

LET THE BIBLE SPEAK SERIES

MUST I KEEP THE SABBATH DAY HOLY?

By J.H. Stegall

There seems to be a growing interest in this subject – some say, “Yes” to this question, and others say, “No.”

There can be but one way for us to find out, and that is to go to the Bible – the source of all religious knowledge, and see just what the Author of the **seventh day** says about it. A prominent Adventist asks this question, and gives the answer: “Why do Seventh Day Adventists observe Saturday as the Sabbath? Ans. Because God, in the beginning, set apart the seventh day of creation week as a perpetual memorial to His creative power. Saturday is the seventh day of the week; Sunday is the first day of the week”.

I agree with his answer in part, but only in part. I agree that God set apart the seventh day as a memorial to His creative work, but we cannot stop there, for that was not the only reason God set it apart. To get a full understanding as to why God set apart the seventh day, let us read from the Bible: “And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which He had created and made” (Gen. 2:2-3). From these two verses of Holy Scripture, we learn why God set this day apart and sanctified it – “Because that on that day He had rested from all the works which He had created and made”. This is the reason God gives. But there is not one thing said about MAN observing this day as a rest day, not for twenty-five hundred years after this. That idea is often read into these verses (between the lines), by those who contend for keeping the Sabbath Holy. But God says not one thing here about man observing this day.

When God created man, He gave him specific laws to keep. Notice, “And the Lord God planted a garden eastward in Eden; and there He put the man whom He had created. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” (Gen. 2:8-9). Again: “And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it. And the Lord God commanded man, saying, of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die” (Gen. 2:15-16-17). Here we learn that God gave man two laws: he was to keep and dress the garden, and not to eat of the tree of knowledge of good and evil. Two, and only two laws were given him. There is no record of God wanting him to keep the Sabbath.

Adam violated one of these laws – ate of that forbidden fruit, and God drove them out of the garden. In Gen. 3:23-24, we read, “Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life”.

Not one word said about God wanting man to keep the Sabbath.

Some time after this Adam had two sons, and they, Cain and Abel, made offerings to the Lord. Cain's, of course, was rejected, and Abel's was accepted – because it was offered by faith, (Gen. 4; Heb. 11:4).

I here call your attention to some others who lived long and faithful lives, without anything ever being said to them about remembering the Sabbath day, to keep it holy.

Enoch, seventh from Adam, whom God translated that he should not see death, because he had this testimony, "that he pleased God" (Heb. 11:5).

Noah was a man of God, was perfect in his generation, and "Noah pleased God" (Gen. 6:8-9). Also we have the records of Abraham, Isaac, and Jacob, and of Melchizedec (who stood out long before Jesus came to earth, as a type of Jesus – being both King and Priest).

Let those who contend that we should "keep the Sabbath, or, the seventh, day holy" tell us why God did not demand it of (1) Abel, the one that God gave testimony that he was righteous; (2) Enoch, whom God would not allow to die; (3) Noah, a perfect man in his generation; (4) Melchizedec, the one whose righteous Priesthood was a pattern for that of Christ's; (5) Abraham, the father of the faithful. The answer is, God did not command anyone to keep the seventh day as a holy Sabbath for about twenty-five hundred years after creation. The seventh day was GOD'S rest day, and He hallowed it, but nowhere can it be shown that God ever required anyone to observe it as a day of rest until after He delivered the children of Israel out of Egyptian bondage.

Keeping the Sabbath is first mentioned in Ex. 16:22-23, thusly: "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, tomorrow is the rest of the holy sabbath unto the Lord; bake that which ye will today, and seethe (boil) that ye will seethe (boil); and that which remaineth over lay up for you to be kept until the morning". Nehemiah tells us **when** God made known to man His holy Sabbath. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them righteous judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9:13-14). This Law was given two thousand five hundred years **after** God sanctified the seventh day.

The Children of Israel were commanded to remember the Sabbath day and keep it holy:

"Remember the Sabbath day to keep it holy. 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, thou, not thy son, nor thy daughter, thy manservant, nor thy maidservant, not thy cattle, not 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" (Ex. 20:8-11).

The command to **keep the Sabbath day holy**, was given to the **children, but not to their fathers:**

"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day that ye may learn them, and keep and do them. The Lord God made a covenant with **us** in Horeb (Sinai). The Lord made **not** this covenant with our fathers, but with us, even us, who are all of us here alive this day"

(Deut. 5:1-3). He goes ahead and gives the Ten Commandment law, as this Covenant, and shows that this **keeping of the Sabbath** began there and then, with those who were **there alive that day**.

The Sabbath was given as a **sign** between God and Israel **only**. "Wherefore the children of Israel shall keep the sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between ME AND THE CHILDREN OF ISRAEL forever" (Ex. 31:16-17). God gave this to Moses, written on two tables of stone – written by the finger of God, **on Mount Sinai**.

Why was the Sabbath given only to the children of Israel? Let Moses, their leader answer: "And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand, and by the stretched out arm: therefore the Lord thy God commandeth thee to keep the sabbath day" (Deut. 5:15). This command was given to those brought out of Egypt: no one else was ever commanded to keep the sabbath.

The ten commandments were called a "Covenant", and the keeping of the Sabbath was one of these commands.

God made this "Covenant" with the **children of Israel**:

"When I was gone up into the mountain to receive the tables of stone, even the tables of the **covenant** which the Lord made with you, then I abode in the mountain forty days and forty nights, I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone written with the finger of God: and on them was written according to the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant" (Deut. 9:9-11). These two tables of stone contained God's first command to man to keep the Sabbath, the seventh day, unto the Lord. It was written by the finger of God, and Moses read it to the children of Israel. It was their covenant – between them and God.

Many years later Solomon says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb (Sinai), when the Lord made a covenant **with the children of Israel**, when they came out of the land of Egypt * * * And I have set there a place for the ark, wherein is the covenant of the Lord, which He made with our fathers, **when He brought them out of the land of Egypt**" (I Kings 8:9, also verse 21).

The Covenant He made with them when they came out of Egypt would be taken away (out of the way).

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my laws in their inward parts, and write them in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more" (Jer. 31:31-34).

Now to find **when** God made the "New Covenant", foretold by the Prophet, we must find two things: First, when God put His law into man's inward parts, and second, when man receives full and free pardon from his sins.

Jesus told His disciples, "These things I have spoken unto you, being present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:25-26). This promise made by Jesus, to His disciples, when fulfilled, brings us to the prophecy made by Jeremiah, quoted above. This would put "His law in their inward parts". And again Jesus says, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Before they could testify they must know something to testify. That knowledge is that law which Jeremiah said God would put in their inward parts.

Now let us go to Jerusalem, on Pentecost, A.D. 33, and take note of what happens there, and then: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). Could anything fulfill both the prophesy of Jeremiah, and the promise of Jesus more completely? God certainly did put these things (the law of Christ) into the hearts, minds, (inward parts) of the Apostles.

But Jeremiah said "Their sins will I remember no more". All right, notice further: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:36-38). At this **time** and at this **place** was fulfilled the prophecy in Jer. 31. His laws were written in the minds of the Apostles, and those who thus obeyed the gospel, had their sins remitted, forgiven – and God will remember them no more. This brings us to the "New Covenant".

I cannot understand why anyone would want to reject the Scriptures, and contend that we are still living under the old Law, or Covenant, with its imperfections, and not under the New – which brings to all mankind the opportunity to have their sins actually forgiven and remembered no more. That is what the Prophet said would happen when God made the New Covenant, and Peter told the people on Pentecost (Acts 2) what to do to have their sins forgiven. If the New Covenant had not then been in force, Peter's words would have been untrue. For according to the Prophet, forgiveness of sins could only be had under the New Covenant (Jer. 31:31-32). In case you still doubt the Old Covenant being taken away let us read: "But now He hath obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, the days come, said the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day

when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to Me a people; And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, a New Covenant, He hath made the first old. Now that which decayed and waxeth old is ready to vanish away" (Heb. 8:6-13).

Here we learn that the first covenant waxed old, vanished away, and that the new covenant – established upon better promises (in which we obtain remission of sins) took its place. And nowhere in this New Covenant can any one find where God or Christ ever commanded anyone to keep the Sabbath day Holy. However, we do find where we are forbidden to observe days – and these days include the Sabbath days (Col. 2:16-17).

Again let us read from the Hebrew letter: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified thru the offering of the body of Jesus Christ once for all" – (Heb. 10:1-10). From this we learn that Jesus came to do the will of the Father, which will was to take the old law away and establish the new. The first Covenant had faults (Heb. 8:7). This was the one that God made with the children of Israel at Horeb, or Mt. Sinai, when He brought them out of Egypt. In this Covenant was the command to remember the Sabbath day and keep it holy. But God found fault with this covenant, for in it there was no remission of sins.

The second Covenant for which God sought a place was faultless and perfect for under it man receives complete forgiveness of sins, and is "furnished unto all good works" (2 Tim. 3:16-17). For this Covenant Jesus shed his blood, thru which we are sanctified (Heb. 10:10).

This second will or Covenant became effective on the first Pentecost after Christ rose from the dead, for at the time "remission of sins" was preached – a thing which could not be preached thru the old, and the old must be taken away so as to establish the new. And in the new covenant no one is commanded to remember the Sabbath day to keep it holy.

The laws directing us today, as to our work and worship, and service to God, are made known in this New Covenant. Hear the Apostle Paul, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace

of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles by the Spirit" (Eph. 3:1-5). Thus Paul shows how man receives the law under the new covenant, as Jeremiah had said, He would put his laws in their inward parts, and write them in their hearts. Notice again: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us" (2 Cor. 4:6-7). God's word is the light, which shined in the hearts of the Apostles, giving knowledge. This **treasure** (God's word) was in **earthen vessels** (The hearts of the Apostles).

So now, we must go to the LAW which was given to US, written by those Apostles, who were qualified by God having put His law in their hearts and minds, to find out if WE are to keep, or observe, the seventh day or the Sabbath, as a Holy Day unto the Lord.

This law teaches us concerning the keeping of days for every one to be fully persuaded in his own mind: "One man esteemeth one day above another: Another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14:5).

From this we learn that we are not commanded to keep, or observe, any day, as a day to the Lord.

The law concerning the keeping of the Sabbath Holy came in on Sinai and went out on Calvary.

On the cross Jesus blotted out the "Handwriting of ordinances that was against us" (Col. 2:14).

Here Paul shows, in this second chapter of Colossians, that the "ordinances", though once ordained of God, were no more in effect, and that to observe them would be heeding the "doctrines and commandments of men". Webster says of **ordinance**, "establish rule, rite, or law". Hence the Law was nailed to the cross, and taken out of the way. Some of these rites mentioned in this law, are, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come: but the body is of Christ".

Thus the divine record shows definitely that the Sabbath keeping was, among other things, only a **shadow**, and that it was done away, "nailed to the cross".

In Hebrews 8:3, we are told that when the Lord talked about a "new covenant", it meant the first had become "old", was decayed, and ready to vanish away. Before this old covenant, became "old", it was in force, and men were required to observe its ordinances (Heb. 2:2), but not so now, for we are under the **new** covenant. Those ordinances were of the law, the old covenant, but we should know that "in these last days God has spoken to us by His Son" (Heb. 1:2).

We are not justified by the law. "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live by them. Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:11-13).

There is a claim made by some that the Sabbath was not an ordinance, and therefore, was not nailed to the cross. Well, if it was not an "ordinance", it was surely a part of the covenant, as we have abundantly shown. So, it was either nailed to the cross, or **decayed**. Which do you think would be the best doctrine to adopt, one that is **decayed**, and taken away, or one that was **nailed** to the cross, and taken away? So, the Sabbath keepers are left standing on the outside, with neither law, ordinance, nor covenant! A pretty bad condition to be in, seems to me.

Paul was afraid of the brethren at Galatia, because of this very thing, and speaks to them like this: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:9-11). So if they, or we, should turn from Christ, to observe days (including the Sabbath days), he says "Ye are fallen from grace" (Gal. 5:4).

I cannot believe that God ever intended for **anyone** to ever "remember the Sabbath day and keep it holy" except the children of Israel to whom the commandment was given.

1. God ended His work on the seventh day. Therefore He rested on that day, and blessed the day and sanctified it.
2. God placed man in the Garden of Eden, to dress, and keep the garden. But did not command man to rest on the seventh day.
3. It was some twenty-five hundred years after this before God gave man the command to observe the Sabbath day.
4. During this period of time many righteous people lived, and served God faithfully, without being commanded to keep the Sabbath day holy.
5. The Sabbath was first mentioned in the Bible in Exodus 16:22-23 – some twenty-five hundred years **after** the creation.
6. God came down on Sinai, (Horeb), and **made His Holy Sabbath known to Israel**, Neh. 9:13-14. This covenant to keep the Sabbath was not made with Israel's fathers – and some of them were Abraham, Isaac, and Jacob (Deut. 5:14).
7. The Sabbath was given as a sign between God and Israel. God said it "is a sign between me, and the children forever, throughout their generations" (Ex. 31:16-17).
8. The sabbath was given because God had delivered Israel from Egyptian bondage (Deut. 5:15).
9. The ten commandments was called a "covenant" – "Even the two tables of the covenant" (Deut. 9:9-10).
10. These ten commandments were written by the finger of God, on two tables of stone, and it was the "covenant" God make with Israel, when He brought them out of Egypt (I Kings 9:21).
11. That covenant which God made with Israel when He brought them out of Egypt was to be taken out of the way (Jer. 31:31-34), and a "New Covenant" given in its stead, which covenant God would write in their hearts, putting His laws in their inward parts.

12. Jesus promised the Holy Spirit to the Apostles, to guide them into all truth (Jno. 14:25-26).
13. This was fulfilled in Acts 2:8.
14. When they spake as the Spirit gave them utterance, sins could be actually forgiven, as was foretold by Jeremiah (Jer. 31:31-34, Acts 2:38-39).
15. The Old Covenant being faulty, and the New One was given, in which God would remember their sins no more.
16. The Old Covenant, being OLD, was in a state of decay, and ready to be taken out of the way (Heb. 8:6-13).
17. Under the New Covenant no one is commanded to remember the Sabbath, or seventh day, as a day of rest.
18. But under the Old Law people were punished for failing to properly observe it as a day of rest.
19. WE are not to be judged (condemned) for not observing holy days, new moons, keeping the Sabbaths, eating meats, etc.
20. If, then, we are not to be judged by the eating of meats, or not eating; observing the new moons, Sabbaths and so on, it is evident that these things having waxed old, are taken out of the way, and nailed to the cross, as is clearly shown in Heb. 8:6 to 13.

Thus, we conclude, that God's law to observe the Sabbath day as a day of rest was given to the Jews along with certain other sacrifices, eating of meats, washing of pots and pans, and many other ordinances imposed upon them **until** the seed (which is Christ) should come. But now, since Christ is come, we are no longer under the School Master (Gal. 3). But instead, we are under the New Law or Testament, and do not need to comply with the requirements of the old. "For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death" (Rom. 8:2).

There is only **one day** in the week now, in which we are required to do certain things in our service to God that we cannot do on any day, but the Lord does not require us to spend the day in **rest**, as He did of the Sabbath, to Israel.

Notice: Upon the first day of the week, when the disciples came together to break bread (Acts 20:7). This, the Lord's supper, was observed by the Apostles – guided into all truth by the Holy Spirit – upon the **first day of the week**.

Now, some people will say, "Upon **which** first day?" Well, there is only one first day of the week – every week has one. When God told the Jews to remember the Sabbath day to keep it holy, He didn't tell them to remember **every** Sabbath day. He didn't have to, for every week had a seventh (Sabbath) day, just as every week has a first day, and upon this first day – every first day of the week, we as His disciples are to meet with the body to break bread, as Paul instructs the brethren at Corinth – and everywhere: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night in which He was betrayed took bread; And when He had given thanks, He brake it, and said, take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as you drink it, in remembrance of me. For as often as you eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:23-26). Now since the Apostle uses the word

"Oft, or often" in this connection, he shows that he means for this worship to be repeated over and over again – until He comes. When? "Upon the **first day of the week**".

Before I close this article let me again call your attention to Jesus' promise to His disciples recorded in Jno. 14:26 which reads thusly: "But the Comforter, which is the Holy Ghost (Spirit) whom the Father will send in my name, he shall teach you all things, and brings all things to your remembrance, whatsoever I have said unto you". Thus in this promise of Jesus, when fulfilled, the Apostles would be taught, and reminded of all things Jesus had said unto them while with them.

In Acts 2nd chapter we have record of the promise fulfilled. For in verses 1 to 4 we note the following happenings on the day of Pentecost (which was the first day of the week):

Verse 1: "And when the day of Pentecost was fully come, they were all with one accord in one place.

Verse 2: And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Verse 3: And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Verse 4: And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance."

Thus the descent of the Holy Ghost gave the Apostles power, or utterance to make known God's New Covenant, or laws which God had foretold by Jeremiah the prophet (Jer. 31:31-34).

In this new covenant would be provisions for remission of sins.

And Peter in his utterance to the people declared unto them in verse 38 what they could do to obtain remission of their sins. "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost".

At this time, place, and date the new covenant became operative, or effective. For Peter told the multitude how to obtain remission of their sins, which could not be had under the old covenant.

And we wish to further note in this connection what is said in verses 41, 42, and 46.

Verse 41: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

Verse 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Verse 46: And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

The breaking of bread mentioned in verse 42 evidently refers to the Lord's Supper, and not to the common meal referred to in verse 46. For we do not find anywhere "that" the apostles set, or made a standard by which people should "eat" their common meal. But we do find when and where Jesus set in order His supper. And that is what is meant in verse 42 (apostles' doctrine).

The breaking of bread, and prayers, which is called the apostles' doctrine was set in order on Pentecost, which was the first day of the week, and they continued in said doctrine. For it was bound upon the followers of Christ, by Peter, and the other apostles on Pentecost, and it will continue to be in force until Jesus comes to judge the world. In Matt. 16:19, Jesus said unto Peter "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven".

What did Peter and the rest of the apostles bind on Pentecost? First, they bound the New Covenant, for Peter made known unto the people, how they could obtain remission of sins, that was to be in the new according to Jer. 31:31-34. Second, they bound upon them the observance of the Lord's Supper (the apostles' doctrine). And all this binding and enjoining took place on the first day, and must be so observed.

My only object in writing this article is to help to acquaint all, and more especially, those who may be under the impression that we are to observe the seventh day as a day of rest. I pray that the reader will consider carefully what I have said, and read the scriptures given as reference.