

The
Catholic
Challenge



Why do Protestants worship on Sunday?

The Catholic Challenge

Why do Protestants go to church on
Sunday?

Scriptures quoted throughout these
editorials are from the Douay, or Catholic,
Version of the Bible.

Copyright © 2022 by
John Howard
All rights reserved

Introduction

Today, most Christians go to church on Sunday because they believe the Bible supports Sunday worship. What many do not realize is that over the years, the Catholic Church has repeatedly claimed that they changed Sabbath from Saturday to Sunday with no support from the Bible. Since Catholics believe church tradition is equal with the Bible, they do not feel compelled to worship on Saturday, but argue that Protestants, who claim to follow the Bible as their sole foundation of authority, should still worship on Saturday, as instructed in the Bible.

In 1893, a series of articles were released in the *Catholic Mirror* investigating the claim of Protestants to see if Sunday worship is really found in the Bible. These articles were later compiled into a short book, which details the investigation that was made. It is written as an appeal to Protestants to either remain consistent with their faith by standing on the Bible alone or admitting their error and becoming Catholic.

The following writings are taken from the same Catholic articles that were presented in 1893. Due to the outdated language, the articles have been slightly paraphrased to make the text more readable. This has been done to help the reader. No liberties have been taken to change the meaning presented in the articles. You will find the exact sentiments in the original writings, which you are encouraged to read. This paraphrased version of the old text was written for better understanding and clarity. Please read this prayerfully as you consider the Catholic challenge.

A Brief Overview

The International Religious Liberty Association has recently published a twenty-one-page brochure called “Appeal and Remonstrance,” on the topic of what day is the Christian Sabbath, covering resolutions adopted by the Seventh-day Adventists, on February 24, 1893. The resolutions firmly criticize and censure the action of the United States Congress, and the Supreme Court, for invading the rights of the people by closing the World’s Fair on Sunday.

The Adventists are the only body of Christians using the Bible as their guide, who can find no justification in the Bible for the change of the Sabbath from the seventh day of the week to the first day. Thus the name, “Seventh-day Adventists.” Their main purpose in this is to exclusively set aside Saturday to worship God, in union with the clear command of God Himself, as repeatedly stated in both the Old and New Testament, also literally obeyed by the children of Israel for thousands of years, and endorsed by the teaching and practice of Christ while on earth.

On the other hand, the Protestant churches, with the exception of Adventists, who use the same Bible as their sole guide, have rejected God’s proclaimed day of worship, contradicting His very command, and instituting a day of worship that is never once referred to as a worship day in the Bible.

What Protestant church does not rail against Sabbath violation almost every Sunday with loud and impassioned rants? Who can forget the fanatical

clamor of the Protestant ministers throughout the land who opposed opening the World's Fair on Sunday? And the thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and widespread excitement and such a noisy display could have never existed without grounds for such animated protests.

And when spaces were assigned to the various Protestant Churches for the exhibition of articles at the fair, who can forget the righteous indignation that was exhibited by Presbyterians when they heard that the Supreme Court would not interfere in the Sunday opening? Newspapers informed us that they refused to use the space offered them, or even open their boxes, in rigid defiance of the sacrilegious Sabbath-breaking Exhibition.

The Calvinists undoubtedly shared the sympathy of other Protestant denominations who lost the opportunity of posing as martyrs in their vindication of Sabbath observance. Thus they became "a spectacle to the world, to angels, and to men," although their fellow Protestants enviously attributed their adherence to principle instead to Pharisaical pride and stubbornness.

The purpose of writing this article is simply to shed light on this extremely important question since, if the Sabbath question was removed from the Protestant pulpit, the various denominations would feel lost, and the preachers would be deprived of their favorite indulgence. We want to present the issue so that our readers may be able to fully understand the question and come up with their own conclusion.

The Christian Sabbath

Morally speaking, the Christian world is united on the question and practice of worshipping God on the first day of the week.

The Israelites, scattered all over the earth, keep the last day of the week sacred to worship God. The Seventh-day Adventists (a relatively small group of Protestant Christians) have also chosen to worship on the same day.

Israelites and Adventists both look to the Bible for divine instruction, consistently adhering to strictly observing Saturday.

The Israelite only accepts the authority of the Old Testament, but Adventists, who are Christians, believe that both the New and Old Testaments are part of the inspired record. The Adventist finds that the Bible, his teacher, is consistent in both parts, noting that the Redeemer never kept any other day than Saturday during His time on earth. The gospels plainly reveal this, while in the Acts of the Apostles, the Epistles, and the book of Revelation, not one argument can be found showing the act of canceling the Saturday Sabbath.

As a result, the Adventists, with the Israelites, derive this belief from the Old Testament, as also confirmed by the New Testament, endorsed by the life and practice of Christ, kept by His apostles, and taught in the Sacred Scriptures for nearly a century of the Christian era.

In size, the Seventh-day Adventists form an insignificant portion of the Protestant population, but

the question is not one of numbers. It is a question of truth, fact, and right, so we must weigh the issue justly, not condemning this smaller denomination on the basis of numbers without a calm and unbiased investigation. This is not a personal issue.

From its beginnings in the sixteenth century, the Protestant world has agreed with the Catholic Church in keeping Sunday “holy,” not Saturday. We must find out what led to this universal belief and practice that Protestants have continued for over 300 years. This will help Protestants understand the issue, placing them on solid ground to prepare them and help them better defend their position, just in case they are challenged by the arguments of Adventists and Israelites, who have the Bible as their teacher.

However, if the Adventists and Israelites give arguments from the Bible that are undeniable to the Protestant, using only the Bible as their standard of authority, then the Protestant must admit that they are wrong. They must admit that they have been teaching and practicing something that is contrary to the Bible for over three centuries, and have adopted a practice from what they have referred to as the ‘apostate church.’ Then to add to the intensity of this unforgivable Biblical blunder, this teaching involves one of the most important and emphatic commands of God to His people: “Remember the Sabbath day, to keep it holy.”

If the Adventists and Israelites are correct, no Protestant living today has yet obeyed that command. Instead, they have chosen to follow the ‘apostate church’ instead of following their teacher, the Bible,

which teaches no other doctrine from Genesis to Revelation. Since both sides appeal to the Bible as their “infallible” teacher, we must let the Bible decide whether Saturday or Sunday is the day ordained by God. One of the two groups must be wrong, and since a wrong position on this extremely important question involves terrible penalties, threatened by God Himself against the transgressor of this “perpetual covenant,” we must look at the issue from both sides of the debate. The discussion of this important subject is not above anyone of ordinary intelligence, and it does not involve an exhaustless study. We simply want to break the issue into a few simple questions that should provide easy answers:

1st – Which day of the week does the Bible say to keep holy?

2nd – Has the New Testament changed the original command in principle or practice?

3rd – Since their origin, have Protestants obeyed the command to keep the day the Bible teaches as “holy”? And if not, why?

We pledge to furnish intelligent answers to the above three questions that will vindicate the truth and reveal the error.

The Bible and the Bible Only

As promised in our last issue, we will continue to unmask one of the most blatant, unforgivable errors that have entered the Christian church, which contradicts the Bible. But before we begin, it is necessary to lay the premise that the Protestant

Christian claims the “infallible Bible” is the sole teacher and rule of faith. While the Catholic implicitly and with unreserved confidence yields his judgment in spiritual matters to the voice of his church, the Protestant holds the authority of the Bible as his rule of faith. All his spiritual guidance is based on its teachings. To the Protestant, it is the voice of God speaking to him. It is his only inspired teacher. It embodies his religion, his faith, and his lifestyle. In the words of English theologian William Chillingworth, “The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants.” This same sentiment has been repeated by others, referring to the Bible as “the book of God,” “the Charter of Our Salvation,” “the Oracle of Our Christian Faith,” “God’s Text-Book to the race of Mankind,” and more. It is an undeniable fact that the Bible alone is the teacher of Protestant Christianity. In light of this fact and on this foundation, we will now once again look at the question involved in our last issue.

No one can deny that there is a clear contradiction between the teaching and practice of the Protestant churches, on the one hand, with the exception of the Seventh-day Adventists and Jewish people, on the other hand, both observing different days of the week for the worship of God. In order to solve this mystery, we will take the testimony of the only witness and teacher that both groups claim to agree on as the basis of their authority—the Bible. The first place we see the issue of the Sabbath come up in the Bible is found in Genesis 2:2, which says,

“And on the seventh day He [God] rested from all His work which He had made.” The next place we see this issue is in Exodus 20, where God commanded the seventh day to be kept because He had Himself rested from the work of creation on that day. The Bible then explains to us the reason God desired to keep it in these words: “Wherefore, the Lord blessed the seventh day and sanctified it.” Again, we read, “Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord... It is an everlasting covenant... and a perpetual sign. For in six days the Lord made heaven and earth, and in the seventh He ceased from work” (Ex. 31:15-17).

In the Old Testament, one hundred and twenty-six references to the Sabbath are made, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself first kept it, making it an obligation to all as “a perpetual covenant.” We cannot imagine anyone foolish enough to think that the Sabbath, or the seventh day, is not on Saturday, since the people of Israel have been keeping Saturday ever since the law was given, from 2514 B.C. until the present, a period of more than 3000 years. Today the Israelites, who we still see actively observing the Sabbath, prove as a clear historical fact that the Sabbath is on Saturday. This is confirmed by the fact that the chosen people of God, the guardians of the Old Testament and the living representatives of the original religion, continued the weekly practice of keeping Saturday, God’s special day, “holy to the Lord,” for 1490 years before the rise of Christianity,

and then roughly two thousand years afterward, covering the full extent of the Christian dispensation. It is essential that we are crystal clear on this point for reasons we will address later. The Old Testament portion of the Bible, as confirmed by the weekly practice for over three thousand years by the chosen people of God, clearly teaches, with absolute certainty, that God Himself determined Saturday, the seventh day of the week, to be “kept holy to Him,” and that any violation of that command was punishable with death. “Keep you My Sabbath, for it is holy unto you: he that shall profane it shall be put to death: he that shall do any work in it, his soul shall perish in the midst of his people” (Ex. 31:14).

Who can think of a more severe punishment than that which God declared on those who broke the Sabbath, a command God referred to one hundred and twenty-six times in the old law. These are the same Ten Commandments impressed so strongly on the minds of Christian children from their youth, but the one most emphatically taught in Sunday school and behind the pulpit is that of keeping the Sabbath day “holy.”

Now we have established the will of God, with absolute certainty, regarding what day He originally said to keep holy in the Bible, because He rested on that day. This is both confirmed and practiced by his chosen people for thousands of years. We must now ask ourselves when and where God changed the day of worship, since it is clear that a change of the day has taken place? Since there is no indication of this change anywhere in the Old Testament, or in the

practice of the Jewish people, who continued for nearly nineteen centuries of Christianity to obey the written command, we must look to the foundation of the Christian dispensation, the New Testament, to find the command of God in canceling the old Sabbath, Saturday.

Let's now look at the modern period, covering about twenty centuries, and investigate to see if the New Testament contains a decree in which God canceled the Sabbath of the old law and substituted a new day for the divinely instituted Sabbath of the old law, which was Saturday, since we have determined that Saturday was the day observed and commanded to be kept by God. Only God could abolish the Saturday covenant and institute another divine command. The only way to worship God with a clear conscience is to find the place where God canceled the specific command to worship on Saturday, and then appointed, by name, another day to be kept "holy." Since the Bible is the teacher and sole rule of authority for the Biblical Christian, and the Old Testament has failed to show us any evidence where the change of a day other than Saturday was instituted and kept as "holy" by the Biblical world, it is crucial that the Protestant shows us the place in the New Testament where the seventh-day Sabbath was canceled, and Sunday was instituted in its place, the day the Protestants have kept since the birth of the Reformation.

Critically examining the New Testament from cover to cover, we find the Sabbath referred to sixty-one times. We also find that Jesus continually chose

the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

Jesus not only calls Himself “Lord of the Sabbath,” but He continually kept the Sabbath every Saturday throughout His entire life (Luke 6:5; See also Matt. 12:8). He never once gave the slightest hint that He planned to change the day. His apostles and close friends affirmed this when they observed the Sabbath immediately after His death. While His body was still in the tomb, “they returned and prepared spices and ointments and rested on the Sabbath day according to the commandment... but on the first day of the week, very early in the morning, they came, bringing the spices they had prepared” (Luke 23:56; 24:1). The spices and ointments had been prepared on the evening of ‘Good Friday,’ but they could not finish their work because “the Sabbath drew near” (Luke 23:54). The fact that His closest friends continued to observe the Sabbath faithfully after His death is indisputable evidence that they still considered Saturday as a “holy” day even after His death, while regarding Sunday as just another day of the week. All the way until His death, the very apostles of Christ, and the faithful women who followed Him, had heard nothing about another Sabbath outside of the one that God had instituted initially. Is there any more conclusive evidence that the Sabbath is on Saturday than that?

Let us now investigate the Sabbath observance over the next thirty years that followed the cross, as narrated by Luke in Acts of the Apostles. Surely we

can find some proof that the seventh-day Sabbath was canceled in the lives of the apostles during the time that followed the resurrection of Christ.

Amazingly, we find nothing! We are once again doomed to disappointment. We find nine references to the Sabbath in the book of Acts, but these all refer to Saturday, the old Sabbath. If you want proof, just look at each chapter and verse for yourself. Acts 1:12; 13:14, 27, 42, 44. And again, Acts 15:21. We also find references in Acts 16:13; 17:2 and finally Acts 18:4 where we are told, “And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” Thus, we find the Saturday Sabbath referenced all the way from Genesis to the book of Revelation! There is no evidence that Jesus or His apostles changed the original Sabbath anywhere in the New Testament. On the contrary! Instead, we find that the New Testament completely supports the practice of the original Sabbath, which the apostles actively kept for the next thirty years following the death and resurrection of Christ, which the book of Acts abundantly testifies to.

Therefore, we must inevitably conclude that among those who implicitly follow the Bible as their sole guide, the Israelites and Seventh-day Adventists have the strongest weight of evidence on their side in claiming that the Sabbath is still on Saturday, while the Protestants, who claim to stand on the Bible, have no biblical defense for the substitution of Saturday to Sunday, which we will see.

First Day Texts

For over three centuries, the Protestant showed multitudes of discontented and determined Christians the bright prospect of successfully abandoning the authority of the Catholic Church, as instituted by the Son of God, and instituting a new teacher—the Bible alone—as their new leader. The devil, in his wisdom, foresaw the brilliant success he would have in instituting this plan, which did not fall short of his most optimistic expectations.

The devil now simply needed a bold and adventurous spirit to lead the expedition. His satanic majesty soon found a willing leader in the apostate monk, Martin Luther. Luther repeatedly testified to the close familiarity between his master and himself in his “Table Talk” writings and other works, published at Wittenberg in 1558, under the inspection of Melancthon. His conferences with Satan on various occasions are testified to by Luther himself. Just as Satan so effectually worked through the serpent in the Garden of Eden, he worked through Luther in the Christian world, who wrote the following:

“Give them a pilot to their wandering fleet,
Bold in his art, and tutored to deceit:
Whose hand adventurous shall their helm misguide
To hostile shores, or’whelm them in the tide.”

Since Satan used Luther to raid the church of Christ and destroy Christianity, we are now forced to

examine the methods he used to gain his success. So far, they have been found to be misleading, self-contradictory, and untrue. We will now proceed with the further investigation of this deception.

We have proven that Jesus, nowhere during His life, deviated from the faithful observance of the Sabbath on Saturday, referred to in the gospels fifty-one times. Although He called Himself the “Lord of the Sabbath,” He never once, by command or practice, hinted at any desire to change the day by substituting it with another. In addition, we found that the apostles and the holy women, on the very evening of His death, prepared spices and ointments beforehand to be used in embalming His body the morning after the Sabbath (Saturday), as Luke so clearly informs us in Luke 24:1. This shows that Christ, during life, earnestly kept the Sabbath. This is further proven by His living representatives after the resurrection, as shown by Luke. He also placed before our readers the indisputable fact that the apostles, for the following thirty years, never deviated from the practice of their Master on the issue of Sabbath-keeping, as confirmed in the book of Acts. Acts 18:1 assures us, “And he [Paul] reasoned in the synagogues every Sabbath [Saturday], and persuaded the Jews and the Greeks.” Here we see that the Gentile converts were equally instructed to keep the Saturday Sabbath once converted to Christianity; “the Jews and the Greeks” collectively.

We have also looked at the verses in Acts that reference Sabbath as the only day of the week observed by the apostles of Christ for thirty years

after His death and resurrection, in meetings with both Jews and Christians. Now let us add to the evidence that the Saturday Sabbath remained God's special day by looking at every verse that references the first day of the week. The first occasions we find Sunday spoken of take place immediately after the resurrection, as noted in Luke 24:33-40 and John 20:19.

As we look at the text, we find that the verses themselves tell us the reason for this Sunday gathering by the apostles. It took place on the day of the resurrection, or Easter Sunday, but it was not to inaugurate "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day. We know this because there is not the slightest hint of prayers made, exhortations, or reading of the Scriptures. Instead, the verse reveals the utter discouragement of the apostles by informing us that they were huddled together in that room in Jerusalem "for fear of the Jews" (John 20:19).

The second reference to Sunday is found in John 20:26, which says, "And after eight days, the disciples were again within, and Thomas with them." The resurrected Christ appeared at this gathering of the apostles to remove the doubt of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have been a golden opportunity for Christ to change the day in the presence of all His apostles, but we state the simple fact that on this occasion, as on Easter day, not a word is said of prayer, praise, or reading of the Scriptures.

The third instance where we see the apostles assembled on Sunday is found in Acts 2:1, which says, “The apostles were all of one accord in one place,” at the Sunday Feast of Pentecost. Now, is this verse enough evidence for those who follow the Bible to believe that Sunday was instituted as a substitution for Saturday? When we take into consideration the fact that the Jews had been keeping this Pentecost Feast on Sunday for 1,500 years, continuing more than eighteen centuries after the establishment of Christianity, while still observing the weekly Sabbath at the same time, we must admit that there is not a shred of evidence to support Sunday observance from this text.

Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks. This consisted of seven weeks, then the day after the seventh weekly Sabbath day was the main day of the entire festival, which took place on Sunday. Israelites would laugh at those who used this verse of the first day of the week of Pentecost, which has been kept for over 3,000 years, as evidence to support Sunday as the new Sabbath. Only Biblical Christians, with their backs against the wall, searching for an excuse for their sacrilegious desecration of the Sabbath, would resort to using this verse about the Jewish festival of Pentecost to support their act of rebellion against God and the Bible.

Once more, some of the Biblical apologists use Acts 20:6-7 as evidence for the change of Sabbath to Sunday, which states, “And upon the first day of the week, when the disciples came together to break

bread...” On the surface, this verse may appear to give some consolation to our disgruntled Biblical friends, but being a killjoy, we cannot even allow them this crumb of comfort. We reply with the axiom: “Quod probat nimis, probat nihil”—“What proves too much, proves nothing.” Let me call your attention to Acts 2:46, which says, “And they, continuing daily in the temple, and breaking bread from house to house.” Any rational person can see at a glance that the text some people say proves the exclusive authority of Sunday as the Sabbath vanishes into thin air—an ignis fatuus—when contrasted with Acts 2:46. While some use the verse that says the apostles broke bread on the first day, Luke informs us that breaking bread was done every day of the week, “and they, continuing daily in the temple, and breaking bread from house to house.”

There is one more text some use as evidence that Sunday was substituted in place of Saturday as the new Sabbath. It is taken from the writings of Paul in 1 Corinthians 16:1, 2, which says, “Now concerning the collection for the saints... On the first day of the week, let every one of you lay by him in store.”

Assuming that the request of Paul had been strictly obeyed, let us look at what was done each Saturday during the Savior’s life and then continued for thirty years after, as the book of Acts informs us.

The followers of Christ met “every Sabbath” to hear the word of God; the scriptures were read “every Sabbath day.” “And Paul, as his manner was to reason in the synagogue every Sabbath, interposing

the name of the Lord Jesus,” and so on (Acts 18:4). What a crazy conclusion to say that reading the Scriptures, prayer, and preaching, which were the routine duties of every Saturday, as abundantly proven, should just be casually thrown away because of one request to take up a collection on another day of the week.

In order to fully appreciate the value of this text, we simply need to recall the actions of the apostles and holy women on Good Friday, before sundown. They bought the spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath, “holy to the Lord,” had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus.

Why didn't the followers of Christ complete the work of embalming His body on Saturday?—Because they knew that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount. Until someone can prove from the Bible that the Sabbath was no longer being kept (which no one can prove, since every Sabbath had been kept), the request of Paul to make a collection on Sunday must be classified on the same level as the work of embalming the body of Christ, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day, which was Sunday, the first day of the week.

Having unveiled every text found in the New Testament referring to the Sabbath (Saturday), and

the first day of the week (Sunday), and having shown conclusively from these texts that the slightest excuse cannot be found in the sacred pages of the Bible for the substitution of Sunday in place of the seventh-day Sabbath, which is Saturday, the only thing that remains is to investigate the meaning of the expressions, "Lord's Day," and "day of the Lord," found in the New Testament. We will do this in our next article, concluding with remarks on the inconsistencies of a system of religion which we will have proven to be indefensible, self-contradictory, and suicidal.

The Lord's Day

In this article, we want to carefully investigate a new (and the last) piece of evidence that some people have tried to use to convince Christians that God substituted Sunday worship in place of Saturday in the new covenant, and that God's will regarding this change is found written through the Holy Spirit in the writings of the apostles.

We have been told that the change of the Sabbath has been stated over and over in a series of Bible verses that use the expression, "the day of the Lord," or "the Lord's day."

We have thoroughly examined the sixty-one verses in the New Testament that speak about the "Sabbath" found in the Gospels, Acts, and Epistles, as well as the nine [eight] which refer to "the first day of the week," or Sunday. None of these have been found to show the slightest hint of a change regarding

what day we worship on. We are now ready to examine the third and last group of verses that Christians use to urge Sunday on the world, in the name of God, for which there is no biblical authority.

The first verse we want to look at is found in Acts 2:20, which says, “The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come.” How many Sundays have passed since that prophecy was spoken? This was used as a poor effort by some who tried to pervert the meaning of this verse to claim it is talking about Sunday worship, when it is clearly talking about the judgment day!

The second verse of this group is found in 1 Corinthians 1:8, which says, “Who shall also confirm you unto the end. That you may be blameless in the day of our Lord Jesus Christ.” What simple-minded person does not see that the apostle here again plainly indicates the day of judgment? The next verse of this nature is found in the same Epistle. 1 Corinthians 5:5 says, “To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” Of course, this is not saying the guilty man would be saved on the next Sunday! Would anyone use such a poor excuse of a translation for this verse? The fourth verse is 2 Corinthians 1:13, 14, which says, “And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus.” Again, is this speaking of Sunday, or the Day of Judgment, which?

The fifth verse we want to look at is from Paul in Philippians 1:6, where he says, “Being confident

of this very thing, that He who hath begun a good work in you, will perfect it until the day of Jesus Christ.” Is this saying the good people of Philippi would attain perfection on the following Sunday? They would laugh at this idea!

Now let’s submit our sixth verse. Philippians 1:10 says, “That he may be sincere without offense unto the day of Christ.” Is Paul saying that the day of Christ was next Sunday? Really? That would not be long to wait at all. The seventh verse is 2 Peter 3:10, which says, “But the day of the Lord will come as a thief in the night.” To try and apply this verse to Sunday worship is more than crazy!

The eighth verse is 2 Peter 3:12, which says, “Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved...” This “day of the Lord” is the same referred to in the previous verse. If we tried to apply both of these to the following Sunday, the Christian world would surely have a sleepless Saturday night!

We have looked at eight of the nine texts people use in a sacrilegious effort to support the idea that Sunday is the “Lord’s day,” and what have we found? We find that each verse directly, absolutely, and unequivocally points to the last day.

The ninth and last verse where we see the expression “the Lord’s day” is found in the Apocalypse. Revelation 1:10 expresses the term in the following words of John: “I was in the Spirit on the Lord’s day.” This verse gives no more evidence that it is talking about Sunday than the previous

verses. Has John used the expression in any other place in his writings? Emphatically, no! Didn't he have an occasion to reference Sunday before this? — Yes, twice he referenced Sunday. How did he refer to Sunday on these previous occasions? Easter Sunday was referred to by him as “the first day of the week” (John 20:1).

Again he references Sunday in John 29:19, which says, “Now when it was late that same day, being the first day of the week.” Clearly, although he was writing by the inspiration of the Holy Spirit, in both his gospel and his Epistles, he called Sunday “the first day of the week.” On what grounds then, can we assume that he stopped calling Sunday “the first day”? Was he more inspired when he wrote the Apocalypse, or did he adopt a new title for Sunday because it was now a more fashionable phrase?

A reply to these questions would be useless, especially to the latter, seeing that the same expression had been used eight times already by Luke, Paul, and Peter, all under the divine inspiration of the Holy Spirit. Would the Holy Spirit inspire John to call Sunday the Lord's Day, while He inspired Luke, Paul, and Peter to all refer to the Day of Judgment as “the Lord's day”? Philosophers would reason that by comparing the previous verses, looking at the same expression, which was used eight times before, we may conclude with certainty that the same expression would mean the same thing the ninth time it was used, especially since it was inspired by the Holy Spirit.

There is no lack of fundamental evidence to prove that this verse, like its sister texts, means the same thing. In Revelation 1:10, John says, "I was in the Spirit on the Lord's day," but he then gives us the key to understanding this expression. In Revelation 4:1, 2, he says, "After this I looked and behold a door was opened in heaven," and an angel says to him, "Come up hither, and I will show you the things which must be hereafter." So let's go in spirit with John. Where? Through that "door in heaven" into our eternal home. And what will we see? "The things that must be hereafter" (Rev. 4:1). As John ascends in spirit to heaven, he is told to write his vision about what will take place before and during "the Lord's day," or the Day of Judgment, since the expression "Lord's day" is only referred to as the Day of Judgment in the Scriptures.

We have now studied and looked at every piece of evidence that could be used to show that the Sabbath day was canceled, or that God substituted another day under the Christian dispensation. We have carefully shown the distinction so that no one can promote the idea that the Sabbath commandment was done away with under the new law. Any such claim is overruled by the actions of the Methodist Episcopal bishops in their pastoral, as quoted by the New York Herald in 1874, stating, "The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a part or tittle of its sanctity has been taken away." This official statement affirms that even the biblical Protestant

agrees that the fourth commandment is still part of the law under the new covenant.

We again call your attention to the twentieth of “the thirty-nine articles of religion” of the Book of Common Prayer, which says, “It is not lawful for the church to ordain anything that is contrary to God’s written word.”

Conclusion

In this series of articles, we have worked hard to educate our readers by showing them lots of facts found in the Bible to help arrive at a conclusion that is undeniable. When the Bible was made public in the sixteenth century, it not only took possession of the Church, but in its Vandal-like crusade, it stripped Christianity of all the sacraments instituted by Catholicism (as much as it was able), like the holy sacrifice and more, and keeping nothing but the Bible alone, which its followers declared as their sole teacher in Christian doctrine and morals.

Among their most important beliefs was, and still is, the necessity of keeping the Sabbath holy. For hundreds of years, this has been the only thing that the various denominations have been in complete agreement on in the Bible. Sabbath observance represents the heart and soul of the Biblical teachings. Each week preachers rant about how casually and carelessly many keep the Sabbath in Catholic countries, contrasted with the proper way Christians keep it holy in Biblical countries. I can still remember the righteous anger of the preachers in

America from every Protestant pulpit when the question of opening the World's Fair on Sunday was suggested. To display its righteous anger in regard to opening on Sunday one denomination never participated in, or even opened the boxes containing their items in, the World's Fair.

These holier-than-thou Christians are similar to those living in the days of Christ, who unbearably taunted Him night and day because He did not keep the Sabbath as strictly as they claimed to keep it.

They hated Him for using simple common sense in reference to the Sabbath. Christ could not find words strong enough to express His hatred of their Pharisaical pride. And it is quite possible that Christ has not changed His opinion of these same Pharisaical followers and sympathizers living today. But at least the Pharisees of old kept the true Sabbath. Our modern-day Pharisees, putting blind trust in their leaders, have never once in their lives kept the true Sabbath that Christ kept to His dying day, and that His apostles kept, after His example, for the next thirty years, according to the biblical record. This deliberate sacrilegious rejection of perhaps the clearest precept in the Bible is a glaring contradiction between the early Christians and the biblical Christian world today. The Bible and the Sabbath are the foundations of Protestantism, but we have shown that the Bible is against their Sunday Sabbath. We have seen that no greater contradiction ever existed than their observance of Sunday. We have proved that neither their Biblical ancestors, nor they

themselves, have ever kept one Sabbath day in their lives.

The Israelites and Seventh-day Adventists are witnesses of the weekly desecration of the true Sabbath that God instituted. In their observance of Sunday, Protestants have ignored and condemned the Bible, and instead adopted a day instituted by Catholicism. After reading these articles, what Protestant can continue to disobey the command to keep Saturday with a clear conscience, while the Bible, from Genesis to Revelation, records the observance of the seventh day as the will of God?

In the history of the world, we cannot find a more stupid and self-deceived case of negligence than this. The Bible emphatically teaches that the law of the Sabbath is to be observed each week by all who recognize it as “the only infallible teacher,” and yet those who claim to follow the Bible have not once obeyed this divine command for over three hundred years! The mass of Christians, called Methodists, admitted that the Sabbath has never been changed, while the followers of the Church of England, along with her daughter, the Episcopal Church of America, have pledged that the church cannot lawfully do anything “contrary to God’s written word,” as stated in the twentieth article of religion, which we already looked at. God’s written word clearly states that His worship is to be observed on Saturday most emphatically, with a serious threat of death to those who disobey, and yet all the Christian churches seem to have fallen into a deadly

sleep over this issue, which cannot be explained, much less justified.

How accurately the words of the Holy Spirit apply to this horrible condition! “*Iniquitas mentita est sibi*”– “Iniquity has lied to itself.” Protestants claim to follow the Bible alone as their sole guide, and yet they shamefully cast the Bible aside to adopt the teaching of the Catholic Church, which they call “the mother of abominations,” when it suits their purpose, despite the most fearful threats pronounced by God Himself against those who disobey the command, “Remember to keep holy the Sabbath.”

Before concluding this series, we want to again call your attention to our two introductory premises. First, Catholics believe Sunday is not from the Bible, but rather the offspring of the union of the Holy Spirit with the Catholic Church, His spouse. Second, the claim of Protestantism to any part of Sunday worship proved to be groundless, self-contradictory, and suicidal.

The first proposition needs little proof. The Catholic Church, for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission because He who called Himself “Lord of the Sabbath,” gave the church His own power to teach, He commanded all who believe in Him to listen to the church or else become a “heathen,” and He promised to be with her to the end of the world. She has her license as teacher from Him, which is infallible and never-ending. The Protestant world, at its birth, found the Christian

Sabbath too strongly entrenched to go against it, so it was forced to submit to the observance of Sunday for over three hundred years, therefore implying that the Catholic Church had the right to change the day, based solely on the authority of the church. The observance of Sunday is, therefore, to this day, the acknowledged offspring of the Catholic Church, without a word of protest from the Protestant world.

Now let's consider our second point. If we hold the Bible as the primary teacher, it emphatically forbids any change in the day of worship for any reason. The command to observe the seventh-day Sabbath is a "perpetual covenant." Since the day commanded to be kept in the Bible has never once been kept, then Protestants are sinking in a developing apostasy that is self-contradictory, self-deceptive, and consequently suicidal beyond words.

Still, the limits of this apostasy are not yet reached. Far from it! The excuse Protestants used for leaving the Catholic Church was that Catholicism had left the plain truths written in the Bible, and fallen into apostasy. In turn, Protestants adopted the Bible as their sole basis of authority. Then, once they left Catholicism for the Bible, they immediately rejected the Bible, as these articles have abundantly shown. By an apostasy as willfully flawed as the ones they accused Catholicism of, they accepted the teaching of the Catholic Church, opposing the plain, unvaried, and constant teaching of the Bible in the most essential doctrine of their faith, thereby emphasizing the situation in what may appropriately be called "a mockery, a delusion, and a snare."

Excerpt from Appendix 1

There is a current controversy taking place between the Catholic Church and Protestants, and there is only one refuge left for the Protestant. That is to take their stand squarely and fully upon “the written word only,” “the Bible and the Bible alone,” and on the Sabbath of the Lord, acknowledging no authority but God’s, and wearing no sign but His (Eze. 20:12, 20). Obeying His command and shielded by His power, they will have the victory over Rome and all her alliances, and they will stand on the sea of glass, bearing their harps of God, with which their triumph will be forever celebrated (Rev. 18, 15:2-4).

It is not too late for Protestants to redeem themselves. Will they do it? Will they stand consistently on the Protestant profession, or will they continue to occupy the indefensible, self-contradictory, and suicidal position of professing to be Protestants, yet standing on Catholic ground, receiving Catholic insult, and bearing Catholic condemnation? Will they take the written word only, the Bible alone, as their sole authority and their sole standard, or will they still cling to the indefensible, self-contradictory, suicidal doctrine and practice of following the authority of the Catholic Church, and wear the sign of her authority? Will they keep the Sabbath of the Lord, the seventh day, according to the Bible, or will they keep Sunday according to the tradition of the Catholic Church? Dear reader, which will you do?

Excerpt from Appendix 2

The following appeared in an editorial in the Catholic Mirror on December 23, 1893: “This book unfolds one of the most glaring contradictions between the practice and theory of Protestants, incapable of any rational solution. This contradiction is the theory claiming that the Bible is their sole teacher, which unarguably commands that Saturday be kept ‘holy,’ while in practice they completely ignore the plain requirements of the Bible and instead accept the Catholic tradition of Sunday observance, as they have done for centuries. As a result, they stand before the world as the representatives of the most indefensible, self-contradictory, and suicidal system that can be imagined....

“The arguments contained in this pamphlet are firmly grounded on the word of God, and have been closely studied with the Bible in hand, leaving the conscientious Protestant no escape, except to choose one of two options. The options are to either give up Sunday worship and return to Saturday worship, as commanded in the Bible, or, if unwilling to abandon the keeping of Sunday (established as a tradition of the Catholic Church, which they have accepted in direct opposition to the Bible), the only other reasonable option is to follow all the teachings of Catholicism. Reason and common sense demand the acceptance of one or the other of these alternatives – either Protestantism and keeping Saturday holy, or Catholicism and keeping Sunday holy. Compromise is impossible.”

Couldn't you use a little hope?
HOPE TRACTS

**FREE BIBLE
STUDIES**

**MAKE PRAYER
REQUESTS**

**WATCH VIDEOS
ONLINE**

**READ AND DOWNLOAD
BOOKS AND TRACTS**

**PURCHASE MATERIALS
AND GET INVOLVED!**

www.hopetracts.com

HOPE TRACTS

\$1.99

ISBN 978-1-946602-03-9

5 0199 >



9 781946 602039

www.hopetracts.com