

# Which Day Do You Keep and Why?

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[Editor's Note: It is unclear which publishing house produced this copy, as historically this was printed both in Battle Creek and in Oakland. It should also be noted that listings in catalogs of this title with 7 pages indicate that G. W. Amadon was the author of the first part. This work in various forms was designated Apples of Gold Library, No. 75, and Bible Students' Library, No. 48.]

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NEARLY all professing Christians observe some day as a Sabbath unto the Lord. Some keep the day which God appointed; but most, doubtless conscientiously, rest on Sunday. Well, it is presumed that all who read this tract are interested to know which day is the right one to keep; for certainly there cannot be *two* Sabbaths, and so we will present a few facts about Sabbath and Sunday. Will you look at them carefully? Take your Bibles and examine the texts of Scripture quoted. Hear are the facts referred to:--

### 1. FACTS ABOUT THE SABBATH

God made the Sabbath at creation. Gen. 2:2, 3; Ex. 20:11.

It was observed before the law was given on Sinai. Ex. 16:23-30.

The command to observe it is associated with nine moral precepts, which are binding upon all men during all time. It is placed in the bosom of the unchangeable law. Ex. 20:8-11.

It is a sign between God and his people. Ex. 31:17; Eze. 20:20.

Wrath came upon ancient Israel for breaking the Sabbath. Neh. 13:15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jer. 17:24,25.

Prophecy foretells a reform on the Sabbath. Isa. 58:12-14.

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The Sabbath will exist in the new earth. Isa. 66.

Christ observed the Sabbath. Mark 1:21.

He called himself its Lord. Mark 2:28.

It was his "custom" to preach on that day. Luke 4.

The disciples "rested" on the Sabbath while Christ was lying in the grave. Luke 23:56.

Matthew, Mark and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution. Matt. 24:20;28:1; Mark 16:1; Luke 23:56.

It was Paul's "manner" to make the Sabbath a preaching day. Acts 17:2.

The "Gentile" believers also observed the Sabbath. Acts 13:42,44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath. Acts 16:13.

He reasoned in the synagogue at Corinth "every Sabbath". Acts 18:4.

He continued there a year and six months (78 Sabbaths), "teaching the word of God." Acts 18:11.

Finally, in the last mention of it in the Bible, it is called "the Lord's day." Rev. 1:10. (Compare this text with Ex. 20:10; Isa. 58:13; Mark 2:28.)

## **2. FACTS ABOUT THE FIRST DAY OF THE WEEK, OR SUNDAY**

Christ rose from the dead on that day. Mark 16:9; Matt. 28:1; Mark 16:2; John 20:1. (But he *did not* say that it was therefore the Sabbath.)

The women brought spices to the grave of the Saviour on that day. Luke 24:1. (Which they *would not* do on the Sabbath. See Luke 23:56.)

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Christ appeared to his disciples on that day, the doors being shut for *fear of the Jews*. John 20:19. (They were not assembled to keep the Sabbath, but had closed the doors for personal safety.)

Paul *once* preached on the evening of the first day, Acts 20:7, corresponding with our Saturday night. (But the next morning, answering to our Sunday morning, he continued his journey toward JERUSALEM, *nine hundred miles distant!*)

The Corinthians were commanded to lay by a "collection for the saints" on the first day. 1 Cor. 16:2. (This might be money or goods. It was not a *public* donation, but a *private* setting apart.)

The foregoing, dear reader, are ALL the texts which speak of the "first day of the week." There are just *eight* of them. But what do they prove? Nothing at all, in favor of Sunday. Carefully examined, they prove *the reverse*.

The Bible tells us that "sin is the transgression of the law." 1 John 3:4. But *what law* do we "transgress" when we work on Sunday? If the reader will find a text which says, "Thou shalt do no work on the first day of the week," or, "Remember Sunday to keep it holy," or its equivalent, then will his Sunday observance, in place of God's Sabbath, stand the test of the *Judgment*; otherwise it will not. Will you consider this point?

The Saviour says, "Blessed are they that do His [*i.e.*, God the Father's ten] commandments, that they may have right to the tree of life, and may enter in

through the gates into the city." Rev. 22:14. But *where* is that commandment that speaks about Sunday? It is *not* in the Bible, but it *is* in the Roman Catholic

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catechisms. Read your Bibles through a hundred times with reference to this subject, and you will each time become more and more convinced of the truthfulness of the following notable facts.--

1. There is no divine command for Sunday observance.
2. There is not the least hint of a Sunday institution.
3. Christ never changed God's Sabbath to Sunday.
4. He never observed Sunday as the Sabbath.
5. The apostles never kept Sunday for the Sabbath.
6. There is no prophecy that Sunday would ever take the place of the Sabbath.
7. The word Sunday never occurs in the Bible.
8. Neither God, Christ, angels, nor inspired men, have ever said one word in favor of Sunday as a holy day.

These are the facts in the case in regard to the Sabbath and Sunday, and it is hoped the reader will search the Bible to see whether these things are so. (See Acts 17:11.) Again let me inquire, WHICH day do you keep? and WHY?

## **GOD'S ANSWERS TO MAN'S EXCUSES FOR NOT KEEPING HIS SABBATH**

EXCUSE 1. *It is inconvenient to keep the seventh day.*

ANSWER. (Matt. 16:24.) "If any man will come after Me, let him deny himself, and take up his cross, and follow me." Chap. 10:38; Mark 8:34; Luke 9:23; 14:27.

EXCUSE 2. *I have a family to support; it will interfere with my business.*

ANSWER. (Matt. 16:25,26.) "For whosoever will save his life, shall lose it; and whosoever will lose his life for My sake, shall find it. For what is a man

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profited, if he shall gain the whole world, and lose his own soul?" Chap. 6:24, 31-33; Luke 12:15-37; 1 Tim. 4:8; Ps. 37:3; Isa. 65:13, 14.

EXCUSE 3. *Everybody keeps the first day.*

ANSWER. (Matt. 7:13,14.) "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Prov. 11:21; 16:5; Ex. 23:2.

EXCUSE 4. *Many learned men teach that it is right.*

ANSWER. (Hos. 10:13.) "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." 1 Cor. 1:25-27; Rev. 18:23.

EXCUSE 5. *We are unlearned, and must look to them for instruction.*

ANSWER. (Prov. 19:27.) "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." 2 Tim. 3:1-7.

EXCUSE 6. *The laws of our country enforce it.*

ANSWER. (Acts 4:19.) "Whether it be right in the sight of god to hearken unto you more than unto God, judge ye." Chap. 5:29; Dan. 3:16-18; 6-10.

EXCUSE 7. *It causes trouble and division.*

ANSWER. (Luke 12:51,52.) "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three." Verse 49; Matt. 10:34-37; John 15:19; 17:14; 1 Kings 18:17,18.

EXCUSE 8. *I shall lose my influence, and bring reproach.*

ANSWER. (Matt. 5:11,12.) "Blessed are ye when men shall revile you, and persecute you, and shall say

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all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you." Luke 6:22,23,26; 1 John 4:5.

EXCUSE 9. *It makes no difference what day I keep, if I keep it right.*

ANSWER. (Ex. 20:9,10.) "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Mat. 15:3,9. To keep any day right, is to keep it as God's law directs; otherwise, his law is not right. To keep *every day right*, is to work on the first six, and rest the seventh.

EXCUSE 10. *I am afraid of new doctrines.*

ANSWER. (Ex. 20:11.) "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." Gen. 2:2,3.

EXCUSE 11. *I do not think these old laws are binding.*

ANSWER. (Jer. 6:16.) "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Chap. 2:11-13, 18:15.

EXCUSE 12. *The apostle teaches that old things are passed away.*

ANSWER. (2 Cor. 5:17.) "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The "old man" of sin must pass away. Then the man becomes new--not the law. 2 Tim. 3:16,17: "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."

Prov. 30:5,6: "Every word of God is pure; he is a shield unto them that put their trust in him. Add

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thou not unto his words, lest he reprove thee, and thou be found a liar."

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

Rev. 22:14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"THE WORD OF THE LORD ENDURETH FOREVER."

## **BIBLE REASONS FOR THE SEVENTH DAY AND THE CLAIMS OF FIRST-DAY CONTRASTED**

God claimed the seventh day as his own, in many scriptures, and at many different times. He never so claimed the first day, but gave it to man for labor.

He blessed and sanctified the seventh day. He neither blessed nor sanctified the first day.

He commanded that the seventh day be kept holy. He never commanded to keep the first day. There is but one commandment in the Bible for a weekly Sabbath, and that says the seventh day.

God uttered fearful threatenings against those who profane the seventh day. He has spoken nothing against laboring on the first day.

He has given great and precious promises to those who keep holy the seventh day. He has not spoken one word of promise or blessing for keeping the first day.

Everything that is necessary to give importance to the day--that is calculated to induce a proper observance of the day--is produced in favor of the seventh day. But nothing of this kind can be produced in favor of the first day--no sanctity, no commandment, no penalty, no blessing. J.H.W.

