

SUNDAY IS NOT THE SABBATH



CHRISTENING OF PAGANISM

We have, from ancient records, the stories of many brave men and women who suffered and died for their faith rather than yield their allegiance to God and Jesus Christ. One of these was Perpetua. About twenty-six years old, she was married and had an infant child. Seized as a Christian, she was thrown into prison, where her father came and tenderly pled with her to give up Christianity. When she refused, he became angry, beat her, and left, declaring she would never see his face again.

Perpetua was brought before the Roman proconsul, Minutius, and was commanded to sacrifice before an idol. The date was March, A.D. 205. All she needed to do was to take a pinch of the fragrant herb and place it on the smoking incense plate that lay before the senseless idol.

But Perpetua refused the command to sacrifice to idols; for, if she had done so, she would have declared to all that she had renounced her faith in Christ.

But her only reply was that she must obey the Bible and God.

While awaiting the day of execution in prison, she was joined by another young woman who had also refused to renounce Christianity. Her name was Felicitas.

When the day of execution arrived, they were taken out into the amphitheater, where wild beasts were turned loose upon them. It was March, A.D. 205.

If faithful, someday you will meet them in heaven. Bible truth is worth it; Jesus is worth it; eternity is worth it. Unfortunately, back in those early centuries, just as today, there were many professed Christians who were not faithful to God and the teachings of the Bible.

Here is a description of a church service at approximately the time when Perpetua and Felicitas laid down their lives for Christ:

"The daily ritual of Isis, which seems to have been as regular and complicated as that of the Catholic Church, produced an immense effect on the Roman mind. Every day there were two solemn offices, at which white-robed, tonsured priests, with acolytes and assistants of every degree, officiated. The morning litany and sacrifice was an impressive service....—Samuel Dill, "Roman Society from Nero to Marcus Aurelius," pp. 577-578. London, Macmillan, 1904.

What you have just read sounds very similar to a Roman Catholic "sacrifice of the mass,"—but instead you have read about the service that gave birth to the later Roman Catholic services: The Egyptian worship of Isis, the "Queen of Heaven,"

All this was taking place in the Near East; and down in Egypt, years before, the local Christian Church, at Rome, decided to begin copying it. And the plan worked. While the true Christians, who loved God and obeyed Bible teachings were thrown to wild animals in the Colosseum, the Christian modernists decided to be more progressive.

We have already mentioned the tonsure (read Lev 21:5 and Deut 14:1), in honor of the Sun god and holy water for sprinkling

instead of baptism by immersion, as given in the Bible (Acts 8:35-38; Romans 6:3-5). It was a proverb that everything finally came to Rome. And the worldly Christians then were among the first to accept it. From India came the practice of ascetics (monastic hermits) and rosary beads.

The burning of candles came from the worship of the Sun god, Mithra. And he then added a brand new heathen practice for the faithful to observe: "the sign of the cross."....

While the bishop of Rome (later to be called the "pope") was gaining in wealth and power through an alliance with heathenism, the men and women who loved God were struggling to keep alive. During those long centuries, Christians fled to the catacombs. In the centuries that followed the end of the Bible, Rome became the largest inhabited city in the entire world. Here [in Rome] [persecuted] Christians lived, worshiped, died, and were buried in crypts by kind friends. It is estimated that, if the [catacomb] passages were placed in a straight line, they would extend more than five hundred miles.

Aside from fleeing underground or to distant lands, there were only two ways to escape the terrible persecutions that so frequently came at that time: either renounce one's faith in Christ or live so much like the pagans that one's religion hardly seemed different. And this, many chose to do.

TO THE GLORY OF MITHRA

It happened in the late summer of A.D. 286. The Roman army was divided into legions, each one numbering nearly seven thousand soldiers, and Roman legions were scattered all over Europe, North Africa, and the Near East in order to keep peace throughout the empire.

But one legion of soldiers, numbering over 6,600 men, was entirely composed of Christians. It was called the Theban Legion; for all of the men had been raised in Thebais. They were stationed in central Gaul (modern France). In July, the emperor, Maximilian, ordered a general sacrifice to be made to the Roman gods, and commanded that every soldier throughout the empire take part. And, in addition, he ordered them to take an oath to assist him in the annihilation of Christianity.

But the men in the Theban Legion refused to sacrifice to the Roman gods or to promise to kill Christians. Learning of this, Maximilian was so enraged that he ordered every tenth man to be put to the sword. But when it was done, those remaining still refused to submit to the emperor's requirements. A second time every tenth man was slain.

Now, those still alive wrote an appeal and sent it to the emperor, declaring their loyalty but maintaining that they must also fear God and could not do this. In a white-hot anger, Maximilian ordered soldiers from nearby stations to go there and slay every one of them.

Out of nearly 7,000 men—not one would deny His faith in Christ. The date: September 22, A.D. 286.

And yet elsewhere at this very same time, Roman soldiers were fast being won over to a new god. They were now rendering their special devotion to Mithra—the Sun god. This growing trend was destined to change Christianity for all time to come.

The only safe religion is Bible religion. Find out what that is and stay by it. There is no alternative that you or I dare follow.

How did the Bible Sabbath, on the Seventh day of the week, turn into Sunday the first day of the week? It is at Rome that we learn this story.

There has been seven days in the week from time immemorial. After God created the world in six days and then rested on the seventh, and hallowed it for worship (Gen 2:1-3), the seven-day week went all over the world—and down through history to our own time. And we know, from the records of historians and astronomers, that the weekly cycle has never changed: The Seventh day of the week is the same now as it was back in Bible times and before.

We can read the Bible from Genesis to Revelation, and we will find only Seventh-day Sabbath worship. There is nothing about first-day worship in the entire Scriptures. Where then did it come from?

In order to discover the origin and growth of worship on the first day of the week, we must look outside the Bible—into the pagan world. In fact, to locate the origin of the word "Sunday," we must look to the same source. For first-day sacredness, and the very name, "Sunday," came from the same place.

In the Bible, the days of the week were simply called the first day, the second day, and so on. The last, or seventh day of the week, was called the Sabbath.

But, about the time of Christ, the pagans began giving new names to the days of the week: the Day of the Sun, the Day of the Moon, etc., in honor of their planetary gods. This part of paganism is called "the planetary week."

Each day was ruled over by a different god, but the most important god ruled the first day—and that was "the Lord, the Sun." It was HIS day—the Lord's Day.

Of course, this was a clever counterfeit, by Satan, of the True Lord's Day. The Bible Sabbath is the day unto the Lord (Ex 16:23, 25; 31:15; 35:2), the day of the Lord (Ex 20:10; Lev 23:3; Deut 5:14), and His own day (Isa 58:13). Jesus, the Creator, who gave us the Sabbath and everything else (Eph 3:9; Jn 1:3; Col 1:16; Heb 1:2; Gen 2:1-3), was the one who said "I am the Lord of the Sabbath day" (Matt 12:8; Mk 2:28).—The only "Lord's day" in the Bible is the Bible Sabbath!

Now, although these names for the days of the week were fairly new, the Sun god was not new. The orb of the sun had been worshipped for thousands of years.

"Sun worship was the earliest idolatry."—Fausset, Bible Dictionary, page 666.

The Arabians appear to have worshipped the solar disc directly without the use of any statue or other symbol (Job 31:26-27). Abraham was called out of all this when he went to the promised land. Ra was the Sun god of Egypt, and On (also called Heliopolis: "the City of the Sun") was the city of Sun worship in that country (see the Hebrew of Jeremiah 43:13).

Entering Canaan under Joshua, the Hebrews again met Sun worship. Baal, of the Phoenicians; Molech or Milcom, of the Ammonites; and Hadad, of the Syrians;—and later the Persian god, Mithras (Mithra)—all these were ancient pagan



Sun gods. Shemish was an important Sun god in the Middle East. Later, in Egypt, Aton was the god of the Sun disc. The famous temple, at Baalbek, was dedicated to Sun worship.

All through ancient history, Sun worship was the great counterfeit of the true worship of God, the Creator of heaven and earth.

By associating with Sun worshipers, the Israelites at times practiced it themselves (Lev 26:30; Isa 17:8). King Manasseh worshiped the Sun (2 Kg 21:3, 5). Josiah destroyed the chariots that were dedicated to the Sun god, and then removed the horses consecrated to Sun-worship processions (2 Kg 23:5, 11-12). Incense was burned on Sun altars on the housetops in worship of the Sun (Zeph 1:5). In vision, the prophet, Ezekiel, was shown the greatest of abominations: direct Sun worship at the entryway to the temple of the true God. This was done by facing eastward to the rising sun (Ezek 8:16-17). In our own time, this practice of worshiping toward the rising sun is to be found both in Christianity and heathenism. The entrance of every major cathedral of Europe faces west. By this custom, borrowed from ancient paganism, the worshipers inside will face the rising sun as they worship God. (In contrast, the ancient sanctuary of Israel faced east, so that the worshipers would have their backs to the rising sun.)

It was only a short time before Christ that the days of the week were dedicated to pagan planetary gods. The first day was the high day for worship: It was "dies Solis"—the day of the Sun. All the other days were subservient to it ("dies Lunae," the day of the moon, etc.).

All of this was in decided contrast with the religion of the Bible—in which we worship the Creator God of the Universe; and His worship day is the Seventh day of the week, as He commanded in the Ten Commandments. Here is the Fourth Commandment:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the Seventh day is the Sabbath of the Lord thy God. In it thou shalt not do

any work: thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day [Gen. 2:1-3]: wherefore the Lord blessed the Sabbath day, and hallowed it."—Exodus 20:8-11 (the Fourth Commandment).

The sacred day of the people who believed the Bible was the memorial of Creation—the true Sabbath—the Seventh-day Sabbath: the only weekly rest day given in the Bible. The sacred day of paganism was the memorial of the Sun god. It was the first day of the week. His day was called "the venerable day of the Sun."

Sunday sacredness is never found in the Old and New Testaments, nor was it commanded there. In the time of Christ and the apostles, the official religion of the Roman government did not have a sacred day, but gradually many of the heathen, in Rome, began keeping Sunday.

This was due to the influence of the Roman soldiers. Traveling to far lands in order to fight the wars and keep the peace, they brought back with them new cultures and new religions. But the one they especially preferred was Mithraism.

Mithra had been worshiped as the god of strength and war for centuries. But, in the First Century A.D., he was transformed, oddly enough, into the leading Sun god of the Roman Empire.

Mithra was destined to become the leading pagan god of the Western civilized world. The Romans gave him a new name—Sol Invictus, which means "the Invincible Sun." He was the great god of the Roman soldiers, and soon the masses began to worship him also.

By the middle of the Second Century, Mithraic Sun worship was the greatest heathen rival of Christianity.

The worship of Mithra was a clever counterfeit, by Satan, to draw men and women from the worship of the true God. Mithraism imitated the worship of Christ in several ways: It had a dying, rising Saviour god, whose birth and resurrection was celebrated every year on Dec. 25. It had special religious suppers, or communion services, when the believers partook of their god. Its converts had to be baptized (by standing under an iron grating, over which a bull was slaughtered).

And it had one day in the week that was sacred to its god—the first day of the week—the Day of the Sun.

Mithraism counterfeited the religion of the true God more cleverly than any other religion up to that time in history.

Gradually the new Roman holiday became popular, as large numbers of non-Christians began observing Sunday as a holy day, in honor of Mithra. He was especially idolized by the Roman soldiers; for his worship included athletic feats of skill and "warlike manliness."

Of crucial importance was the fact that Roman generals frequently became the new emperor, upon the death of the Caesar already in power. This greatly favored the rapid acceptance of Mithraism by the people of Rome. Sun worship was rapidly spreading across the empire.

This was to culminate in the rise of an emperor—Constantine—whose family was especially dedicated to the Sun god,—and who, as we shall see, was to actively work with the Christian Church leaders, at Rome, in bringing Mithra's holiday into the worship of the God of heaven.

By the middle of the Second Century, Mithraic Sun worship was becoming very popular among the Romans. The emperor, Antoninus Pius (A.D. 138-161), erected a temple to Mithra.

By this time, the teachings of Mithraism were becoming popular among the teachers at the Christian Theological Seminary in Alexandria. The worldly instructors at the Christian preacher-training school, in Alexandria, would adopt pagan and philosophical religious ideas and practices, teach them to their students. Then, the leaders (later called "popes") of the Christian Church, in the capital city of Rome, would adopt these heathen theories and rituals as "new light"—and begin demanding that all the Christian churches throughout the civilized world practice these errors—just because the Church, at Rome, had so decreed it.

The purpose of all this was quite simple: The local Christian Church, at Rome, wanted to gain dominion over all the other Christian congregations throughout Christendom. And they used their demand that new ideas be adopted as a wedge with which to gain this control. And the plan succeeded.

From about A.D. 195 till A.D. 325 this concerted effort continued. Finally, with the accession of Constantine to the throne in 312, they gained the help needed for the final takeover.

We are here discovering the story behind the rise of the "Roman Catholic Church" to power.

Gradually, the worship of the Invincible Sun became even more popular and widespread throughout the Roman Empire. Emperor Aurelian (A.D. 270-275), whose mother was a priestess of the Sun, made this solar cult the official religion of the empire. His biographer, Flavius Vopiscus, says that the priests of the Temple of the Sun, at Rome, were called "pontiffs." They were priests of their dying-rising, savior-god Mithra, and "Vicegerents" (second in command, next to him) of the Mithraic Church. At a later time, the bishops of the local Christian Church, at Rome, adopted both of these titles as their own—and became the "vicegerents" of Christ and the "pontiffs," before whom all the faithful in Christendom eventually had to bow on pain of death.

So it came to be that, by the middle of the Second Century, A.D. 150 (only 117 years after the death of Christ),—worldly Christians, in Alexandria and Rome, began keeping Sunday as a holy day. One of the reasons they gave for this practice was that it made them better accepted by their pagan neighbors—and thus made Christianity more appealing to worldlings. The same method of "converting the world," by becoming more like it, is still being used today by a number of Christians.

Because Sunday sacredness was pagan and not Scriptural, many of the worldly Christians observing it excused their practice by calling it "the Lord's Day," even though it was obvious that Revelation 1:10 said nothing about Sunday. "Christian" philosophers, at the seminary at Alexandria, declared that Sunday was the "Lord's Day" of Revelation 1:10, but the entire Bible reveals that the "Lord's Day" is the Bible Sabbath. (Read Exodus 20:10; 16:23, 25; 31:15; 35:2; Leviticus 23:3; and Deuteronomy 5:15.) God, Himself, calls the Bible Sabbath "My holy day" in Isaiah 58:13.

Then the ball bounced back the other way. Picking up this idea from the worldly Christians, the followers of Mithra began calling their Sun day, the "day of the Lord Mithra," and "the Lord's day." This led to Emperor Pius' official declaration that the great god, Mithra, was to be called "Sol Dominus Imperii Romani"—"The Sun, Lord of the Roman Empire." This new title and the name, "Sol Invicto," appeared together on his coinage.

Most of the new rituals and theology that came into the Christian Church, from paganism in these early centuries (A.D. 125 to A.D. 350) originated in Alexandria, and were then decreed by the local church, at Rome, upon Christians everywhere. But, for the most part, before Constantine became emperor, many of the other local churches ignored the demands of the Roman bishop as ridiculous. Because of this trend, Egypt, North Africa (heavily influenced by that theological school in Alexandria), and Italy (under the domination of the bishop of Rome), tended to have more errors than the Christian churches in Palestine, Syria, Asia Minor, Central Europe, Britain, Scotland, and Ireland, which remained closer to the teachings of the Bible.

Mithraic Sun worship gradually came to dominate the empire, as the leading Sun-god religion, until Constantine I defeated Licinius in A.D. 323. After that date, Constantine worked steadily with the Christian bishop of Rome—to make the worldly Christianity of Rome the official religion of the entire empire.

Within a few short years, Constantine, working closely with the bishop of the Christian church, at Rome, demanded a new Roman holiday of Christians everywhere.

And when this happened, Mithraism died—for Satan no longer needed it—for all Rome was now "Christian."

But the changeover was made at great

cost to genuine Christianity. For Rome had become the new City of the Sun.

CITY OF THE SUN

Constantine, the man who changed the way of life of hundreds of millions. And that includes millions around you right now.

Who was Constantine?

Roman historians will tell you that he was the forty-eighth Roman emperor. And historians will also tell you that he was one of the most influential men in all history.

For he changed the entire future course of Christianity in less than twenty-five years.

Here is what happened—and why:

By the time of the reign of Emperor Diocletian (A.D. 284-305), Mithraism had reached its greatest power in the west. Diocletian divided the empire into four sections, and then determined to forever blot out Christianity. Some of the most terrible persecutions took place at this time. Fortunately, the worst of it lasted only ten years. Edicts were issued, demanding that all Christian churches be torn down, the land sold, and the proceeds turned over to the State.

It was clear to all that this internal turmoil only deepened the problems within the empire. What was needed was peace and a strong unity.

On the retirement of Diocletian, in 305, it was an uphill fight, among several men, for the coveted title of Emperor. But, out of it, Constantine was to emerge as the sole ruler of the vast Roman Empire.

Constantine's family was especially dedicated to the Sun god. And Constantine, himself, recognized that there were only two strong religions in the empire—Mithraism, the worship of the sun, and Christianity, the worship of Christ. Constantine's objective was to strengthen the empire in order to better resist the growing number of enemies to the north. He saw that there must be a uniting of the major religions, in order to weld the empire into a single, powerful force able to meet the demands of the hour.

The decisive battle took place in October 312, at the Battle of Milvian Bridge. Soon afterward, Constantine enacted the Edict of Milan, by which Christianity was given full legal rights, equaling that of every other religion in the empire. More favors to the Church were soon to follow.

Pope Sylvester, Bishop of the Christian church at Rome, urged Constantine to require that every part of the empire keep Sunday holy. Sylvester told him that it would unite both heathen and Christians in one church. Sylvester said that this would help unify all the religions, bring peace, and help strengthen the empire to resist the increasing hordes of pagan tribes which were invading from the north. Constantine liked the idea.

Then, on March 7, 321, the long-awaited unifying edict was issued—destined to unite

the two leading religions into a single powerful State Church. This was his famous Sunday Law Decree, in which he required the observance of the day of the Lord Mithra, the day of the Sun god—the Sun day—as a day of worship by all peoples throughout the empire.

Here is the text of this decree:

"Let all judges and townspeople and occupations of all trades rest on the venerable Day of the Sun [Sunday] Recorded in the Code of Justinian, Book III, title 12, law 3.

Constantine was not a Christian. At this very same time he was embellishing the Temple of the Sun in Rome. Constantine enacted another law giving pagan soothsayers official acceptance in the empire..

Five additional Sunday laws were to be issued, by Constantine, within a very few years, to strengthen this basic one of A.D. 321.

Sunday was the great day of the Sun-worship cults, as well as of compromising Christians. The day is called "the Venerable Day of the Sun" His first imperial Sunday edict of 321, enforcing the observance of Sunday, he was still a worshiper of Sol Invictus—the "Invincible Sun"—Lord Mithra. And he was also the Pontifex Maximus. In another of his six Sunday laws, the soldiers were required to face the rising sun while uttering a group prayer Sunday mornings, a form of prayer which could have been employed by a worshiper of Mithra, of Serapis, or of Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun."—Victor Duruy, *History of Rome*, Vol. 7, p. 489.

Constantine always favored the Sun god, but he was wise enough to know that he must unite it with Christianity in order to win all of the people to the worship of the Sun god on his day.

But unity based on compromise had the effect of bringing the world into the Christian Church in the Fourth Century, during the reign of Constantine.

Thus it was that nearly 300 years after the death of Christ on Calvary, and about 200 years after the Bible ended—Sunday became the worship day of Christians.

One excellent historical work tells us that Eusebius, bishop of Caesarea (c. 260-340), was "the special friend and flatterer of Constantine"(Great Controversy, p. 574). In his writings, Eusebius clearly explained that the apostate church was responsible for what Constantine did—All things whatsoever that were prescribed for the [Bible] Sabbath, WE have transferred them to the Lord's day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Bible Sabbath."—Eusebius, *Commentary on the Psalms*, Psalm 91, in *Patrologie Cursus Completus*, Series Latina, ed. J.P. Migne, p. 23, 1169-1172.

Here are some comments by historians in regard to this momentous event, by which the

pagan religions of the Western civilized world were united with Christianity:

"This [Sunday law] legislation by Constantine probably bore no relation to Christianity. It appears, on the contrary that the emperor, in his capacity as Pontifex Maximus, was only adding the day of the sun, the worship of which was firmly established in the Roman Empire, to the other days of the sacred calendar."—Hutton Webster, *Rest Days*, pp. 122-123. (Webster was an American anthropologist and historian.)

It was a definite Christian policy [at Rome] to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance."—Arthur Weigall, (Dr. A.E. Weigall [1888-1937] "Remains of the struggle [between Christianity and Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days: December 25th, dies natalis solis [birthday of the sun] as the birthday of Jesus,—and Sunday, 'the venerable day of the Sun,' as Constantine called it in his edict of 321."—Walter Woodburn Hyde, *Paganism to Christianity in the Roman Empire*, p. 60. (Hyde [1870-?] was an American ancient history professor and writer).

Certain historians agree that it was the pagan Sun START worshipers—and not the Christians—who first gave the name, "Lord's Day," to Sunday. Sunday came to be called the 'Lord's day,' as later was done by Christianity."—Agostinho de Almeida Paiva, *O Mitraismo*, p. 3.

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect. Sunday observance was enforced by civil statutes, and later when the empire was past, the Church, in the hands of the papacy enforced it by ecclesiastical, and also by civil enactments."—Walter Woodburn Hyde, *Paganism to Christianity in the Roman Empire*, 1946, p. 261. (Hyde was an ancient history professor in several American universities.)

"Constantine's decree marked the beginning of a long, though intermittent series of imperial decrees in support of Sunday laws."—Vincent J. Kelly, *Forbidden Sunday and Feast-day Occupations*, 1943, p. 29. (Catholic University of America dissertation.)

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labor on Sunday."—Hutton Webster, *Rest Days*, 1916, pp. 122-123, 270

"Concerning the power of the Mithras cult [on Christianity], we still have evidence in the fact that it is not the Bible Sabbath that is the sacred weekday (which Christianity, coming out of Judaism, had nearest at hand), but Sunday, dedicated to the Sun god Mithra."—

H. Lamer, "Mithras, *Wurterbuch der Antike*, 2nd ed., 1933. (Hans Lamer [1873-?] was an archaeological writer and a student of ancient religions and civilizations.)

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery."—John Dowling, *History of Romanism*, 13th edition, p. 65. (Dowling was a Protestant clergyman and historian of the early nineteenth century.)

"It would be an error to attribute ['the sanctification of Sunday'] to a definite decision of the apostles. There is no such decision mentioned in the Apostolic documents [the New Testament]."—Antoine Villien, *A History of the Commandments of the Church*, 1915, p. 23. (Antoine Villien was a Catholic priest and professor at the Catholic University of Paris.)

"Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions...to be named apostolic."—William D. Killen, *The Ancient Church*, preface, p. xvi. (Killan [1806-1902] was a Protestant church history professor in Belfast, Ireland.)

"In the year 321, the emperor, Constantine...issued a decree making Sunday a compulsory day of rest. But the fact that he speaks of Sunday as 'the venerable day of the Sun' (the pagan Sun-worship name for the day) shows that he was thinking of it as a traditional Sun festival at the same time that he thought of it as a Christian holy day. . . Sunday came to be observed throughout Europe as it is still observed by Roman Catholics, namely, as a day on which, like our Christmas, people went to church in the morning and then gave themselves over to rest or to holiday-making and sports."—Arthur Weigall, *The Paganism in Our Christianity*, 1928, pp. 236-237. (Dr. A.D. Weigall [1888-1927] was a British historian, Egyptologist, and inspector—general of antiquities for the Egyptian Government.)

"The retention of the old pagan name, 'Dies Solis' [Day of the Sun] or 'Sunday' for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment... It was his mode of harmonizing the discordant religions of the empire under one common institution."—Dean Stanley *Lectures on the Eastern Church*, Lecture 6, p. 184.

"Constantine labored at this time untiringly to unite the worshipers of the old [pagan] and the new [Christian] faith in one religion. Of all his blending and melting together of Christianity and heathenism, none is more easy to see

through than his making of his Sunday law. H.G. Heggteit, *Illustreret Kirkehistorie*, 1895, p. 202. (Halvard Heggteit [1850-1924] was a Norwegian church historian and teacher.)

"The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system, of which the sun was to be the central object of adoration."—Henry Hart Milman, *The History of Christianity*, Book 2, chap. 8, Vol. 22, p. 175.

—And so it was, that the papacy, working through Constantine, turned Rome into the City of the Sun. Every passing century witnessed the passage of additional laws and decrees, requiring the worship of Christ on the day originally dedicated to Mithra—on pain of death.

And yet, ironically, Mithra, himself, was to pass away within fifty years after Constantine's time. The same happened to the worship of Isis and Horus—the Egyptian Queen of Heaven and her infant son. Within half a century after the worship of Mary was required by Rome, the worship of Isis ceased. Its pagan devotees had switched over to Christianity and to the worship of statues of Mary of the sacred heart, holding an infant son.

When Rome became the City of the Sun, a new persecution of Christians—far more bitter than anything they had experienced earlier—began in earnest. And it continued for centuries.

More than fifteen additional Sunday laws were enacted and enforced by the State or the Catholic Church over the next several centuries. These laws restricted what could be done on Sunday, and forbade Sabbath-keeping. Each law became more strict, each penalty more severe. It is obvious that humble Christians were determined not to stop keeping the Bible Sabbath—the worship of God on the Seventh-day of the week. Desecration of Sunday sacredness was responsible for the death of large numbers of Christians in the ages that followed.

Pope Gregory the Great (Gregory I, 590-604), in his edict against Sabbathkeepers, declared that they were the preachers of antichrist. Here are his words:

"Gregory, bishop by the grace of God to his well-beloved sons, the Roman citizens: It has come to me that certain men of perverse spirit have disseminated among you things depraved and opposed to the holy faith, so that they forbid anything to be done on the day of the Sabbath [the seventh day]. What shall I call them except preachers of antichrist... there should be a cessation of labor... on the day of the Lord's resurrection."—Gregory 1, *Epistles*, Book 13, epis. 1, in Labbe and Cosart, *Sacrosancta Concilia*, Vol. 5, col 1511.

Gregory well-knew that the Bible Sabbath was given to mankind by the God of heaven 1,500 years before the first Hebrew was born. (Compare Gen 2:1-3—the Creation of the world, with Gen 12:1—the call of Abraham, the

first Jew about 2000 B.C.). It is an insult to the Creator to declare the Seventh-day Sabbath "Jewish." The Bible Sabbath came from God; it was not invented by the Jews.

Here are two other quotations from Catholics who lived in the Dark Ages:

"They do not hear the masses of Christians [Catholics]. . . they flee the image of the Crucifix as the devil, they do not celebrate the feasts [Catholic holy days] of the divine Virgin Mary and—of the apostles, . . . Some indeed celebrate [keep] the Sabbath that the Jews observe!"—Translated by J.J. von Doellinger, *Beitraege zur Sektengeschichte des Mittelalters*, Vol. 2, no. 61, p. 662.

"Convicted heretics should be put to death just as surely as other criminals."—Thomas Aquinas. (Aquinas [1225-1275] is the most important Roman Catholic theologian in all history. He was made a saint in 1323; and, in 1889, Pope Leo XIII decreed that Aquinas' writings be the basis of all Catholic theology and belief.)

For centuries, Christians were persecuted to death for worshiping God on the Bible Sabbath. And yet, they refused to compromise their faith. The Seventh-day Sabbath is clearly in the Bible; Sunday sacredness is clearly not. And so they were willing to die for genuine Bible religion.

Surprisingly enough, the great majority of all Christians still kept the Bible Sabbath as late as the Fifth Century—a hundred years after Constantine's time!

The majority of Christians were observing the Seventh-day Sabbath at least as late as the middle of the Fifth Century, no ecclesiastical writer before Eusebius, of Caesarea in the Fourth Century, even suggested that either Christ or His apostles instituted the observance of the first day of the week.

"These Gentile Christians, of Rome and Alexandria, began calling the first day of the week 'the Lord's day.' This was not difficult for the pagans of the Roman Empire who were steeped in Sun worship to accept, because they referred to their Sun god as their Lord." E.M. Chalmers. *How Sunday Came into the Christian Church*, p. 3.

Sozomen and Socrates Scholasticus were two historians who lived in the Fifth Century A.D. They clearly state that the majority of Christians everywhere (except at Rome and Alexandria which were more corrupt) steadfastly worshiped God on the Bible Sabbath (although some began to also keep Sunday to pacify the Roman church leaders).

"Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."—Socrates, *Ecclesiastical History*, Book 5, chap. 22 "The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of

the week, which custom is never observed at Rome or at Alexandria."—Sozomen, *Ecclesiastical History*, vii, 19, in *Select Library of Nicene and Post-Nicene Fathers*, 2nd series, Vol. II, p. 390.

Don't let anyone tell you that Christ and the apostles kept Sunday holy. They did not. And don't let anyone tell you that most Christians kept Sunday within a century or two after the Bible was finished. They did not. The great majority of Christians were still keeping the Seventh-day Sabbath holy unto God—as late as the Fifth Century (A.D. 400-499). It was only by letting the streets flow with blood, that the apostate church of Rome, was able to turn the City of the Sun into an empire of the Sun.

But now, we need to go back in history—to a time before this corrupted Christianity—to a holocaust that Jesus said would take place.

TO MEET THE KING

It was about the year 1445 B.C. Dusty from traveling over the desert, the two men, who had only been in the country a day or two, entered the palace of the Pharaoh of all Egypt. Passing through a gateway which towered above their heads to a height of twenty-six feet, they approached the royal precinct and felt themselves dwarfed by its size; for it covered approximately thirteen acres of ground. The outer wall alone was twenty-one feet thick.

It is a miracle that Moses and Aaron were permitted, that day, to pass from hall to hall and finally stand before the god-king of this ancient land.

Far away, down the length of the throne room could be seen the throne of the Pharaoh above a raised platform. The throne and everything nearby was made of solid gold. Amid such majestic grandeur, surrounded by armed guards—and now with the eyes of Pharaoh upon them,—who could have found voice to speak at such a moment?

But Moses was made of sterner stuff. He came with a message from the God of heaven. The time had come for the eighty-year-old shepherd to deliver what would become a death warrant to thousands in Egypt.

Stepping up before the astonished ruler, Amenhotep II, Moses demanded that he let the people of Israel go.

"Thus saith the Lord God of Israel: Let My people go."—Exodus 5:1.

The story that followed is a familiar one. Stubborn resistance to the will of God brought one plague after another each more devastating than the one before it, until the land was finally desolated and the people of God departed from the country.

They had left to meet with the King. Traveling swiftly over the shifting sands of the desert, that vast people, numbering nearly two million, knew that they were not out of danger yet. At any time Pharaoh and his well-trained and equipped army might pursue them to again take them into bondage.

High overhead, an immense cloud shaded them from the heat as they traveled. And it also guided them, for it stretched before them; they followed as it led, as Moses had instructed them to do.

But now darkness was nearing as they hurriedly moved in a southeasterly direction—and the hearts of many sank: Before them was an impassable mountain on the south, and to the east lay the Red Sea. Ocean water stretching for miles—and beyond it the distant shore of the Sinai Peninsula.

This was where the miraculous cloud had brought them. What were they to do now? There was no way they could proceed farther without heading back toward Egypt.

And then screams were heard. "They are coming! They are coming!" Pharaoh and his entire army were rapidly approaching from the rear.

And now the cloud seemed to be leaving them also! Slowly the mysterious cloud lifted majestically and moved to a point midway between the Israelites and the Egyptians. And as they gazed in astonishment, it drew to a stop—and turned into a boiling pillar of fire before their eyes!

Little realizing that the cloud had become a great wall of impenetrable darkness to the Egyptians, the Hebrews watched in amazement as Moses arose from prayer and walked calmly over to the bank of the sea—and raised his rod over the sea—and it split into two parts!

A powerful wind hurled water into two immense walls and, just as miraculously, immediately the bed of the sea dried up, which only a moment before was many feet thick with mud.

Picture it for yourself! Two million men, women, and children, with all their cattle and flocks walking across the channel, now totally dry, amid mountains of living, seething, foaming masses of water, held back momentarily by a miracle of God!

People spoke in solemn tones as they made their way across; for they well-knew that they had been saved from a fate worse than death—only because they were willing to trust God and obey His every command.

And so it will be today—if you and I will trust and obey Him also. The only reliable thing we have is the Word of God. That Bible in your home is the only imperishable thing there. For it contains principles that are eternal. And if those principles are in your heart and life, you will be safe in the care of the God of Moses.

The Creator of the universe was leading out a people to serve Him. They were to learn His will and declare it to all nations on the face of the earth.

And so it was that He brought them to the great plain in front of Jebel Musa—the Mountain of Moses—that they might learn the Divine Will and do it, and teach it to all about them in the years ahead—until the whole world could know the truth that, amid all the false

gods, there is a true God. And that all the world might know that He has a Moral Law of Ten Commandments—and all men everywhere must, in His strength, obey that Law.

Arriving at the mountain (also called Mount Sinai or Horeb), they spread their tents in the valley beneath its massive granite walls, and quietly awaited the next revealing of the will of God for them.

They had come to meet with the King over all kings.

“On the morning of the third day [after arriving at the mount], as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain.

“From the thick darkness flashed vivid lightnings, while peals of thunder echoed and re-echoed among the surrounding heights. ‘And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.’ ‘The glory of the Lord was like devouring fire on the top of the mount’ in the sight of the assembled multitude. And ‘the voice of the trumpet sounded long, and waxed louder and louder’. . . And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence—and then the Voice of God was heard.

“Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His Law.”—Patriarchs and Prophets, 304.

On what other occasion, later in the Old Testament, did the God of heaven give such a massive display of power and glory to a group of people? He never did. On what occasion, in the New Testament or afterward, down to our own time, has He so far done so? At no time.

And why did He do it then?—Because He wanted all men everywhere to know—either in person or from reading the written record—that the Moral Law of Ten Commandments should be one of the most important things in their lives. It should lie at the foundation of all their religion. It should guide and direct all their secular duties.

The twin truths that we can, and must, obey God—and that we can and must do it only through the grace of Jesus Christ—lies at the heart of all holy Scripture. “Trust and obey, for there’s no other way, to be happy in Jesus, but to trust and obey” is the basis of Christian experience. And it is your passport to heaven. For God will take no one to heaven, who, on earth, was determined to live in sin and disobey His Law.

Here is the great Moral Code for mankind.

Every part of it is perfect; for it was given to us by our Creator:

“AND GOD SPAKE ALL THESE WORDS, SAYING:

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

THE FIRST COMMANDMENT

“Thou shalt have no other gods before Me.

THE SECOND COMMANDMENT

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

“Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. And shewing mercy unto thousands of them that love Me, and keep My commandments.

THE THIRD COMMANDMENT

“Thou shalt not take the name of the Lord thy God vain; for the Lord will not hold him guiltless that taketh His name in vain.

THE FOURTH COMMANDMENT

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the Seventh day is the Sabbath of the Lord the God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

THE FIFTH COMMANDMENT

“Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

THE SIXTH COMMANDMENT

“Thou shalt not kill.

THE SEVENTH COMMANDMENT

“Thou shalt not commit adultery.

THE EIGHTH COMMANDMENT

“Thou shalt not steal.

THE NINTH COMMANDMENT

“Thou shalt not bear false witness.

THE TENTH COMMANDMENT

“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.”—Exodus 20:1-17.

On Mount Sinai, the God of heaven spoke the Ten Commandments and then wrote them on rock, as His Moral Law for mankind. Rock is the most enduring thing in the world. And God’s Law, written on rock, will endure as long as the boulders of the mighty mountains around us.

“His commandments . . . stand fast forever.”—Psalm 111:7-8.



But His Law is not only to be placed on rock. It is also to be written in our hearts—as we obey it!

“I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.”—Ezekiel 36:27.

“I will put My law in their inward parts, and write it in their hearts.”—Jeremiah 31:33.

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people.”—Hebrews 8:10.

The Seventh-day Sabbath is the sign that He is our Creator and Redeemer:

“Keep the Sabbath, to observe the Sabbath. . . for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the Seventh day He rested, and was refreshed.”—Exodus 31:16-17.

“Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”—Exodus 31:13.

“Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.”—Ezekiel 20:12.

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.”—Ezekiel 20:20.

Thus we see that the keeping of the Seventh-day Sabbath is a sign that He is our Creator (Ex 31:17), our Redeemer (Ezek 20:12), that we belong to Him (Ezek 20:20), and that He is sanctifying us (Ex 31:13).

We cannot know our duty toward our God unless we find it in the Bible. It is not a matter of what others around us do. It is a matter of what is written in the archives.

The story of the guarded rosebush will help you understand this.

OPENING THE ARCHIVES

One of the czars of Russia, while walking in his park, came across a sentry standing guard over a little patch of weeds.

“What are you doing here?” he asked.

The sentry replied, “I don’t know. All I know is that the captain of the guard ordered me to stand over this spot.

The czar sent for the captain.

“Captain, what is this man guarding?”

The captain answered, “All I know is that the regulations call for a sentry to be posted here.”

Then the ruler ordered a major investigation, but no one in the government of Russia could discover why that spot needed guarding.

Then they opened the royal archives—containing accurate records of the past—and the mystery was solved.

The chronicles showed that a hundred years before, in the late eighteenth century, Catherine the Great, queen of the Russians, had planted a rosebush on that plot of ground.

So satisfied was the watching queen when the gardeners had completed their work, that she ordered a sentry to be posted there to keep people from trampling on it.

Eventually the rosebush died, but nobody thought to cancel the order, especially since it had been issued by such an important person.

And for a hundred years men stood guard over a spot where a rosebush once had grown—and didn’t know what they were guarding.

Year after year. At first, no one knew how long. Guarding something that wasn’t there.

Men today are carefully guarding Sunday. They rest on that day; they attend weekly church services on that day. Many do it because they think that God commanded it.

But it is not until we open the archives of God’s Word that we can see the truth of the matter. There is no Sunday sacredness in the Bible. There is no command there to keep it holy. There was no changing of Sabbath to Sunday, by the God of heaven, in those hallowed pages.

Opening the archives of history, we learn that Sundaykeeping, like a little rosebush, was—indeed—planted in the Christian Church, but not by the Lord. It happened over two hundred years after the Bible was finished, and the last Bible writer was dead.

God has a beautiful plan for your life. He is part of that plan, and you are in it too. He asks us to come apart and rest with Him on His holy day, that we may deepen our hold on Him. “He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.”—John 15:5.

That first Sabbath must have been a sweet experience. All the earth was brand-new, and the first sunset that Adam saw—began a Sabbath. On this first Seventh day the Creator rested, and Adam rested with Him.

The Sabbath is something special that has

come down to us—all the way from Paradise. It is worth finding. It is worth keeping for the remainder of our lives.

And ever since Eden, God has planned for the Seventh-day Sabbath to be a holy meeting time between Himself and His people. You see, the Sabbath is a cord of love that binds the created to his Creator by providing a closer fellowship than could be obtained on the six working days.

God intended that the Sabbath would be something that He and His earthly children would keep together through all time to come. And so the Lord declared the Sabbath to be a "perpetual covenant" (Exodus 31:16-17). His faithful ones will honor the Sabbath, throughout all eternity to come, in the new earth:

"For as the new heavens and the new earth, which I will make, shall remain before Me, from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."—Isaiah 66:22-23.

How long is eternity? It will have to be experienced to be realized. And the Sabbath will be part of that experience. In a very special sense, the Bible Sabbath is an important link, uniting you with God. Don't run from this beautiful truth, but accept it. For it will draw you nearer to your Creator. (Ex 31:13, 17; Ezek 20:12, 20). True Sabbathkeeping is a link that will hold men true to their God—if, by faith in Christ, they will always sincerely keep it. Worshiping God on His holy day will draw us nearer to Him all through the week.

Jesus Christ was born into this world just before the beginning of the Christian Era. He grew up and was baptized in A.D. 27, and then began His three-and-a-half year ministry.

While here on earth, Jesus gave us a careful example of obedience in keeping holy the Sabbath day He had earlier given to mankind. "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."—Luke 4:16.

His custom should be ours: for He is our Example. "He that saith he abideth in Him ought himself also so to walk, even as He walked."—1 John 2:6.

"Leaving us an example, that ye should follow His steps."—1 Peter 2:21.

"I have kept My Father's commandments, and abide in His love."—John 15:10.

"For this is the love of God, that we keep His commandments."—1 John 5:3.

During His earthly life, Jesus had continually given an example of obedience to the Moral Law of Ten Commandments.

And He told His disciples to obey it also.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall

teach men so, he shall be called the least... Matthew 5:17-19.

The Greek word for "fulfill" in the above passage (pleroo) means "to give a perfect example," or "to make full,"—just as in the following verse:

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11 (and John 16:24; Phil. 2:2).

The same Greek word is there also. It does not mean that your joy may be destroyed (katalusai), but that your joy may be made even more full, rich, and deep (pleroo).

Pleroo is also found in Colossians 1:25 ("preach fully"), and 2 Corinthians 10:6 ("obey fully").

Just as Jesus has not changed, neither has His Law changed. There has been no restructuring, by our heavenly Father, of the moral principles that govern mankind since the Creation of this world. Morality has not changed, He also rebuked man-made attempts to change His laws.

"But in vain they do worship Me, teaching for doctrines the commandments of men."—Matthew 15:9.

"Thus have ye made the commandment of God of none effect by your tradition."—Matthew 15:6.

"Why do ye also transgress the commandment of God by your tradition?"—Matthew 15:3.

Throughout His life, Christ did as Scripture predicted He would do: He magnified the Law and made it honorable.

"The Lord is well pleased for His righteousness' sake; He will magnify the Law, and make it honourable."—Isaiah 42:21.

"Then said I, Lo, I come: in the volume of the book it is written of Me: I delight to do Thy will, O My God; yea, The law is within My heart."—Psalm 40:7-8 (compare Hebrews 10:5, 7).

And He did this in the sight of a generation like all the others in history—crooked and perverse and stubbornly rebellious at the thought of obeying God.

Christ also taught that His true followers will obey the Law of God, just as He was doing:

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."—Matthew 7:21.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall I be called great in the kingdom of heaven."—Matthew 5:19.

"Good Master. what good thing shall I do, that I may have eternal life? And He said unto him. . . If thou wilt enter into life, keep the commandments."—Matthew 19:16-17.

And yet we fully realize that we are incapable of rendering this obedience to God apart

from the enabling grace of Christ.

"I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."—John 15:5.

In an earlier chapter ("The Forgotten Prayer") we have seen how Jesus commanded His followers to continue to observe the only Bible Sabbath to be found anywhere in holy Scripture,—and to keep doing it decades and centuries after His crucifixion (Matt 24:20). And this is very significant. There are so many people today who will solemnly tell you that the Sabbath ended at Calvary, and God did not want anyone to keep it afterward. If you then mention that the Sabbath is the Fourth of the Ten Commandments, they will dare to reply that God got rid of all ten of the commandments at the cross!

Astounded, you then inquire, "Is there then no moral standard to govern the conduct of a Christian today?" And yet some will reply: "There is no moral standard whatsoever. Jesus got rid of the law, and we no longer need to obey it. Love has taken the place of obedience to the Moral Law.

One wonders how such a view can be called Christian! According to this theory, people before the crucifixion had to obey the Ten Commandments and not live in sin; but God sent His Son to earth, so that men could henceforth live in sin and be saved in sin. Such an error is not to be found in Scripture.

"And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people FROM their sins."—Matthew 1:21.

Here are some of the things that God said about His Moral Law and the importance of our obeying it:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecclesiastes 12:13-14.

"Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the Law."—1 John 3:4.

"For by the Law is the knowledge of sin."—Romans 3:20.

"For the wages of sin is death."—Romans 6:23.

"What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet."—Romans 7:7.

"Do we then make void the Law through faith? God forbid: yea, we establish the Law."—Romans 3:31.

"For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law."—James 2:10-11.

"For this is the love of God, that we keep

His commandments: and His commandments are not grievous."—1 John 5:3.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments."—Psalm 111:10.

"If ye be willing and obedient, ye shall eat the good of the land."—Isaiah 1:19.

"Great peace have they which love Thy Law: and nothing shall offend them."—Psalm 119:165.

"O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isaiah 48:18.

"For not the hearers of the Law are just before God, but the doers of the Law shall be justified."—Romans 2:13.

"But whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25.

"By this we know that we love the children of God, when we love God, and keep His commandments."—1 John 5:2.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Revelation 14:12.

It is the Ten Commandment Law of God that the saints will keep. When asked "which Law?" Jesus replied by naming several of the Ten Commandments (Matthew 19:17-19). And the Apostle James did likewise (James 2:10-12).

Men today claim that there has been no Law since the death of Christ. But the Bible teaches that where there is no Law, there is no sin! Indeed, without the Law to identify sin, we cannot know what sin is. Apart from the presence of the Law, sin does not exist.

"Where no Law is, there is no transgression."—Romans 4:15.

"Sin is not imputed when there is no Law."—Romans 5:13.

"For by the Law is the knowledge of sin."—Romans 3:20.

"I had not known sin, but by the Law."—Romans 7:7.

"Whosoever committeth sin transgresseth also the Law: for sin IS the transgression of the Law."—1 John 3:4.

The only thing abolished at the cross was the ceremonial law, contained in ordinances. These were the sacrificial laws. After Christ's death, it was no longer necessary to sacrifice lambs at the Temple; for Christ, our Lamb, had died. —But, after the death of Christ, we were still obligated to keep the Moral Law.

Daniel 9:26-27 predicted that, at His death, Christ would "cause the sacrifice and the oblation to cease." And the Apostle Paul tells us that this is exactly what happened. When Christ died, the ceremonial ordinances were blotted out. The sacrificial services in the Temple no longer had meaning in the eyes of God.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."—Colossians 2:14.

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances..."—Ephesians 2:15-16.

A leading Protestant writer, Dr. Albert Barnes, in commenting on Colossians 2:16, said this:

"But the use of the term ['sabbaths'] in the plural number, and the connection, show that he [Paul] had his eye on a great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law,—and not the Moral Law, or the Ten Commandments. No part of the Moral Law—no one of the Ten Commandments—could be spoken of as 'a shadow of things to come.'"—Dr. Albert Barnes, Commentary on Colossians 2:16.

The "shadow laws" were the ones that foreshadowed the coming of Christ: the slaying of lambs and goats, the keeping of the yearly Passover, etc. All these ceremonial laws were taken away by the death of Christ.

"For the [sacrificial] law, having a shadow of good things to come...For it is not possible that the blood of bulls and of goats should take away sins."—Hebrews 10:1-4.

And these sacrificial laws included yearly holy days, or yearly "sabbaths." The weekly Sabbath was given to mankind at the foundation of the world and is Fourth of the Ten Commandments. But the yearly sabbaths were gatherings for special sacrificial services, and foreshadowed the death of Christ. At these services there were special "meat offerings" and "drink offerings." A list of these yearly sabbaths will be found in Leviticus 23:4-44. The weekly Seventh-day Sabbath is called "the Sabbath" in the Bible, but the yearly sabbaths are easily identified: When mentioned together, an "s" is added: They were the "sabbaths" or "sabbath days." All these yearly gatherings were also abolished at the cross. Paul calls them (and their meat and drink offerings) a "shadow."

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ."—Colossians 2:16-17.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Hebrews 10:1.

This is because the meaning of the Temple services ended when Christ died. At that moment a hand reached from heaven and tore the veil of the Temple in two, thus desecrating it and destroying its significance:

"Jesus, when He had cried again with a loud voice, yielded up the ghost [died]—And, behold, the veil of the Temple was rent in

twain from the top to the bottom."—Matthew 27:50-51.

"Then said I [Christ], Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God . . . Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, He taketh away the first, that He may establish the second."—Hebrews 10:7-9.

The shadow laws and ceremonies were taken away by the death of Christ, that He might solidly establish, by His death, the principle that man must obey God's moral law—and through the merits of Christ can be empowered to do it!

If we will cling to Him, He will enable us to stop sinning and live clean, godly lives. He will take away our sins.

We come to Him in repentance for our sinful past, and we are "justified freely by His grace through the redemption that is in Christ Jesus" (Romans 3:24). And then we are to begin a walk with Christ and a life in Christ. We choose Him in place of our former sinful ways.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"—Romans 6:1-2.

"If ye keep My commandments, ye shall abide in My love," Jesus tells us—John 15:10.

The case is clear. We are opening the archives of Scripture and the archives of history—and both reveal the truth about the Bible Sabbath and Sunday.

The Seventh-day Sabbath is the only weekly holy day that the God of heaven ever gave to mankind. And Sunday is not that day.

In the next chapter are the facts, from the Bible, about the first day of the week.

It Never Was

Your birthday is the anniversary of when you came into the world. It commemorates the event. That is what your birthday is.

The Bible Sabbath is the birthday of the world. By an express act of God (written down in Genesis 2:1-3), the Seventh day was declared, by our Creator, to be the weekly anniversary of the creation of this planet, several thousand years ago.

Can a person change his birthday from the day of the year on which he was born to another day?

"Impossible," you say. And you would be right.

Suppose a man was born on August 7. He might tell people that he was born on August 1, but that would not change his birthday. It would still be August 7.

Well, then,—how could he change his birthday? Even if the federal government enacted a law that his birthday was now August 1, and that he had been born on August 1—it would not change his real birthday. It would continue to be the 7th of August. He might convince everyone in the world that it was August 1, but this would not alter his actual birthday. August 1 would, in very real fact,

remain a fiction—a fake birthday.

In the same manner, the Seventh-day Sabbath—the birthday of our world—cannot be changed to any other day of the week. Christ never changes, and He is the One who created this world out of nothing in the first place.

The Seventh-day Sabbath proves that the Creator is the one whom we are to worship. The Sabbath is the mark of His creative power and authority.

Stop and think about it a minute: The Seventh-day Sabbath, given by God to commemorate the Creation of this world, could not be changed—except by going back and changing Creation! The Creation Week, recorded in Genesis 1, would have to be redone. God would have to blot out this world and all its inhabitants and start all over again.

Once our world has been created men may try to deny those facts, but they cannot change them; the earth and all in it was created in six days, and then God rested the Seventh, and hallowed and sanctified it.

But perhaps you are still wondering: Is there no way to change the Sabbath to another day? Is not the authority of Constantine and the pope sufficient to do it? Is not the fact that Sundaykeeping has been customary for over fifteen hundred years all that is needed? What about the overwhelming number of people who today keep it holy? Isn't that sufficient to authorize the change?

Quite obviously, the answer is no.

And for a very simple reason:

The Bible Sabbath is not just some foolish little regulation that mortal man can change whenever he wishes to. It is the great Signpost pointing all mankind to the worship of the only true God—the Creator God. Creation Week would have to be redone in order to change the Sabbath. Here are statements by two prominent Protestants who recognized this fact:

"The reason for which the [Sabbath] command was originally given,—namely, as a memorial of God's having rested from the Creation of the world,—cannot be transferred from the Seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other,—without the sanction of a divine command [in Scripture] . . .

"For if we, who are under the gospel, are to regulate the time of our public worship by the prescriptions of the Decalogue,—it will be far safer to observe the Seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first [day of the week]."—John Milton, A Posthumous Treatise on the Christian Doctrine, Book 2, chap. 7 (John Milton [1608-1674] was the most famous English poet of literature and the author of "Paradise Lost").

"If it [the Ten Commandments] yet exists, let us observe it . . . And if it does not exist, let us abandon a mock observance of another day for it. 'But,' say some, 'it was changed from

the Seventh to the first day.' Where? when? and by whom?—No, it never was changed, nor could be, unless creation was to be gone through again. For the reason assigned [in Genesis 2:1-3] it must be changed before the observance, in respect to the reason, can be changed.

"It is all old wives' fables to talk of the change of the Sabbath from the Seventh to the first day. If it be changed, it was that august personage who changes times and laws [Dan 7:25] ex officio. I think his name is 'Dr. Antichrist.'"—Alexander Campbell, "The Christian Baptist," February 2, 1824, Vol. 1, No. 7. (Campbell [1788-1866] was an Irish Protestant who founded, in America, the denomination known as the Disciples of Christ.)

People can talk all they want about honoring Christ's resurrection by going to church on Sunday morning and then taking the rest of the day off as a holiday. But, by working, on the Seventh day—the day before Sunday,—they have broken the Fourth Commandment. It is as simple as that. Will we obey God's words, or will we follow our own opinions? We have learned that people today only keep Sunday because Christian apostates at Alexandria and Rome wanted the favor of the Sun worshipers more than the favor of God.

In fact, when a person knows that the Bible only commands the keeping of the Seventh-day Sabbath,—and he worships on Sunday instead,—that by itself is a violation of the Fourth Commandment! While rejecting God's law, he is choosing to obey man's law!

Here then is the question: Are we told anywhere, in the New Testament, that we should keep Sunday holy? Is there even one text in all of Scripture that officially changes God's holy Sabbath from the Seventh day to the first day?

There is not one text, not one anywhere in the Bible that commands us to do such a thing.

Sunday is never called sacred or holy anywhere in the Bible. It is never called the Sabbath or the Lord's Day.

Sunday is only mentioned nine times in the entire Bible. The first time is Genesis 1:5, where the first day of Creation Week is spoken of. No Sunday sacredness here. It is just one of the six working days of Creation Week.

The next five times refer to Jesus' appearances on Sunday to His disciples after His rest in the tomb on the Bible Sabbath (Matt 28:1; Mk 16:1-2, 9; Lk 24:1; Jn 20:1, 19). Jesus found His disciples and told them the good news, that He was alive. But there is nothing here about Sunday holiness.

Here are the eight texts in the New Testament that mention the first day of the week:

Matthew 28:1 is the first text in the New Testament. Here we see that the Sabbath ends before the first day of the week begins—and that is all that this passage tells us. Matthew wrote his record several years after the resurrection of Christ.

Mark 16:1-2 is the second first-day text, and Mark 16:9 is the third; we here learn that the Sabbath was past before the first day began. They are two different days. The Seventh-day Sabbath is holy; the other is but one of the six working days. Years after the resurrection, Mark knew of no first-day sacredness.

Luke 24:1 is the fourth one: Nothing new here. Luke does point out, in the two proceeding verses (Lk 23:55-56), that some of Jesus' most faithful followers "rested on the Sabbath day according to the commandment" (the Fourth Commandment of Exodus 20:8-11). In all His years of instruction, Jesus had said nothing about Sundaykeeping—or we would see His followers faithfully observing it. But this is not to be found, for Sunday sacredness is foreign to Scripture.

John 20:1 is the fifth first-day text in the New Testament: Again the same simple record of the early morning experience, and nothing more.

John 20:19 is the sixth one: As with the others, John's record gives no account that Jesus ever mentioned the first day of the week. What John does say is that the disciples were gathered together "for fear of the Jews." He specifically points out that this was not a worship gathering. They were simply in hiding, fearful that they too would soon be killed as Jesus was. Some have suggested that the disciples were celebrating Christ's resurrection. This is incorrect because they did not yet believe Jesus had risen. They were frightened men with a dead Saviour for all they knew. Twice, Mark shows that, by that time, they still could not or would not believe it (Mk 16:11 and 16:12-13). Later Christ appeared to them (Lk 24:33-37), but had a difficult time convincing them that it was He.

Acts 20:7-8 is the seventh text: After having spent seven days at Troas, Paul and his missionary company held a farewell gathering with them that night, which lasted till midnight. The first day of the week (Bible time) begins Saturday evening, at sunset, and ends Sunday evening, at sunset. Inasmuch as this meeting, in Acts 20:7-11, was held on the first day of the week and at night, it must therefore have been held on what we today would call "Saturday night." For the first day of the week, according to the Bible, had already begun at sunset on Saturday evening. Had it been held on what we call "Sunday night," the meeting would have been held on the second day of the week.

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—Conybeare and Howson, *Life and Epistles of the Apostle Paul*, Vol. 2, p. 206. (This is the most authoritative and complete book on the life of the Apostle Paul.)

"The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our

Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last farewell meeting with the brethren at Troas . . . on Saturday evening, and consequently resumed his journey on Sunday morning."—Dr. Horatio B. Hackett, *Commentary on Acts*, pp. 221-222. (Dr. Hackett was Professor of New Testament Greek in Rochester Theological Seminary.)

After the Saturday night meeting at Troas (Acts 20: 7-11), Paul's company immediately set to work. They set sail that night. Paul preferred to go alone part of the way; so the next morning, Sunday morning, he walked nineteen miles across a point of land to Assos, where his friends took him on board ship (Acts 20:11-14).

If Sunday was Paul's holy day, why then did he stay with the brethren at Troas seven days, and then leave them on Sunday morning in order to walk eighteen-and-a-half miles that day. The Bible says, "for so had he appointed" to do. That was planning quite a bit of work for Sunday.

They had spent seven days at Troas, and then on Saturday day night (after the Sabbath was past) they had a farewell gathering with the believers, "ready to depart on the morrow." What does it mean "to break bread"? This is the common Bible expression for partaking of food. The disciples broke bread daily from house to house (Acts 2:46), and they "did eat their meat with gladness" (2:46). It should here be mentioned that even if they had held an actual communion service that night, this would in no way make it a holy day. The Lord's Supper may be celebrated on any day (1 Cor 11:26). The Lord's Supper commemorates Christ's death, not His resurrection. "Ye do shew the Lord's death till He come." Verse 26.

The book of Acts is as silent on first-day sanctity as are Matthew, Mark, Luke, and John.

1 Corinthians 16:1-2 is the eighth and last text: It is the final mention of the first day of the week in the New Testament, and the only mention in Paul's writings. Although Paul wrote many, many letters, this is the only mention of the first day of the week.

Paul wanted the folk to save aside money for the poor folk in Jerusalem. He was an evangelist who didn't like to make calls for money in Sabbath services. "That there be no gatherings when I come," is what he said. He evidently observed that if people did not systematically lay aside at home, on a basis of weekly income,—there would have to be a gathering when he came—not only a gathering of money, but gatherings of people, also.

"Let every one of you lay by him in store." This plan had no connection with a weekly collection at a church service. It was to be laid aside at home. This text also teaches us to total up our money and work up our budgets on the first day of each week; since

there is not time in the Friday afternoon (sixth day) preparation to carefully give attention to this before the Sabbath begins at sunset. Bookkeeping and the keeping of accounts is not to be done on the Sabbath.

So there we have it: nine texts where Sunday is mentioned in the New Testament—and no indication of a new holy day, much less a direct command, by the God of heaven, to observe it in place of the Seventh-day Sabbath.

Thank God every day of your life for the Bible! It is your pathway to Christ and to eternal life. Never leave the pathway for that which relatives or learned men may tell you. If their ideas do not agree with the Word of God, you had better stay with the plain words of Scripture.

But there are some who will tell you that no command to keep Sunday is needed—for Revelation 1:10 proves that we should now keep the first day instead of the Seventh day.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."—Revelation 1:10.

First, there is no mention of Sunday in this verse, nor in the verses around it.

Second, we can only understand one scriptural passage by comparing it with other scriptural passages. This is the proper way to study the Bible.

John lived with Jesus throughout His earthly ministry, and he well-knew the day of the Lord. For three years they had kept it each week; for Jesus habitually kept the Bible Sabbath.

"And as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."—Luke 4:16.

Later, John tells of an experience he had "on the Lord's day" (Revelation 1:10). This beloved disciple had personally heard Jesus publicly declare that He was "Lord even of the Sabbath day" (Matt 12:8; Mk 2:28). And John well-knew that God, in the Old Testament, repeatedly said that the Seventh day was the Sabbath of the Lord. With such a background of information as this—it is inconceivable that this loyal disciple should regard another day as the day of His Lord and Master—when no other day was ever commanded in Scripture!

The only day mentioned in the Bible as being the Lord's day is the Seventh day of the week—the Bible Sabbath. The expression, found in Isaiah 58:13, is a good example of this:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY . . ." God is here describing the Sabbath.

So then, what day is the "Lord's day" of the Bible? The Bible clearly tells us that the Seventh-day is the day of the Lord:

1 - The Bible Sabbath is the day unto the Lord (Ex 16:23, 25; 31:15; 35:2).

2 - The Bible Sabbath is the day of the Lord (Ex 20:10; Lev 23:3; Deut 5:12, 14).

3 - The Bible Sabbath is His own day; He calls it "My holy day" (Isa 58:13).

4 - The Bible Sabbath is the day that Jesus called Himself the Lord of (Matt 12:8; Mk 2:28).

So it is easy to understand why John would speak of it as "the Lord's day" in Revelation 1:10. He surely was not referring to Tuesday or Monday, Thursday, or Sunday! For these days had no holiness in the weekly cycle, and none of them were ever spoken of by Jesus or His Father as being a new day for worship.

Yes, John knew what day was the Lord's Day. It is the Seventh-day Sabbath: This is the day that is the Memorial Day of the Creator (Gen 2:1-3; Ex 31:17). This is the Memorial Day of the Redeemer (Ezek 20:12, 20).

This is the Lord's Day—God's own day; a day He wants to share with you.

To love God and obey Him by the grace of Christ—is the most important thing in the world. And it is obvious that Satan seeks, in every way, to break up this relationship of man with his God. There are many evidences indicating that we live down at the end of time. But a very significant one is the fact that most of the religious leaders today teach that it is not necessary to obey the Ten Commandments.

A great falling away from loyalty to God and His Commandments has taken place during the past ages.

—And God predicted that it would happen.

FULFILLING PROPHECY

It was the year 553 B.C., and a prophet of God lay down to sleep. Daniel had been an elder statesman of the empire of Babylon for 51 years.

That night, as he rested on his couch, God gave him, in vision, a view of future events.

Powerful winds were blowing from every point of the compass, and tore the sea into froth as they strove together. From where he stood near the shore, it seemed that, with wind upon wind hurling upon it, the very waves of the sea were fighting among themselves.

And then, from amid the terrific strife,—four terrible animals arose out of the sea, one after another, and made their way up onto the shore.

As the vision continued, God told Daniel that these beasts would be four successive world empires that would arise.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another."—Daniel 7:1-3.

After a description of each of these ferocious beasts, God explained the dream to Daniel.

But first, we need to understand more of the background of this.

Earlier in the second chapter of the book of Daniel, we are told of a sweeping prophecy that extends from Daniel's time down to the Second Advent of Christ.

Under the symbol of a great metal image (Dan 2:31-35), we are shown nation after nation that would arise. Beginning with Babylon as the head of gold, the ruling empire in the time of Daniel (Dan 2:38), we are carried on down, through the centuries that followed, and shown the major empires that would later arise (Medo-Persia, Grecia, Rome, and its ten divisions (Dan 2:39-43). In the time of the feet and toes—our time—Christ will return to this earth and take His faithful ones to heaven (Dan 2:44-45).

It was about 50 years later that Daniel was next given the prophetic vision of Daniel 7 that closely paralleled that of Daniel 2, while adding more information to it.

Now, instead of parts of a metal image, the symbol is large beasts (Dan 7:2-3). Under the figure of four fierce animals, we are again shown Babylon, Medo-Persia, Grecia, and Rome (Dan 7:4-7).

But the fourth beast, and the "little horn" which grew out of it, especially caught Daniel's attention. There seemed to be something terrible about that little horn power. And we therefore find that most of this chapter is concerned with this little horn.

"Whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."—Daniel 7:8, 19-20.

There was a very important reason why Daniel was so concerned about this little horn power which was to arise in the territory of the fourth beast: Daniel was shown that this terrible organization would seek to destroy the people of God and change God's laws.

"I beheld, and the same little horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from

the first, and he shall subdue three kings."—Daniel 7:21-24.

And then Daniel was told the three evil things that this little horn (religio-political power) would do, and the length of time it would have dominion to do this:

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: And they shall be given into his hand until a time and times and the dividing of time."—Daniel 7:25.

Very briefly, let us examine the facts about this vicious little horn power that was to rule and slay the people of God for so long a period of time:

1 - This little horn power was to rule the earth for 1260 years. A "time and times and the dividing of time" (Dan 7:25) is the same as the "forty-two months" of Revelation 11:2, and the "thousand two hundred and threescore days" of Revelation 12:6. The period of rule of the little horn power is referred to in each of these prophecies, although under different names. A "day" in Bible prophecy equals a year (Num 14:34; Ezek 4:6); thus 1260 days is equal to 1260 years. A "time," in Bible prophecy is equal to a year (Dan 11:13, margin, and Revised Version); so the "time and times and the dividing of time" is equal to one year, two years, and half a year, or a total of three and a half years. This is the same as 42 months. And both are equal to 1260 prophetic days or literal years. (A prophetic day is equal to 360 days or 12 months of 30 days each.) This is the symbolic time of Bible prophecy. And, so as it was predicted, the little horn power ruled and crushed men's lives for over a thousand years.

2 - This little horn power was to arise at a certain time in history. It would come up in the territory of the fourth beast, pagan Rome, at the time that this beast was declining in power. Ten "horns" or divisions were coming up at that same time: Seven of these were the Anglo-Saxons (modern England), the Franks (modern France), the Lombards (modern Italy), the Alemanni (modern Germany), the Bergundians (modern Switzerland), the Suevi (modern Portugal), and the Visigoths (modern Spain). But the little horn was also to uproot three others (the Heruli, Vandals, and Ostrogoths) as it was rising to power.

3 - This little horn power would be a definite ruling power. It would be a kingdom as the others had been kingdoms before it (Dan 7:24). It would come up in the territory of the fourth beast (pagan Rome), as the others did (Dan 7:8). It would arise after the other horns had come up and as it was uprooting three of them (Dan 7:24).

Yet, although a kingdom like the others preceding it, it would be a strangely different kind of kingdom (Dan 7:24).

It was "diverse" in that it was to be a religious-political power that would rule over nations for long centuries.

4 - This little horn power would have a leader at its head; for it would speak through the "mouth of man." This mouth would speak great things.

"And behold in this horn were eyes like the eyes of man, and a mouth speaking great things."—Daniel 7:8.

This man would defy God as well as the nations.

Revelation 13 is a parallel prophecy of this strange dominating, destroying power, and we are told:

"He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."—Revelation 13:6.

And this agrees with the description of him given in Daniel 7:

"He shall speak great words against the most High."—Daniel 7:25.

This kingdom, of a man, would indeed be different—for this man would be guilty of blasphemy: He would speak against God and even call himself God!

5 - This power would try to destroy the people of God for not submitting to its teachings.

"I beheld, and the same horn made war with the saints, and prevailed against them."—Daniel 7:21.

And God said that it would try to blot His people from the earth.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws."—Daniel 7:25.

Only Papal Rome answers to the description given in the Inspired Word of God. Daniel 7 is parallel with Revelation 12 to 17. Unveiled before us is the Great Babylon of Revelation. It would hunt the people of God to the death for over a thousand years.

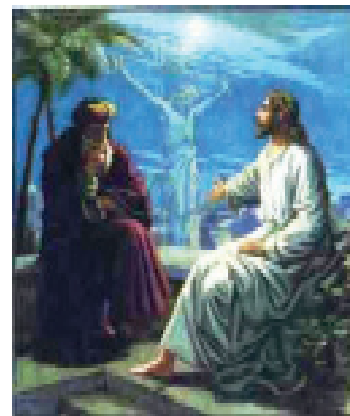
6 - But it would also do something else: It would try to change the Law of God. It was predicted that this little horn power would try to "change times and laws"

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws."—Daniel 7:25.

Here is more information on this:

The Roman Catholic Church tried to blot out the Second Commandment, which forbade image worship. It then divided the Tenth Commandment into two, in order to make up the number ("Thou shalt not covet thy neighbor's house" and "Thou shalt not covet thy neighbor's wife"). Rome also tried to change the Fourth Commandment—so that instead of worshipping God on the day He commanded—the Seventh-day of the week,—the people were required to come to mass on the first day—the Sun day—instead. And those that refused were ruthlessly murdered.

We have seen that God predicted, in the Bible, that a great desolating power would arise that would seek to change His laws and



destroy His people (Dan 7:8, 20-21, 25; 8:9-12). The prediction that the little horn power would especially seek to change God's "time law" is to be found in Daniel 7:25.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws."—Daniel 7:25.

Only God can change the Moral Law of Ten Commandments; and for anyone to dare to make such a change of any of those laws would appear to be unthinkable. It would require a power that would dare to call itself God; for only God can change His Law.

And so the Apostle Paul predicted the rise of this man of sin who would call himself God.

"Let no man deceive you by any means: for that day [the Second Advent of Christ—verse 1] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."—2 Thessalonians 2:3-4.

With boldness, this power was to arise and sit in the temple of God—and call itself God! And, as we will learn in the next chapter, it would boastfully admit what it had done—declaring this very act to be the MARK of its authority over mankind.

And indeed, is it not so? Any power that says it has the authority to change the Law of God—must indeed be God!—for only God has the authority to change His own laws.

Let us not become confused between God and man. We are mortal creatures; He is the God of heaven. The Moral Law is the foundation of His government. All His earthly creatures must yield to this Law that He has given them. None dare disobey it.

And, of course,—none should dare to change it.

You see, it is like this: I acknowledge and honor God's authority when I obey His commands and encourage others to do so. But I declare my independence of God when I set aside His law and refuse to keep it.

Further, I set myself up as a rival god when, having set aside His Law, I establish in

its place a counterfeit law—and then demand that others keep it in place of the Law that God commanded!

Here is the word of Scripture:

“To whom ye yield yourselves servants to obey, his servants ye are.”—Romans 6:16.

Think about that awhile. If you obey God, you are His servant. If you obey man—and disobey God in doing it—then you are serving man in place of God.

And when you learn that fact—you had better do something about it very quickly. You had better make some changes—before it is too late!

So we see that God’s Word declares that obedience to this human god, by keeping his counterfeit laws— while knowing that there is not one word or hint in all the Bible to observe such errors—transfers one’s worship from the True God, the Creator God, who made heaven and earth and the Seventh-day Sabbath—to the worship of the man and his organization who gave us the man-made law.

It is as simple as that. By putting man’s changes in place of God’s Ten Commandments, we find ourselves worshipping the creature rather than the Creator.

There is nothing quite like this little horn power. It has such brazen insolence that it dares to try to change the Law of God.

—And then it dares to boast of the fact . . . repeatedly . . . over and over.

THEY BOAST THE FACT

Can you use a thousand dollars? Over the years a number of people have offered to give away—free—\$1,000 to anyone who will show them just one verse of Scripture that tells that the sanctity of the Seventh-day Bible Sabbath has been changed to Sunday, the first day of the week.

They do it, obviously, because they want you to begin reading, in the Bible, on this important subject—and see for yourself that you should hallow the only weekly Sabbath in that sacred Book.

But the first one to offer \$1,000 for that missing verse was a Jesuit priest.

He did it to convince Sundaykeepers that if they wanted to stay with Sunday sacredness, they needed to return to Rome.

Thomas Enright, a Roman Catholic priest and former president of Redemptorist College in Kansas City, Missouri, issued a number of public statements in which he challenged anyone to produce just one text of Scripture stating that the Seventh-day Sabbath had been changed to Sunday.—And he promised to give them \$1,000 if they would show the Bible passage to him.

The Hartford, Kansas, “Weekly Call,” of February 22, 1884, published his challenge:

“I will give \$1,000 to any man who will prove by the Bible alone, that Sunday is the day we are bound to keep . . . The observance of Sunday is solely a law of the Catholic

Church . . . The church changed the Sabbath to Sunday and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church.”—Hartford “Weekly Call,” quoting Priest Thomas Enright, C.S.S.R., February 22, 1884.

But, try as they might, no one was ever able to claim that \$1,000 reward. Simply because there is no Bible proof of any kind for Sundaykeeping. Sunday sacredness just isn’t in the Holy Scriptures. Enright knew it—and flaunted it—and for a reason.

For, you see, the attempted change of the Sabbath to Sunday marks the basic Roman Catholic “proof” that it is the “true church” that all Protestants should return to and obey. The Roman Catholic leaders declare that Protestants are still part of the Mother Church, of Rome, because they keep the papal holy day—Sunday—as their worship day!

“Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.”—Catholic Press, Sydney, Australia, August 1900.

“Ques.—Have you any other way of proving that the church has power to institute festivals of precept [command holy days]?”

“Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her.—She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”—Stephen Keenan, *A Doctrinal Catechism*, 1846 edition, p. 176. (Keenan was a Scottish priest, whose catechism has been widely used in Roman Catholic schools and academies).

“Ques.—Which is the Sabbath day?”

“Ans.—Saturday is the Sabbath day.

“Ques.—Why do we observe Sunday instead of Saturday?”

“Ans.—We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.”—Peter Geiermann, *The Convert’s Catechism of Catholic Doctrine*, 1957 edition, p. 50. (Geiermann [1870-1929] received the “apostolic blessing” of pope Pius X on this book, January 26, 1910.)

“It is well to remind the Presbyterians, Baptists, 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, in an address at Elizabeth, N.J. on March 17, 1903, reported in the *Elizabeth, N.J.*, News of March 18, 1903.

“Some theologians have held that God [in the Bible] likewise directly determined the

Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His [Catholic] Church the power to set aside whatever day, or days, she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days.”—Vincent J. Kelly, *Forbidden Sunday and Feast-Day Occupations*, 1943, p. 2. (Kelly, a Catholic priest, prepared this at Catholic University of America.)

“The pope has authority and has often exercised it, to dispense with the commands of Christ . . . The pope’s will stands for reason. He can dispense above the law, and of wrong make right, by correcting and changing laws.”—From Pope Nicholas’ time.

“Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change . . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the pope.”—Our Sunday Visitor, February 5, 1950 (one of the largest U.S. Roman Catholic magazines).

“Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.”—The Catholic Mirror, December 23, 1893. (The Mirror is a Baltimore Roman Catholic weekly newspaper.)

“For ages all Christian nations looked to the Catholic Church, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought logically, to keep Saturday as the Sabbath. The State in passing laws for the due Sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescriptions. The Sunday as a day of the week set apart for the obligatory public worship of Almighty God is purely a creation of the Catholic Church.”—John Gillmary Shea, in *The American Catholic Quarterly Review*, January, 1883, p. 139. (Shea [1824-1893] was an important Catholic historian of his time.)

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday . . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.”—Monsignor Louis Segur, *Plain Talk About the Protestantism of Today*, 1868, p. 213. (L.G. Segur [1820-1881] was a French Catholic prelate and apologist, and later a diplomatic and judicial official at Rome.)

“The pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under veil of flesh.”—The Catholic National, July 1895.

“The Catholic Church . . . by virtue of her divine mission, changed the day from Saturday to Sunday.”—The Catholic Mirror, September 23, 1893, a Baltimore-based Catholic weekly (the official organ for Cardinal Gibbons).

“Ques.—When Protestants do profane work [regular employment] upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?”

“Ans.—On the contrary, they have only the authority of [Catholic] tradition for this practice. In profaning Saturday, they violate one of God’s commandments, which He has never abrogated,—“Remember thou keep holy the Sabbath day.”—Priest Steven Keenan, *A Doctrinal Catechism*, pp. 252, 254. (The catechism of this Scottish priest is widely used in Catholic schools to instruct children into papal beliefs.)

“If we consulted the Bible only, we should still have to keep holy the Sabbath Day, that is Saturday.”—John Laux, *A Course in Religion for Catholic High Schools and Academies*, 1936 edition, Vol. 1, p. 51. (J.J. Laux [1878-1939] was a Catholic priest, teacher, and author of many Catholic histories as well as biographies of their saints.)

“Some of the truths that have been handed down to us by tradition and are not recorded in the Sacred Scriptures, are the following: That there are just seven sacraments; that there is a purgatory; that, in the new law, Sunday should be kept holy instead of the Sabbath; that infants should be baptized, and that there are precisely seventy-two books in the Bible [66 that are inspired, plus 6 apocryphal books].”—Francis J. Butler, *Holy Family Catechism*, No. 3, p. 63. (Butler [1859-1919?] was Catholic priest of Boston and an author of a series of catechisms.)

“It is worth while to remember that this observance of Sunday—in which, after all, Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest, the Sunday.”—Monsignor Louis Segur, *Plain Talk About the Protestantism of Today*, p. 213. (L.G. Segur [1820-1881], a French prelate, later was appointed as a diplomat and official judicial in Rome.)

“All the names which in the Scriptures are applied to Christ, by virtue of which it is established that He is over the church, all the same names are applied to the pope.”—Robert Cardinal Bellarmine, *De Conciliorum Auctoritate (On the Authority of the Councils)*, Bk 2, chap. 17. (Bellarmine [1542-1621], a

professor and rector at the Jesuit Gregorian University in Rome, is generally considered to have been one of the outstanding Jesuit instructors in the history of this organization.) through Chancellor H.F. Thomas, November 11, 1895.

"Sunday is our MARK of authority!—The Church is above the Bible, and this transference of Sabbath observance is proof of that fact."—The Catholic Record, London, Ontario, Canada, September 1, 1923.

We earlier found that historians are in agreement on the fact that the attempt to change the Bible Sabbath to Sunday was made after the Bible was finished.

And now we have discovered that the Roman Catholic Church has repeatedly admitted, even boasted, openly of the fact that the change was not made by God or the Bible writers—but by the Vatican.

Surely, in light of all this, there must be learned Protestants who have also admitted that the change is not Biblical. —And there are many of them.

Others Agree

Dr. E.R. Hiscox was a leading Baptist scholar and writer of three quarters of a century ago. He wrote the well-known "Baptist Manual" which went through many printings. He was probably one of the best-known Baptist Biblical authorities of his time.

On November 16, 1893, Dr. Hiscox presented the keynote address at a major church gathering, the Baptist Ministers' Convention, which met in New York City.

In his sermon, Dr. Hiscox said this to the assembled ministers of this church:

"There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

"I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussion is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history.

"To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some

of its various aspects, freeing it from its false [Jewish traditional] glosses, never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the [Apostolic] churches, counseling and instructing those founded, discuss or approach the subject.

"Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the Sun god, then adopted and sanctified by the papal apostasy, and bequeathed as a sacred legacy to Protestantism."—Dr. E.R. Hiscox, author of the Baptist Manual. From a photostatic copy of a notarized statement by Dr. Hiscox.

Leading pastors, writers, and administrators of a wide range of the major Protestant denominations have recognized the truth that the Seventh-day Sabbath is the Bible Sabbath—and Sunday sacredness is not to be found anywhere in Scripture.

Here are a few of their statements. Many more could be given if we had the space:

British Congregationalists: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—Dr. R.W. Dale, *The Ten Commandments*, Hodder and Stoughton, pp. 106-107.

Protestant Episcopal: "Ques.—Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?"

"Ans.—None."—Manual of Christian Doctrine, p. 127.

Disciples of Christ: "Either the [Ten Commandment] Law remains in all its force, to the utmost extent of its literal requirements, or it is passed away with the Jewish ceremonies. If it yet exists, let us observe it according to Law. And if it does not exist, let us abandon a mock observance of another day for it."—Alexander Campbell, "Address to the Readers of the Christian Baptists, part 1, Feb. 2, 1824, pp. 44-45. (Campbell [1788-1866] was of the Disciples of Christ Church.)

American Congregationalists: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament."—Dr. Lyman Abbott, in the Christian Union, June 26, 1890.

English Independent: "Sabbath in the Hebrew language signifies rest, and is the

seventh day of the week, . . . and it must be confessed that there is no law in the New Testament concerning the first day."—Charles Buck, *A Theological Dictionary*, art. "Sabbath," p. 403. (Buck [1771-1815] was a British Independent minister and author.)

Methodist Episcopal: "The Sabbath instituted in the beginning, and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the Moral Law, not a jot or tittle of its sanctity has been taken away."—Bishop's Pastoral, 1874 edition.

Church of England: "The Lord's day did not succeed in the place of the [Bible] Sabbath, but the . . . Lord's day was merely of ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—Jeremy Taylor, *The Rule of Conscience* 1851, pp. 454-456. (Dr. Taylor [1613-1667] was chaplain to the King of England, and later appointed a bishop and became president of a college in Wales.)

Christian Church (Christian Connection): "The Roman Church . . . reversed the Fourth Commandment by doing away with the Sabbath of God's Word, and instituting Sunday as a Holiday."—Nicholas Summerbell, *History of the Christian Church*, 3rd ed., 1873, p. 415. (Summerbell [1816-1889] was the president of Union Christian College in Indiana.)

Disciples of Christ: "There is no direct Scriptural authority for designating the first day 'the Lord's Day.'"—Dr. D.H. Lucas, in the *Christian Oracle*, January 23, 1890.

Protestant Episcopal: "The day is now changed from the seventh to the first day; . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church."—The Protestant Episcopal "Explanation of catechism."

Baptist: "The Scriptures nowhere call the first day of the week the Sabbath . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation."—The Watchman.

Episcopal: "The Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's Passion [death]."—Prof. E. Brerewood of Gresham College, London, in a sermon.

Presbyterian: "There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters."—Canon Eyton, in *The Ten Commandments* (Dr. Eyton was the Canon of Westminster in London).

Anglican: "And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. The reason why we keep the first

day of the week holy instead of the seventh is for the same reason we observe many other things, not because the Bible, but because the church, has enjoined [commanded] it."—Issac Williams, *Plain Sermons on the Catechism*, Vol. 1, pp. 334, 336.

Methodist: "It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition."—Amos Binney, *Theological Compendium*, 1902 edition, pp. 180-181, 171. (Binney [1802-1878], Methodist minister and presiding elder, whose *Compendium* was published for forty years in many languages, also wrote a *Methodist New Testament Commentary*.)

Southern Baptist: "There was never any formal or authoritative change from the Jewish Seventh Day Sabbath to the Christian First Day observance . . .

"There are in the New Testament no commands, no prescriptions, no rules, no liturgies applying to the observance of the Lord's Day . . .

"There is no organic [no actual] connection between the Hebrew Sabbath and the Christian Lord's Day . . . It was only a short while until Gentiles predominated in the [early church] Christian movement. They brought over the consciousness of various observances in the pagan religions, pre-eminently the worship of the Sun—a sort of Sunday consciousness."—William Owen Carver, *Sabbath Observance*, 1940, pp. 49, 52, 54. (Dr. Carver [1868-1954] was professor of comparative religion at the Southern Baptist Theological Seminary, in Louisville, Kentucky.)

Episcopalian: "The observance of the first day instead of the seventh day rests on the testimony of the Catholic Church, and the [Catholic] church alone."—Hobart Church News, July 2, 1894.

Irish Methodist: "There is no intimation here that the Sabbath was done away, or that its moral use was superseded by the introduction of Christianity [of later centuries]. I have shown elsewhere that, 'Remember the Sabbath day, to keep it holy,' is a command of perpetual obligation."—Adam Clarke, *The New Testament of our Lord and Saviour Jesus Christ*, Vol. 2, p. 524. (Clarke [1760-1832] was an Irish Wesleyan minister, writer, and three times Methodist conference president.)

Southern Baptist: "As presented to us in the Scriptures the Sabbath was not the invention of any religious founder. It was not at first part of any system of religion, but an entirely independent institution. Very definitely it is presented in Genesis as the very first institution, inaugurated by the Creator Himself."—W.O. Carver, *Sabbath Observance*, pp. 40-41. (Dr. Carver [1868-1954] was professor of comparative religion in the Southern Baptist

Theological Seminary, in Kentucky.)

All this seems amazing to us.

First, how could any mortals dare to change the worship of God on His appointed day (which is the heart of the Bible worship of the God of heaven) to some other day?

Second, How could any mere mortal dare to enforce such a change on everyone else?

Third, How could anyone living today, who has read the Bible, accept such a fraud and worship on the Sun day?

You might ask, why did not the Protestant Reformers of the Sixteenth Century bring us back to Sabbathkeeping?

The truth is that they did not have a chance to make all of the needed reforms before Rome threw army after army on them for their destruction? Those who came after, bowed to the advances made by their first leaders: Luther and Calvin.

But, even deeper: Why does not the Vatican confess this terrible change that they had Constantine instigate? Why do they not now lead out in bringing Christendom back to the Bible Sabbath?

At this point the plot thickens. For in the next chapter we shall learn that, by their own admission, the change of the Sabbath to Sunday is the doctrinal basis upon which the Roman Catholic Church is built.

It is the mark of her authority. She dare not change it—for to do so would be to yield that religious authority back to the God of the Sabbath.

"Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone!

"The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week!

"And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church."—Priest Thomas Enright, C.S.S.R., President of Redemptorist College, Kansas City, MO., in a lecture at Hartford, Kansas, February 18, 1884, and printed in the Hartford Kansas Weekly Call, February 22, 1884, and in the American Sentinel, a New York Roman Catholic journal, in June 1893, p. 173.

Cardinal Gibbons was the leading Roman Catholic spokesman for the Vatican, in America, at the turn of the 20th century. He wrote the well-known Faith of our Fathers which went through many printings.

A letter addressed to his office brought the following reply:

"Of course the Catholic Church claims that the change was her act. . . AND THE ACT IS A MARK of her ecclesiastical power."—From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.

But wait! Is it possible that someone

changed the weekly cycle since the time of Christ, the Apostles, and since Old Testament times?

Here is the answer to this important question:

NO TIME LOST

The little town of Nazareth is located on the most southerly part of the mountain range of southern Galilee. Quietly it lies nestled on the side of a shallow ridge that runs in a semicircle, somewhat like a horseshoe. Here among the dwellings and groves of this small town, Jesus grew to manhood.

But, just now, come back with me, in imagination, to that village, where so many years ago the Master walked among men. Another day is quietly dawning, as the early rising sun chases away the bright mists that hang over the slope of Nazareth. From the home of the carpenter, Jesus steps forth and walks to the little church in the center of town. It is Sabbath morning in Nazareth.

Oh, how much you and I would like to go to church with Jesus! And, perhaps more important—how much we would like to go to church on the same weekly Sabbath that He kept. What peace of heart this would bring to us!—to be able to keep the Sabbath of Jesus.

And, my friend, you and I can. For we know enough, from Biblical and historical records, that we today can know of a certainty the Sabbath of Jesus.

For, you see, in order to trace back to the Sabbath of Jesus, we must know the truth about the weekly cycle itself. And here are the facts:

The seven-day week, as well as the Bible Sabbath that terminates it, had a common origin in history. Both originated at the Creation of our world. We learn this from Genesis 2:1-3. There is no other way of accounting for the existence of that week. It is a towering monument to the fact that the true God made the earth and all things therein in six days, and rested on the Seventh day, just as He tells us in Genesis 2:1-3. It is because of the seven-day Creation Week and the Seventh day Sabbath that concludes it, that mankind ever since—and all over the world today—has always kept this weekly cycle of seven days.

The weekly cycle, as we know it, has been maintained, from Creation, without confusion or loss of days. God gave the Seventh-day Sabbath to mankind when He made all things in the beginning. "The Sabbath was made for man," Jesus said (Mk 2:27); and so it shall stand as true—for Jesus said it, and He is our Creator (Jn 1:1-3, 10; Eph 3:9; Col 1:13-17; Heb 1:1-3), the One who made the Sabbath. The Lord who made the week and the Sabbath has guarded it throughout all of history!

From time to time you will hear someone say, "The weekly cycle has been lost, and so we cannot know the true Sabbath." But when pressed for the facts about this, his words are

vague and confused.

The unbroken continuation of the weekly cycle down through history can be established from Scripture, history, and science. First, let us consider the Biblical evidence:

If the weekly cycle had been lost between Adam's time (when the Sabbath was made) and Moses' day (when God put the Ten Commandments into written form), this situation would, at the time of Mount Sinai, have been corrected by the Divine Lawgiver.

A striking illustration of the importance that our God attaches to Sabbathkeeping is to be found in the miracle of the manna. For forty years, or 2,080 weeks, the Lord worked a number of miracles every week, thereby identifying the true Sabbath 2,080 times. We are told about this in Exodus 16.

God sent manna for the first five days of each week. That was a miracle. Then on the sixth day, He sent twice as much. Another miracle. And only that which fell on the sixth day could be kept over through the next day. Still another miracle. And then on the Seventh day, He sent none. It is very obvious that God wanted His people, who knew about Him, to keep the Bible Sabbath. And He worked miracles to help safeguard it. When, after all this evidence, some of them went ahead and broke the Sabbath, He clearly showed His will in the matter. Carefully read Exodus 16.

The great Moral Law of the Ten Commandments had governed mankind since the days of Adam. But, after the experience of the manna in Exodus 16, God wrote the Ten Commandments on solid rock—the most enduring thing there is. It was written on the most lasting substance in the world—something that would not pass away, in order to show us the enduring nature of that Law. And it is Heaven's plan that it also be written on our hearts,—that every day we may obey these ten precious promises of happiness.

If the Sabbath had been lost between Moses' time and Jesus' time (which it was not), we would have the example of the Saviour Himself to guide us as to the correctness of the weekly cycle—and the Seventh day.

Scripture tells us:

"He that saith he abideth in Him ought himself also so to walk, even as He walked."—1 John 2:6.

Throughout His earthly life, Jesus gave "us an example, that ye should follow His steps." 1 Peter 2:21.

We want to follow the steps of Jesus. We want to do as He did, with all our hearts! More than anything else in the whole wide world, this is what we want. I want it. And I know you want it also.

Jesus, "as His custom was," kept the Seventh-day Sabbath according to the commandment (Lk 4:16, 31; compare Jn 15:10). If time or the Sabbath had been lost, Jesus would have found it for His followers.

He told His followers that they must con-

tinue to keep the Bible Sabbath in later years.

"But pray ye that your flight be not in the winter, neither on the sabbath day."—Matthew 24:20.

Jesus was crucified on the sixth day of the week, which was the day before the Sabbath (Lk 23:54-56). On this same sixth day, which was also called the "preparation day" (Mk 15:42; Lk 23:54), His followers prepared "spices and ointments" to anoint His body for burial, and then "rested on the Sabbath day according to the commandment." Luke 23:56.

And then came the Seventh-day Sabbath, and Jesus rested in the tomb (Matt 28:1-7). The next day He arose. It was the first working day of the week, and Jesus had a lot of work to do. That morning, after speaking with Mary, He traveled all the way to heaven, and then that evening appeared to many of His disciples (Jn 20:17, 19; Lk 24:13-36).

So it was that, throughout the life and death of Jesus, He faithfully set us an example of obedience to the Sabbath commandment. And He taught His followers to do the same (Matt 24:20); for after His death, they kept the Sabbath also (Lk 23:56), and later in their missionary work (Acts 13:14-16, 40-46; 16:12-15; 17:14). They declared that we ought to obey God rather than men (Acts 5:29), and Paul could sincerely say of himself and his fellow believers:

"Do we then make void the Law through faith? God forbid: yea, we establish the Law."—Romans 3:31.

The Word of God was being fulfilled, that Gentiles would one day faithfully keep the Sabbath which the Jews were desecrating (Isa 56:3-7).

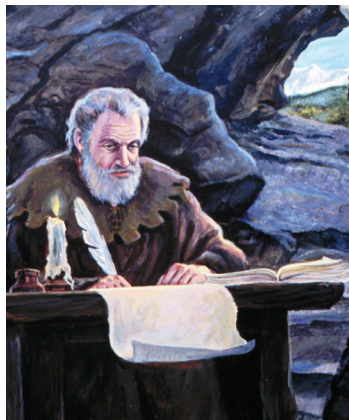
There is such a wealth of historical information available regarding the unchanged nature of the weekly cycle, that we may know, without a doubt, that there has been no alteration in it down through the ages.

We can know it from the writings of historians. It is given us in the records of chronographers, who trace it in their study of the calendars of yesteryear. It is revealed in the existence of ancient races and their witness today. It is proven by the languages of earth. It is verified by the leading astronomers of our own time. It is written in the encyclopedias and other standard reference works that deal with the subject.

Has the Sabbath been lost since Jesus' day? Here are some of the ways that we can know, for a certainty, that the Seventh day of the week—right now—is the same Seventh day of the week as when Jesus was on earth and kept it holy as an example for us:

1 - THE CALENDAR

The Julian calendar was in use when Jesus Christ was upon the earth. Its originator, Julius Caesar, died 44 years before Christ was born. This calendar, which continued in use for fifteen centuries, was not accurate in the length of its year; for it was 11 minutes and 14



seconds too long. What was needed was our method of “leap years.” By 1582, the vernal equinox, of March 21, had receded to March 11, making it ten days off schedule.

A change was recommended, by astronomers, and made at the time that Gregory XIII was the pope; and so the corrected calendar, with its “leap year,” was called the Gregorian calendar. It began to function on Friday, the 5th of October, 1582. Friday the 5th was changed to Friday the 15th. So that particular month was ten days shorter—but the length of its weeks was not affected. This is due to the simple fact that the number of days in the month or in the year has nothing to do with the number of days in the week. Thus the weekly cycle was not affected in any way.

The inhabitants of Spain who retired to sleep on Thursday, October 4, awoke the next morning on Friday, the 15th. Some nations began the use of the new calendar at once. This included Spain, Portugal, and Italy. Part of Germany made the changeover in 1583, and the rest of the nation waited until 1700. About that time the Netherlands, Sweden, and Denmark also accepted it. And then, finally, in 1752, England and the American Colonies made the changeover.

In October 1582, Portugal, Spain, and Italy began the use of this new calendar which included leap years.

This meant that, for these three nations of Europe, the year 1582 was ten days shorter than the calendar of the other nations of Europe.

But, all during this year and in the years before and afterward, the weekly cycle never changed as nation after nation gradually changed over to the new calendar!

Between 1582 and 1752—and down to 1919,—all the nations of Europe gradually changed to the new calendar. But all during these 337 years—everyone had the very same days of the week.

In September 1752, England finally made the change to the new leap year calendar.

This meant that, for this important nation of Europe, the year 1752 was eleven days shorter than the calendar of the other nations.

But, all during this year and in the years

before and afterward, with mixed-up calendars—everyone was on the same weekly cycle. The weekly cycle never changed as nation after nation gradually switched to the new calendar.

By the time England made the changeover to the new calendar, eleven days had to be changed instead of ten. Wednesday, September 2, was followed by Thursday, September 14. Russia and Greece continued to use the old-style calendar—the Julian Calendar—for over a hundred and fifty more years! Finally, in 1917 (Turkey), 1918 (Russia), 1919 (Serbia), and 1923 (Greece)—the last modern nations had adopted it! 341 years had elapsed since the changeover began.

For over three centuries, the calendars of Europe were all mixed up, and the dates of the months varied from country to country. But, all during that time the days of the week were alike; for they had not changed. When it was Monday in Russia, it was Monday in Germany, England, and Italy—although they were all living under different calendars. When the 20th Century began, Sabbath in Russia was the same as Sabbath in England—although the dates were fourteen days apart.

The Encyclopedia Britannica calls it the “unalterable uniformity of the week”; for the weekly cycle has never been affected by calendar changes.

And because of this, the seven-day week, given by God to mankind at the Creation of the world, has never been touched by the calendar changes down through the centuries.

How many ways may we know that the weekly cycle—and with it, the Sabbath cycle—has never been changed? Let us count some more ways:

2 - THE JEWISH RACE

Our heavenly Father has given us more than written proof of the permanence of the weekly cycle and the Seventh-day Sabbath,—He has given us living proof: the Jewish race.

Every other Near-Eastern ethnic group has disappeared: the Hittites, the Sumerians, the Babylonians, the Assyrians, the Moabites, the Philistines—all are gone. But the Jews remain—and with them the Seventh-day Sabbath.

It has been 3,400 years since the time that God gave them manna in the wilderness and told them to carefully keep each Seventh-day Sabbath when no manna fell. But, all during those long centuries since then, they have observed God’s Sabbath—week after week, month after month, year after year, century after century.

Ask any Jewish acquaintance what day is the Sabbath. He will tell you that it is Saturday—the Seventh day.

Orthodox Jews, scattered throughout the world, have kept strict record of time. They have carefully observed the Seventh-day Sabbath throughout the ages. The existence and testimony of the Jewish race is alone enough

to settle the matter. The present writer considers it the most amazing and conclusive means of knowing the ancient Sabbath of Jesus and earlier times. There is no doubt that the God of heaven had carefully guarded the day that He sanctified and blessed as Creation. We have no excuse for not keeping it holy as His commanded.

But, since the time when Christ walked on earth and kept the correct Bible Sabbath, there have been others who have provided living proof also.

The fact is that not only have Jews and Christians kept the Seventh-day Sabbath for the past two thousand years, but Sundaykeepers have also preserved the knowledge of which day is which—all during that same time.

Two facts are indisputable: 1 - We KNOW that Jesus Christ kept the right day of the week as the holy Bible Sabbath, and He is our example in all things. 2 - We KNOW that the Seventh day of the week now is the same day that Christ observed while here on earth.

3 - HISTORICAL AND SCIENTIFIC RECORDS

Historians have amassed an immense record of human events going back thousands of years. Those records tell us of people keeping the Seventh day holy far back in recorded history.

Astronomers have kept an accurate record of time. And theirs is one of the most accurate that you will find anywhere.

They tell us that, if all records of time should suddenly be lost, the astronomers could rediscover time from the mathematics of the stars in their motions. God put the stars in the heavens “for signs, and for seasons, and for days, and years.” Genesis 1:14.

And then we have the calendars themselves. There is no evidence whatsoever to support the false claim that “time has been lost.”

And lastly, the standard reference works all tell us the same thing: No time has been lost in the weekly cycle. An example of this conclusive agreement is to be found in all of the major encyclopedias.

4 - THE LANGUAGES OF MAN

In 108 of 160 of the languages of mankind—the name for the seventh day of the week (the day in English called Saturday)—is “Sabbath.”

This is because, in ancient times, men knew that the true Sabbath fell on the Seventh day of the week. As an example of this, look in a Spanish dictionary, and you will find that the word, “Sabbado” comes through the Latin word “Subitem,” from the ancient Hebrew word for “Sabbath.”

“The week has been followed for thousands of years and therefore has been followed by immemorial use.”—Anders Donner, “The Report,” p. 51. Donner had been a Professor of Astronomy at the University of

Helsingfors.

“I have always hesitated to suggest breaking the continuity of the week, which without a doubt is the most ancient scientific institution bequeathed to us by antiquity.”—Edouard Baillaud, “The Report,” p. 52. (Baillaud was director of the Paris Observatory.)

Here are a number of other statements by eminent scientists and historians:

“The week is a period of seven days . . . It has been employed, from time immemorial, in almost all countries.”—The Encyclopedia Britannica, 11th edition, Vol. 4, p. 988, article, “Calendar.”

“As to Question (1)—. . . I have had occasion to investigate the results of the works of specialists in chronology, and we have never found one of them that has ever had the slightest doubt about the continuity of the weekly cycle since long before the Christian era.

“As to Question (2)—There has been no change in our calendar in past centuries that has affected in any way the cycle of the week.”—James Robertson, personal letter, dated March 12, 1932. (Dr. Robertson was director of the American Ephemeris, Navy Department, U.S. Naval Observatory, Washington, D.C.)

“As far as I know, in the various changes of the calendar there has been no change in the seven day rota of the week, which has come down from very early times.”—F.W. Dyson, Personal letter, dated March 4, 1932. (Dr. Dyson was Astronomer Royal, Royal Observatory, Greenwich, London.)

“Some of these (the Jews and also many Christians) accept the week as of divine institution, with which it is unlawful to tamper; others, without these scruples, still feel that it is useful to maintain a time unit that, unlike all others, has proceeded in an absolutely invariable manner since what may be called the dawn of history.”—“Our Astronomical Column,” Nature, London, No. 127, June 6, 1931, p. 869.

“The week of seven days has been in use ever since the days of the Mosaic dispensation, and we have no reason for supposing that any irregularities have existed in the succession of weeks and their days from that time to the present.”—Dr. W.W. Campbell, Statement. (Dr. Campbell was director of Lick Observatory, Mt. Hamilton, California.)

“For more than 3,000 years science has gone backward, and with profound research, reveals the fact that, in that vast period, the length of the day has not changed by the hundredth part of a single second of time.”—General O.M. Mitchell, Astronomy of the Bible, p. 235.

“By calculating the eclipses, it can be proven that no time has been lost and that the Creation days were seven, divided into twenty-four hours each.”—Dr. Hinkley, The Watchman, July, 1926. (Dr. Hinkley was a well-known astronomer of half a century ago.)

“In spite of all of our dickerings with the calendar, it is patent that the human race never



lost the septenary [seven-day] sequence of week days and that the Sabbath of these latter times comes down to us from Adam, through the ages, without a single lapse.”—Dr. Totten, Statement. (Dr. Totten, of New Haven, Connecticut, was professor of Astronomy at Yale University when this statement was made.)

“The continuity of the week has crossed the centuries and all known calendars,—still intact.”—Professor D. Eginitis, Statement. (Dr. Eginitis was director of the Observatory of Athens, Greece.)

“Having been time computer at Greenwich [England observatory] for many years, I can testify . . . that all our days are in God’s absolute control—relentlessly measured by the daily rotation of the earth on its axis. This daily period of rotation does not vary one-thousandth part of a second in thousands of years. Also . . . the year is a very definite number of days. Consequently, it can be said that not a day has been lost since Creation, and all the calendar changes notwithstanding, there has been no break in the weekly cycle.”—Frank Jeffries, Statement. (Dr. Jeffries was Fellow of the Royal Astronomical Society, and Research Director of the Royal Observatory, Greenwich, England.)

We have discovered that the Bible Sabbath is as solid as a rock. It was given to us at the Creation of our world by the God of heaven. We have also learned that it will be kept by God’s redeemed in the New Earth (Isaiah 66:22-23).

Our Creator has commanded that we keep it now. Yet millions know little about it, and most who do frequently ridicule the Bible Sabbath as something to be ignored.

For those of us who have just learned these facts, this situation is too serious to be set aside. We live down in earth’s final hour, these are facts too serious to be ignored. Knowing the truth about the Bible Sabbath and the Sunday, we individually have a decision to make.

For the end is just ahead.

NEARING THE END

The Bible Sabbath hit the headlines in New York City not too long ago. The following article appeared in the “New York Times” on March 14, 1966. The title in bold type said this: **“AN APPEAL TO THE POPE OF ROME TO LEAD CHRISTIANS BACK TO THE BIBLE.”**

“Dr. Ernest R. Palen, pastor of New York’s Marble Collegiate Church, for more than thirty years, created a stir that hit the headlines,

when, on March 13, 1966, he delivered a sermon in which he called for Protestants and Roman Catholics to join in returning to the Bible Sabbath that Jesus kept—on Saturday. This Reformed Church, in America, theologian and pastor startled hearers by quoting from Exodus 20:8, and then saying, ‘It should not be too great a break for us . . . to observe the same Sabbath day that Jesus Himself observed.’

“In this sermon, he pled for all the churches to return to the keeping of the Seventh-day Sabbath; and, noting that mankind can only truly keep holy that day which the God of heaven has commanded to be kept holy, he said that this ‘one day of the week really kept holy by Catholics, Protestants, and Jews would give an uplift to the moral tone of our day that nothing else could do.’

“Dr. Palen, recognizing the well-known leadership of the pope in Sunday sanctification, asked that Pope Paul VI take the initiative in this matter. Dr. Palen predicted that if the pontiff would designate ‘the Seventh day—the historical and Biblical Sabbath—as the day to keep holy,’ that most of the major Protestant bodies of our time would go along.”—Article by George Dugan, “Christians Urged to Join Jews in Observing Saturday Sabbath,” *New York Times*, March 14, 1966.

Palen was correct in saying that mankind can only truly keep holy that day which the God of heaven has commanded to be kept holy. The Ten Commandments, given by God to Moses, is to be the great pattern for our lives. Through the grace of Jesus Christ we can be empowered to do all that He asks of us in the Bible. The purpose of Christianity is to bring people back to God and enable them to obey Him.

“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law.”—Matthew 5:18.

The Law of God is both a revelation of His will and a transcript of His character. Both God and His Moral Law will endure forever. Never has one command been annulled; not a single part has been changed. The Bible says:

“Forever, O Lord, Thy Word is settled in heaven.”—Psalm 119:89.

“All His commandments are sure. They stand fast forever and ever.”—Psalm 111:7-8.

And in the very heart of the Ten Commandments is the Fourth, as it was first proclaimed by God on Mount Sinai:

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the Seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—Exodus 20:8-11.

You and I may, in the past, have ignorantly broken the commandment. But now He wants us to return to it. Whatever God commands we can do; for all His commands are enableings!

The God of heaven loves us so much that He let His Son go to Calvary for our sakes. Christ died so that sin could be taken out of the lives of all who yield themselves to Him and, in His strength, obey His will.

You and I want to do what God says. We want this with all our heart. We can do nothing better than to show Him our loyalty by letting Him fulfill His will in our lives. Whatever He says in His Word, we want to do.

Throughout this book we have been looking at the past. Now we shall view the present—and the future.

In the Sixth Century B.C., the prophet, Daniel, was shown, in vision, that a terrible organization was later to arise that would seek to destroy God’s people and His Law.

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.”—Daniel 7:25.

But a parallel warning is to be found in Revelation 14. In this chapter we find a three-fold warning to be given to all the world in the last days (Revelation 14:6-12). And it comes just before the Second Coming of Christ (Revelation 14:14). Indeed, that message will prepare those who accept it to meet their Creator in peace when He returns.

Under the figure of three angels flying in mid-heaven, this important message is revealed. By the first angel of Revelation 14:6-7, men are called upon to “fear God and give glory to Him,” and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. This is a Bible truth that needs to be understood by everyone today.

“Fear God and keep His commandments, for this is the whole duty of man.”—Ecclesiastes 12:13.

Without obedience to His commandments, no worship can be pleasing to God.

“This is the love of God, that we keep His commandments.”—1 John 5:3.

“He that turneth away his ear from hearing the Law, even his prayer shall be abomination.”—Proverbs 28:9.

The duty to worship God is based upon the fact that He is the Creator. We owe our existence to Him. Therefore He deserves our worship and our obedience. To worship anything else is to make it an idol.

“All the gods of the nations are idols; but the Lord made the heavens.”—Psalm 96:5.

“O come, let us worship and bow down: let us kneel before the Lord our Maker.”—Psalm 95:6.

“Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things.”—Revelation 4:11.

There is no fact more obvious than that we

worship God because He is our Creator. And because He is our Creator, we must obey Him.

In Revelation 14, men are called upon to worship the Creator; and this prophecy reveals that those who genuinely do so, will be those who keep His commandments.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wrath of God, which is poured out without mixture . . .

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”—Revelation 14:9-10,12.

In contrast to those who will receive the mark, are those who choose to obey God’s commandments. One of these commandments—the Fourth—points directly to God as the Creator (Exodus 20:8-11).

Obedying it identifies us as His people. It is “a sign . . . that ye may know that I am the Lord your God” (Ezekiel 12:20). It identifies Him as our Creator. “It is a sign . . . for in six days the Lord made heaven and earth and on the Seventh day He rested and was refreshed.”—Exodus 31:17.

“The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due to God . . . The Sabbath, therefore, lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this.”—John N. Andrews, *History of the Sabbath*, pp. 515.

It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long will the Sabbath continue as its sign and memorial. The keeping of the Sabbath will ever be a sign of loyalty to the true God.

So the message of the first angel of Revelation 14 is a call to return to the worship of the Creator. And without a full obedience, we cannot genuinely worship Him as He desires (Rev 14:6-7).

The third angel commands us to “keep the commandments of God and have the faith of Jesus” (Rev. 14:12). And it tells us that those who refuse will receive the mark of the beast (Rev. 14:9-11).

What do these symbols mean? What is the “beast,” the “image,” and the “mark”?

The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Rev 12:9); for he it was that urged men to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people, during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon primarily represents Satan, it is, in a

secondary sense, a symbol of pagan Rome.

In Revelation 13:1-10 is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority" (Rev 13:11). Down through history, most Protestants have recognized that this power is the papacy, an organization which succeeded to the power and seat and authority once held by the ancient Roman Empire. Of this leopard-like beast it is declared:

"There was given unto him a mouth speaking great things and blasphemies . . . And he opened his mouth in blasphemy against God, to blasphemy His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."—Revelation 13:5-7.

This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

"Power was given unto him to continue forty and two months."—Revelation 13:5.

And, says the prophet, "I saw one of his heads as it were wounded to death."—Revelation 13:3.

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."—Revelation 13:10.

The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days (years) of Daniel 7:25 and Revelation 12:6. This was the time during which the papal power would so greatly oppress the people of God. This time span began with the supremacy of the papacy in A.D. 538, and terminated in 1798. At that time, the pope was made captive by the French army; the papal power received its deadly wound, and the prediction was fulfilled: "He that leadeth into captivity shall go into captivity."

At this point in the chapter, another symbol is introduced. Says the prophet:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb."—Revelation 13:11.

Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet, Daniel, as beasts of prey, rising when the "four winds of the heaven strove upon the great sea" (Dan 7:2). In Revelation 17:15, an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which the kingdoms have attained to power.

But the beast with lamb-like horns was seen "coming up out of the earth" (Rev 13:11). Instead of overthrowing other powers to establish itself, the nation thus represented

must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not arise among the crowded and struggling nationalities of the Old World. It had to come up in the West.

What nation of the New World was, in 1798, rising into power, giving promise of strength and greatness, and attracting the attention of the world? One nation, and only one, meets the specifications of this prophecy: the United States of America.

"But the beast with lamb-like horns spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live."—Revelation 13:12, 14.

The lamb-like horns and the later dragon voice are in strong contrast. This plainly foretells an eventual development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement, that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast," indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

Yet such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office of public trust under the United States." Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil power.

And an image of the first beast is to be made by this power:

"Saying to them that dwell on the earth, that they should make an image to the beast."—Revelation 13:14.

"They," the legislative power, rests with the people in this lamb-like beast. But what is the "image to the beast"? and how is it to be formed? This image, made by the two-horned beast, is an image to the first beast. It is also called an image of that beast.

To understand what the image is like, we must study the characteristics of the first beast—the papacy.

When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she

lost the Spirit and power of God. And then, in order to control the consciences of the people, she sought the support of secular governments. The result was the papacy.

In the papacy we find a church that, for over a thousand years, controlled the power of the state and employed it to further its own ends, especially for the punishment of "heresy,"—and brought darkness and misery to people everywhere.

In order for the image to be formed, the religious power must so control the civil government that the authority of the state will also be used by the church to enforce specific religious observances.

In centuries past, whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Rome did it for hundreds of years. Protestant churches, in Europe and England, did it for lengthy periods of time also. For example, during the sixteenth and seventeenth centuries, thousands of non-conformist ministers were forced to leave their churches, and many, both of pastors and people were subjected to fine, imprisonment, torture, and martyrdom.

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy. Paul predicted it in 2 Thessalonians 2:3. And this union of church and state will occur again in the last days.

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure forced uniformity can ever be made. But, for years, there has been a growing sentiment by the churches to unite on common points of belief. Yet when this shall be done, the next step will be a movement to require compliance to the new faith by everyone. And this will lead to the use of force in order to gain it.

Thus, according to Bible prophecy, when the leading churches of the United States, uniting upon points of doctrine held by them in common, shall influence the state to enforce their decrees then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The two-horned beast will cause men to receive the Mark.

"And he causeth [commandeth] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."—Revelation 13:16-17.

In the next chapter in Revelation, the third angel has a warning that agrees with the above warning.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."—Revelation 14:9-10.

The "beast," mentioned in this message,

whose worship is enforced by the two-horned beast, is the papacy. It is the first, or leopard-like, beast of Revelation 13.

The "image to the beast" is the religion that shall be developed when the churches shall seek the aid of the civil power for the enforcement of their doctrines.

But what is "the mark of the beast"?

After the warning against the worship of the beast and his image, and his mark, the prophecy declares:

"Here are they that keep the commandments of God, and the faith of Jesus."—Revelation 14:12.

Those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark. So the point of distinction between the two classes will be the keeping of God's law, on one hand, and a required refusal to keep it, on the other.

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy:

"He shall think . . . to change times and the laws."—Daniel 7:25.

Paul called this same apostate power the "man of sin" who was to try and exalt himself above God.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thessalonians 2:3-4.

These prophecies go together; for only by changing God's law could the papacy exalt itself above God.—And whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

In the coming crisis, the worshipers of God will be especially identified by their regard for the fourth commandment; for this is the sign of His creative power, and the witness to His union upon man's reverence and homage.

But at the same time, the worshipers of the beast will be identified by their efforts to tear down the Creator's memorial, to exalt the institution of Rome—the papal holy day. It was in behalf of the Sunday that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday.

The claim, so often put forth, that Christ changed the Sabbath is disproved by His own words (Matt 5:17-19). Indeed, it is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. It is clear that 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.

"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 Abridgement of the Christian Doctrine," p. 58.

So then the change of the Sabbath is the sign, or mark, of the authority of the Roman Church—it is "the mark of the beast."

The Roman Church has not relinquished its claim to supremacy; and when the world and the Protestant churches accept a sabbath of its creating,—while rejecting the Bible Sabbath, they pay homage to the papacy.

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—Plain Talk About Protestantism," p. 213.

The enforcement of Sundaykeeping 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. Because of this, a national enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.

But Christians, of past generations, observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath given by God. Heaven accepts their sincerity of purpose.

But when Sunday; observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome,—will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image.

SUNDAY NOT SABBATH

As men then reject the Sabbath which God has declared to be the sign of His authority, and honor in its stead that day which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome. —And they will receive "the mark of the beast."

Thus it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."

The most fearful threat ever addressed to mortals is contained in the third angel's message of Revelation 14:9-12. That must be a terrible sin which calls down the wrath of God, unmingled with mercy. Men are not to be left in darkness concerning this important matter. The warning against this sin is to be given to the world before the final visitation of God's judgments.

Prophecy declares that the first angel will make his announcement to "every nation, and kindred, and tongue, and people" (Rev 14:6). The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented, in the prophecy, as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.

In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive "the mark of the beast" (Rev 13:16), yet the people of God will not receive it.

The prophet, John, in vision, beheld "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; stand on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb" (Rev 15:2-3).

We have seen that the issues are clear in the Bible. And they are clear in history as well. The Seventh day is the Sabbath—for God

never changed it.

By Rome's own statement, very few people are keeping the right day holy—for only a few are keeping God's Bible Sabbath. What we are told about this is important:

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."—The Catholic Universe Bulletin, August 14, 1942, p. 4. (This is the official weekly newspaper of the Cleveland Catholic Diocese.)

"Ques.—a) The Bible says, 'The Seventh day is the Sabbath of the Lord,' and we read in your literature that it is the only Bible Sabbath there is. Will you please explain how the Sunday observance originated. (b) Do you think the Seventh-day Adventists keep the right day?"

"Ans.—If you follow the Bible alone there can be no question that you are obliged to keep Saturday holy, since that is the day especially prescribed by Almighty God to be kept holy to the Lord. In keeping Sunday, non-Catholics are simply following the practice of the Catholic Church for 1,800 years, a tradition, and not a Bible ordinance. What we would like to know is: Since they deny the authority of the Church, on what grounds can they base their faith of keeping Sunday? Those who keep Saturday, like the Seventh-day Adventists, unquestionably have them by the hip in this practice. And they cannot give them any sufficient answer which would satisfy an unprejudiced mind. With the Catholic there is no difficulty about the matter. For, since we deny that the Bible is the sole rule of faith, we can fall back upon the constant practice and Tradition of the Church."—Francis George Lentz, The Question Box, 1900, pp. 98-99. (Lentz, who died in 1917, was an Illinois Catholic priest.)

"Ques.—What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the pope the authority to change a command of God?"

"Ans.—If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right, in observing the Saturday, with the Jew

. . . Is it not strange that those who make the Bible their only teacher, should inconsistently follow in this matter, the Tradition of the Catholic Church?"—Bertrand Conway, The Question Box, 1903 ed., pp. 254-255; 1915 ed., p. 179. (Conway [1872-1959] was Paulist father in the Catholic Church.)

"The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first. . . Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible."—Catholic Mirror, September 2 and 23, 1893. (The Catholic Mirror, a Baltimore journal that was then the official organ of Cardinal Gibbons.)

So now we can see it clearly: The attempt of the Roman Catholic Church to change the Sabbath of the Creator—to another day—is the MARK of her authority. It is the MARK of the beast. For it decides whom you will worship:

"Sunday is our MARK of authority! . . . The Church is above the Bible, and this transference of sabbath observance is proof of that fact."—The Catholic Record, London, Ontario, Canada, September 1, 1923.

"Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church."—Priest Thomas Enright, C.S.S.R, President of Redemptorist College, Kansas City, MO., in a lecture at Hartford, Kansas, February 18, 1884, and printed in the Hartford Kansas Weekly Call, February 22, 1884, and the American Sentinel, a New York Roman Catholic journal in June 1893, page 173.

"Of course the Catholic Church claims that the change was her act—AND THE ACT IS A MARK of her ecclesiastical power."—From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.

Today the Bible Sabbath is the great test of loyalty. But soon Jesus will return for His own, and the trials of life will be a thing of the past.

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