kept it.
5. By the express command of God, his holy people used the first day of the week as a common working day for four thousand years, at least.
6. God himself calls it a "*working*" day. Eze. 46:1.
7. God did not rest upon it.
8. He never blessed it.
9. Christ did not rest upon it.
10. Jesus was a carpenter (Mark 6:3), and worked at his trade until he was thirty years old. He kept the Sabbath, and worked six days in the week, as all admit. Hence he did many a hard day's work on Sunday.
11. The apostles worked upon it during the same time.
12. The apostles never rested upon it.
13. Christ never blessed it.
14. It has never been blessed by any divine authority.
15. It has never been sanctified.
16. No law was ever given to enforce the keeping of it, hence it is no transgression to work upon it; "For where no law is, there is no transgression;" Rom. 4:15; 1 John 3:4.
17. The New Testament nowhere forbids work to be done on it.
18. No penalty is provided for its violation.
19. No blessing is promised for its observance.
20. No regulation is given as to how it ought to be observed. Would this be so if the Lord wished us to keep it?
21. It is never called the Christian Sabbath.
22. It is never called the Sabbath-day at all.
23. It is never called the Lord's day.
24. It is never called even a rest-day.
25. No sacred title whatever is applied to it. Then why should we call it holy?
26. It is simply called "the first day of the week."
27. Jesus never mentioned it in any way, never took its name upon his lips, so far as the record shows.

28. The word Sunday never occurs in the Bible at all.
 29. Neither God, Christ, nor inspired men ever said one word in favor of Sunday as a holy day.
 30. The first day of the week is mentioned only eight times in all the New Testament. Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.
 31. Six of these texts refer to the same first day of the week.
 32. Paul directed the saints to look over their secular affairs on that day. 1 Cor. 16:2.
 33. In all the New Testament we have a record of only one religious meeting held upon that day, and even this was a night meeting. Acts 20:5-12.
 34. There is not an intimation that they ever held a meeting upon it before or after that.
 35. It was not their custom to meet on that day.
 36. There is no requirement to break bread on that day.
 37. We have an account of only one instance in which it was done. Acts 20:7.
 38. That was done in the night,—after midnight. Verses 7-11. Jesus celebrated it on Thursday evening, Luke 22, and the disciples sometimes did it every day. Acts 2:42-46.
 39. The Bible nowhere says that the first day of the week commemorates the resurrection of Christ. This is a tradition of men, which makes void the law of God. Matt. 15:1-9. Baptism commemorates the burial and resurrection of Jesus. Rom. 6:3-5.
 40. Finally, the New Testament is totally silent with regard to any change of the Sabbath-day or any sacredness for the first day.
- Here are one hundred plain Bible facts upon this question, showing conclusively that the seventh day is the Sabbath of the Lord in both the Old and the New Testaments.
- Please examine our book list over the leaf, and read further upon these subjects.

D. M. C.

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