

The Seventh Day Sabbath: Repairing The Breach

Calendar reform is needed. However, rather than changing the papal (Gregorian) calendar into some new form, the true calendar of the Creator needs to be restored to those who desire to worship Him. Scripture declares:

Verily my Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the LORD: whosoever doeth any work in the Sabbath day, he shall surely be put to death.¹

It is imperative that all have an intelligent knowledge of these vital issues. Counterfeit worship requires a counterfeit calendar and Satan is well-prepared to confuse minds with an array of false methods of time-keeping. The modern week in use today, which would be carried over to the World Calendar, is founded on paganism:



Septem Planetae: The seven planetary gods from which the modern names for the days of the week are derived. Luna, the moon goddess, was nearest the earth. Furthest out was Saturnus. Saturnus/Saturn, as the most important god was assigned the first hour of the first day of the week, making him god for that day: Saturday. The second hour of the first day belonged to Jupiter and so forth. The very last hour of the first day of the week belonged to Mars, so the first hour of the second day was dedicated to Sol, the sun god. This made him god of the second day of the week: Sunday. The rest of the days of the week were similarly their days. Venus, goddess of love, had the first hour of the last day of the week, dies Veneris, or Friday.

This planetary week was paganism's counterfeit of the true, Biblical week instituted by the Creator in the beginning of Earth's history. . . . Just as the true Sabbath is inseparably linked with the Biblical week, so the false Sabbath of pagan origin needed a weekly cycle. Thus we have found that the two counterfeit institutions were linked together . . . The enforcement [at the Council of Nicæa, A.D. 321-325] of the weekly observance of Sunday gave official recognition to the week of seven days and resulted in the introduction of it into the official civil calendar of Rome. The Romans passed that calendar down to us, and in it we have still the ancient planetary titles of the days of the week.²

The calendar reform needed today is a return to true, Biblical time-keeping. Sabbath reform necessitates calendar reform.

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." [Isaiah 56:1, 2, 6, 7.]

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." [Isaiah 56:8.] Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when his servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, "Bind up the testimony, seal the law among my disciples." [Isaiah 8:16.] The seal of God's law is found in the fourth commandment. This only, of all ten, brings to view both the name and the title of the Lawgiver. It declares him to be the Creator of the heavens and the earth, and thus shows his claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Yahushua are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of his authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, "If they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

Again, the command is given, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is not the wicked world, but those whom the Lord designates as "my people," that are to be reprov'd for their transgressions. He declares further, "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." [Isaiah 58:1, 2.] Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." [Isaiah 58:12,13.] This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

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. Though the "man of sin" succeeded in trampling under foot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath.

These truths, as presented in Revelation 14, in connection with the "everlasting gospel," will distinguish the church of Christ at the time of his appearing. For as the result of the threefold message it is announced, "Here are they that keep the commandments of God, and the faith of . . . [Yahushua]." And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth.³

This is a subject that is equally unpopular with everyone. It is an inconvenient truth. The Protestant Reformation began a process of restoring lost truths to honest hearted seekers. The first step in Sabbath reform was to discover that Sunday was not the Bible Sabbath as many had believed.

As the attention of the people was called to the subject of Sabbath reform, popular ministers perverted the Word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept conclusions that were in accordance with their desires. By argument, sophistry, the traditions of the Fathers, and the authority of the church, many endeavored to overthrow the truth. Its advocates were driven to their Bibles to defend the validity of the fourth commandment. Humble men, armed with the Word of truth alone, withstood the attacks of men of learning, who, with surprise and anger, found their eloquent sophistry powerless against the simple, straightforward reasoning of men who were versed in the Scriptures rather than in the subtleties of the schools.

In the absence of Bible testimony in their favor, many with unwearying persistence urged,--forgetting how the same reasoning had been employed against Christ and his apostles,--"Why do not our great men understand this Sabbath question? But few believe as you do. It cannot be that you are right, and that all the men of learning in the world are wrong."

To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord's dealings with his people in all ages. God works through those who hear and obey his voice, those who will, if need be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position to lead out in reform movements is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance.⁴

The next step in the restoration of truth is the knowledge that Saturday is no more the Biblical Sabbath than Sunday. To worship on the Sabbath, the Biblical calendar must be used to find that day. This truth must be shared with the world so that all who desire a knowledge of the truth will not be left in ignorance.

Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." [John 3:20.] As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer.

And in view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world.

Anciently the Lord declared to one who spoke in his name, "The house of Israel will not hearken unto thee; for they will not hearken unto me." Nevertheless He said, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." [Ezekial 3:7; 2:7.] To the servant of God at this time is the command addressed, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."

So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." [Ezekial 33:7-9.]

The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" [2 Corinthians 4:17] with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt." [Hebrews 11:26.]

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward.

Thus saith the Lord: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation." [Isaiah 51:7, 8.]⁵

The entire great controversy between Christ and Satan is over worship. This is a subject that concerns everyone living on the face of the planet. Because the Creator has the right to decide when He shall be worshipped, the day on which you choose to worship is a sign of loyalty to your God/god. Your day of worship reveals whether you are worshiping God the Creator or that power which was revealed in Daniel 7:25 as wanting to set himself up in opposition to God by thinking "to change the calendar and the ordinance" (Daniel 7:25, Knox translation.)

The Creator is again restoring to His people the truth about how His Sabbaths are to be calculated. His seal is found in [the Sabbath](#), because the fourth commandment is the only one of all ten that contains His name and position as Creator. The seal of God was presented to John the Revelator as the very name of God Himself being written in the foreheads of the saints: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."⁶"All who enter [Heaven] will have on the robe of Christ's righteousness, and the name of God will be seen in their foreheads.

This name is the symbol which the apostle saw in vision, and signifies the yielding of the mind to intelligent and loyal obedience to all of God's commandments."⁷

There is a need for calendar reform. Those who love their Creator should restore His calendar and honor Him by worshipping Him on the *true seventh-day Sabbath* of [the Biblical calendar](#). It requires yielding one's mind in "intelligent and loyal obedience to all of God's commandments."

What will you choose?