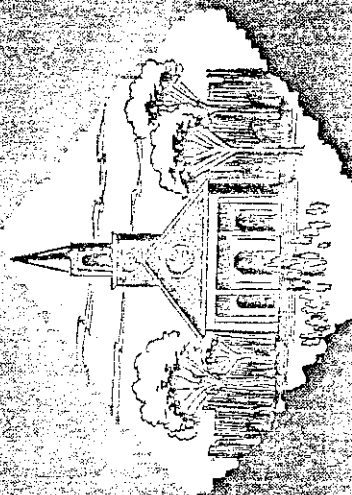


SHOULD BE

SUN. (day)	MON. (and day)	TUES. (and day)	WED. (and day)	THUR. (and day)	FRI. (and day)	SAT. (and day)
						1
2	3	4	5	6	7	8
9	10 Day		12	13	14	15
16	17	18	19	20 Sabbath		22
23	24	25	26	27	28	29

BE OBSERVED



BY CHANGING TODAY

Should the Seventh-Day Sabbath Be Observed in This Dispensation?

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

"A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."
---H. W. Beecher

When the Ten Commandments were written on tablets of stone by the finger of God (Exodus 31:18) and given to Moses on fiery Mt. Sinai, it is evident that the precepts of this great law were known to mankind long before the exodus of the Children of Israel from Egyptian bondage.

The Sabbath Kept Before Sinai

Starting from Mt. Sinai, where the Sabbath command was given with nine other precepts which made THE law of God, we

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look backward at least two months to the time when God began to feed the Children of Israel manna from heaven. Exodus 16 makes it obvious that the Sabbath was known at that time when the manna was given.

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. To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that which ye will seethe: and that which remaineth over lay up for you to be kept until the morning (Exodus 16:22, 23).

Now turn to Exodus 16:4 and you will understand why the manna did not fall on the seventh day:

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.

Hear Moses, God's man of the hour, as he tells the Israelites:

Eat that to day; for to day is a sabbath unto the Lord: to day 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 (Verses 25, 26).*

Human nature has not changed much

since the time of Moses, for people would not listen to the preacher then, and they seem to have deaf ears now. They ignored the plain command to keep the Sabbath then; they are continuing to do the same thing today.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none (Verse 27).

If the law of God was not known to mankind at that time, and if there was ignorance concerning the seventh-day Sabbath until they reached Sinai, why were these words written in verses 28-30?

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.

The record tells us that "the Lord HATH GIVEN you the sabbath." Let us believe the record.

We are aware from Exodus 16:28 that there were commandments and laws recog-

*Capital letters in quoted Bible verses have been added by the author for special emphasis.

nized by the God of heaven as belonging to Him. Therefore, if there is no written record of these commandments and laws they had to be given verbally by the Lord.

Abraham was well-aware of these commandments and laws, for the Word tells us: "*Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws*" (Genesis 26:5).

We have traced the history of God's laws and commandments back at least three hundred years from Sinai. Let us go even further in our tracing, and we will come to the time when God created the heavens and the earth. After the Lord had worked for six literal days, He decided to rest for a day, not that He was weary, but He was leaving an example that we would do well to follow (Ephesians 5:1).

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the 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 2:1-3).

God desires the fellowship of His people, and we should lift our voices in praise and adoration to Him because He finds pleasure in our company. It would appear reasonable that He would give to man the rest of the holy Sabbath at the time of His creation

so that they would all enjoy fellowship and rest on His holy day.

Jesus gave proof for that statement when He said:

The sabbath was made for man, and not man for the sabbath (Mark 2:27).

God in His wisdom knew that man needed a rest day after six days of labor. Even today with all our modern, streamlined machinery, we still need a rest day after six days of toil. Could there be a better day for man to rest on than that on which the heavenly Father rested?

The Seventh Day

It would be well for us to remember that God did not say that He would give us one seventh part of time, but that He gave us THE seventh day on which to rest. God selected a certain day, the day on which He had rested; and He blessed that day, sanctified it, and set it apart from the other days of the week as a holy day and a day for rest and worship.

Another reason why the Sabbath was given in addition to man needing a day of rest, is found in the fourth commandment. God tells us in that commandment:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: WHEREFORE the Lord blessed the sabbath day, and hallowed it.

By resting on this day that God sanc-

tified as the Sabbath, we manifest our faith in Him as the Creator, and we respect His wishes to have His creative work remembered by man. "*Remember the sabbath day, to keep it holy.*"

Old or New Testament?

The references just quoted in this study are sometimes ignored or rejected, because they are from that part of the Scriptures commonly called the Old Testament. If you are a Bible student you understand that the 39 books from Genesis to Malachi are not what the Scriptures call the *old testament*. These books are called: "The scriptures" (John 5:39); "Moses and all the prophets" (Luke 24:27); "the law of Moses," "the prophets," and the "psalms" (Luke 24:44).

Neither are the 27 books from Matthew to Revelation scripturally called the *new testament*. These names were placed by man on these two divisions of the Scriptures. The word *testament* is properly understood as *covenant*, and thus when the Bible speaks of *old testament* or *new testament*, it refers to the old covenant or to the new covenant.

It may be well to consider the thought that the old part of the Scriptures contains ample proof that the seventh day was the Sabbath, given to man as a day for worship and rest, sanctified and blessed of the Lord, and commanded by Him to be kept holy by mankind.

In contrast, the first day of the week is never commanded as being a rest day, holy

day, or day of worship in either part of the Scriptures.

By what authority does the majority of the professed Christian world substitute for the seventh day, the observance of the *first* day of the week, for which there is no Bible command? The question should cause us to seek the face of God in humble prayer for wisdom, and to diligently search the Word of God for His will.

The Example of Jesus

Coming to the ministry of Jesus and of the apostles, we find ample proof that they observed the seventh-day Sabbath, as well as the other nine of the Ten Commandments.

It was the custom of Jesus to enter into the synagogue on the Sabbath (Luke 4:16). and the Master Teacher stated clearly that He kept the Ten Commandments:

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love (John 15:10).

The Sabbath is an integral part of the Commandments of God (James 2:10). Therefore, if Christ kept His Father's commandments; He would have observed the Sabbath. The record of the life of Jesus is our example. Jesus often said "follow me" and in 1 Peter 2:21 we are told that Jesus left us an example which we should follow.

The Example of Paul

During Paul's ministry at Corinth, he worked

during the week as a tentmaker, but on Sabbaths he was found in the synagogue teaching and preaching the Word (Acts 18:1-4).

It is recorded that Paul also preached in the synagogue at Antioch one Sabbath, and that he so deeply impressed the people that he was invited by the Gentiles to preach to them the next Sabbath:

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 13:42, 44).

Paul mentioned the fact that "... if Jesus had given them rest, then would he not afterward have spoken of another day" (Hebrews 4:8). The next verse states "There remaineth therefore a rest to the people of God." The marginal reading gives it as: "There remaineth therefore a keeping of a sabbath to the people of God."

By comparing these verses with the following two verses in Hebrews 4, we see the need of observing the Sabbath in this dispensation:

For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Hebrews 4:10, 11).

If we cease from our works as God did

from His work we would be compelled to cease working on the seventh day, for so it is written in Hebrews 4:4.

OBJECTIONS ANSWERED

It is usually admitted that the seventh-day Sabbath was commanded to be observed in the former dispensations. But when the present dispensation is considered, various objections are offered as reasons why some other day should be observed as a day of worship rather than the seventh day.

The Lord's Day

One objection offered to the keeping of the seventh-day Sabbath is the thought that the first day of the week is the Lord's Day and replaces the seventh day as the Sabbath and day of worship.

The term "Lord's Day" (Rev. 1:10) is found just the one time in the Bible. The reference does not state what day John had in mind when he wrote: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

If John did write of a definite day of twenty-four hours duration, there is not one reference in the Scriptures which speaks of the first day of the week being recognized as a holy day, a day of rest, or a day of worship. Why accept the first day of the week as the Lord's Day when there is no scriptural proof for it?

If John spoke of one of the days of the week when he mentioned the Lord's Day,

let us consider some references pertaining to the seventh-day Sabbath in that relationship.

In the fourth commandment the Lord calls the seventh day "the sabbath OF the Lord thy God." Isaiah also spoke of the Sabbath as belonging to the Lord:

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, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord . . . (Isa. 58:13, 14).

Notice that the Lord calls the Sabbath "MY HOLY DAY." If the Sabbath day belonged to the Lord, because He called it His holy day, would it not be the Lord's Day?

Therefore the Son of man is Lord also of the sabbath (Mark 2:28).

Resurrection Day

Sometimes the thought is advanced that Sunday is observed instead of the Sabbath because Christ arose on that day. Again we should seek for scriptural proof for the making of such a decision, for if there is no Bible proof for doing so we do not have the right to sanctify a day of our own choosing.

Space forbids a thorough study of the resurrection of Christ, but there is a tract on this subject available to you for the ask-

ing." However, there are a few references you should study before you make up your mind on this subject.

At least every account given of the visits made to the tomb as related in the Four Gospels should be carefully studied. Take particular notice that the tomb WAS EMPTY in every account. Keep in mind that the first visit to the tomb was made just about sunset on Saturday:

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 (Matt. 28:1).

Berry's *Interlinear Greek New Testament* translates this verse as: "Now late on Sabbath, as it was getting dusk toward [the] first [day] of [the] week, came Mary the Magdalene and the other Mary to see the sepulchre."

Let us reason together on the translation of this verse. The Bible day begins and ends with a sunset (Lev. 23:32), so if it was in the end of the Sabbath, it would still be the Sabbath day, but it would be near the close of the day, or in the end of that day. According to Bible time this would be just before sunset on Saturday. Let us remind you that the angel said to the women who came to the tomb late that Sabbath day: "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:6).

You do believe that Jesus was the Mes-

*See list on page 20.

siah, do you not? Then seriously consider the only sign Christ said would be given as proof of His being the Messiah. He said that this sign would be the sign of the prophet Jonas, for as Jonas was in the whale's belly for three days and three nights, so Christ would be in the heart of the earth for three days and three nights (see Matt. 12:38-40).

Christ died about 3 P.M. (Matt. 27:46-50) and was buried before sunset. According to His own prophecy Christ would be in the heart of the earth exactly three days and three nights. Since Christ was put into the tomb late in the day, His resurrection would also take place late in the day. This agrees with the translation quoted which states that the tomb was empty late on the Sabbath, as it was getting dusk toward the first day of the week.

The Seventh Day Is Not the Jewish Sabbath

A common objection frequently heard is the one claiming that the Sabbath was made for the Jewish people, so it is termed "that old Jewish Sabbath."

We have learned that the Sabbath was in existence long before there was a Jew. The Sabbath came into being at the end of the creation week.

Jesus said that the Sabbath was made for man, not for the Jews but for man (Mark 2:27).

But let me remind you that if such reasoning is prompted by your hatred for the Jew you must not have much love for your Sav-

our, for He was a Jew, born of a Jewish mother.

Listen to Paul as he speaks of the Jewish people and of their spiritual advantages:

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God (Rom. 3:1, 2).

Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen (Rom. 9:4, 5).

The objection may be raised in connection with this thought that since all of these advantages were given to the Jew, that the new covenant would be made with the Gentiles, and everything Jewish would be eliminated. Where is scriptural proof to be found for this claim? Of course there is none, but to the contrary we do find that the new covenant will be made with the house of Israel. Proof for this statement is found in Jeremiah 31:31-43 and Hebrews 8:6-13.

Not Under the Law

Occasionally when one teaches that the Ten Commandments are to be observed in this dispensation of grace, the accusation is made that such an one is a legalist who would again put us under the law.

Scripture is quoted to prove that we are no longer under the law but under grace, and the reference quoted is Romans 6:14:

For sin shall not have dominion over you: for ye are not under the law, but under grace

It would be well to read the following verse, for it asks and answers a very important question: *"What then? shall we sin, because we are not under the law, but under grace? God forbid."*

The Bible plainly teaches that we are saved by grace through faith, but it also declares in no uncertain terms that when we are living under grace, this does not excuse us from the obligation of observing the law of God. "Shall we sin, because we are not under the law," was Paul's question. His answer was, "God forbid." What is your answer? We are not saved by the law, but if we transgress that law we are no longer under grace but under law, for sin is the transgression of the law (1 John 3:4).

How strange it is that this accusation is made when the fourth commandment comes under consideration, but is not made when one teaches that another point in that law should be observed, such as "do not steal," "do not commit adultery," etc.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [M.R. that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no

adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty (James 2:10-12).

If we observe nine points of the law of God, are we then not under nine-tenths of the law? We would have to be if that is the teaching of Romans 6:14. But the Bible teaches that when we are converted, we are no longer under the condemnation of the law, no longer transgressing it, but we are rejoicing in the fullness of God's grace and walking in His will and in His love.

For this is the love of God that we keep his commandments, and his commandments are not grievous (1 John 5:3).

Some Sabbath Days Were Abolished

It is stated that prophecy tells us that some sabbath days would be abolished, and the reference quoted is Hosea 2:11: *"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."*

You will notice that the prophecy identifies these days as "her sabbaths," not the Lord's Sabbath but Israel's sabbaths.

According to Colossians 2:15-17 some sabbath days were blotted out when the law of commandments CONTAINED IN ORDINANCES (see Eph. 2:15), were nailed to the cross. Be fair with yourself, and carefully examine what sabbath days were in the mind of Paul when he wrote these words. He de-

fined them as "a shadow of things to come." There were several other yearly sabbaths given to Israel in Leviticus 23, and these were to be observed "beside the sabbaths of the Lord" (Lev. 23:38).

The seventh-day Sabbath is not a shadow of things to come, for it is a memorial of creation, and as such it points back to the great creative work of the Almighty. Paul mentions this fact in Hebrews 4:4, then adds:

For he that is entered into his rest, he also hath ceased from his own works, AS GOD DID FROM HIS. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (verses 10, 11).

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

SUMMARIZATION

The Scriptures reveal the following facts:

1. The Sabbath came into existence at the close of creation week (Genesis 2:1-3)
2. Abraham was aware of and obedient to certain laws, statutes, and commandments (Genesis 26:5).
3. The Sabbath was known to Israel, and a commandment was in force concerning the observance of the Sabbath at least one month before they reached Mt. Sinai (Exodus 16:16-30). Notice especially verses 23, 25, 28, 29.

4. When the Ten Commandments were written on tablets of stone and given to Moses, the seventh-day Sabbath was included as an integral part of that law (Exodus 20:8-11).

5. Jesus and the apostles observed the Sabbath and taught the continued observance of it (Luke 4:16; Acts 13:14, 42-44; 17:2-4; 18:1-4; Matt. 19:16, 17; Rom. 3:31).

6. If we cease from our works AS God did from His we would have to stop working on the seventh day (Heb. 4:4, 10, 11).

7. The whole duty of man is to fear God and keep His commandments according to the old scriptures (Eccl. 12:13, 14), and in the new scriptures we are told that a blessing will be pronounced on those who keep the commandments (Rev. 12:17; 14:12; 22:14). We prove our love to God by being obedient to His commandments (1 John 5:2, 3).

8. Sin is the transgression of the law (1 John 3:4); the Sabbath is a part of that law (James 2:8-12); and as we are to put sin out of our lives as Christians, we should observe the Sabbath rather than violate it (Romans 6:15-18).

Your questions and comments are always welcome. You are urged to write for more literature on this and other subjects. Also available FREE for the asking is a very interesting Bible Course which should help you in your study of the Scriptures.