

Postures In Prayer

Ps. 95:6. "Let us kneel before the Lord our Maker."

Luke 22:41. The Saviour "kneeling down and prayed."

Acts 20:36. Paul "kneeling down and prayed."

2 Chron. 6:13. Solomon "kneeling down upon his knees before all the congregation" and prayed.

Matt. 26:39. The Saviour when in agony "fell on His face, and prayed."

1 Chron. 21:16. David when in distress fell upon his face in prayer. G.C. 156, 157.

Joshua 5:14. Joshua fell upon his face and worshiped.

Num. 16:20-22. Moses and Aaron fell upon their faces and prayed.

Mark 11:25. One may stand while praying.

Isa. 38:1, 2. Hezekiah prayed while lying in bed.

Isa. 1:15. Some spread forth their hands in praying.

Ps. 28:2. The psalmist lifted up his hands toward the heavenly sanctuary when he prayed.

Lam. 2:19. Whatever the posture, the heart must be poured out before God.

Ps. 66:18. "If I regard iniquity in my heart, the Lord will not hear me."

Prov. 28:9. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

When prayer delights the least, then learn to say, "Soul, now is greatest need that thou shouldst pray."

The Bible Sabbath

"Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever. From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the Fourth commandment has been kept." G.C. 453.

The Sabbath

"The Sabbath is a golden clasp that unites God and His people." T., v. 6, p. 351.

Gen. 2:3. Instituted by God.

Gen. 2:2, 3; Ex. 20:11. The Sabbath is a memorial of creation. E. 251.

Ex. 20:9-11. The seventh day is the Sabbath of the Bible.

Mark 2:27. It was made for man.

Gen. 2:3. God blessed the Sabbath.

Ex. 31:15. Sanctified the Sabbath.

Ex. 20:11. Hallowed the Sabbath.

Lev. 19:30. Commands us to keep the Sabbath.

Ex. 20:8. Commands us to recognize the sanctity of the Sabbath. T., v. 6, pp. 349-352.

Ex. 16:23, 25, 26. A threefold miracle marked the Sabbath during the wilderness wanderings. P.P. 296.

Deut. 5:15. God will have His goodness commemorated in the observance of the Sabbath.

Neh. 9:12-14. The Lord shows favor to His people in appointing a Sabbath.

Ex. 23:12. Considerate kindness was shown in appointing the Sabbath.

Ex. 31:13. The Sabbath is a sign of God's power to sanctify His people.

Heb. 4:4, 9. The Sabbath is a type of the heavenly rest.

Christ And The Sabbath

Mark 2:28. Christ is Lord of the Sabbath. D.A. 288.

Luke 4:16. Jesus was accustomed to keep the Sabbath when he was on the earth.

Matt. 24:20. Taught His disciples to pray that they might not break the Sabbath. D.A. 630.

Luke 4:31; 6:6. Christ taught on the Sabbath day.

John 5:5-9. Healed on the Sabbath day.

Mark 3:1-5. He taught that it was right to perform acts of mercy on the Sabbath day. D.A. 286.

Matt. 12:12; Luke 13:16. The Saviour recognized the Sabbath law.

Ex. 20:10; Deut. 5:14. Servants and cattle should be allowed to rest upon the Sabbath.

Lev. 23:3; Ex. 20:10. No manner of work is to be done on the Sabbath. T., v. 6, pp. 354-356.

Neh. 10:31; 13:15-17. No purchases are to be made. P.K. 667, 671.

Neh. 13:19; Jer. 17:21. No burdens are to be carried. P.K. 411.

Ex. 16:23. Food prepared the day before. T., v. 6, p. 357; M.H. 307.

Gen. 1:5, 8, 13, 19, 23, 31. Day begins with the evening.

Lev. 23:32; Mark 1:21, 32. Sabbath begins at sunset.

Neh. 13:19. All work set aside when it *begins to be dark, before the Sabbath.*

Acts 16:13. Divine worship is to be celebrated on the Sabbath.

Acts 13:27; 15:21. The Scriptures are to be read on the Sabbath.

Acts 13:14, 15, 42-44; 17:2; 18:4. The word of God is to be preached on the Sabbath. A.A. 229.

Num. 28:9; Matt. 12:5; John 7:23. Work connected with religious services is allowed on the Sabbath.

Matt. 12:1; Luke 13:15, 16; 14:1. Necessary wants may be supplied on the Sabbath day.

The Relation Of God And His People On The Sabbath

Ex. 20:10; Lev. 23:3; Deut. 5:14. It is the Sabbath of the Lord thy God.

Ex. 31:15. The Sabbath of rest. P.P. 47.

Ex. 16:23. The rest of the holy Sabbath.
Isa. 58:13. It is God's holy day.
Rev. 1:10. It is the Lord's day. A.A. 581.
Gen. 2:2, 3. It is the rest day of the Lord. D.A. 769.
Ex. 34:21. A rush of work is no excuse for breaking the Sabbath. P.P. 314.
Amos 8:5. Sabbath-breaking is classed with false balances and short measures.
Neh. 13:22. Saints observe the Sabbath.
Ps. 118:24; 58:13. Saints rejoice in the Sabbath.
Neh. 13:15, 20, 21. Testify against those who desecrate the Sabbath.
Isa. 58:13, 14. There is a blessedness in honoring it. D.A. 207.
Isa. 56:2-6. There is a blessing in keeping the Sabbath. P.P. 48.
Isa. 66:22, 23. The Sabbath will be kept throughout eternity.

The Wicked And The Sabbath

Lam. 1:7. The wicked mock at the Sabbath.
Isa. 56:2. They pollute it.
Neh. 13:17. They profane it. P.P. 113.
Amos 8:5-7. The wicked weary of the Sabbath.
Eze 22:26. They hide their eyes from the Sabbath.
Neh. 13:15. They also bear burdens upon the Sabbath.
Neh. 10:31. The wicked traffic on the Sabbath.
Luke 13:14; John 9:16. Sometimes they pretend to be zealous for it.

The First Day Of The Week

There are nine references in the Bible to the first day of the week, as follows:
Gen. 1:5; Matt. 28:1; Mark 16:1, 2, 9; Luke 24:1; John 20:1; 20:19; Acts 20:7;
1 Cor. 16:2. The first day of the week was named by Jehovah 6,000 years ago.
The six inspired writers that mention it, call it by the same name,—the first day
of the week. None allude to it as the holy rest day, while three of them state it
came the *day after the Sabbath*, showing that they did not regard it as the
Sabbath. P.K. 183, 184. It is classed among the working days. Eze. 46:1. Paul
bore the following testimony 32 years this side of the cross: "I have committed
nothing against the people or *customs of our fathers*." Acts 28:17. If he had kept
any other
Sabbath than the Seventh-day Sabbath, he would have departed from the
customs of his fathers.

The Weekly Cycle

Gen. 1:5, 8, 13, 19, 23, 31; Gen. 2:1-3. The weekly cycle made at creation. Days
numbered, but not named. P.P. 111.
Gen 4:3, margin. They gathered for worship at the close of the cycle of days.
Eze. 46:1. Six of the days are called working days; the remaining one is a rest
day.

Gen. 2:2, 3. All are alike except the seventh day, which was blessed and sanctified.

Isa. 58:13. God calls it His "holy day."

Ex. 20:8-11. It is called the "Sabbath of the Lord thy God."

Mark 2:28. "The Son of man is Lord also of the Sabbath."

While all the days were numbered, the Lord gave names to the sixth and seventh days only; the 7th day was called the "Sabbath."

Mark 15:42; Luke 23:54. The sixth day was called the "preparation day."

Ex. 16:22, 23. Food was to be prepared on this day for the Sabbath.

Luke 23:54-56. The spices to embalm the Saviour were brought upon this day.

The week, unlike the day, month, and year, is not connected with the movements of any heavenly bodies. The names of the seven days of which the week is composed were derived by the Egyptians from the seven celestial bodies then known. The Romans, in their names for the days, observed the same order, distinguishing them as follows:—

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|----------------|----------------|-----------|
| Dies Solis, | Sun's day, | Sunday |
| Dies Lunae, | Moon's day, | Monday |
| Dies Martis, | Mars' day, | Tuesday |
| Dies Mercurii, | Mercury's day, | Wednesday |
| Dies Jovis, | Jupiter's day, | Thursday |
| Dies Veneris, | Venus' day, | Friday |
| Dies Saturni, | Saturn's day, | Saturday |

We can see at a glance the origin of our English names for the first, second, and seventh days; the remaining four are names from Tiu, Woden, Thor, and Frigga, northern deities equivalent to Mars, Mercury, Jupiter, and Venus, in classical mythology.

Isa. 66:22, 23. The weekly cycle will continue on the new earth, and all will gather for worship upon the Sabbath.

Ceremonial Sabbaths

Lev. 23:7, 8, 21, 24, 25, 27, 32, 39. There are seven ceremonial Sabbaths as follows:—

1. 15th of Abib;
2. 23rd of Abib;
3. Pentecost;
4. 1st of the 7th month;
5. 10th of the 7th month
6. 15th of the 7th month;
7. 22nd of the 7th month.

These were annual Sabbaths, coming only once a year. As they always came on the same day of the month, they would come only occasionally on the 7th day of the week.

Col. 2:16, 17. These Sabbaths were all shadows of things to come.

Heb. 9:8-11. The types, or shadowy service, ceased at the cross. D.A. 774.

Matt. 27:50-51. At the death of Christ God rent the vail of the temple, thus showing that the shadowy service had ended.

Heb. 9:10; Rom. 14:1-6; Col. 2:16. All of these ceremonial Sabbaths were connected with the annual feast days. On the Passover Sabbath bitter herbs were mingled with the feast. The day of atonement was a fast day; the others were feast days.

Lev. 23:38. These annual Sabbaths were separate and distinct from the Sabbath of the Lord.

Ex. 20:10. The seventh day of the week is the Sabbath of the Lord.

Ex. 20:8-11. "Meats and drinks" not connected with the weekly Sabbath.

Ex. 20:11. Seventh-day Sabbath a memorial of creation. D.A. 289.

Isa. 66:22, 23. As long as the world stands the memorial of creation will be celebrated.

Did Christ Change The Sabbath?

Matt. 5:17, 18. Wicked persons in the time of Christ were tempted to accuse Him of changing the law of God; but He read their thoughts and rebuked them for it before the words were spoken. P.K. 183.

John 5:10-19. The Jews sought to kill Jesus because he healed the sick upon the Sabbath day. D.A. 204, 211.

John 9:14-16. They thought He was not of God because He healed on the Sabbath day. D.A. 471, 472.

Matt. 12:10-12. The Saviour referred them to the Scriptures, stating that it was *lawful* to do acts of mercy on the Sabbath day, thus recognizing the Sabbath law. D.A. 285.

John 15:10. Jesus repudiated every charge of breaking the Sabbath by declaring that He kept his Father's commandments.

Mark 7:6-12. He refused to honor "tradition of men," substituted for God's law.

Isa. 42:21. The prophet Isaiah, looking down through the ages to the time of Christ, said that He would "magnify the law and make it honorable."

Luke 4:16. Jesus kept the Sabbath.

Matt. 24:20. He taught His disciples to honor it.

Luke 23:54-56. His followers kept it; Jesus never changed the Sabbath.

Did The Disciples Change The Sabbath?

Gen. 2:2, 3. It was the *seventh day* of the week that was first sanctified and set apart as the Sabbath of the Lord.

Ex. 20:8-11. It was the *same* seventh day that the followers of the Saviour kept while He lay dead in Joseph's new tomb. Luke 23:54-56.

Mark 16:1, 2. The Sabbath of the New Testament comes on the day before the first day of the week.

Luke 23:54-56; 24:1. From these verses we see that the Sabbath of the New Testament was the day between Friday, the preparation day, and Sunday, the first day of the week.

Acts. 13:14, 15, 42-44. Paul preached in Ephesus on the Sabbath day.

Acts 16:12, 13. Work in Philippi opened with the Sabbath service.

Acts 17:2. Thessalonica church had Sabbath service.

Acts 18:4, 11. For one and half years Paul held Sabbath services in Corinth.

Acts 18:17. If the apostles had not kept the seventh-day Sabbath, Paul could not have said that they had done nothing against the customs of the Jews.

Acts 15:21. As late as the year 52 A.D., 21 years this side of the cross, in every city the Scriptures were "read in the synagogues *every* Sabbath day." This Sabbath day was the same day that had been kept from the days of Moses.

Acts 13:42, 44. The Jews and believing Gentiles kept the same day for the Sabbath. There is no mention in the New Testament of any change of the Sabbath to the first day of the week. The disciples did not change the Sabbath. G.C. 451; P.K. 372.

Who Changed The Sabbath?

Since we have found that neither Christ nor His disciples changed the Sabbath day, and that the Bible does not record any change, we will have to look to history for the change of the Sabbath. The seventh day continued to be kept for several generations after Christ, but with a sacredness gradually decreasing in proportion to the rising influence of Sunday; until the church became so powerful that wherever it

had sway, it put down the Sabbath, and exalted the first day of the week. This was a gradual work, taking several centuries for its accomplishment. In the year A.D. 321, Constantine issued the following edict: "Let all the judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven." This is the first Sunday law. G.C. 53. The church favored the keeping of Sunday, and different edicts were issued from time to time; but, notwithstanding all this many Christians still kept the seventh-day Sabbath "according to the commandment."

Because the practice of keeping the seventh-day Sabbath was evidently gaining ground in the Eastern church, the following decree was passed in the council held in Laodicea (A.D. 364); "That members of the church should not rest from work on the Sabbath-day like the Jews, but should labor on that day, and preferring in honor the Lord's day; then, if it be in their power, should rest from work as Christians."—Sermons on the Sacrament and the Sabbath, pp. 122, 123. G.C. 65. "In Augsburg Confession, which was drawn up by Melancthon (and approved by Luther), to the question, "What ought we to think of the Lord's day?" it is answered that the Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept, *because they are appointed by the church.*"

Dan. 7:25. There is no account in the Bible of any Sabbath of the Lord, except the seventh-day Sabbath; but Daniel prophesied of a power that would think to change the law of God. P.K. 179.

Eze. 22:26-28; 13:10-12. Ezekiel saw the law violated, Sabbath profaned, and those who should have led in right lines, using "untempered mortar," or giving falsehood instead of God's words. P.P. 477.

The following is taken from the "Catholic Christian Instructed," 17th edition, revised and corrected, pp. 272, 273;—

"Question: What warrant have you for keeping Sunday preferably to the ancient Sabbath which was Saturday?

"Answer: We have for it the authority of the Catholic church, and apostolic tradition.

"Question: Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"Answer: The Scripture commands us to hear the church (St. Matt. 18:17; St. Luke 10:16), and to hold fast the traditions of the apostles, 2 Thess. 2:15. But the Scripture does not in particular mention this change of the Sabbath.

"St. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us what day was to take the place of the Sabbath ordained in the commandments. St. Luke speaks of the disciples meeting together to break bread on the first day of the week. Acts 20:7. And St. Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designated to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforth a day of worship, and the Christian Sabbath; so that truly the best authority we have for this ancient custom is the testimony of the church. And therefore, those who pretend to such religious observers of Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humor, than by reason and religion; since Sundays and holidays all stand upon the same foundation namely, the ordinance of the church."

"The "Doctrinal Catechism," pp. 174, 352, offers proof that Protestants are not guided by the Scriptures. We present two of the questions and answers:—

"Question: Have you any other way of proving that the church has power to institute festivals of precept?

"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her,— she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

"Question: When Protestants do profane work on Saturday, or the seventh day of the week, do they follow the Scriptures as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?

"Answer: On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated,—'Remember