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### Insight

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**Q. Your feature, "Red Roses Without Love," is to be commended. Thank you for explaining Sabbathkeeping as love and fellowship with Christ. Now I have a question. As you say, Paul was "not in the least embarrassed" to observe such "days and times" as Passover and Pentecost "with their new Christian context." Why, then, don't Seventh-day Adventists observe Easter today?**

A. Without a doubt Jesus wanted us to remember His crucifixion and resurrection with religious ceremonies. The Lord's Supper is one of these: "As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:26, R.S.V.). Baptism by immersion is another such ceremony: "We were buried . . . with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4, R.S.V.).

The New Testament nowhere requires Christians to observe Easter Sunday in honor of the resurrection. It was Pope Innocent III at the Fourth Lateran Council in 1215 who made it binding under pain of mortal sin for Christians not to do so. Early Christians observed the day with simple services; the medieval church, however, made it a day of such pompous masses, pageantry, and the parading of images that when the Reformation burst, many Protestants had second thoughts.

**Q. Please tell me where, when, and by whom the names of the days of the week were chosen? Why are they in their present order?**

A. The Romans listed the "planets" in this order: Saturn,

Jupiter, Mars, Sun, Venus, Mercury, Moon. Around the beginning of the Christian era their astrologists appear to have considered each hour of the day under the influence of each of the planets in rotation, and the whole of each day under the special influence of the planetary god of its first hour. Try it! Start with Saturn. Count twenty-four hours by going over the planets in order. The twenty-fifth hour (that is, the first hour of the following day) will fall to the sun—and this is why "Sunday" follows "Saturday," and so on.

In the Roman Empire Saturday was for a while the first day of the week, being replaced later by Sunday as the first day of the week when sun-worship ascended in popularity. Then after the order of the days was well established, the Anglo-Saxons substituted names of their own gods for some of the Roman gods—Tiw for Mars, Woden for Mercury, Thor for Jupiter, Frigg for Venus—and thus set the pattern for our present cycle of names.

Many ancient writers attest that when the Roman Saturday came into use it coincided with the ancient "seventh-day Sabbath" of the Bible.

**Q. I enjoy LIBERTY. However, as a Christian who believes in the blood of Jesus I wish you could give more attention to the gospel, salvation, and holiness of heart and life!**

A. Here are some of my favorite promises: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). "Peace I leave with you, my peace I give unto you" (John 14:27). "If we confess our sins, he is faithful and just to forgive us our sins, and

to cleanse us from all unrighteousness" (1 John 1:9).

"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous, . . . and you are accepted before God just as if you had not sinned."—Ellen G. White, "Steps to Christ," p. 62.

What "liberty" these promises offer, from worry, tension, and guilt! Though this magazine is a specialty publication in its field, how appropriate to publish them in LIBERTY.

Thanks for the opportunity.

**Q. We've got to admit that the Roman Catholic Church is shifting toward greater freedom. Look at the recent vote in Baltimore in favor of a married priesthood!**

A. In Baltimore, March 14-18, two hundred delegates to the National Federation of Priests' Councils, representing nearly two thirds of all priests in the country, voted overwhelmingly (90 per cent) to support a demand that priests who choose to marry should be permitted to remain in office.

It is an evidence both of their determination and of their confidence in the new Catholic Church that the priests chose to vote by roll call.

Sad to say, however, a comment in Jesuit-edited "America" indicates that a degree of the old still persists in the renewed church of Rome. Referring to damage the roll-call vote presumably did to the priests' future careers, "America" said, "Some future historian may describe the event as the St. Patrick's Day massacre because so many prospective bishops were finished off in one night."—April 3, 1971, p. 341.