

## THE TRUE SABBATH AND WEEKLY CYCLE— LUNAR, SOLAR, OR CONTINUOUS

**T**he Advent movement is in a great deal of turmoil at the present time due to controversy over the timing of the True weekly Sabbath of the Lord. Most are keeping a continuous weekly cycle with the Sabbath occurring every seven days, maintaining that the current weekly cycle is the same as the original Creation week. Some are contending that the True Creation weekly cycle has been lost and can only be located through observing a calendar based on the phases of the moon. Still others are advocating a weekly cycle that is pinpointed by the use of a solar calendar, utilizing the vernal equinox as the fourth day of Creation Week. Advocates of each position insist that THEIR belief is the only one supported by the Scriptures, the Spirit of Prophecy, and the historical record. The purpose of this study is to examine the ACTUAL position of the Scriptures, the Spirit of Prophecy, and the historical record; to present the CANDID searcher for Truth with sufficient evidence to make a wise and informed decision; to allow each person to make up his or her OWN mind. The question of the True Sabbath is one of paramount importance. Approach this subject in fear and trembling; praying earnestly; studying intensely. To make the WRONG decision will leave one WITHOUT the Seal of God.

Before beginning, the basis upon which ALL truth is to be assessed must be established. For the purpose of this study, only Holy Scripture, the Spirit of Prophecy (from all the prophets of the Advent Movement, not just Ellen G. White), and the historical record will be used. No allowance will be made for favoring any particular concept based upon who is teaching it or how many the number that advocate it. Only Truth that can be substantiated and which rests upon **weight of evidence** will be accepted. Please note the following quotes:

“To the LAW and to the TESTIMONY: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20

“Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. **For precept must be upon precept, precept upon precept: line upon line, line upon line: here a little, and there a little: ...**” Isaiah 28:9, 10

“**All scripture** is given by inspiration of God, and **is profitable for doctrine**, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” 1 Timothy 3:16, 17

“But sanctify the Lord in your hearts: and **be ready always to give an answer to every man that asketh you a REASON of the hope that is in you WITH MEEKNESS AND FEAR:**” 1 Peter 3:15

“Knowing this first, that **no prophecy of the scripture is of any private interpretation.** For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**” 2 Peter 1:20, 21

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

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and **of thy brethren that have the testimony of Jesus:** worship God: for the testimony of Jesus is **the spirit of prophecy.**” Revelation 19:10

“**Satan has ability to suggest doubts and devise objections to THE POINTED TESTIMONY that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have PLENTY OF ROOM. God does not purpose to remove all occasion for unbelief. He gives evidence, WHICH MUST BE CAREFULLY INVESTIGATED with a humble mind and a teachable spirit, AND ALL SHOULD DECIDE FROM THE WEIGHT OF EVIDENCE. God gives sufficient evidence for the candid mind to believe, but he who turns from the WEIGHT OF EVIDENCE, because there are a few things which he can not make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.” Counsels for the Church, E.G. White, p. 93.5**

“God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. **God designs that men shall not decide from impulse, but from WEIGHT OF EVIDENCE, carefully comparing scripture with scripture.** ...” The Desire of Ages, E.G. White, p. 458.3

“There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men, **if they will decide from WEIGHT OF EVIDENCE.** But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. **Those who wish to doubt may**

**find opportunity; those who wish to believe will find plenty of evidence upon which to base their faith.** Mind, Character, and Personality, Vol. 1, E.G. White, p. 311.1

Using Holy Scripture as our guide, the first questions to be answered are: **What does Scripture teach about the Sabbath? Is the Sabbath tied in any way to a certain day of the month?**

“And on **the seventh day** God ended his work which he had made; and he rested on **the seventh day** from all his work which he had made. And God blessed **the seventh day**, and sanctified it: because that in it he had rested from all his work which God created and made.” Genesis 2:2, 3

“And the Lord spake unto Moses and Aaron in the land of Egypt, saying, **THIS MONTH shall be unto you THE BEGINNING OF MONTHS: it shall be the FIRST MONTH OF THE YEAR to you.** Speak ye unto all the congregation of Israel, saying, **In the tenth day of the month** they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. ... And ye shall keep it until **the fourteenth day of the same month:** and the whole assembly of the congregation of Israel shall kill it in the evening. ... And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is **the Lord’s Passover.**” Exodus 12:1-3, 6, 11

“... **on the fifteenth day of the second month** after their departing out of the land of Egypt. ... Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on **the sixth day**, they shall prepare that which they bring in; and it shall be twice as much as they gather daily. ... And it came to pass, that on **the sixth day** they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, **Tomorrow is the rest of the holy Sabbath (shabbath, Strong’s Concordance #7676, meaning intermission, the Sabbath, every Sabbath) unto the Lord:** bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ... And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. ... And it came to pass, that there went out some of the people **on the seventh day** for to gather, and they found none. **And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?**” Exodus 16:1, 4, 5, 22, 23, 25, 27, 28

“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 (Strong’s #7676) of the Lord thy God**: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, 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

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, **even these are my feasts**. Six days shall work be done: but **the seventh day is the Sabbath (#7676) of rest**, an holy convocation: ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. **These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons**. In the **fourteenth day of the first month** at even is **the Lord’s Passover**. And on **the fifteenth day of the same month is the feast of unleavened bread** unto the Lord: seven days ye must eat unleavened bread. ... And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, **In the seventh month, in the first day of the month, shall ye have a Sabbath (shabbathown, Strong’s Concordance #7677, meaning special holiday, rest, Sabbath)**, a memorial of blowing of trumpets, an holy convocation. ... Also on **the tenth day of this seventh month** there shall be a **day of atonement**: ... Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles** for seven days unto the Lord. ...” Leviticus 23:1-6, 23-24, 27, 34

“Moreover also I gave them my Sabbaths (**shabbath, Strong’s #7676**) to be a sign between me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12

From the Scriptures quoted, we shall note several truths: 1. The Lord rested on **the seventh day** after Creation began. 2. The Lord told Moses **to begin the year** at the commencement of the month of Abib during the Egyptian year. The Passover and the Feast of Unleavened Bread were to be kept on **certain days of said month**. No mention is made of the seventh-day Sabbath being on certain days of any given month. 3. Some Israelites tried to gather manna on **the seventh day**. The Lord reproveth them by asking how long they were going to continue to violate His Sabbath day, thus **implying that they already knew which day was the seventh day AND that they already knew that it was the Sabbath of the Lord**. 4. The Lord told the Israelites to “remember” the Sabbath day as the seventh day. Again, He emphasized that **they already knew that the seventh day was the Sabbath of the Lord**. 5. When the Lord

gave the feasts to the children of Israel through Moses, He related **the seventh-day Sabbath first, with no mention made of it occurring on certain days of any given month.** He then again said “these are the feasts of the Lord” “**which ye shall proclaim in their seasons**”, thus directly tying the Passover, the Feast of Unleavened Bread, the Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles to certain days of certain months and certain seasons of the year, the year which began with the month Abib of the Egyptian year. 6. The seventh-day Sabbath is a sign between God and His people.

The Spirit of Prophecy says:

**“Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible History. GOD MEASURED OFF THE FIRST WEEK, AS A SAMPLE FOR SUCCESSIVE WEEKS TO THE CLOSE OF TIME. Like every other, it consisted of seven literal days. ...”** Christian Education, chapter 24, par. 1, Ellen G. White, p. 191.

“God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to Himself, to be observed by his people throughout their generations. **But the man of sin, exalting himself ABOVE God, and showing himself to BE God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but ABOVE God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the papacy to be regarded as sacred. In the Word of God THIS IS CALLED HER FORNICATION.** {Revelation 14:8}” – Seventh-day Adventist Bible Commentary, Vol. 7, E.G. White, p. 979 (1900). [Last Day Events, E.G. White, p. 123.2]

“**The Sabbath** was embodied in the law given from Sinai; but it was not then first made known as a day of rest. **The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept.** When some profaned it, the Lord reproveth them, saying, ‘How long refuse ye to keep My commandments and My laws?’ Ex. 16:28.” The Desire of Ages, Ellen G. White, p. 283.

“The man of sin has exalted Sunday; but whatever has been done in the change of the fourth commandment, has been without God’s sanction, and is in direct opposition to His express commands. What we all need is truth – plain, simple, unvarnished truth – that will sanctify the soul. **Many will advance THEORIES in regard to the change of the seventh to the first day of the week, but God has made positive declarations in regard to the sacredness of the Sabbath**

**instituted at Eden and proclaimed from Mt. Sinai, and a penalty is attached to the disregard and dishonor of the seventh day of the week.** Review and Herald, July 6, 1897, E. G. White, par. 5

**“... It is our work to make plain to our children that *the first day of the week is NOT the true Sabbath*, and that its observance, after light has come to us as to what is the true Sabbath, is a *plain contradiction of the law of God.*”** Child Guidance, E. G. White, p. 312.4

**“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation. ... The mark of the beast is the opposite of this, --the observance of the first day of the week. This mark distinguishes those *who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.*”** Review and Herald, April 27, 1911, E.G. White, par. 12

**“... Anciently the year did not commence in midwinter, as now, but at the first new moon after the vernal equinox. ...”** The Great Controversy, 1888 ed., Ellen G. White, p. 681.

“As for a lunar calendar, let us not lose sight of the fact that Moses and the people that he led out of Egypt were all born and raised in Egypt; that they knew of no other than the Egyptian calendar. And what was it? – History gives the answer in the following paragraphs:

“We know from the Latin writer Censorinus that the first day of the Egyptian calendar year coincided with the rising of Sothis in A.D. 139, and it must therefore have done the same thing 1460 solar years earlier and so on, i.e. in 1321 B.C., 2781 B.C., 4241 B.C., 5701 B.C., etc. ... Egyptologists consequently date the introduction of the calendar to 4241 B.C. or to 2781 B.C. according as they believe the pyramids to be earlier or later than the latter date. A still higher date, e.g. 5701 B.C., is hardly likely.

**“Twelve nominal months of 30 days each gave 360 days, and the missing 5 days were added on at the end under the name of ‘days additional to the year.’** The months were grouped into three sets of four, the first four forming the inundation season, the second four the winter or sowing-time and the third four the summer or harvest.’ – Encyclopedia Britannica, 1950 edition, Vol. 4, pp. 576, 575. Subject: Calendar, -- Egyptian.

**“While history points out that the Egyptian month consisted of thirty days, Moses reveals in his writings that the Noatic month likewise was thirty days long.**



(See Gen. 7:11, and 8:3, 4). The only change God made in the Egyptian calendar was: 'This month [Abib] shall be unto you the beginning of months: it shall be the first month of the year to you.' Ex. 12:1, 2.

**"Since Moses and the people whom he led out knew of no other than the Noatic and Egyptian calendars, and since God corrected ONLY THE TIME IN WHICH THE YEAR WAS TO BEGIN, He thus revealed that, aside from the time in which the new year was to commence, Egypt's measuring time was to be theirs too. He even approved of the Egyptian names of the months as it is seen from the fact that 'the month Abib' (Egypt's name of the month), THE DAY IT BEGAN AND THE DAY IT ENDED, was chosen to be their first month of the year (Ex. 12:2; 13:4). Moreover, the Jews also used in their calendar the Medo-Persian or Babylonian months in place of the Hebrew numbers of the months. The Medo-Persian Nisan (Egypt's Abib) the Jews took for their year's first month, Iyar for the second, Sivan for the third, and so on, four of which are recorded in the Bible. They are: Abib (Ex. 13:4), Zif (1Kings 6:1), Ethanim (1 Kings 8:2), Bul (1 Kings 6:38). The Jews could not have used the Egyptian and the Medo-Persian names of the months interchangeably if the months were not parallel with the Hebrew months. Furthermore, we have already seen from history's record, too, that EGYPT'S WEEK WAS THE SAME AS THE HEBREW WEEK.**

**"Still further, THE CALENDAR which the prophets used in both the Old and New Testaments, WAS NOT LUNAR, BUT SOLAR. For example, in Noah's time 150 days equaled five months, 30 days to a month. (Gen. 7:11; 8:3, 4). In Daniel 7:25 and 12:7, also in Revelation 12:14, 'time, times and the dividing of time,' – three and a half years – are interpreted in Revelation 12:6 and 13:5 to be 1260 days, or 42 months, thirty days to a month. Heaven's way of measuring time is, therefore, not lunar, but solar.**

"When God created the moon He appointed it to rule the night (Gen. 1:14-18), not the day. **Not the moon alone, therefore, but both the sun and the moon jointly He appointed 'for signs, and for seasons, and for days, and years.'** Gen 1:14.

"It is in 1 Samuel 20:5, in King Saul's day that the Bible first mentions celebrating new-moon-days and it is perhaps the only Bible statement upon which the lunar-time theorists have based their faith in lunar calendars.

**"Celebrating a new-moon-day does not prove that the months began with the new moon. Moreover, if they had to celebrate the day on which the month began, then why not celebrate the day on which the week began, and also the day on which the year began?"**

"Some take 1 Samuel 20:27 as proof that the months began with each new moon, but **when one stops and thinks, he discovers that if the months had begun with the celebration of the new-moon-days, then it would have been**

needless for King Saul to point out that a day after the celebration was the second day of the month. The Scripture, therefore, rather than proving that the months began with a new moon, it proves that they did not, but that it so happened that in that particular year the day after the celebration was the second day of the month. This is what the Scripture actually points out and nothing more.

**“Bible commentators generally hold that sometime after the Hebrews went out of Egypt they began to use lunar time, but no one knows exactly when and by whom it was commanded.** Suppose it is true that the Jews kept lunar time. It is no sign that we should follow their un-Biblical example, for their constant insubordination caused them to do many things which they had no business doing.

“Finally, since Moses and the prophets after him are entirely silent about a lunar calendar, then why should we to our own damnation add strange sparks, sparks of our own devising, to the light of God?

“Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.’ Job 18:5. ‘Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of the fire, and in the sparks that ye have kindled. This shall ye have of Mine hand: ye shall lie down in sorrow.’ Isa. 50:10, 11.

**“Since this is the only light which the Bible sheds on the subject, the lunar calendar theory, therefore, appears to be only conjectural, and NOT AT ALL BIBLICAL.** Consequently ‘it is good that a man should both hope and quietly wait for the salvation of the Lord’ (Lam. 3:26), not to run ahead of Him. We can thus avoid presenting strange fires before Him. Nadab and Abihu were unmindful of God’s command to meddle with His statutes, ‘and there went out fire from the Lord, and devoured them, ...’ –Lev. 10:1, 2. ‘Be not,’ therefore, ‘carried about with divers and strange [un-Biblical] doctrines.’ Heb. 13:9.

“Take your hands off the ark of God; the ark is to be supported by only Him Who knows how, when, and by Whom.” The Symbolic Code, Volume 13, No. 9, Victor T. Houteff, pp.3-7 (1958)

“In the preceding quoted paragraphs, **the well-intentioned but grossly misinformed author is attempting to overthrow the seventh-day Sabbath by ignoring the original weekly cycle**, God’s septenary cycle of creation, and by setting up in its place a moon-controlled septenary cycle of his own devising, so as to make the seventh, the fourteenth, the twenty-first, and the twenty-eighth days of each lunar month commemorative Sabbaths of the week of creation.



“It is true that the names of the months and the days of the week are of mythological origin, **but the cycle of the week, as we shall see, is from time immemorial.** True, the Lord said to Moses, ‘This month shall be unto you the beginning of months: it shall be the first month of the year to you.’ Ex. 12:2. **But He did not say, It shall also be the beginning of weeks to you.** Thus the question, ‘How readest thou?’ sharply confronts the lunar-Sabbath author for answer. Plainly, God could not have said, ‘this moon shall be the beginning of weeks to you,’ for such a course would be, as we shall see, contrary to Nature, Scripture, and Logic.

**“Had He intended the moon to fix the time of the holy Sabbath, He would have made it complete its revolution around the earth once either in exactly four weeks or in exactly one week.** But since the moon does not do so, it cannot be taken as the Divine regulator of the weekly holy Sabbath day. Moreover, Sabbath begins at ‘even,’ whereas the new moon may appear at any hour of day or night.

“The following paragraphs briefly bring forth solar, lunar, and Biblical facts, not implications, that **the weekly cycle never has been and never can be controlled by any lunar OR solar calendar,** and that the church under direction has never either in the Old or New Testament kept a lunar Sabbath.

“The Sabbath which the Lord hallowed was celebrated on exactly the seventh day after the creation of the earth began, not on the seventh day after the creation of the moon began (Gen. 2:2). So **the weekly cycle which God set in motion, and the Sabbath which He Himself celebrated, were not measured by the revolutions of the moon, BUT BY THE REVOLUTIONS OF THE EARTH.** Had the Lord blessed and observed a Sabbath that is governed by the moon, then the Sabbath day could not have fallen on the seventh day from the beginning of creation, but rather must have fallen within the tenth day, for the moon was not created and set in motion until after the fourth day of creation. (See Genesis 1:14-19). Since the week was not then governed by the moon, it certainly cannot be governed by it now and still be the week of creation.

“As the creation week was three days older than both the sun and the moon, **the fact conclusively follows, therefore, that neither of these heavenly luminaries could have ever regulated the week of creation. Moreover, such a solar-lunar regulatory force would, except it be in cycles of ten, deprive time and Creation of the first three days, leaving them as a phantom ‘lost period.’**

“Furthermore, were we to standardize the seventh, the fourteenth, the twenty-first, and the twenty-eighth days of the lunar month, for the observance of the Sabbath, as the booklet advocates, we could not keep up with the moon anyway, for the lunar month is not actually four weeks (28 days) long, but approximately twenty-nine and a half days.

“All these significant facts completely invalidate the idea of the weeks being dependent upon the monthly orbit of the moon, and should therefore render unnecessary any further discussion of the subject. But since the lunar-sabbath author claims that history supports his contention, we shall therefore quote the following three paragraphs:

**“The use of the week was introduced into the Roman Empire about the 1<sup>st</sup> or 2<sup>nd</sup> century of the Christian era from Egypt, and had been recognized independently of Christianity before the Emperor Constantine confirmed it by enjoining the observance of the Christian Sabbath.** With the Mohammedans the week has also a religious character, Friday being observed by them as a Sabbath.” – Twentieth Century Cyclopaedia, Vol. 8, p. 487.

“The period of seven days...was used by the Brahmins in India with the same denominations employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs, and Assyrians.’ – Standard Dictionary, definition “Calendar”

**“The week is a period of seven days, having no reference whatsoever to the celestial motions, --a circumstance to which it owes its unalterable uniformity.** It was employed from time immemorial in almost all eastern countries; and, as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Dalambre remarks, to assign it to an origin having such semblance of possibility.’ – Encyclopedia Britannica

“There is history’s testimony. Plainly, it no more supports the lunar-sabbath author’s claims than do logic and Scripture. **On the contrary, it reveals that the present Roman week IS THE SAME as the ancient Jewish and Christian week, THAT IT HAS BEEN AND STILL IS THE WORLD’S WEEK “FROM TIME IMMEMORIAL” – FROM CREATION.** The week, moreover, explains Encyclopedia Britannica, ‘is a period of seven days having no reference whatsoever to the celestial motions.’” The Symbolic Code, Volume 13, No. 8, Victor Houteff, pp. 11, 12, 14 (1958)

**“While leading the Hebrew host from bondage to freedom, the Lord was firmly establishing them in the the truth of all things, including the truth of the day on which the year begins, of the day on which the month begins, and of the day on which the week begins.** Obviously, the Hebrew religion had largely to do with the days of the week, of the month, and of the year.

“The Hebrews were forever to keep holy, (1) not a seventh, but *the* seventh, day of each week, the Sabbath; (2) the days from the fifteenth to the twenty-first day of the first month, the Passover month; (3) the first fiftieth day after the sheaf of the first fruits was offered, the Pentecost; (4) the tenth day of the seventh month, the Atonement; (5) the days from the fifteenth day to the twenty-first day of the same month, the Feast of Tabernacles; and (6) the feasts of the new moons.

Thus the All-knowing One, **He Who created the heavenly bodies and knows the very moment He set them in motion to govern the DAY, the MONTH, and the YEAR**, decreed that the holy feasts be observed in the very month and on the very day on which they were first ordained.

“And He appointed the ‘lights in the firmament...for signs, and for seasons, and for days, and years’ (Gen. 1:14), by the movements of which He fixed each solar and each lunar date, so that it could never be lost sight of. Then to make doubly secure against such a loss, He ‘spake unto Moses and Aaron in the land of Egypt, saying, *This month* shall be unto you the beginning of months: it shall be *the first month of the year to you.*’ Ex. 12:1, 2.

**“Thus we see that His great and never erring timepiece for earth, the earth’s own invariable movements, fix the day and the year; whereas the moon’s revolving round the earth makes the *months*.**

“But the Roman New Year, January 1, finds its establishment, not in the movements of the solar system, but in the notions of mythology. Consequently, as the date does not coincide with either the vernal or the autumnal equinox, or with either the summer or the winter solstice, then should earth’s inhabitants ever lose count of the day, and need to recover it, they would be helpless to do so.

**“To prevent His people from bringing upon themselves such a catastrophe, and to have them intelligent as to the time the YEAR begins, the Lord gave to Moses the sacred yearly calendar, which cannot be lost or miscalculated so long as the earth remains.** He told him that the day which preceded the exodus was the fourteenth day of the first month; and that forever thereafter, they were to commemorate the Passover on that very night each year, the night following the fourteenth day. **Thus was the Lord re-establishing the creation calendar, reaffirming that the year begins on the day of the vernal equinox, on which spring, the first season of the year, commences, and on which the sun and moon were created (the fourth day from the beginning of creation)—the only time at which, in the very nature of things, the year could begin.** And so it is that the Passover, the Atonement, and the Feast of Tabernacles (the three most important feasts of the year), besides other feasts, are controlled by the solar year and the lunar month; **the weekly Sabbath by THE DAY on which creation BEGAN; and the year itself by the vernal equinox, the immovable signpost.**” *The Answerer Book*, No. 3, Victor T. Houteff, pp.9-11 (1944).

“Every Bible student knows that the seventh day of the week is the Sabbath; that it alone is holy, and commemorative of God’s creation (Gen. 2:3). Then, too, the whole civilized world knows that Sunday is the first day of the week, and not a few know that it was originally a pagan festal day in honor of the mythical god of the sun. **The fact thus follows that the day preceding it, Saturday, is the seventh day – the holy Sabbath of creation. ...**

**“In this day of increased knowledge, ALL THIS ADDS UP TO THE STARK REALITY THAT TO ATTEMPT TO SET UP ANOTHER DAY FOR THE SABBATH IS IN ITSELF SUPREME IDOLATRY, BLASPHEMY, AND CONTEMPT DIRECTLY AGAINST THE MOST HOLY HIMSELF.”** The Symbolic Code, Vol. 13, No. 11, Victor T. Houteff pp. 3, 4 (1958).

We can deduce from the above quotes from the Spirit of Prophecy the following truths:

1. The seventh day of the week is the Sabbath of the Creator.
2. The Sabbath and the weekly cycle originated at Creation and have been preserved down through the ages.
3. The seventh-day Sabbath is the sign or seal of God.
4. Anciently, the year began in the spring after the vernal equinox, not in midwinter, as it does now.
5. The Lord told Moses to begin the year in the spring with the month Abib on the Egyptian calendar, the day it began and the day it ended.
6. The only change the Lord told Moses to make in the yearly calendar was when the year began.
7. Moses was NOT told to change the weekly cycle or the number of days in the months.
8. The Egyptian calendar had twelve months of 30 days each, as did the Noatic calendar.
9. The months in the Egyptian calendar were NOT based on the phases of the moon or the length of the moon’s rotation around the earth after the Flood.
10. Neither the sun nor the moon could EVER regulate the weekly cycle.
11. Egypt’s weekly cycle was to be the Hebrew’s weekly cycle.
12. The Hebrews were already aware of the seventh-day Sabbath and honored it BEFORE their arrival at Sinai for the giving of the Law and BEFORE the falling of the manna in the wilderness.
13. The current Roman week is the same as the Egyptian week and as the Hebrew week and especially THE SAME AS THE CREATION WEEK.
14. The weekly cycle is determined by the ROTATIONS OF THE EARTH, not by the rotation of the moon around the earth (or the rotation of the earth around the sun).
15. The vernal equinox is the IMMOVABLE SIGNPOST to determine when the season of spring and the solar year begin.
16. God’s yearly cycle is solar, NOT lunar.
17. The seventh day of the week is Saturday, thus the Sabbath of Creation is on Saturday.
18. The month does not begin with the new moon.
19. The Hebrews began keeping a lunar calendar at some time after the Exodus from Egypt, but no one really knows exactly when the change occurred.
20. To try to set up any other day of the week as the Sabbath is “supreme idolatry, blasphemy, and contempt AGAINST THE MOST HIGH HIMSELF.” **Thus we see perfect harmony between the Scriptures and the Spirit of Prophecy on the subject of the Sabbath and the True weekly cycle.**

But wait! These references come FROM the Old Testament and comments ON the Old Testament. **What is taught about the Sabbath and weekly cycle in the New Testament?**

So we shall see:

“At that time Jesus went **on the Sabbath day** through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful on **the Sabbath day**. ... For the Son of man is Lord even of **the Sabbath day**.” Matthew 12:1, 2, 8

“How much then is a man better than a sheep? Wherefore it is lawful to do well on **the Sabbath days**.” Matthew 12:10

“But pray ye that your flight be not in the winter, neither on **the Sabbath day**.” Matthew 24:20

“In the end of **the Sabbath**, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Matthew 28:1

“And they went into Capernaum; and straightway on **the Sabbath day**, he entered into the synagogue, and taught.” Mark 1:21

“And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on **the Sabbath day**; that they might accuse him. ... And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? To save a life or to kill? But they held their peace.” Mark 3:1, 2, 4

“And when **the Sabbath day** was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hand?” Mark 6:2

“And when the even was come, because it was the preparation, that is, the day before **the Sabbath**,” Mark 15:42

“And when **the Sabbath** was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning **the first day of the week**, they came unto the sepulchre at the rising of the sun.” Mark 16:1, 2

“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

“And came down to Capernaum, a city of Galilee, and taught them on **the Sabbath days**.” Luke 4:31

“And it came to pass on **the second Sabbath** after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.” Luke 6:1

“And he was teaching in one of the synagogues on **the Sabbath**.” Luke 13:10

“And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on **the Sabbath day**, that they watched him.” Luke 14:1

“And that day was the preparation, and **the Sabbath** drew on. ... And they returned and prepared spices and ointments; and rested **the Sabbath day according to the commandment.**” Luke 23:54

“And **the Jews’ Passover** was at hand, and Jesus went up to Jerusalem.” John 2:13

“After this there was **a feast of the Jews**; and Jesus went up to Jerusalem.” John 5:1

“And immediately the man was made whole, and took up his bed, and walked and **on the same day was the Sabbath.** The Jews therefore said unto him that was cured. **It is the Sabbath day:** it is not lawful for thee to carry thy bed.” John 5:9, 10

“And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on **the Sabbath day.**” John 5:16

“And **the Passover, a feast of the Jews,** was nigh.” John 6:4

“Now **the Jews’ feast of tabernacles** was at hand.” John 7:2

“And it was **the Sabbath day** when Jesus made the clay, and opened his eyes. ... Therefore said some of the Pharisees, This man is not of God, because he keepeth not **the Sabbath day.** ...” John 9:14, 16

“And **the Jews’ Passover** was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.” John 11:55

“Then Jesus **six days before the Passover** came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; ... “ John 12:1, 2

“**On the next day** much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, ...” John 12:12

“Now before **the feast of the Passover** when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.” John 13:1

“And it was **the preparation of the Passover,** and about the sixth hour: and he saith unto the Jews, Behold your King!” John 19:14

“The Jews therefore, because it was **the preparation,** that the bodies should not remain upon the cross on **the Sabbath day,** (for that **Sabbath day** was an high



day,) besought Pilate that their legs might be broken, and that they might be taken away.” John 19:31

“There laid they Jesus therefore because of **the Jews’ preparation day**; for the sepulchre was nigh at hand. **The first day of the week** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” John 19:42; 20:1

“Then that same day at evening, **being the first day of the week**, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” John 20:19

“But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on **the Sabbath day**, and sat down. ... And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them **the next Sabbath**. ... And **the next Sabbath day** came almost the whole city together to hear the word of God.” Acts 13:14, 42, 44

“And on **the Sabbath** we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.” Acts 16:13

“And Paul, **as his manner was**, went in unto them, and three **Sabbath days** reasoned with them out of the scriptures,” Acts 17:2

“And he reasoned in the synagogue **every Sabbath**, and persuaded the Jews and the Greeks.” Acts 18:4

“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of **the seventh day** on this wise, And **God did rest the seventh day from all his works**. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again he limiteth a certain day, saying in David, To day, after so long a time, as it is said, To day if ye will hear his voice, harden not your hearts. **For if Jesus had given them rest, then would he not afterward have spoken of ANOTHER day. There remaineth therefore a rest to the people of God.** For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” Hebrews 4:3-10

A careful examination of the preceding Scriptures leads to the following conclusions: 1. Jesus’ custom was to keep sacred **the same Sabbath day that the Jews kept**. 2. Jesus and his disciples followed **the same weekly cycle** that the Jews followed. 3. John the Beloved, in his gospel, made a distinction between the feasts of the Jews and

the weekly Sabbath. He always called the feasts “the Jews” feasts, but the seventh-day Sabbath was never called “the Jews’ Sabbath”, thus implying that the seasonal feasts were not being kept according to God’s plan, but according to the Jews’ plans instead. 4. Jesus rested in the tomb while his disciples rested on the Sabbath day, according to the commandment. 5. According to the book of Acts, the Apostles continued keeping **the same Sabbath day** that the Jews kept. 6. Paul went to the synagogue in each city he visited **on the Sabbath day** and taught and reasoned with the Jews AND the Gentiles. 7. When Paul met with Gentiles in the cities he visited, he met with them on **the Sabbath day**. 8. Paul wrote in the book of Hebrews that if Jesus had wanted His followers to worship on another day than **the same Sabbath the Jews kept that He would have told them so**.

**Is there harmony between the Spirit of Prophecy and the Scriptures on this topic of the seventh-day Sabbath?**

“As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. **The Jewish leaders accomplished the will of Satan by surrounding God’s rest day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of the loving heavenly Father.** The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hardhearted and cruel. It was the work of Christ to clear away these misconceptions. **Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping THE SABBATH according to the law of God.**”

“...The Savior well knew that in healing on **the Sabbath** He would be regarded as a transgressor, but He did not hesitate to break down the wall of traditional requirements that barricaded **the Sabbath**. ...

“...By sweeping away the senseless restrictions of the Jews, Christ honored **the Sabbath**, while those who complained of Him were dishonoring **God’s holy day**. ...” The Desire of Ages, Ellen G. White, pp. 283, 284, 286, 287

“... **That the Jews kept THE SEVENTH DAY, and were doing so at the time of Christ, is beyond all question. That Christ recognized the day that they observed, is also an undoubted fact. That the same day that the Jews observed is uniformly called the Sabbath, through the New Testament, no one acquainted with the Scriptures will deny. ...” Sunday: The Origin of Its Observance in the Christian Church, E.J. Waggoner, p. 6**

“Our tracing of the Sunday institution, unfortunately does not lead us into the Bible, for there is no trace of it there. This negative proposition is amply proved by the fact that in both the Old and the New Testament, the seventh day alone is recognized as the Sabbath. **For the full Scripture argument on the Sabbath question the reader is referred to works especially devoted to that question, notably, The History of the Sabbath and First Day of the Week, by J.N. Andrews. ...” Ibid, pp. 8, 9**

“And as God has been pleased to give man, in all, but seven different days, and **has given to one of these days a name which indicates its exact place in the week, his act of setting apart one of these by name, which act created weeks and gave man the Sabbath, can never – EXCEPT BY SOPHISTRY – be made to relate to an indefinite or uncertain day.**

“**The days of the week are measured off by revolution of our earth on its axis;** and hence our seventh day, as such, can come only to dwellers on this globe.” History of the Sabbath and First Day of the Week, J.N. Andrews, p. 7

“**Seven has been the ancient and honored number among the nations of the earth. They have measured the times by weeks from the beginning. The origin of this was the Sabbath of God,** as Moses has given the reasons of it in his writings.’ -- Brief Dissertation on the First Three Chapters of Genesis, by Dr. Coleman, p. 26. ” Ibid, p. 15

“**That the seventh day in the fourth commandment is the seventh day of the New Testament week may be plainly proved.** In the record of our Lord’s burial, Luke writes thus:

“And that day was the preparation, and **the Sabbath** drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and **rested the Sabbath day according to the commandment.** Now upon **the first day of the week**, very early in the morning, they came to the sepulcher, bringing the spices which they had prepared, and certain others with them.” Luke 23:54-56; 24:1

“**Luke testified that these women kept ‘the Sabbath according to the commandment.’”**

“The Commandment says ‘The seventh day is the Sabbath of the Lord thy God.’ **This day thus observed was the last or seventh day of the week, for the following day was the first day of the week. Hence the seventh day of the**

**commandment is the seventh day of the New Testament week.**” Ibid, pp. 24-25

“The consequence of the life and teaching of Jesus as to the Sabbath and the keeping of it, is manifest in the lives of Christians all through the New Testament after His death and resurrection and ascension.

“The first thing that occurred after the finishing of Creation, was God’s resting on the seventh day; and **the first thing that occurred after Jesus declared ‘It is finished’ in Redemption, was the rest on THE SEVENTH DAY of the truest believers in Him:** the blessed women ‘who were last at the cross and first at the tomb.’

“That was in A.D. 33. Then in A.D. 45 **it was the Sabbath day** when Paul and Barnabas preached to the Gentiles at Antioch in Pisidia. Acts 13:42-29.

“In A.D. 53 **it was the Sabbath day** when Paul and Silas and their company at Philippi went to the place of worship outside the city. Acts 16:15.

“In A.D. 53 again **it was the Sabbath day** when Paul preached at Thessalonica *as his custom was:* that is, the frequent repetition of the same act or thing. Acts 17:1-4.

“In A.D. 54 **it was the Sabbath day** when Paul preached at Corinth, still, like his divine Master, in the frequent repetition of the same act or thing. Acts 18:4, 9-11.

“In A.D. 64 **it was the Sabbath day—God’s rest of the seventh day—**that Paul set down in the plain Word of Inspiration as the Sabbath the keeping of which ‘remaineth to the people of God.’ Heb. 4:4, 5,

“And since **the Sabbath day was the only regular day of assembly ever known to the Hebrews,** it would again be impressed upon them in the instruction ‘not to forsake the assembling of themselves together.’ Heb. 10:25.

“In A.D. 67 **it was the Sabbath day** which Jesus required His disciples to keep in remembrance when should come the time of their flight from Judea. Matt. 24:20.

“In A.D. 96 **it was the Sabbath day—the Lord’s holy day—**when John was ‘in the Spirit’ on the Isle of Patmos and received the Revelation of Jesus Christ for all time. Rev. 1:20; Isa. 58:13.

“In A.D. 100-120 **it was the Sabbath day** when the epistle of Ignatius said, ‘Let every one of you keep the Sabbath.’ ‘And after the observance of the Sabbath let every friend of Christ keep the Lord’s day.’

“It is true that by many eminent scholars this writing of the supposed Ignatius is held to be a forgery. But as evidence on this question it matters not whether it be a forgery or not, its value and weight as evidence rest in the record as such, and not upon who might be the person who wrote it.

“It was written by someone who was interested in exalting Sunday as ‘the queen and chief of all days.’

“If it be genuinely of the real Ignatius it proves that the Sabbath was being observed by those whom he would have to receive the Sunday as this ‘queen and chief’; and that the observance of the Sabbath was so fixed in their Christian life that he did not so much as even hint at any such thing as their accepting the Sunday *in place* of the Sabbath, but actually directed that ‘every one of you keep the Sabbath,’ and ‘after the observance of the Sabbath’ *then* keep the Sunday ‘as a festival,’ etc.

“If it be a forgery, then it certifies that ‘the observance of the Sabbath’ was so universal and so fixed in the Christian life of the time, that even a rascal in the very practice of his chicanery could not dare to question it or to offer Sunday as a substitute for it; but only to offer the Sunday as an additional day.

“And than this there could not be stronger evidence that ‘the observance of the Sabbath’ was a settled and universal practice in the Christian life: even among those who had ‘lost their first love,’ and who to some extent had fallen away from the pure truth of the Gospel.

“In the two hundred years of the ‘Apostolic Constitutions,’ to 326, **it was the Sabbath** in the authoritative ‘discipline’ of the rising false Catholic church.

“In the time of Athanasius, to 373, **it was the Sabbath**; for he said, ‘We assemble on Saturday, *not* that we are affected with Judaism, but only to worship Jesus the Lord of the Sabbath.’

“**It was the Sabbath** in 364 when the Council of Laodicea put a curse on those who would keep it, and yet had still to recognize *the fact* of its observance.

“**It was the Sabbath** in 416 when Pope Leo ‘the Great’ likewise must recognize the fact of its observance, but would turn it to ‘a fast day’ while Sunday was made to be ‘a *most festive* day.’

“**It was ‘the Sabbath of every week’** in 439 when Socrates must bear witness that ‘almost all churches through the world’ observed it, but that ‘Alexandria and Rome have ceased to do this.’

“Note that these had ‘ceased to do this.’ They could not have ‘ceased to do’ what they had never done. This shows that even in those cities they had formerly done ‘this’ as in the time of Leo, 416; but since then they had ‘ceased’ to do it.

“**It was the Sabbath** in 460 when Sozomen must record that ‘The people of Constantinople and everywhere assemble together on the Sabbath...which custom is never observed at Rome or at Alexandria.’

“**It was ‘the Sabbath day’** when Pope Gregory ‘the Great’ denounced as ‘preachers of Antichrist’ those who taught its observance.

“**It was the Sabbath** among the Briton Christians 596-664, and then was still so with those who withdrew to the Isle of Iona and to Ireland rather than to submit to the laws commanding and enforcing Sunday observance.

“**It was the Sabbath** in 791 when the Council of Friuli witnessed to its observance still, even though only by ‘our rustics.’

“**It was the Sabbath** in 858-867 when it was still observed to such an extent that Pope Nicholas I found it necessary to denounce its observance as ‘the doctrine of Antichrist.’

“In 1069 it was still ‘**the Sabbath of the Fourth Commandment**’ in Scotland when Queen Margaret’s ‘newest Roman type’ of religion must crush it out.

“Thus **it is the Sabbath** from the beginning to the end of the Bible; from the finishing of Creation to the finishing of the written Revelation; and was still so among Christians for more than a thousand years after the Bible was closed.

“**It was the Sabbath** in the life of Jesus; in the lives of Christians throughout the New Testament; in the lives of those who to the best of their ability would be Christians against the power of Rome, for nearly eight hundred years; and in the lives of Christians who were outside the jurisdiction of Rome and beyond her power, for more than a thousand years.

“For more than a thousand years after the ascension of Christ, **everywhere the Sabbath was originally observed by the Christians in all countries**, and even in the cities of Alexandria and Rome.

”In Rome and Alexandria, spiritual Babylon and Egypt, **the observance of the Sabbath** first ‘ceased’ among Christians, and then from there this cessation was gradually spread as the power of Rome grew. Wherever that power came, and



to the extent that it could be exerted, the observance of the Sabbath was caused to cease and to be crushed out.

“But it never was completely obliterated. Always there have been faithful and true witnesses for God against Rome. And there always will be.

“All the power of federation and confederation of both Rome and Puritanism could not stop it; and now all the power of federation of Rome and the Federal Council combined, and with all the power of all the nations in their hands, cannot cause it to cease.

“By the whole record on this question it is certain that both the papacy and the Federal Council of Churches have assumed prerogative and have exercised authority to *change the Law of the Most High*, from His thought and word to their own. And they both deny the right of any one to observe that Law *as the Most High Himself* has spoken it and written it.

“And than in this it were impossible for even them more fully to manifest the spirit of independence of God and of exaltation above Him.

“It is a principle in governmental procedure, recognized in law, and regarded in history, that for a subordinate community to re-enact, especially with changes, a law made by the supreme authority for the government of the subordinate community, is ‘tantamount to a declaration of independence.’

“In illustration, a fact from history may help to appreciate the infinite principle here involved. In 1698, as now, Ireland was a possession of Britain. The English colonists in Ireland were the ruling power there, and had a parliament—Lords and Commons—of their own; a sort of home rule.

“This local parliament, ‘the Irish Lords and Commons, had presumed not only to re-enact an English act passed expressly for the purpose of binding them, but to re-enact it *with alterations*. The alterations were indeed small; but the alteration *even of a letter* was tantamount to a declaration of independence.

“‘The colony in Ireland was emphatically a dependency, not merely by the common law of the realm, but by the nature of things. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist.’

“It is in view of this very principle that the word of God in Matt. 5:17-19 and Dan. 7:25 was spoken and stands written.

“Therefore, on this question of Sabbath or Sunday as the Sabbath of the Fourth Commandment of the Law of the Most High, the real issue is the simple but mighty one of

Loyalty to God,

or

Independence of God.

“And in this time of the *finishing of all*, according to God’s eternal purpose, in the finishing of the Mystery of God, His own divine sign of His finished work, the Holy Sabbath, will arise and live, and *will be known and worn* as the distinguishing badge of all those who, against all the power and deception of the ultimate Antichrist, will be loyal and true to God *alone* in His Creative power and in His Redeeming grace as revived for the world in The Reformation preparatory to the great day of the glorious Presentation at the finishing of the Mystery of God.

“Now, in this final time of entering into God’s rest in eternity, **there remaineth the keeping of the Sabbath** to the people of God.

“And now it will live as in the beginning when it ‘was made for the man’; as it lived in the redeeming when it was kept by ‘the Man’; and *as it will* in the eternity of ‘the world to come’ where it belongs: when ‘from one Sabbath to another all flesh come to worship before Me, saith the Lord.’ Isa. 66:23

“And thus by loving kindness of the Gracious God, by the High-priestly intercession of the Divine Christ, by the gentle pleading and persuasion of the Holy Spirit, and by the pure principles of the Word of God, there is brought to the conscience and laid upon the conviction of every soul the ever blessed choice of The Reformation against Rome.”

The Reformation, 14<sup>th</sup>-16<sup>th</sup> Century, A.T. Jones, pp. 226-230

The Spirit of Prophecy is in complete harmony with the Scriptures and unanimous in declaring that, 1. The Jews were keeping **the seventh-day Sabbath of Creation** at the time of Christ. 2. Jesus kept **the same Sabbath the Jews kept**. 3. The Apostles kept **the same Sabbath the Jews kept**. 4. The seventh-day in the fourth commandment is the same as the New Testament Sabbath. 5. The Early Church kept the seventh-day Sabbath of the New Testament up until and after the Edict of Constantine in the 4<sup>th</sup> century. 6. The seventh-day Sabbath of Creation Week has been kept by God’s true followers throughout the centuries since Christ’s death, burial, and resurrection.

Now, #6 above is under some dispute today. It has been noted that in the Old Testament there are statements by the Lord that He will cause His people to forget the

True Sabbath day; that He will take the Sabbaths away from them. One in particular is Lamentations 2:6,

“And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of assembly: **the LORD hath caused the solemn feasts and Sabbaths to be forgotten in Zion**, and hath despised in the indignation of his anger the king and the priest.”

Another is Hosea 2:11,

“I will cause all her mirth to cease, her feast days, her new moons, and **her Sabbaths**, and all her solemn feasts.”

J.N. Andrews offers a possible explanation of these Scriptures. Remember that E.J. Waggoner, who had the Spirit of Prophecy, recommended J.N. Andrews' book, History of the Sabbath and First Day of the Week, as an authority on the Sabbath.

**“7. The one [the weekly Sabbath] is termed ‘the Sabbath of the Lord,’ ‘my Sabbaths,’ ‘my holy day,’ and the like; while the others [festal sabbaths] are designated as ‘your Sabbaths,’ ‘her Sabbaths,’ and similar expressions.”** 16 [Exodus 20:10; 31:3; Isaiah 58:13; compared with Leviticus 23:24, 32, 39; Lamentations 1:7; Hosea 2:11.] p. 48

“These are the feasts of the Lord, which ye shall proclaim to be holy convocations, .... **BESIDES** the Sabbaths of the Lord. 17 [Lev. 23:37, 28]

“The annual Sabbaths are presented by Isaiah in a very different light from that in which he presents the Sabbath of the Lord. Of the one he says:

“Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. **Your new moons and your appointed feasts my soul hateth:** they are a trouble unto me; I am weary to bear them.” Isaiah 1:13, 14

“In striking contrast with this, the same prophet speaks of the Lord’s Sabbath:

“Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the

eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give mine house and within my walls a place and a name better than of sons and of daughters, I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called an house of prayer for all people. ... If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, and shalt honour him, not doing thine own ways, nor find thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and thee with the heritage of Jacob of thy father: for the mouth of the Lord hath spoken it.” Isaiah 56:1-7; 58:13, 14

“Hosea carefully designated the annual Sabbaths in the following prediction:

**“I will also cause all her mirth to cease, HER feast days, HER new moons, and HER Sabbaths, and all HER solemn feasts.”** Hosea 2:11

“This prediction was uttered about B.C. 785. It was fulfilled in part about two hundred years after this, when Jerusalem was destroyed by Nebuchadnezzar. Of this event, Jeremiah, about B.C. 588, speaks as follows:

“Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at **HER sabbaths**. ... The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: **the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion**, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they had made a noise in the house of the Lord, as in the day of a solemn feast.” Lamentations 1:7; 2:5-7

“The feasts of the Lord were to be holden in the place which the Lord should choose, namely Jerusalem 22 [Deut. 16:16; 2 Chron. 7:12; Ps. 122] and when

that city, the place of their solemn assemblies, was destroyed and the people themselves carried into captivity, the complete cessation of their feasts, and, as a consequence, their annual Sabbaths, which were specified in those feasts, must occur. The adversaries mocked at her Sabbaths, by making a ‘noise in the house of the Lord as in the day of a solemn feast.’ **But the observance of the Lord’s Sabbath did NOT cease with dispersion of the Hebrews from their land; for it was not a local institution like the annual Sabbaths. Its violation was one chief cause of the Babylonish captivity** 23 [Jer. 17:19-27; Neh. 13:15-18] **and their final restoration to their own land was made conditional on their observing it in their dispersion.** 24 [Isa. 56, see chapter 8] The feasts, new moons, and annual Sabbaths were restored when the Hebrews returned from captivity, and with some interruptions, were kept until the final destruction of their city and nation by the Romans. ... Moreover, when the Jewish festivals were utterly extinguished with the final destruction of Jerusalem, even then was the Sabbath of the Lord brought to the minds of his people. 25 [See chap. 10] Thus we have traced the annual Sabbaths until their cessation, as predicted by Hosea. It remains that we trace the Sabbath of the Lord until we reach the endless ages of the new earth, when we shall find the whole multitude of the redeemed assembling before God for worship on each successive Sabbath.” pp. 48, 49

The Spirit of Prophecy speaks extensively on the scattering of the ten tribes by Assyria and the two tribes by Babylon, events which Scripture shows happened because of the apostasy of the Hebrews from the True Sabbath to the first day of the week and sun-worship. The history of ancient Israel and Judah offers yet another explanation for Lamentations 2:6 and Hosea 2:11. To follow are a series of quotes from the Spirit of Prophecy regarding these occurrences:

“... We wish now to call attention to the fact that the universality of sun-worship, as it has been brought before us, settles it beyond a doubt that **in every age it was sun-worship especially that disputed with the true worship of Jehovah for the allegiance of mankind. When the people of God apostatized from him, it was always some form of sun-worship that seduced them.** When Job would plead his peculiar uprightness, he urges the fact that he had never worshiped the sun or the moon. He says: -- [quotes Job 31:26-28].” Sunday: The Origin of its Observance in the Christian Church, E.J. Waggoner, p. 25

**“We have seen that sun-worship was the State religion of the Egyptians;** and the golden calf which the Israelites made and worshiped when they thought they were deprived of their leader, shows how firm a hold Egyptian idolatry had upon them. ...

**“The warnings to the Israelites were mostly against some of the abominations connected with sun-worship, showing that their danger lay ALL on that side.**

“After the division of the kingdom, **Jeroboam set up two calves of gold**, one at Bethel and one at Dan, so that the people might worship them, and thus be kept from going to the temple of the Lord, at Jerusalem. ‘And this thing became a sin; for the people went to worship before the one, even unto Dan.’ 1 Kings 12:30.

**This, like the worship of the golden calf in the wilderness, was worship of the sun under the form of Apis. So completely did this form of religion seduce the people of the kingdom of Israel from the worship of the true, that it resulted at last in the utter destruction of the nation**, according to the word of the prophet of God: ‘For the Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river, because they had made their groves [*ashera*, sun-images], provoking the Lord to anger.’ 1 Kings 14:15.

“Rehoboam, king of Judah, did likewise, ... “ Ibid, pp. 26, 27

**“As for the kingdom of Judah, after Israel had been scattered, we read that Manasseh ‘reared up altars for Baal, and made a grove, as did Ahab king of Israel;** and worshiped all the host of heaven, and served them, ... And he built altars for all the host of heaven in the two courts of the house of the Lord.’ 2 Kings 21:3-5, and onward.

“Later on, King Josiah effected a reformation, and brought the people for a time back to the worship of the true God. ... Surely the apostasy of Israel had been great; and notice that it was sun-worship in its various forms that seduced them from the worship of Jehovah.

**“Even after the terrible experience of the siege of Jerusalem, those who remained in the city did not forsake their sun-worship.** The prophet Ezekiel was given a view of the abominations that they were committing, which he describes in chapter 8. He beheld them practicing abominable rites in the temple, weeping for Tammuz, the Assyrian Adonis, and lastly, greatest of all the abominations, worshipping the sun.

“Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shall see greater abominations than these. And he brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their



backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.” Eze. 8:15, 16

**“Thus it appears that sun-worship in some phase was the special form of false religion with which in all ancient time the true religion had to contend. Whoever left the worship of the one true God went over to sun-worship,** as the one thing that stood ready to receive him, and which existed for the sole purpose of winning souls from their allegiance to the true religion. But since **not only in the days of the kingdoms of Judah and Israel, but in every age, even into the Christian era, sun-worship has been the chief form of idolatry,** it follows that the church in the days of the apostles, as well as in the days of the prophets, had this foe ever at hand to lure its members to apostasy.

**“APOSTASY TO SUN-WORSHIP ALWAYS ACCOMPANIED BY SABBATH DESECRATION.**

“The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their altars and their groves by the green trees upon the high hills.” Jeremiah 17:1, 2

“These ‘groves’ were the sun-images, the abominations of the heathen, which the children of Israel had been commanded to dash in pieces and cut down. Ex. 34:13, 14. **We see, therefore, that the sin against which Jeremiah was made to proclaim was the sin of sun-worship,** into which, as already shown, the Israelites were so frequently seduced by the inhabitants of the land. Now read the special warning and prophecy which the Lord through the prophet gave his people, in view of this very sin:--

“Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck still, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; Then

shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto the hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jeremiah 17:19-27

**“The people of Judah and Jerusalem did not heed this warning. Accordingly God brought upon them the judgment threatened,** as we read in the following scripture:--

“Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burn the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the Lord by the mouth of Jeremiah, until the land

had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years.” 2 Chronicles 36:11-21

**“These two passages of Scripture connect most forcibly the abominable idolatry into which the Jews plunged, and violation of the Sabbath. *It was for their idolatry, for following the abominations of the heathen in their lascivious sun-festivals, that the people were punished, and carried into captivity;* and yet it is stated that their captivity was for gross violation of the Sabbath (see also Neh. 13:15-18), showing that idolatry and Sabbath-breaking went together.**

“The reason for this is that the *true* observance of the Sabbath is the highest act of recognition of God. ...

“ ... Webster’s Unabridged Dictionary says that Sunday is ‘so called because this day was anciently dedicated to the sun, or to its worship.’ The ‘Schaff-Herzog Encyclopedia’ says of it:--

“‘Sunday (*Dies Solis*, of the Roman calendar; ‘day of the sun,’ because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship.’

“The *North British Review* (vol. 18, p. 409) styled Sunday ‘the wild solar holiday of all pagan times,’ and **Dr. Chambers in the *Old Testament Student* (January, 1886), says that *Dies Solis*, was ‘*its old astronomical and health title.*’**

“Now what appears from all this? – Just this: **That whenever the Jews apostatized from God and plunged into some form of sun-worship, they ignored God’s memorial, the Sabbath, and instead performed superstitious and lascivious rites on the day of the sun, the FIRST day of the week, which was ‘*the wild solar holiday of all pagan times.*’ This is just as sure as the fact that sun-worship was the universal form of idolatry.**

“Let it be well understood, however, that there was nothing of a Sabbatical nature connected with the day of the sun. The heathen knew nothing of a Sabbath-day. Their worship was not solemn and spiritual, but was hilarious, and was marked by festivities. Their feast-days to their gods were holidays, not sacred days. In all pagan countries religion was an affair of the State, and their religious days were public holidays, as the Fourth of July in America or the Bank Holidays in England. No idea of sacredness attached to them, and labor was not forbidden,

but the people generally abandoned themselves to wild sports, feasting and dancing. ...

**“So Israel’s apostasy was accompanied by Sabbath breaking and by the keeping of Sunday, according to the heathen custom. This marks an important point in our investigation of the origin of Sunday observance in the Christian church.** Since sun-worship was the prevailing religion in the Roman Empire, it is easy to imagine what would be the tendency of these members of Christian churches that should apostatize, or were only partially converted from heathenism. **These same circumstances would produce the same results after Christ as before Christ. ...”** Ibid, pp. 28-35

“In the month following their passage through the Red Sea, the Hebrews came into the wilderness of Sin. It is at this point in his narrative that Moses for the second time mentions the sanctified rest-day of the Creator. The people murmured for bread:

“And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto the children of Israel, At even, then ye shall know that the Lord hath brought you out of the land of Egypt: And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? Your murmurings are not against us, but against the Lord. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of

the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did met it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. **And it came to pass on the sixth day they gathered twice as much bread, two omers for one man:** and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.” Exodus 16

“This narrative shows, 1. That God had a law and commandments prior to the giving of the manna. 2. That God in giving his people bread from heaven designed to prove them respecting his law. 3. That in this law was the holy Sabbath; for the test relative to walking in the law pertained directly to the Sabbath; and when God said, ‘How long refuse ye to keep my commandments

and my laws?’ it was the Sabbath that they violated. 4. That in proving the people respecting this existing law, Moses gave no new precept respecting the Sabbath, but remained silent relative to the preparation of the Sabbath, but that they were disposed to observe it. 6. **That the reckoning of the week, traces of which through the patriarchal age, had been rightly kept, for the people knew when the sixth day had arrived.** 7. That had there been any doubt existing on this point, the fall of the manna on the six days, the withholding of it on the seventh, and the preservation of that needed for the Sabbath over that day, must have settled that point incontrovertibly. 8. That there was no act of instituting the Sabbath in the wilderness of Sin; for God did not then make it his rest day, nor did he then rest and sanctify the day. On the contrary the record shows that the seventh day was already the sanctified rest-day of the Lord. 9. **That the obligation to observe the Sabbath existed and was known before the fall of the manna.** For the language used implies the existence of such an obligation, but **does not contain a new enactment until after some of the people had violated the Sabbath.** Thus God says to Moses, ‘Tomorrow is the rest of the holy Sabbath unto the Lord,’ but he does not command them to observe it. On the seventh day he says that it is the Sabbath, and that they should find no manna in the field. ‘Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.’ **But in all this there is no precept given, yet the existence of such a precept is plainly implied.** 10. **That when some of the people violated the Sabbath they were reprovved in language which plainly implies a previous transgression of this precept. ‘How long refuse ye to keep my commandments and my laws?’** 11. And that this rebuke of the Law-giver restrained for the time the transgression of the people.” History of the Sabbath and First Day of the Week, J.N. Andrews, pp. 17-19

“Of their treatment of the Sabbath while in the wilderness, Ezekiel gives us the following graphic description:

“But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name’s sake, that it should not be polluted before the heathen, in whose sight I brought them out.” Eze. 20:13-14

**“This language shows a general violation of the Sabbath, and evidently refers to the apostasy of Israel during the first forty days that Moses was absent from them.** God did then purpose their destruction; but at the



intercession of Moses, spared them for the very reason assigned by the prophet. **A further probation being granted them they signally failed a second time, so that God lifted up his hand to them that they should not enter the promised land.** Thus the prophet continues:

“Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.” Eze. 20:15-17

“This language has undoubted reference to the act of God in excluding all that were over twenty years of age from entering the promised land. It is to be noted that violation of the Sabbath is distinctly stated as one of the reasons for which that generation were excluded from the land of promise. God spared the people so that the nation was not utterly cut off; for he extended to the younger part a further probation. Thus the prophet continues:

“But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them: 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. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name’s sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;’ Eze. 20:18-23

**“Thus it appears that the younger generation, which God spared when he excluded their fathers from the land of promise, did, like their fathers, transgress God’s law, pollute his Sabbath, and cleave to idolatry. God did not see fit to exclude them from the land of Canaan, but he did lift up his hand to them in the wilderness, that he would give them up to dispersion from their own land; and that one of the acts which led to their final ruin as a nation was the violation of the Sabbath before they had entered the promise land.** Well might Moses say to them in the last month of his life. ‘Ye

have been rebellious against the Lord from the day that I knew you.’ [Deut. 9:24] In Caleb and Joshua was another spirit, for they followed the Lord fully.” Ibid, pp.35-36

From the above Scriptures and Spirit of Prophecy quotes, we can see that the contention regarding the Sabbath has always been between TWO DIFFERENT DAYS OF THE WEEK. WHICH is the True Sabbath of the Creation Week? When the Jews apostatized, they always desecrated the seventh-day Sabbath and performed terrible, lascivious, blasphemous acts of paganism on the festival of the sun, Sunday. **So, anciently, the contention was between THE SEVENTH DAY of the Hebrew week and THE FIRST DAY of the Hebrew week.** The Ten Tribes were carried into captivity by the Assyrians **because of their apostasy to sun-worship and the keeping of the first day of the week, Sunday.** The Two Tribes were carried into captivity by Babylon **because of their apostasy to sun-worship and the keeping of the first day of the week, Sunday.**

The Shepherd’s Rod offers a very interesting observation that will shed more light upon this subject.

“So it is that the Kingdom of Christ is made up of Spirit-born Jews only. Even the name of the eternal capital city—new Jerusalem (Revelation 21:2)—is compounded of the words for Jew-risa-lem—Jewish-peace. It, too, therefore, loudly declares that Christ’s Kingdom is a Kingdom made up for and of spiritual Jews only.

“Moreover, **the founders of the Christian church were all Jews by blood.** And **the thousands of converts** that were added to the church on and after the Pentecost—during the first three and one-half years—**were all full-blooded Jews**, but as **they** no longer **called themselves** Jews, but **Christians** instead (Acts 11:26), **they all lost their national identity.** So they, and also their brethren,--**the kingdoms of Judah and Israel**—who were dispersed throughout the world were, with the exception of a few Jews, assimilated by the nations, and thus down through the centuries **all lost their national and racial identity.** (Hos. 3:5). This being so, **no Christian and no so-called Gentile really knows for sure whether he is a descendant of the Hebrew tree or of the Gentile tree. God only knows.**” The Symbolic Code, Vol. 13, No. 11, Victor T. Houteff, pp. 6, 7

The Jewish founders of the Christian church, their thousands of Jewish converts, and the dispersed of the kingdoms of Judah and Israel have lost their national and racial identity, so that NO ONE really knows whether they are Hebrew or Gentile. Just think

about it—Judah and Israel were assimilated into the heathen, **sun-worshipping** nations into which they were scattered by Babylon and Assyria. The majority of the members of the Christian church keep **Sunday** for their Sabbath. Is it really so big a leap to see how Lamentations 2:6 and Hosea 2:11 have been fulfilled? Very probably, these verses find their fulfillment in the substitution of the festival of the sun—the first day of the week, Sunday—for the True Sabbath—the seventh day of the week, Saturday. **Think it through!**

The controversy on the Sabbath has ALWAYS been between the **seventh day of the week vs. the first day of the week**. This was true BEFORE the Cross, and it is true AFTER the Cross. Just trace the history of the Sabbath from the Cross to the present. There is no doubt that this is true. The Spirit of Prophecy is adamant on this issue.

“... Justin [Justin Martyr, A.D. 110 to 165] is ‘the first of the church Fathers to bring classical scholarship and Platonic philosophy in contact with the Christian theology. ... With him Christ was the absolute reason, and the Christianity the only true philosophy.’ [quoting Dr. Philip Schaff, in his “History of the Christian Church”] ... **That means he interpreted Christianity by the means of Platonic philosophy.** ...”Sunday: The Origin of Its Observance in the Christian Church, E.J. Waggoner, p. 41

“... we use him [Justin Martyr] only to introduce the Alexandrian philosophy, of which he was the precursor. **It was by this that the church was paganized. It was from Alexandria that the church imbibed the most of its errors.** ...” Ibid, p. 42

“... In chapter 8 he [Clement of Alexandria] says that ‘**we shall not err in alleging that all things necessary and profitable for life came to us from God, and that philosophy more especially was given to the Greeks, as a covenant peculiar to them – being, as it is, a stepping stone to the philosophy which is according to Christ.**’ ...

“As a direct consequence of such teaching as this, by so renowned a church Father, two things resulted: **The Scriptures were twisted out of all sense and positively contradicted, and the church was filled with men who, while professing to be Christian, were still pagan, for the reason that they had received to cause them to think that Christianity was anything else than another phase of paganism.** ...

“The idea that **the meaning of Scriptures had to be hidden, to avoid danger of their being misunderstood,** may strike the reader as ludicrous; but,

according to the custom which was fast forming at that time, it was a sure preventive. ..." Ibid, pp. 45, 46

"... It was not enough that the church teach the heathen that **their pagan philosophy was a system especially devised by the Lord for the purpose of preparing them for Christianity; the next step was to teach them that they were in reality Christians already, and had always been such.** ..." Ibid, p. 48

"... In short, **the Bible, even as early as the third century, became only a plaything in the hands of these men.** Its *name* only was used to give sanction to whatever theory or practice those professedly Christian philosophers devised out of their own hearts." Ibid, p. 58

"... Although there came a time, **even in the darkest of the Dark Ages**, when God did not have men who had not bowed the knee to Baal, **yet they soon became so few**, in proportion to the multitude, and **were so obscure and despised, that their voice was not heard.** ..." Ibid, p. 61

"Not only was pagan hero worship continued in the church under the form of martyr-worship, but the very gods of ancient heathenism were worshiped under different names. ...

"... The first feature of importance is Easter. **Pagan influence in the church at a very early period is shown by this festival, since it was in the second century that the celebrated controversy concerning it occurred.** ... It is not the Jewish Passover, and has no manner of connection with that feast. ...

"In the East we find the churches in the second century keeping a festival which corresponded in point of time to the Jewish Passover. ...

"...But the Jewish influence could not prevail against the great body of pagans, and at the Council of Nice, A.D. 325, the Roman custom was made universal. Easter was henceforth celebrated by all the churches. **The time was fixed, as now, to the first Sunday after the full moon which followed the 21<sup>st</sup> of March.**

"...The truth is that Eostre, the heathen god of light, gave not simply the *name* but the festival itself. The so-called 'Christian festival of the resurrection' is nothing else but the old heathen festival. ..." Ibid, pp. 69, 70, 71

"... we note with sorrow that the pagan worship of the creature rather than the Creator very early corrupted the Christian church. ... **in this concession to**

**heathenism there was a long step taken toward the exaltation of ‘the venerable day of the sun,’ –the weekly sun festival, Sunday.**

“This spirit of concession to paganism was manifested in the adoption of the heathen festival which now bears the name of **Christmas**. ...

**“Let the reader note that it was sun-worship that the church was adopting in joining in the celebration of the winter festival. ...”** Ibid, pp. 72, 73

“In such a time, when, as Wylie says, ‘Instead of reaching forth to what was before, the Christian permitted itself to be overtaken by the spirit of the ages that lay behind her,’ when paganism was coming in like a flood, and overwhelming the church, it was inevitable that ‘the wild solar holiday of all pagan times’ should be adopted with other heathen customs. The logic of events would necessitate this conclusion, even if facts did not warrant it. **Sunday was the chief pagan holiday**, in honor of the sun-god; the church was modeling its legitimate ceremonies as nearly as possible after the plan of the heathen ‘mysteries,’ and was boldly adopting everything pagan that was in sight; **so, as in ancient times the church of God rejected the Sabbath when it joined the heathen in their licentious revels, it could not be otherwise than that when, in the early centuries of the Christian era, it apostatized to heathenish, it should forsake the Sabbath of the Lord for the day of the sun.**” Ibid. 74, 75

“... When Constantine presumed to mould the church ‘as the public good should need,’ by which is meant the political welfare of his family, and the church basely yielded to his manipulation, the union of the church with paganism was complete. **If the *real* distinctions between paganism and Christianity had not already been broken down, the bishops would not thus tamely have submitted to imperial interference.** ...

“The bishops, as Mosheim says, readily yielded themselves to Constantine’s political schemes, because with Constantine as virtual head of the church, the success of his schemes meant their advancement.” Ibid, pp. 93, 94

“Much has been made of the fact that when Constantine issued his famous Sunday edict, he did it out of regard to the wishes of the church, even thou he himself was a pagan. This cannot be denied, but **we need only remind the reader that the church for which he legislated was already quite thoroughly paganized.** ... Submission to his will was the price that they paid for his protection; **so that even if the church had not been paganized to the extent of adopting *all* the heathen festival days, they would not have hesitated at receiving one more. But the Sunday institution had gone hand in hand with**

**sun-worship in the church.** The heathen calendar regulated the amusements of the people, and Sunday, like other heathen festival days, was a day of pleasure. ...

“Schaff says that ‘Constantine is the founder, in part, at least, of the *civil observance of Sunday, by which, alone, the religious observance of it in the church could be made universal and could be properly secured*’ (“Church History” volume 2, section 75), **thus showing that the day was not held sacred previous to that time.** As it was adopted from heathenism, it was observed after the manner of the heathen, as a holiday. **The ‘Continental Sunday’ is therefore the original Sunday.** Those who devote the day to picnics, to sports, racing, wrestling, etc., are observing Sunday according to the original custom.” Ibid, pp. 101, 102, 103

“The spirit that prompted the paganized church to show more and more deference to Sunday is shown in the edict of the Council of Laodicea. **It was hatred of anything that savored of the Jewish religion.** ...

“... It was not until the time of the reign of Queen Elizabeth, in England, that the theory first sprung that the observance of Sunday was enjoined by the fourth commandment. (See Schaff, volume 2, section 75, note 4, page 383.) Dr. Nicholas Bound published a book in 1595 entitled “The Doctrine of the Sabbath,” **which is the sole foundation of the observance of Sunday as a Sabbath. The reason why Bound endeavored to make the Bible responsible for Sunday observance was that the Puritans did not wish to seem to have received anything from the Catholic Church, and as they were determined to hold to the Catholic Sunday, they invented the idea that in doing so they were obeying the commandment of the Lord.** ...” Ibid, pp. 106, 107

This is corroborated and well-documented in J.N. Andrews, History of the Sabbath and First Day of the Week:

**“... And such is the case with first day observance. It may be traced back as a festival to the time of Justin Martyr, A.D. 140, but the day had then no sacred name, and at that time claimed no apostolic authority. In other words, Sunday is not called the Lord’s day till ninety-eight years after John was upon Patmos, and one hundred and sixty-three years after the resurrection of Christ!**

“But is this not owing to the fact that the records of that period have perished? By no means, for the day is six times mentioned by the inspired writers between the resurrection of Christ, A.D. 31, and John’s vision upon Patmos, A.D. 96;



namely, by Matthew, A.D. 41; by Paul, A.D. 57; by Luke, A.D. 60 and A.D. 63; and by Mark, A.D. 64; and always as first day of the week. John, after his return from Patmos, A.D. 97, twice mentions the day, still calling it first day of the week.

“After John’s time, the day is next mentioned in the so-called Epistle of Barnabas, written probably as early as A.D. 140, and is there called ‘the eighth day.’ Next it is mentioned by Justin Martyr in his Apology, A.D. 140, once as ‘the day on which we all hold our common assembly;’ once as ‘the day on which God ... made the world;’ once as the same day (on which Christ) rose from the dead; once as ‘the day after Saturn;’ and three times as ‘Sunday’ or ‘the day of the sun.’ Next the day is mentioned by Justin Martyr in his Dialogue with Trypho, A.D. 155, in which he twice calls it the ‘eighth day,’ once ‘the first of all the days;’ once as the first of all the days of the (weekly) cycle;’ and twice as ‘the first day after the Sabbath.’ Next it is once mentioned by Irenaeus, A.D. 178, who calls it simply ‘the first of the week.’ And next it is mentioned once by Bardesanes, who calls it simply ‘the first of the week.’ The variety of names by which the day is mentioned is remarkable; but it is never called Lord’s day, nor ever called by any sacred name.

“Though Sunday is mentioned in so many different ways during the second century, it is not till we come almost to the close of that century that we find the first instance in which it is called Lord’s day. Clement, of Alexandria, A.D. 194, uses this title with reference to ‘the eighth day.’ ...” p. 121

{“Polycarp claimed that John and other of the apostles taught him to observe the [Passover] festival on the 14<sup>th</sup> day of the first month, **whatever day of the week it might be; ...**” p. 125}

**“... Though all the other days of the week have heathen names, Sunday alone was a conspicuous heathen festival in the days of the early church.** The North British Review, in a labored attempt to justify the observance of Sunday by the Christian world, styles that day, ‘The WILD SOLAR HOLIDAY [i.e. Festival in honor of the sun] OF ALL PAGAN TIMES.’” p. 146

“Jennings makes this adoration of the sun more ancient than the deliverance of Israel from Egypt. ... [Jewish Antiquities, book iii, chap. i.]” p. 147

“Thus it is seen that at the time when the early church began to apostatize from God and to foster in its bosom human ordinances, the heathen world – as they had long done – very generally observed the first day of the week in honor of the sun. Many of the early fathers of the church had been heathen philosophers. Unfortunately they brought with them into the church many of their own notions

and principles. Particularly did it occur to them that by uniting with the heathen in the day of weekly celebration they should greatly facilitate their conversion. The reasons which induced the church to adopt the ancient festival of the heathen as something made ready to hand, are thus stated by Morer: ...” p. 148

“In the time of Justin Martyr, Sunday was a weekly festival, widely celebrated by the heathen in honor of their god, the sun. And so, in presenting to the heathen emperor of Rome an ‘Apology’ for his brethren, Justin takes care to tell him thrice that the Christians held their assemblies on this day of general observance. **Sunday therefore makes its first appearance in the Christian church as an institution identical in time with the weekly festival of the heathen,** and Justin, who first mentions this festival, had been a heathen philosopher. **Sixty years later, Tertullian acknowledges that it was not without an appearance of truth that men declared the sun to be the god of the Christians.** But he then answered that though they worshipped toward the east like the heathen, and devoted Sunday to rejoicing, it was for a reason far different than sun worship. And on another occasion, in defending his brethren from a charge of sun-worship, he acknowledges that these acts, prayer toward the east, and making Sunday a day of festivity, did give men a chance to think the sun was the God of the Christians. Tertullian is therefore a witness to the fact that Sunday was a heathen festival when it obtained a foothold in the Christian church, and that the Christians, in consequence of observing it, were taunted with being sun-worshippers. **It is remarkable that in his replies he never claims for their observance any divine precept or apostolic example. His principle point was that they had as good a right to do it as the heathen did. One hundred and twenty-one years after Tertullian, Constantine, while yet a heathen, put forth his famous edict in behalf of the heathen festival of the sun, which day he pronounced ‘venerable.’ And this heathen law caused the day to be observed everywhere through the Roman empire, and firmly established it both in Church and State. It is certain, therefore, that at the time of its entrance into the Christian Church, Sunday was an ancient weekly festival of the heathen world.**

“That this heathen festival was upon the day of Christ’s resurrection doubtless powerfully contributed to aid ‘patriotism’ and ‘expediency’ in transforming it into the Lord’s day or Christian Sabbath.” pp. 148, 149

“It is to be observed, therefore, that the first trace of Sunday as a Christian festival is found in the church of Rome. Soon after this time, and thenceforth, we shall find ‘the bishop’ of that church making vigorous

**efforts to suppress the Sabbath of the Lord, and to elevate in its stead the festival of Sunday.” p. 151**

**“... A determination to have nothing in common with the Jews had very much to do with the suppression of the Sabbath in the Christian church.**

Those who rejected the Sabbath of the Lord and chose in its stead the more popular and more convenient Sunday festival of the heathen, were so infatuated with the idea of having nothing in common with the Jews, that **they never questioned the propriety of a festival in common with the heathen.**

**“This festival [Easter] was not weekly, but annual; but the removal of it from the fourteenth day of the first month to the Sunday following Good Friday was the first legislation attempted in honor of Sunday as a Christian festival [at the Council of Nicea, A.D. 325]; and as Hevlyn quaintly expresses it, ‘The Lord’s day found it no small matter to obtain the victory.’ In a brief period after the Council of Nicea, by the laws of Theodosius, capital punishment was inflicted upon those who should celebrate the feast of Passover on any other day than Sunday. ...” p. 155**

**“Thus the Sabbath of the Lord was turned into a fast in order to render it despicable before men. Such was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible.” p. 157**

**“First day observance can be traced no nearer apostolic times than A.D. 140, while the bishops of Rome can trace their line to the very times of the apostles. Herein is the papal claim to apostolic authority better than is that of the first-day Sabbath. But with this exception, the historical argument in behalf of each is the same. Both began with very moderate pretensions, and gradually gaining in power and sacredness, grew up in strength together.” p. 159**

**“This extraordinary edict of Constantine caused Sunday to be observed with greater solemnity than it had formerly been. Yet we have the most indubitable proof that this law was a heathen enactment; that it was put forth in favor of Sunday as a as a heathen institution and not as a Christian festival; and that Constantine himself not only did not possess the character of a Christian, but was at that time in truth a heathen. It is to be observed that Constantine did not designate the day which he commanded men to keep, as Lord’s day, Christian Sabbath, or the day of Christ’s resurrection; nor does he assign any reason for its observance which would indicate it as a Christian festival. On the contrary, he designated the ancient heathen festival of the sun in language that cannot be mistaken. ...” p. 194**

**“We have proved that the Sunday festival in the Christian church had no sabbatical character before the time of Constantine.** We have also shown that heathenism, in the person of Constantine, first gave to Sunday its sabbatical character, and, in the very act of doing it, designated it as a heathen, and not as a Christian, festival, thus establishing a heathen sabbath. **It was now the part of popery authoritatively to effect its transformation into a Christian institution; a work which it was not slow to perform.** Sylvester was the bishop of Rome while Constantine was emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in that, **by his apostolic authority, he changed the name of the day, giving it the imposing title of LORD’S DAY.** To Constantine and to Sylvester, therefore, the advocates of first day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of Lord’s day. It is not a sufficient reason for denying that Pope Sylvester, not far from A.D. 325, authoritatively conferred on Sunday the name of the Lord’s day, to say that one of the fathers, as early as A.D. 200, calls the day by that name, and that some seven different writers, between A.D. 200 and A.D. 325, viz., Tertullian, Origen, Cyprian, Anatolius, Commodianus, Victorinus, and Peter of Alexander, can be adduced, who gave this name to Sunday.” p. 196

“It is not strange that the Sabbath should lose ground in such a body, in its struggle with its rival, the festival of the sun. **Indeed, after a brief period, the history of the Sabbath will be found only in the most obliterated records of those whom the Catholic church cast out and stigmatized as heretics.**” p. 198

“Before Constantine’s time there is no trace of the doctrine of the change of the Sabbath. On the contrary, we have decisive evidence that Sunday was a day on which ordinary labor was considered lawful and proper.

**“... Eusebius, the special friend and flatterer of Constantine, was the man who first put forth this doctrine [of the change of the Sabbath].”** p. 199

“It is remarkable, however, that Eusebius, in the very connection in which he announces this new doctrine, unwittingly exposes its falsity. He first asserts that Christ changed the Sabbath, and then virtually contradicts it by indicating the real authors of the change. Thus he says: ‘All things whatsoever that it was duty to do on the Sabbath, these WE have transferred to the Lord’s day.’” p. 200

“In the conclusion of the sixth century, Pope Gregory exhorted the people of Rome to ‘expiate on the day of our Lord’s resurrection what was remissly done for the six days before.’ **In the same epistle, this pope condemned a class of men at Rome who advocated the strict observance of both the Sabbath and the Sunday, styling them the preachers of antichrist. This shows the intolerant feeling of the papacy toward the Sabbath, even when joined with the strict observance of the Sunday.** It also shows that there were Sabbath-keepers even in Rome itself as late as the seventh century; although so far bewildered by the prevalency of darkness that they enjoined with its observance a strict abstinence from labor on Sunday.” p. 213

“The advocates of the first-day Sabbath have in all ages sought for a law capable of striking terror into those who do not hallow that day. They still continue the vain endeavor. ...” p. 216

“... In the eastern division of the Catholic Church, in the eleventh century, the Sabbath was still regarded as a festival, equal in sacredness with Sunday. ...

“The sacredness of Sunday was not yet sufficiently established [in England in 1200 A.D.], because a divine warrant for its observance was still unprovided. ...” p. 218

“Observe that fairs and markets were held in the churches in England on Sunday as late as 1444. And even later than this such fairs were held in harvest time.” p. 224

**“A council which assembled the following year thus frankly confessed the divine origin of the Sabbath, and the human festival which supplanted it:**

**“A.D. 1584. ‘Let all Christians remember that the seventh day was consecrate by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord’s day. ...**

“We have thus traced Sunday observance in the Catholic Church down to a period subsequent to the Reformation. That it is an ordinance of man which has usurped the place of the Bible Sabbath is most distinctly confessed by the council last quoted. Yet they endeavor to make amends of their violation of the Sabbath by spending Sunday in charity, prayers, and psalms: a course too often adopted at the present time to excuse violation of the fourth commandment. **Who can read this long list of Sunday laws, not from the ‘one Law-giver who is able to save and to destroy,’ but from popes, emperors, and**

**councils, without adopting the sentiment of Neander: 'The festival of Sunday, like all other festivals, was always only a human ordinance.'**" p. 225

**"The first five centuries of the Christian era accomplished the suppression of the Sabbath in those churches which were under the special control of the Roman pontiff. Thenceforth we must look for the observers of the Sabbath outside the communion of the Church of Rome.** It was predicted that the Roman power should cast down the truth to the ground. The Scriptures set forth the law of God as his truth. The Dark Ages were the result of this work of great apostasy. So dense and all-pervading was the darkness, that God's pure Truth was more or less obscured even with the true people of God in their places of retirement." pp. 229, 230

**"When the Reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England. **It was not the Reformation which gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages.****" p. 268

**"... In the latter part of the 16<sup>th</sup> century,** the Presbyterians and Episcopalians of England were involved in such a controversy as brought this matter to an issue. The Episcopalians required men to observe all the festivals of the church; the Presbyterians observed Sunday, and rejected all the rest. The Episcopalians showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterians rejected the authority of the church, they would not keep Sunday upon that ground, especially as it would involve the observance also of all the other festivals. They had to choose therefore between the giving up of Sunday entirely, and the defense of its observance by the Bible. There is indeed another and a nobler choice they might have made, viz., to adopt the Sabbath of the Lord, but it was too humiliating for them to unite with those who retained that ancient and sacred institution. The issue of this struggle is thus related by a distinguished German theologian, Hengstenberg:-

**"The opinion that the Sabbath was transferred to Sunday was first broached in its perfect form, with all its consequences, in the controversy**



**which was carried out in England between the Episcopalians and the Presbyterians. ...**

“Thus much for the occasion of that wonderful discovery by which the Scriptures are made to sustain the divine appointment of Sunday as the Christian Sabbath. The date of the discovery, the name of the discoverer, and the manner in which he contrived to enforce the first day of the week by the authority of the fourth commandment, as thus set forth by a candid first-day historian, Lyman Coleman:

“The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D.D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled, ‘Sabbatum Verteris et Novi Testamenti,’ or True Doctrine of the Sabbath. In this book, he maintained that the seventh part of our time ought to be devoted to God—that we are bound to rest on the Lord’s day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days. ...” pp. 275, 276

“He [Bounds] means to say that the fourth commandment enforces the seventh day from the creation to the resurrection of Christ, and since that enforces a different seventh day, namely, the seventh from Christ’s resurrection. Such is the perverse ingenuity by which men can evade the law of God and yet make it appear that they are faithfully observing it.

**“Such was the origin of the seventh-part of time theory, by which the seventh day is dropped out of the commandment, and one day in seven slipped into its place; a doctrine most opportunely framed at the very period when nothing else could save the venerable day of the sun. With the aid of this theory, the Sunday of ‘Pope and Pagan’ was able coolly to wrap itself in the fourth commandment, and then in the character of a divine institution, to challenge obedience from all Bible Christians. It would now cast away the other frauds on which its very existence had depended, and support its authority on this one alone. In the time of Constantine it ascended the throne of the Roman Empire, and during the whole period of the Dark Ages it maintained its supremacy from the chair of St. Peter, but now it had ascended the throne of the Most High. And thus a day which God ‘commanded not nor spoke it, nor came it into ‘his’ mind,’ was enjoined upon mankind with all the authority of his holy law. ...”** pp. 277, 278

“... The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and his creatures. This great fact can never become obsolete, and must never be forgotten. **To keep it in man’s mind, God gave to him the Sabbath. He received it in his innocency, and notwithstanding the perversity of his professed people, GOD HAS PRESERVED THIS SACRED INSTITUTION THROUGH THE ENTIRE PERIOD OF MAN’S FALLEN STATE.**” p. 295

The choice between the seventh day of the week and the first day of the week for the True Sabbath of Creation Week down through the ages has set a precedent that is known as a **“type”**. The Spirit of Prophecy is very clear on the importance of **“types”**.

**“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”** 1 Corinthians 10:11

“The professed churches of Christ in this generation are exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of God’s ancient people. We have not only the great light committed to Israel, but we have the increased evidence of the great salvation brought to us through Christ. **That which was type and symbol to the Jews is reality to us.** ...” Christ’s Object Lessons, Ellen G. White, p. 317

“The Modern Church Repeating the History of Ancient Israel.

1169. The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.-- R. and H., 1890, No. 7. [HL 280.1]

1170. Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people.**—T., No. 31, p. 156. [HL 280.2; 5T 160.2]” Healthful Living, Ellen G. White, p. 280

**“HISTORY WILL BE REPEATED.** Fake religion will be exalted. **The first day of the week, a common working day, possessing NO sanctity whatever, will be set up as was the image of Babylon. All nations and tongues and peoples will be commanded to worship this SPURIOUS SABBATH. This is Satan’s plan TO MAKE OF NO ACCOUNT THE DAY INSTITUTED BY GOD, and given to the world as a memorial of creation.”** Seventh-day Adventist Bible Commentary, Vol.7, Ellen G. White, p. 979.7

**“The work of God in the earth presents, from age to age, STRIKING SIMILARITY IN EVERY GREAT REFORMATION OR RELIGIOUS MOVEMENT. The principles of God’s dealing with men are ever the same. The important movements of the present have their PARALLEL in those of the past, and the experience of the church in former ages HAS LESSONS OF GREAT VALUE FOR OUR OWN TIME.”** The Great Controversy, Ellen G. White, p. 343

“While the enemy has succeeded in confusing the written Word, God lightens the earth with His glory by these symbolic revelations; and by which He discloses the entire truth and uncovers the traps of the devil! Thus through types and symbols He makes wise the simple and confounds the prudent by showing that **where there is NO TYPE there is NO TRUTH.**” The Shepherd’s Rod, Vol. 2, Victor T. Houteff, p. 10.2

**History will be repeated.** The controversy between the seventh-day Sabbath of the Hebrew week and the first day of the Hebrew week will ever be the **TYPE** of the continuing struggle of Good and evil. The ancient Israelites struggled with this choice; the present-day church until the close of time will struggle with this choice. This is the **TYPE** and **“where there is NO TYPE there is NO TRUTH.”**

“The fourth commandment has been trampled upon, therefore we are called upon to repair the breach in the law and plead for the desecrated Sabbath. The **man of sin, who exalted himself ABOVE God**, brought the **change of the Sabbath from the seventh to the first day of the week. ...**” Christian Experience and Teachings of Ellen G. White, p. 86.2

**“The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the papacy, exalted by the Christian world ABOVE the sacred day of God’s rest. IN NO CASE ARE GOD’S PEOPLE TO PAY IT HOMAGE. ...”** Counsels for the Church, Ellen G. White, p. 317.4

**“... The first day of the week is NOT a day to be revered. It is a spurious sabbath, and the members of the Lord’s family cannot participate with the men who exalt this day, and VIOLATE the law of God by trampling upon His Sabbath. ...”** Fundamentals of Christian Education, Ellen G. White, p. 475.2

“Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants by observing the Sunday are recognizing her power. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth

commandment, this statement is made: ‘**During the old law, Saturday was the day sanctified; but *the Church* instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.’” The Great Controversy, Ellen G. White, p. 447.4**

“During the Christian dispensation the great enemy of man’s happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says, ‘I will work at cross purposes with God. I will empower my followers to set aside God’s memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day SHALL NOT LIVE IN THE MINDS OF THE PEOPLE. I will OBLITERATE THE MEMORY OF IT. I will place in ITS STEAD, a day that DOES NOT BEAR THE CREDENTIALS OF GOD, a day that CANNOT BE A SIGN BETWEEN GOD AND HIS PEOPLE. I will lead those who accept this day TO PLACE UPON IT THE SANCTITY that God placed on the SEVENTH DAY.’” – Prophets and Kings, Ellen G. White, pp. 183, 184 (c. 1904) {Last Day Events, p. 123.2}

“We must take a **firm stand** that we **will not reverence the first day of the week AS THE SABBATH**, for it is **NOT THE DAY** that was blessed and sanctified by Jehovah, and **in reverencing Sunday we should place ourselves on the side of the great deceiver.** ...” Last Day Events, Ellen G. White, p. 133.2

“**There is to be NO COMPROMISE** with those who are worshipping an **IDOL SABBATH. We are not to spend our time in controversy with those who KNOW THE TRUTH**, and upon whom the light of truth has been shining, **when they turn away their ear from the truth to TURN TO FABLES. I WAS TOLD THAT MEN WILL EMPLOY EVERY POLICY TO MAKE LESS PROMINENT THE DIFFERENCE BETWEEN THE FAITH OF SEVENTH-DAY ADVENTISTS AND THOSE WHO OBSERVE THE FIRST DAY OF THE WEEK. In this controversy the whole world will be engaged, and the time is short. THIS IS NO TIME TO HAUL DOWN OUR COLORS.**” Selected Messages, Vol. 2, Ellen G. White, p. 385.1

“... **The first day of the week has not one particle of sanctity.** It is the production of the man of sin, who strives in this way to **COUNTERWORK** God’s purposes.” Seventh-day Adventist Bible Commentary, Vol. 7, Ellen G. White, p. 980.11

**“Those who ignore the Lord’s Sabbath to keep holy the first day of the week, offer strange fire to God. It is a STRANGE SABBATH, which he has commanded them not.”** Signs of the Times, March 31, 1898, par. 11, Ellen G. White

**“... Wherever the papal sabbath is honored in preference to the Sabbath of God, there the man of sin is exalted ABOVE the Creator of heaven and earth.”** Signs of the Times, Nov. 1, 1899, par. 12, Ellen G. White

**“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in NEARLY the same light, and when the test is brought, THEY ARE PREPARED TO CHOOSE THE EASY, POPULAR SIDE. Men of talent and pleasing address, WHO ONCE REJOICED IN THE TRUTH, employ their powers TO DECEIVE AND MISLEAD SOULS. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, THE APOSTATES ARE THE MOST EFFICIENT AGENTS OF SATAN TO MISREPRESENT AND ACCUSE THEM, AND BY FALSE REPORTS AND INSINUATIONS TO STIR UP THE RULERS AGAINST THEM.”** The Great Controversy, Ellen G. White, p. 608

“Disguised as an angel of light, he [Satan] will walk the earth as a wonder-worker. In beautiful language, he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God.

**“He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him.”** Maranatha, Ellen G. White, p. 205, par. 3 and 4

“The Lord has a controversy with His professed people in these last days. **In this controversy men in responsible positions will take a course DIRECTLY OPPOSITE that pursued by Nehemiah.** They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. **In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week.** There are calamities on sea

and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.” Review and Herald, March 18, 1884, par. 8, Ellen G. White

**“Another false doctrine is that the first day of the week is the Sabbath of the Lord. By traditions received from the Roman Catholic Church, the fourth commandment of the Decalogue is made of none effect. By their acceptance of a spurious sabbath, men have dishonored God, and have honored the usurper, who thought to change times and laws. Many dangerous errors have been brought in to get rid of the true Sabbath. Men have taken the side of the great rebel, and rather than accept the word of God just as it reads, have placed themselves in a net of heresy. Satan is bringing the churches and the world into corrupt harmony on this point.”** Review and Herald, March 16, 1897, par. 5, Ellen G. White

“God declares, ‘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.’ **God will punish those who attempt to compel their fellow men to keep the first day of the week.** They tempt them to deny their allegiance to God. They accept the fruit of the forbidden tree, and try to force others to eat of it. **They will try to compel their fellow men to work on the seventh day of the week and rest on the first.** God says of them, ‘They shall drink of the wine, of the wrath of God, which is poured out without mixture into the cup of his indignation.’” The Kress Collection, Ellen G. White, p. 148.2

More modern history shows that in 1582 Pope Gregory XIII established the Gregorian Calendar, which replaced the Julian Calendar (in use from 44 B.C. to 1582 A.D.), throughout Christendom. The Julian calendar had an 8-day cycle instead of a 7-day cycle up until the 1<sup>st</sup> or 2<sup>nd</sup> century A.D. This fact is being used by some today to contend that the True Sabbath has been lost as a result. Also, the pagans contemporaneous with the Israelites and the Early Church followed a planetary weekly cycle that, while it was seven days, did NOT correspond with the days of the Hebrew week. Many who oppose the seventh-day Sabbath, as it is taught by the Jews, the Messianic Jews, the Seventh-day Adventists, and other modern-day Sabbatarians, maintain that the True Creation Week cycle must be found by using whatever lunar or solar method the individual may consider as Biblical. Others believe they might as well keep Sunday because it is impossible to pinpoint the True weekly cycle and the True seventh-day Sabbath.



Actually, the historical records are quite clear about the origin of the current weekly cycle. From Wikipedia, online, under “seven day week”:

#### “Classical Antiquity

“Frank C. Senn in his book, *Christian Liturgy: Catholic and Evangelical* points to data suggesting evidence of an early continuous use of a seven-day week; referring to the Jews during the Babylonian captivity in the sixth century BCE, after the destruction of the Temple of Solomon. The ancient Romans traditionally used the eight-day nundinal cycle, but after the adoption of the Julian calendar, in the time of Augustus, the seven-day week came into use. For a while the week and the nundinal cycle coexisted, but by the time the week was officially adopted by Constantine in AD 321 the nundinal cycle had fallen out of use. The association of the days of the week with the Sun, the Moon, and the five planets visible to the naked eye dates to the Roman era (2<sup>nd</sup> century).

#### “Christian Europe

**“The seven-day weekly cycle is reputed to have remained unbroken in Europe for almost two millennia, despite changes to the Alexandrian, Julian, and Gregorian calendars. ...”**

The Roman Catholic Church officially concurs with this, as per their online [The Catholic Encyclopedia](#), under “Sunday”:

“Sunday, day of the sun, as the name of the first day of the week, is derived from Egyptian astrology. The seven planets, known to us as Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, each had an hour of the day assigned to them, and the planet which was regent during the first hour of the day of the week gave its name to that day (see Calendar). **During the first and second century the week of seven days was introduced into Rome from Egypt,** and the Roman names of the planets were given to each successive day. The Teutonic nations seem to have adopted the week as a division of time from the Romans, but they changed the Roman names into those of corresponding Teutonic deities. Hence the dies Solis became Sunday (German, Sonntag). **Sunday was the first day of the week according to the method of Jewish reckoning,** but for Christians it began to take the place of the Jewish Sabbath in Apostolic times as the day set aside for public and solemn worship of God. ...

“These and similar indications show that during the first three centuries practice and tradition had consecrated the Sunday to the public worship of God by the hearing of the Mass and the resting from work. With the opening of the first century positive legislation, both ecclesiastical and civil, began to make these duties more definite. ... As with the Jewish Sabbath, the observance of the Christian Sunday began with sundown on Saturday and lasted till the same time on Sunday. ... The method of reckoning the Sunday from sunset to sunset

continued in some places down to the seventeenth century, but in general since the Middle Ages the reckoning from midnight to midnight has been followed. ...

“The obligation of rest from work on Sunday remained somewhat indefinite for several centuries. A council of Laodicea, held toward the end of the fourth century, was content to proscribe that on the Lord’s Day the faithful were to abstain from work as far as possible. At the beginning of the sixth century St. Caesarius, as we have seen, and others, showed an inclination to apply the law of the Jewish Sabbath to the observance of the Christian Sunday. ... From the eighth century the law began to be formulated as it exists at the present day, and the local councils forbade servile work, public buying and selling, pleading in the law courts, and the public and solemn taking of oaths. There is a large body of civil legislation on the Sunday rest side by side with the ecclesiastical. It begins with an Edict of Constantine, the first Christian emperor,...”

The weekly cycle currently in use originated in Egypt and came into use in the pagan Roman Empire during the 1<sup>st</sup> or 2<sup>nd</sup> century. As has already been documented, the weekly cycle of Egypt was the same weekly cycle that the Hebrews followed, thus the ancient Hebrew week is the same as the Christian week and the Roman week. **The pagan planetary week of ancient use by the sun-worshipers of the heathen nations other than Egypt really has NO significant bearing on the sequencing of the days of our current weekly cycle.**

“A Hybrid Institution

“The week as it appears in our modern calendar is a hybrid institution. The numerical order of the days is that of the original Biblical week, but the nomenclature is that of the tile pagan planetary week of long ago. By the term ‘planetary week’ we shall refer hereafter to the astrological week of seven days named after the hebdomad of heavenly bodies which the pagans anciently called planets and worshipped as gods. In this pagan week the days came in this order: (1) the day of Saturn, (2) the day of the sun, (3) the day of the moon, (4) the day of Mars, (5) the day of Mercury, (6) the day of Jupiter, and (7) the day of Venus. Their correspondence to the days of the Biblical week was, as follows:

Biblical

Planetary

- |                |                    |
|----------------|--------------------|
| 1. First day   | 2. Day of the Sun  |
| 2. Second day  | 3. Day of the Moon |
| 3. Third day   | 4. Day of Mars     |
| 4. Fourth day  | 5. Day of Mercury  |
| 5. Fifth day   | 6. Day of Jupiter  |
| 6. Sixth day   | 7. Day of Venus    |
| 7. Seventh day | 1. Day of Saturn   |

“When the Sunday of the pagan planetary week, which corresponded to the first day of the Biblical week, was made the official weekly rest day of the Roman Empire by Constantine I (306-337 A.D.), the cycle of seven days was officially adopted into the Roman civil calendar. By his famous legislation of 321 A.D., the emperor confirmed and sanctioned the pagan name dies Solis (the day of the sun) and made it the legal title of the day now called Sunday. **When the Christian religion was adopted as the official cult of the Roman state, and its influence became dominate over that of paganism, the numerical order of the days of the Biblical week came to be adopted in the calendar.**

Nevertheless, the pagan nomenclature had already become so rooted by usage that it has remained in the calendar until this day, although in sonic languages the ecclesiastical name of ‘the Lord’s day’ and the Biblical title of ‘the Sabbath’ have prevailed for designating the first day and the seventh day respectively. [2]”  
Sunday Sacredness in Roman Paganism, 1944, by R.L. Odom, p. 4

**“Just as the true Sabbath is inseparably linked with the Biblical week, so the false Sabbath of pagan origin needed a Weekly cycle.** Thus we have found that **the planetary week of paganism is Sunday’s twin sister**, and that the two counterfeit institutions were linked together.

“In 321 A.D., Constantine, emperor of Rome, as we have pointed out already, by civil enactments made ‘the venerable day of the Sun’, which day was then ‘notable for its veneration,’ [91] the weekly rest day of the empire. The Sunday laws of Constantine are the legal precedents for the Sunday legislation enacted by the lawmakers who followed him. **The enforcement of the weekly observance of Sunday gave official recognition to the week of seven days and resulted in the introduction of it into the official civil calendar of Rome. The Romans passed that calendar down to us, and in it we have still the ancient planetary titles of the days of the week. And just as it was in the pagan world of Tertullian’s time, the day of the Sun is by the majority of people still preferred above the other days of the week.**” Ibid, p. 79

“Sunday as a religious festival is not a Biblical institution. It originated in paganism, in which it was venerated as the day sacred to the Sun. It was adopted from paganism as a weekly religious festival among Gentile Christians, and was exalted gradually, especially by the Roman church, until it became the ecclesiastical festival of the first rank in Latin Christianity. In the fourth century Constantine, influenced by the popular clergymen of his day, made Sunday the weekly rest day for the Roman Empire. **Regard for the true Sabbath, the seventh day of the week, gradually waned until it became eclipsed entirely by the pagan Sunday in the practice of the majority of Christians.** [95]

“Hutton Webster, who has made a special study of the subject, remarks: ‘**The early Christians had at first adopted the Jewish seven-day week, with its numbered week days, but by the close of the third century AD this began to give way to the planetary week.** And in the fourth and fifth centuries the pagan

designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations, introduced by converts from paganism. **During these same centuries the spread of Oriental solar worships, especially that of Mithra, in the Roman world, had ALREADY LEAD TO THE SUBSTITUTION BY THE PAGANS OF DIES SOLAR FOR DIES SATURN, AS THE FIRST DAY OF THE PLANETARY WEEK.** Thus gradually a pagan institution was engrafted on Christianity.’ [96. Hutton Webster, Rest Days, pages 220, 221]

### “Roman Catholic Testimony

“Outstanding authorities of the Roman Catholic Church not only have declared that the Holy Scriptures do not authorize the observance of Sunday, but loudly boast that the Papacy changed the day of rest from the seventh to the first day of the week. For example, Cardinal Gibbons’ book, which has gone through 110 editions since it was first published in 1876, declares that ‘you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.’ [97. James Cardinal Gibbons, The Faith of Our Fathers, 1893 edition, page 111]

“Another popular work, which received the ‘apostolic blessing’ of Pius X on January 25, 1910, discusses the change of the Sabbath thus:

“Question. Which is the Sabbath day?

“Answer. Saturday is the Sabbath day.

“Question. Why do we observe Sunday instead of

Saturday?

“Answer. **We observe**

**Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.’**

[98. Peter Geiermann (C.S.S.R.), The Convert’s Catechism of Catholic Doctrine, second edition, page 50]” Ibid, p. 80

Surprisingly, the ancient Hebrew week also corresponds to the seven planets that man can identify with his naked eye: the first day - the Sun (Shemesh, Chammah, Charshah), the second day - the Moon (Levanah), the third day – Mercury (Kovah Chammah), the fourth day – Venus (Nogah), the fifth day – Mars (M’adim), the sixth day – Jupiter (Tzedeq), and the seventh day – Saturn (Shabbatai). **Shabbatai is the “Sabbatic” from the Hebrew meaning “to cease”. The Hebrew theme of the day is to “cease, rest”.**

“Note that the Hebrew people of long ago counted **seven** planetary bodies. Remember seven is God’s number of completion. It is interesting that the Sun, which is representative of God’s preeminence, is first of all the stellar bodies and Saturn which represents Shabbat rest, is the last. It is clear to me that there is

order and design even in the naming of our solar system bodies.” Signs in the Heavens: A Jewish Messianic Perspective of the Last Days & Coming Millennium, by Avi Ben Mordechai, 1995-96, pp. 79-86.

Note that each day, 1 – 7, corresponds to the seven planetary bodies **in the order in which they occur in the solar system from the sun (the first) to Saturn (the last)**, unlike the pagan planetary week. Why would Satan have his followers put “the day of Saturn” first? Perhaps he did so to try to deceive God’s people in the End Times as to the True Weekly Cycle.

As for the weekly cycle being altered when Pope Gregory XIII instituted the Gregorian calendar in 1582, please peruse the following responses by some of the pioneer fathers of Adventism.

“Objection 32: The seventh day may have been lost in the change from the Old to the New Style, or before that change was made.

“Answer: After Christ’s burial, His followers ‘rested the Sabbath day, according to the commandment,’ which enjoins the observance of the very day on which God rested at creation, and which He then blessed and sanctified.

“The Israelites had not lost the Sabbath day when they came out of Egypt; for they went to keeping it of their own accord. And even if they had lost it, God pointed it out each week for forty years by a threefold miracle: First, He gave a double portion of manna on the sixth day; secondly, there was none on the seventh day; and thirdly, what was kept over from the sixth day’s supply did not corrupt on the seventh day, whereas, manna was kept over for any other day did corrupt and breed worms. **None will claim that the day was lost under the old dispensation, when the willful violator of the Sabbath was stoned. And Christ, Lord of the Sabbath, knew when the seventh day came.**

“Since the time of Christ, the Jews and a goodly number of Christians have kept the seventh day Sabbath; heathens, and after them Roman Catholics, and since the Reformation the majority of Protestants, have kept the first day; and since the seventh century, the Mohammedans have kept Friday; and there is no discrepancy in the reckoning of these great denominations, embracing more than one third of the population of our globe. **Now these great bodies could not have been prevailed upon to agree to changing their reckoning backward or forward, when each one had so much at stake in keeping his Sabbath, without leaving the fact on record; AND THIS FACT IS NOT TO BE FOUND.** The losing of the true Sabbath could be accounted for only on the supposition that the millions of our race all lost or gained a day at the same time by oversleeping, or otherwise, without knowing anything about it.



Now the change from the Old Style to the New Style was on this wise: According to the Julian Calendar, established by Julius Caesar, about eleven minutes too much were reckoned in the year. This, in the sixteenth century, made the equinoxes, and consequently the seasons of the year, come ten days sooner than was indicated by the day of the month. **To remedy this difficulty, in 1582 Pope Gregory XIII took ten days out of the month of October, calling the fifth day of the month the fifteenth. In 1751 the Gregorian Calendar was adopted in Great Britain by act of Parliament; and the next year, eleven days were taken out of the month of September, by reckoning the third day of that month as the fourteenth. But this change did not affect the reckoning of the days of the week. RUSSIA STILL RECKONS BY THE OLD STYLE, YET HER WEEK CORRESPONDS WITH OURS.**

“Most people claim to know when the first day comes, and it is very easy to step back one day and find the Sabbath.” Refutation of Forty-four So-Called Objections Against the Ancient Sabbath, Daniel T. Bourdeau, pp. 51-54

“But it is asked if the reckoning of the week has not been lost; in other words, can we now tell which is the true seventh day from creation? Once admitting that the seventh day in regular succession is what is required, and there is no difficulty. It could easily be handed down from Adam to Abraham, and from Abraham to Moses. But if anything was out of the way then, God would have set them right when He gave them a copy of His law. By three distinct miracles wrought every week for the space of forty years, God pointed out what day He meant in the commandment; and it was the seventh day of the Jewish week. **From Moses to Christ there was certainly no derangement in the reckoning. They had the true seventh day at that point; and if there had been any mistake then, Christ, the Son of God, would have known it and set them right. But instead of this He endorsed the day they did them observe. From the days of Christ to the present time, THE METHODS OF COMPUTING TIME HAVE BEEN TOO ACCURATE, THE CUSTOM TOO WIDESPREAD, AND THE AGREEMENT TOO PERFECT, TO ADMIT FOR A MOMENT OF THE IDEA OF ANY LOSS OF TIME, OR DERANGEMENT OF THE WEEK.** Therefore the week as we now reckon it, is the same as at the creation, and the seventh day of our week, is the true seventh day from creation down. ...

“It is supposed by some that the change of Old Style to New must have changed the reckoning of the week. A few facts will show that this is a mistake. Old and New Styles are simple methods of reckoning time according to the Julian and Gregorian calendars. Old Style follows the Julian manner of reckoning months and days, or the calendar by Julius Caesar, in which every fourth year consists of



366 days, and the other years of 365 days. This is something more than 11 minutes too much in the year; and by the time of Pope Gregory XIII in 1582, it had so deranged the months as to throw the vernal equinox 10 days from where it was at the Council of Nice in A.D. 325. To bring it back, 10 days were taken out of October, 1582, and the 5<sup>th</sup> day of the month was reckoned as the 15<sup>th</sup>. Gregory then reformed the calendar so that such a derangement would not occur again, by having every year which is divisible by 4, unless divisible by 100 without being divisible by 400, consist of 366 days, and all other years of 365 days. This makes the calendar year coincide so nearly with the solar, that the lapse of centuries makes scarcely any appreciable difference. This is called the Gregorian calendar, and reckoning time by it is called New Style. This change was not adopted by Great Britain until 1751. Then so much time had been gained that to bring the matter right 11 days had to be dropped. Therefore in the following year 1752, the 3<sup>rd</sup> of September was reckoned as the 14<sup>th</sup>; and New Style has since been followed there, and from there brought to America. **It will be seen that this simply changed the day of the month BUT NOT THE DAY OF THE WEEK.** For instance today, May 24, 1877, is Thursday; if we should drop 7 days and call it May 31<sup>st</sup>, it would be Thursday still. Russia still reckons by Old Style, and her week corresponds with ours.” The Biblical Institute, Lesson 10, “The Sabbath”, Uriah Smith, pp. 122, 123

“Was not the Sabbath lost in changing from the Old Style to the New Style of reckoning time? No. It did not affect the Sabbath in the least way, one way or the other. But what is Old Style and New Style? Let us see.

”The Julian Calendar, so-called, or that which was established by Julius Caesar, by which every fourth year was made to consist of 366 days, and the other years of 365 days, is called *Old Style*. **By this mode of computation, the years were made to average something of over eleven minutes too much; so that in the course of a few centuries there would be a perceptible disarrangement of the equinoxes; i.e. the sun would actually arrive at an equinoctial point several days, perhaps, before the time indicated by the day of the month on which it should annually recur. It will be seen that if such a mode of computation were to be continued, a complete displacement of the seasons of the year would eventually be wrought. Pope Gregory XIII, in 1582 A.D., in order to correct the equinoxes at that time, or bring back the vernal equinox to the same day as at the Council of Nice, 325 A.D., found it necessary to retrench 10 days. He accordingly retrenched that number of days in October, 1582 A.D., which was done by simply calling the fifth day of the month the fifteenth.**

**“This reformation of the Julian calendar by Pope Gregory was adopted in Great Britain by act of Parliament, 1751 A.D., at which time it was necessary to retrench eleven days. Accordingly eleven days were retrenched in the month of September in the following year, simply by reckoning the third day as the fourteenth.** This method (by which every year divisible by four, unless it be divisible by 100 without being divisible by 400, has 366 days, and every other year 365 days) is what is called New Style. (See Thompson’s Higher Arithmetic, p. 157.)

**“It may be readily seen that this did not in the least affect the reckoning of the days of the week.** October 5 was simply called October 15. Suppose that before the change that day was Friday; what day of the week would it be after the change? Would it not be Friday still? Most certainly. The regular succession of the days of the week and of the Sabbath continues to come just the same, whatever change may be made in the reckoning of the year or the month.

**“But why talk about lost time on that occasion? How was it lost? Do we not know just when it occurred? Yes. Do we not know just how it happened? Yes. Do we not know just how many days were dropped? Yes. Is there not an authentic record of the whole thing? Yes. IN THE NAME OF COMMON SENSE, THEN, HOW WAS ANY TIME LOST?”** In Defense of the Faith, “Chapter 6 – Has the Sabbath Been Lost? Change to the Gregorian Calendar”, William Henry Branson, pp. 107-109

Once again, the historical record corroborates Adventism’s claims. From Wikipedia, online, under “Gregorian Calendar”:

“The last day of the Julian Calendar was Thursday, 4 October 1582, and this was followed by the first day of the Gregorian calendar, Friday, 15 October 1582 (**the cycle of the weekdays was not affected**). “

“Britain and the British Empire (including the eastern part of what is now the United States) adopted the Gregorian calendar in 1752, by which time it was necessary to correct by 11 days. Wednesday, 2 September 1752 was followed by Thursday, 14 September 1752.”

And, again, the Roman Catholic Church concurs, per The Catholic Encyclopedia (online), under “General Chronology”:

“The days of the week are numbered according to their natural order, viz. Sunday=1, Monday=2, Tuesday=3, Wednesday=4, Thursday=5, Friday=6, Saturday=7. (At the time from which the Christian era starts there were of course no weeks, such a measure of time not being known among the Greeks and Romans. Counting backwards, however, according to our present system, we

can divide all time into weeks, and **it is to be noted that in the Christian period the order of the days of the week has never been interrupted.** Thus, when Gregory reformed the calendar, in 1582, Thursday, October 4, was followed by Friday, October 15. So in England, in 1752, Wednesday, September 2, was followed by Thursday, September 14.”

**In summary and conclusion:** God established the Sabbath and the True weekly cycle at Creation. The sun and the moon were created on the fourth day of Creation Week, thus neither a solar nor a lunar calendar could EVER control the weekly cycle. **In fact, the weekly cycle is independent of any celestial movements.** The weekly cycle is entirely dependent upon the revolutions of the earth alone. The current weekly cycle is the same as the Hebrew and early Christian weekly cycle. It is the same as the Egyptian weekly cycle, which was taken as the Roman weekly cycle in the 1<sup>st</sup> or 2<sup>nd</sup> century, independent of Christianity. The current weekly cycle is the same weekly cycle in use by God’s people since “time immemorial”, since Creation.

The ancient pagan planetary week had Saturn’s day as the first day of the week and “the day of the sun” as the second day of the week. The ancient Hebrew week also correlated to the seven planets seen by the naked eye with “the day of the sun” as the first day and Saturn’s day as the seventh day, in the same order in which the planets appear in the solar system. The ancient pagan planetary week has never played any significant role in the observation of the seventh-day Sabbath by the obedient Hebrews or the obedient Christians. The controversy has always been between the seventh day of the Hebrew week and the first day of the Hebrew week. This was true BEFORE the Cross, and it has been true AFTER the Cross. This sets a precedent called a **type**. **IF THERE IS NO TYPE, THERE IS NO TRUTH!**

The Jews kept THE seventh day Sabbath at the time of Messiah. He kept the SAME SABBATH AS THE JEWS. The Apostles kept the SAME SABBATH AS THE JEWS. No mention is made in the Scripture to the Sabbath of the Jews being any day other than the Sabbath of Creation Week. Messiah never mentioned that the Sabbath was any day other than THE SAME SABBATH THAT THE JEWS KEPT.

Constantine established the current weekly cycle in 321 A.D. The names of the days of the week were those of the pagan planetary week, but the weekly cycle itself was the same as the Hebrews’ weekly cycle and the Early Christians’ weekly cycle. By this time, the pagans in the Roman Empire had accepted a weekly cycle with Sunday, their “venerable day of the sun,” as the first day and had abandoned their pagan planetary weekly cycle with Saturday as the first day. **There has been no change in the weekly cycle in almost two millennia.** Even when the calendar changed from the Julian to the Gregorian in the Holy Roman Empire in 1582, only the days of the month were changed. **The days of the week remained the same.** When this calendar change was made in England and her colonies in 1752, only the days of the month were changed. **The days of the week remained the same.**

The Holy Scriptures, the Spirit of Prophecy, and the historical record are unanimous that the weekly cycle currently in use is the same as the Creation Week. The **type** has

always been a controversy between the seventh day of the week and the first day of the week—which is the True Sabbath? The calendar used by the prophets was a SOLAR, not a lunar, calendar. There is no Biblical or historical record of the yearly calendar or the days of the month having any bearing on the weekly cycle.

For the determination of the True seventh-day Sabbath and weekly cycle to be anything other than continuous, there must be Scripture, Spirit of Prophecy, and historical record corroboration. Because,

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and **there is no new thing under the sun.**” Ecclesiastes 1:9

So examine the evidence for yourself. Search the Scriptures, the Spirit of Prophecy, and the historical record diligently. Make your decision prayerfully and based upon **weight of evidence**. And never forget: **If there is no type, there is no truth!**

**[NOTE: All words and sentences that are underlined, capitalized, or italicized, and in bold, within the quotes cited, are for the purposes of this study and do not pertain to the original source. Scripture texts used are from the King James Version of the Bible.]**