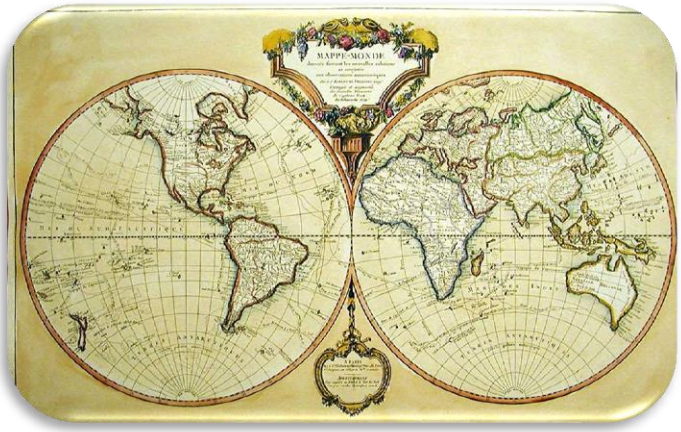


Sabbath Observance Through The Centuries - The First Century A.D.

INSTITUTION OF THE SABBATH

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he 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 God created and made." (Genesis 2:1-3)

JESUS

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read." (Luke 4:16)

JESUS

"And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, if thou wilt enter into life, keep the commandments." (Matthew 19:16,17)

JESUS

"But pray ye that your flight be not in winter, neither on the Sabbath day." (Matthew 24, 20).

NOTE: Jesus asked his disciples to pray that in the flight from the doomed city of Jerusalem they would not have to flee on the Sabbath day. This flight took place in 70 A.D. 40 years after the Jesus' crucfixion and we see here that Jesus fully expected His church to be observing His true seventh day Sabbath that He Himself proclaimed to be the Lord of.

JESUS' FOLLOWERS

"And they returned, and prepared spices and ointments and rested the Sabbath day according to the commandment." (Luke 23:56.) Did these women make a mistake and keep the wrong sabbath or was it that Christ NEVER EVER hinted that there would be a change forthcoming???

PAUL

"And Paul, as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures" (Acts 17:2) Did Christ fail to inform Paul on the road to Damascus that there's now a new sabbath? Or rather does the silence of Christ speak volumes against the papal sabbath???

PAUL AND THE GENTILES

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the Word of God." Acts 13:42, 44.

Here we find Gentiles in a Gentile city gathering on the Sabbath. It was not a synagogue meeting in verse 44, for it says almost the whole city came together, verse 42 says they asked to hear the message the "next Sabbath."

And get this: The Bible does not say it is the "old Jewish Sabbath that was passed away," but the Spirit of God, writing the Book of Acts some 30 years after the crucifixion, calls it "the next Sabbath."

JOHN

"I was in the Spirit on the Lord's day." Rev.1:10 (Mark 2:28, Isa.58:13, Ex.20:10, Clearly show the Sabbath to be the Lord's day).
The term "Lord's day" in reference to sunday came later. The Biblical meaning for Lord's day is the day that God calls "My holy day" and the day that Jesus said He is Lord of.

JOSEPHUS

"There is not any city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come!" M'Clatchie, "Notes and Queries on China and Japan" (edited by Dennys), Vol 4, Nos 7, 8, p.100.

PHILO

Declares the seventh day to be a festival, not of this or of that city, but of the universe. M'Clatchie, "Notes and Queries," Vol. 4, 99

So we have incontrovertible proof that the observance of sunday was NOT practiced by the apostolic church of the first century. Although the poison of apostasy had already begun, it did not reach the ascendancy until the passage of a few more centuries.

The next installment will show the historical record of the early christians observing the true seventh day Sabbath in the second century A.D.

Sabbath Observance Through The Centuries - The Second Century A.D.

EARLY CHRISTIANS - 2nd Century
"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves, as appears by several scriptures to the purpose." "Dialogues on the Lord's Day," p. 189. London: 1701, By Dr. T.H. Morer (A Church of England divine).

EARLY CHRISTIANS - 2nd Century
"...The Sabbath was a strong tie which united them with the life of the whole people, and in keeping the Sabbath holy they followed not only the example but also the command of Jesus." "Geschichte des Sonntags," pp.13, 14

EARLY CHRISTIANS - 2nd Century
"The Gentile Christians observed also the Sabbath," Gieseler's "Church History," Vol.1, ch. 2, par. 30, 93.

EARLY CHRISTIANS - 2nd Century
"The primitive Christians did keep the Sabbath of the Jews;...therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read: and this continued till the time of the Laodicean council." "The Whole Works" of Jeremy Taylor, Vol. IX,p. 416 (R. Heber's Edition, Vol XII, p. 416).

EARLY CHRISTIANS - 2nd Century
"It is certain that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death." "A Learned Treatise of the Sabbath," p. 77

Note: By the "Lord's day" here the writer means Sunday and not the true Sabbath," which the Bible says is the Sabbath. This quotation shows Sunday coming into use in the early centuries soon after the death of the Apostles. It illustrates the apostasy that Paul the Apostle foretold of when he spoke about a great "falling away" from the Truth that would take place soon after his death.

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jews' Sabbath continued, as may be proved out of many authors: yea, notwithstanding the decree of the council against it." "Sunday a Sabbath." John Ley, p.163. London: 1640.

Sabbath Observance Through The Centuries - The Third Century A.D.

EGYPT (OXYRHYNCHUS PAPYRUS) (200-250 A.D.)
"Except ye make the sabbath a real sabbath (sabbatize the Sabbath," Greek), ye shall not see the Father." "The oxyrhynchus Papyri," pt,1, p.3, Logion 2, verso 4-11 (London Offices of the Egypt Exploration Fund, 1898).

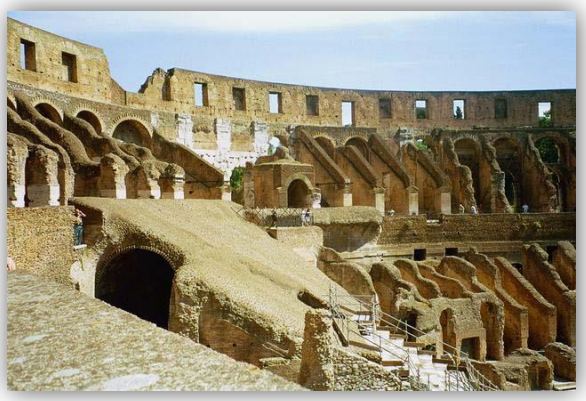
EARLY CHRISTIANS-C 3rd
"Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands." "The Anti-Nicene Fathers," Vol 7,p. 413. From "Constitutions of the Holy Apostles," a document of the 3rd and 4th Centuries.

AFRICA (ALEXANDRIA) ORIGEN
"After the festival of the unceasing sacrifice (the crucifixion) is put the second festival of the Sabbath, and it is fitting for whoever is righteous among the saints to keep also the festival of the Sabbath. There remaineth therefore a sabbatismus, that is, a keeping of the Sabbath, to the people of God (Hebrews 4:9)." "Homily on Numbers 23," par.4, in Migne, "Patrologia Graeca," Vol. 12,cols. 749, 750.

PALESTINE TO INDIA (CHURCH OF THE EAST)
As early as A.D. 225 there existed lallrge bishoprics or conferences of the Church of the East (Sabbath-keeping) stretching from Palestine to India. Mingana, "Early Spread of Christianity." Vol.10, p. 460.

INDIA (BUDDHIST CONTROVERSY), 220 A.D.)
The Kushan Dynasty of North India called a famous council of Buddhist priests at Vaisalia to bring uniformity among the Buddhist monks on the observance of their weekly Sabbath. Some had been so impressed by the writings of the Old Testament that they had begun to keep holy the Sabbath. Lloyd, "The Creed of Half Japan," p. 23.

EARLY CHRISTIANS
"The seventh-day Sabbath was...solemnised by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it." "Dissertation on the Lord's Day," pp. 33, 34



Sabbath Observance Through The Centuries - The Fourth Century A.D.

ITALY AND EAST-C 4th

"It was the practice generally of the Easterne Churches; and some churches of the west...For in the Church of Millaine (Milan);...it seems the Saturday was held in a farre esteeme... Not that the Easterne Churches, or any of the rest which observed that day, were inclined to Iudaisme (Judaism); but that they came together on the Sabbath day, to worship Iesus (Jesus) Christ the Lord of the Sabbath." "History of the Sabbath" (original spelling retained), Part 2, par. 5, pp.73, 74. London: 1636. Dr. Heylyn.

ORIENT AND MOST OF WORLD

"The ancient Christians were very careful in the observance of Saturday, or the seventh day...It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival...Athanasius likewise tells us that they held religious assembles on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." "Antiquities of the Christian Church," Vol.II Book XX, chap. 3, sec.1, 66. 1137,1138.

ABYSSINIA

"In the last half of that century St. Ambrose of Milan stated officially that the Abyssinian bishop, Museus, had 'traveled almost everywhere in the country of the Seres' (China). For more than seventeen centuries the Abyssinian Church continued to sanctify Saturday as the holy day of the fourth commandment." Ambrose, DeMoribus, Brachmanorium Opera Ominia, 1132, found in Migne, Patrologia Latima, Vol.17, pp.1131,1132.

ARABIA, PERSIA, INDIA, CHINA

"Mingana proves that in 370 A.D. Abyssinian Christianity (a Sabbath keeping church) was so popular that its famous director, Musacus, travelled extensively in the East promoting the church in Arabia, Persia, India and China." "Truth Triumphanat,"p.308 (Footnote 27).

ITALY-MILAN

"Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb, 'When you are in Rome, do as Rome does.'" Heylyn, "The History of the Sabbath" (1612)

SPAIN-COUNCIL ELVIRA (A.D.305)

Canon 26 of the Council of Elvira reveals that the Church of Spain at that time kept Saturday, the seventh day. "As to fasting every Sabbath: Resolved, that the error be corrected of fasting every Sabbath." This resolution of the council is in direct opposition to the policy the church at Rome had inaugurated, that of commanding Sabbath as a fast day in order to humiliate it and make it repugnant to the people.

SPAIN

It is a point of further interest to note that in north-eastern Spain near the city of Barcelona is a city called Sabadell, in a district originaly inhabited. By a people called both "Valldenses" and Sabbatati."

PERSIA-A.D. 335-375 (40 YEARS PERSECUTION UNDER SHAPUR II)

The popular complaint against the Christians-"They despise our sungod, they have divine services on Saturday, they desecrate the sacred the earth by burying their dead in it." Truth Triumphant," p.170.

PERSIA-A.D.335-375

"They despise our sun-god. Did not Zorcaster, the sainted founder of our divine beliefs, institute Sunday one thousand years ago in honour of the sun and supplant the Sabbath of the Old Testament. Yet these Christians have divine services on Saturday." O'Leary, "The Syriac Church and Fathers," pp.83, 84.

COUNCIL LAODICEA-A.D.365

"Canon 16-On Saturday the Gospels and other portions of the Scripture shall be read aloud." "Canon 29-Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day." Hefele's "Councils," Vol. 2, b. 6.

Sabbath Observance Through The Centuries - The Sixth Century A.D.

SCOTTISH CHURCH

"In this latter instance they seemed to have followed a custom of which we find traces in the early monastic church of Ireland by which they held Saturday to be the Sabbath on which they rested from all their labours." W.T. Skene, "Adamnan Llife of St. Columbs" 1874, p.96.

SCOTLAND, IRELAND

"We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of keeping the day of rest on Saturday, or the Sabbath." "History of the Catholic Church in Scotland," Vol.1, p. 86, by Catholic histsorian Bellesheim.

SCOTLAND-COLULMBA

"Having continued his labours in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the month of June, said to his disciple Diermit: "This day is calleld the Sabbath, that is the rest day, and such will it truly be to me; for it will put an end to my labours.'" "Butler's Lives of the Saints," Vol.1, A.D. 597, art. "St. Columba" p. 762

COLUMBA (RE DR. BUTLER'S DESCRIPTION OF HIS DEATH)

The editor of the best biography of Colulmba says in a footnote: "Our Saturday. The custom to call the Lord's day Sabbath did not commence until a thousand years later." Adamnan's "Life of Columba" (Dublin, 1857), p. 230.

Sabbath Observance Through The Centuries - The Seventh Century A.D.

SCOTLAND AND IRELAND

Professor James C. Moffatt, D.D., Professor of Church History at Princeton, says: It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of week." "The Church in Scotland," p.140.

SCOTLAND AND IRELAND

"The Celts used a Latin Bible unlike the Vulgate (R.C.) and kept Saturday as a day of rest, with special religious services on Sunday." Flick, "The Rise of Mediaeval Church," p. 237

ROME

Gregory I (A.D. 590-640) wrote against "Roman citizens (who) forbid any work being done on the Sabbath day." "Nicene and Post- Nicene Fathers," Second Series, Vol, XIII, p.13, epist. 1

ROME (POPE GREGORY I,A.D.590 TO 604)

"Gregory, bishop by the grace of God to his well-beloved sons, the Roman citizens: It has come to me that certain men of perverse spirit have disseminated among you things depraved and opposed to the holy faith, so that they forbid anything to be done on the day of the Sabbath. What shall I call them except preachers of anti-Christ?" Epistles, b.13:1

ROME (POPE GREGORY I)

Declared that when anti-Christ should come he would keep Saturday as the Sabbath. "Epistles of Gregory I, "b 13, epist.1. found in "Nicene and Post-Nicene Fathers."

"Moreover, this same Pope Gregory had issued an official pronouncement against a section of the city of Rome itself because the Christian believers there rested and worshipped on the Sabbath." "Epistles of Gregory I, "b 13, epist.1. found in "Nicene and Post-Nicene Fathers."

Sabbath Observance Through The Centuries - The Eighth Century A.D.

COUNCIL OF FRIAUL, ITALY-A.D. 791 (CANON 13)
"We command all Christians to observe the Lord's day to be held not in honour of the past Sabbath, but on account of that holy night of the first of the week called the Lord's day. When speaking of that Sabbath which the Jews observe, the last day of the week, and which also our peasants observe.." Mansi, 13, 851

PERSIA AND MESOPOTAMIA
"The hills of Persia and the valleys of the Tigris and Euphrates reechoed their songs of praise. They reaped their harvests and paid their tithes. They repaired to their churches on the Sabbath day for the worship of God." "Realencyclopaedie fur Protestatische and Krche," art. "Nestorianer"; also Yule, "The Book of ser Marco Polo," Vol.2, p.409.

INDIA, CHINA, PERSIA, ETC
"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India, who never were connected with Rome. It also was maintained among those bodies which broke off from Rome after the Council of Chalcedon namely, the Abyssinians, the Jacobites, the Maronites, and the Armenians," Schaff-Herzog, The New Enclopadia of Religious Knowledge," art. "Nestorians"; also Realencyclopaedie fur Protestantische Theologie und Kirche," art. "Nestorianer."

COUNCIL OF LIFTINAE, BELGIUM-A.D.745 (ATTENDED BY BONIFACE)
"The third allocution of this council warns against the observance of the Sabbath, referring to the decree of the council of Laodicea." Dr. Hefele, Counciliengfesch, 3, 512, sec. 362

CHINA-A.D.781
In A.D. 781 the famous China Monument was inscribed in marble to tell of the growth of Christianity in China at that time. The inscription, consisting of 763 words, was unearthed in 1625 near the city of Changan and now stands in the "Forest of Tablets," Changan. The following extract from the stone shows that the Sabbath was observed:

"On the seventh day we offer sacrifices, after having purified our hearts, and received absolution for our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts." Christianity in China, M. I'Abbe Huc, Vol. I, ch.2, pp. 48, 49

Sabbath Observance Through The Centuries - The Ninth Century A.D.

BULGARIA

"Bulgaria in the early season of its evangelization had been taught that no work should be performed on the Sabbath." Responsa Nicolai Papae I and Con-Consulta Bullllgarorum, Responsum 10, found in Mansi, Sacrorum Concilorum Nova et Amplissima Colectio, Vol.15; p. 406; also Hefele, Conciliengeschicte, Vol.4, sec. 478

BULGARIA

(Pope Nicholas I, in answer to letter from Bogaris, ruling prince of Bulgaria.) "Ques. 6-Bathing is allowed on Sunday. Ques. 10-One is to cease from work on Sunday, but not also on the Sabbath." Hefele, 4,346- 352, sec. 478

The Bulgarians had been accustomed to rest on the Sabbath. Pope Nicholas writes against this practice.

CONSTANTINOPLE

(Photuus, Patriarch of Constantinople {in counter- synod that deposed Nicolas}, thus accused Papacy). Against the canons, they induced the Bulgarians to fast on the Sabbath." Photius, vonKard, Hergenrother, 1, 643

Note: The Papacy had always tried to bring the seventh-day Sabbath into disrepute by insisting that all should fast on that day. In this manner (she sought to turn people towards Sunday, the first day, the day that Rome had adopted.

ATHINGIANS

Cardinal Hergenrother says that they stood in intimate relation with Emperor Michael II (821-829) and testifies that they observed the Sabbath. Kirchengeschichte, 1, 527

INDIA, ABYSSINIA

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India. It was also maintained by the Abyssinians.

BULGARIA

"Pope Nicholas I, in the ninth century, sent the ruling prince of Bulgaria a long document saying in it that one is to cease from work on Sunday, but not on the Sabbath. The head of the Greek Church, offended at the interference of the Papacy, declared the Pope ex-communicated." Truth Triumphant, p. 232

Sabbath Observance Through The Centuries - The Tenth Century A.D.

SCOTLAND
"They worked on Sunday, but kept Saturday in a Sabbatical manner." A history of Scotland from the Roman Occupation, Vol. I, p.96. Andrew Lang
CHURCH OF THE EAST-Kurdistan
"The Nestorians eat no pork and keep the Sabbath. They believe in neither auricular confession nor purgatory." Schaff-Herzog, "The New Encyclopaedia of Religious Knowledge," art. "Nestorians."

WALDENSES
"And because they observed no other day of rest but the Sabbath days, they called them Insabathas, as much as to say, as they observed no Sabbath." Luther's "Fore-Runners" (original spelling), PP. 7, 8

WALDENSES
Roman Catholic writers try to evade the apostolic origin of the Waldenses, so as to make it appear that the Roman is the only apostolic church, and that all others are later novelties. And for this reason they try to make out that the Waldenses originated with Peter Waldo of the twelfth century. Dr. Peter Allix says:

"Some Protestants, on this occasion, have fallen into the snare that was set for them...It is absolutely false, that these churches were ever found by Peter Waldo...it is a pure forgery." Ancient Church of Piedmont, pp.192, Oxford: 1821

WALDENSES
"It is not true, that Waldo gave this name to the inhabitants of the valleys: they wewre called Waldenses, or Vaudes, before his time, from the valleys in which they dwelt." "Id., p. 182

WALDENSES
On the other hand, he "was called Valdus, or Waldo, because he received his religious notions from the inhabitants of the valleys." History of the Christian Church, William Jones, Vol II, p.2

Sabbath Observance Through The Centuries - The Eleventh Century A.D.

SCOTLAND
They held that Saturday was properly the Sabbath on which they abstained from work. "Celtic Scotland," Vol. 2, p. 350

SCOTLAND
"They worked on Sunday, but kept Saturday in a sabbatical manner...These things Margaret abolished." A History of Scotland from the Roman Occupation," Vol.1, p. 96.

SCOTLAND
"It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she (Queen Margaret) proved to them as well by reason as by authority. 'Let us venerate the Lord's day,' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same.'" Life of Saint Margaret, Turgot, p. 49 (British Museum Library)

SCOTLAND
(Historian Skene commenting upon the work of Queen Margaret) "Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours." Skene, "Celtic Scotland," Vol.2, p. 349

SCOTLAND AND IRELAND
"T. Ratcliffe Barnett, in his book on the fervent Catholic queen of Scotland who in 1060 was first to attempt the ruin of Columba's brethren, writes: 'In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed Saturday instead of Sunday as the day of rest.'" Barnett, "Margaret of Scotland: Queen and Saint," p.97

COUNCIL OF CLERMONT
"During the first crusade, Pope Urban II decreed at the council of Clermont (A.D.1095) that the Sabbath be set aside in honour of the Virgin Mary." History of the Sabbath, p.672

CONSTANTINOPLE
"Because you observe the Sabbath with the Jews and the Lord's Day with us, you seem to imitate with such observance the sect of Nazarenes." Migne, "Patrologia Latina," Vol. 145, p.506; also Hergenroether, "Photius," Vol. 3, p.746. (The Nazarenes were a Christian denomination.)

GREEK CHURCH

"The observance of Saturday is, as everyone knows, the subject of a bitter dispute between the Greeks and the Latins." Neale, "A History of the Holy Eastern Church," Vol 1, p. 731. (Referring to the separation of the Greek Church from the Latin in 1054)

Sabbath Observance Through The Centuries - The Twelveth Century A.D.

LOMBARDY
"Traces of Sabbath-keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy." Strong's Cyclopaedia, 1, 660

WALDENSES
"Robinson gives an account of some of the Waldenses of the Alps, who were called Sabbati, Sabbatati, Insabbatati, but more frequently Inzabbatati. "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day.'" General History of the Baptist Denomination, Vol.II, P. 413

SPAIN (Alphonse of Aragon)
"Alphonse, king of Aragon, etc., to all archbishopss, bishops and to all others...'We command y;ou that heretics, to wit, Waldenses and Insabbathi, should be expelled away from the face of God and from all Catholics and ordered to depart from our kingdom.'" Marianse, Praefatio in Lucam Tudensem, found in "Macima Gibliotheca Veterum Patrum," Vol.25, p.190

HUNGARY FRANCE, ENGLAND, ITALY, GERMANY. (Referring to the Sabbath- keeping Pasagini)
"The spread of heresy at this time is almost incredible. From Gulgaria to the Ebro, from nothern France to the Tiber, everywhere we meet them. Whole countries are infested, like Hungary and southern France; they abound in many other countries, in Germany, in Italy, in the Netherlands and even in England they put forth their efforts." Dr. Hahn, "Gesch. der Ketzer." 1, 13, 14

WALDENSES
"Among the documents. we have by the same peoples, an explanation of the Ten Commandments dated by Boyer 1120. Observance of the Sabbath by ceasing from worldly labours, is enjoined." Blair, History of the Waldenses, Vol.1, p. 220

WALES
"There is much evidence that the Sabbath prevailed in Wales university until A.D.1115, when the first Roman bishop was seated at St. David's. The old Welslh Sabbath-keeping churches did not even then altogether bow the knee to Rome, but fled to their hiding places." Lewis, "Seventh Day Baptists in Europe and America," Vol.1, p.29

FRANCE
"For twenty years Peter de Bruys stirred southern France. He especialy emphasised a day of worship that was recognized at that time amaong the Celtic churches of the British Isles,

among the Paulicians, and in the great Church of the East namely, the the seventh day of the fourth commandment."

PASAGINI

The papal author, Bonacursus, wrote the following against the "Pasagaini": "Not a few, but many know what are the errors of those who are called Pasaagini...First, they teach that we should obey the Sabbath. Furthermore, to increase their error, they condemn and reject all the church Fathers, and the whole Roman Church." D'Achery, Spicilegium I,f.211-214; Muratory, Antiq. med. aevi.5, f.152, Hahn, 3, 209

Sabbath Observance Through The Centuries - The Thirteenth Century A.D.

WALDENSES

"They say that the blessed Pope Sylvester was the Antichrist of whom mention is made in the Epistles of SSt. Paul as having been the son of perdition.[They also say] that the keeping of the Sabbath ought to take place." Ecclesiastical History of the Ancient Churches ofPiedmont," p.169 (by prominent Roman Cathholic author writing about Waldenses)
FRANCE (Waldenses)
To destroy completely these heretics Pope Innocent III sent Dominican inquistors into France, and also crusaders, promising "a plenary remission of all sins, to those who took on them the crusade...against the albigenses." Catholic Encyclopaedia, Vol.XII, art."Raymond VI," p. 670

WALDENSES OF FRANCE

"The inquisitors...[declare] that the sign of a Vaudois, deemed worthy of death, was that he followed Christ and sought to obey the commandments fo God." History of the Inquisition of the Middle Ages," H.C.Les, vol.1

FRANCE

Thousands of God's people were tortured to death by the Inquisition, buried alive, burned to death, or hacked to pieces by the crusaders. While devastating the city of Biterre the soldiers asked the Catholic leaders how they should know who were heretics; "Slay them all, for the Lord knows who is His." History of the Inquisition, pp.96

FRANCE-KING LOUIS IX,1229

Published the statute "Cupientes" in which he charges himself to clear southern France from heretics as the Sabbath-keepers were called.

WALDENSES OF FRANCE

"The heresy of the Vaudois, or poor people of Lyons, is of great antiquity, for some say that it has been continued down ever since the time of Pope Sylvester; and others, ever since that of the apostles." The Roman Inquisitor, Reinerus Sacho, writing about 1230

FRANCE-Council Toulouse, 1229

Canons against Sabbath-keepers: "Canon 3.-The lords of the different districts shall have the villas, houses and woods diligently searched, and the hiding-places of the heretics destroyed.

"Canon 14-Lay members are not allowed to possess the books of either the Old or the New Testaments." Hefele, 5, 931, 962

EUROPE

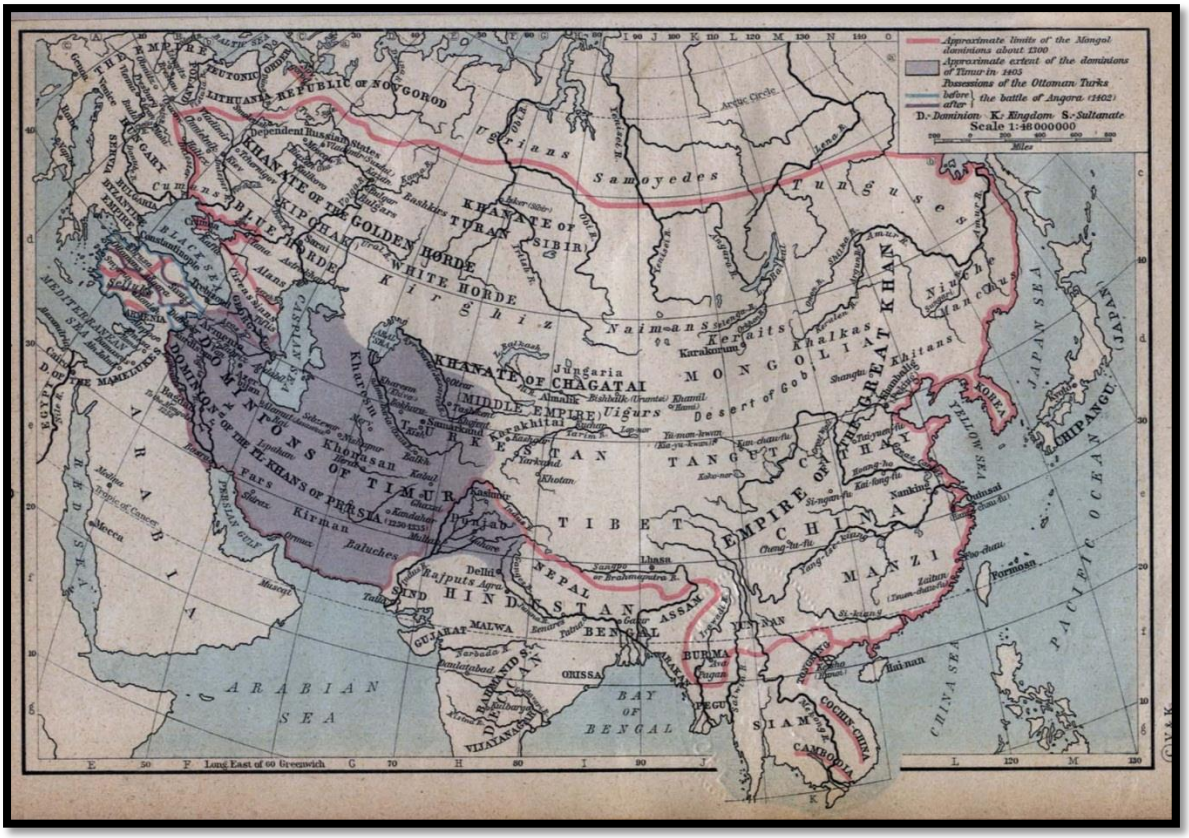
"The Paulicians, Petrobusinas, Passaginians, Waldenses, Insabbatati were great Sabbath-keeping bodies of Europe down to 1250 A.D."

PASAGINIANS

Dr. Hahn says that if the Pasaginians referred to the 4th Commandment to support the Sabbath, the Roman priests answered, "The Sabbath symbolised the eternal rest of the saints."

MONGOLIA

"The Mongolian conquest did not injure the Church of the East. (Sabbath-keeping.) On the contrary, a number of the Mongolian princes and a larger number of Mongolian queens were members of this church."



Sabbath Observance Through The Centuries - The Fourteenth Century A.D.

WALDENSES

"That we are to worship one only God, who is able to help us, and not the Saints departed; that we ought to keep holy the Sabbath day." Luther's Fore-runners," p. 38

INSABBATI

"For centuries evangelical bodies, especially the Waldenses, were called Insabbati because of Sabbath-keeping." Gui, Manueld' Inquisiteur

BOHEMIA, 1310 (Modern Czechoslovakia)

"In 1310, two hundred years before Luther's theses, the Bohemian brethern constituted onefourth of the population of Bohemia, and that they were in touch with the Waldenses who abounded in Austria, Lombardy,. Bohemia, north Germany, Thuringia, Brandenburg, and Moravia. Erasmus pointed out how strictly Bohemian Waldenses kept the seventh day Sabbath." Armitage, "A History of the Baptists," p.313; Cox, "The Literature of the Sabbath Question," vol. 2, pp. 201-202

NORWAY

Then, too, in the "Catechism" that was used during the fourteenth century, the Sabbath commandment read thus; "Thou shalt not forget to keep the seventh day." This is quoted from "Documents and Studies Concerning the History of the Lutheran Catechism in the Nordish Churches," p.89. Christiania 1893

NORWAY

"Also the priests have caused the people to keep Saturdays as Sundays." Theological Periodicals for the Evangelical Lutheran Church in Norway, Vol.1, p.184 Oslo

ENGLAND, HOLLAND, BOHEMIA

"We wrote of the Sabbatarians in Bohemia, Transylvania, England and Holland between 1250 and 1600 A.D." Truth Triumphant, Wilkinson, p.309

Sabbath Observance Through The Centuries - The Fifteenth Century A.D.

BOHEMIA
"Erasmus testifies that even as late as about 1500 these Bohemians not only kept the seventh day scrupulously, but also were called Sabbatarians." Cox, "The Literature of the Sabbath Question," Vol.2, pp.201, 202 "Truth Triumphant," p.264

NORWAY
(Church Council held at Bergin, August 22,1435) "The first matter concerned a keeping holy of Saturday. It had come to the earth of the archbishop that people in different places of the kingdom had ventured the keeping holy of Saturday. It is strictly forbidden-it is stated-in the Church Law, for any one to keep or to adopt holy-days, outside of those which the pope, archbishop, or bishops appoint." The History of the Norwegian Church under Catholicism, R. Keyser, Vol.II, p. 488.Oslo: 1858

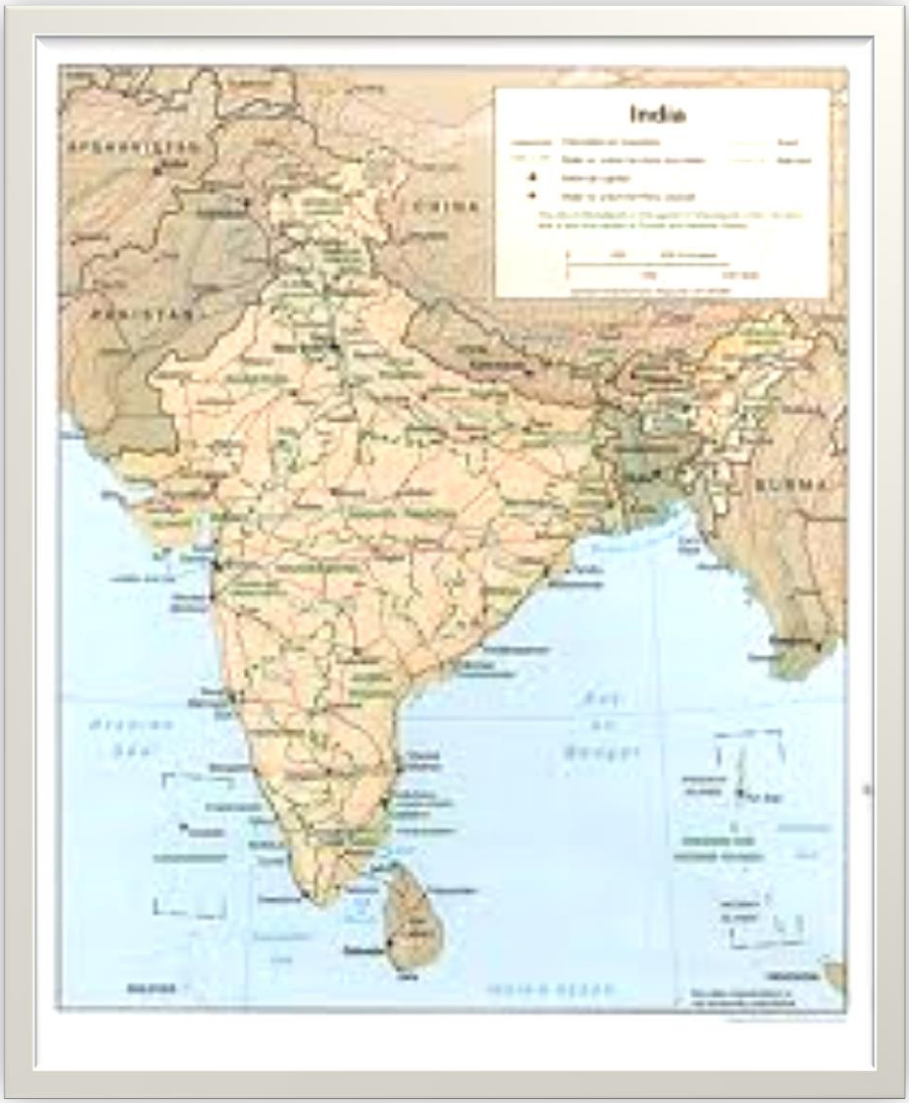
NORWAY, 1435 (Catholic Provincial Council at Bergin) "We are informed that some people in different districts of the kingdom, have adopted and observed Saturday-keeping. It is severely forbidden-in holy church canon-one and all to observe days excepting those which the holy Pope archbishop, or the bishops command. Saturday-keeping must under no circumstances be permitted hereafter further than the church canon commands. Therfore, we counsil all the friends of God throughout all Norway who want to be obedient towards the holy church to let this evil of Saturday- keeping alone; and the rest we forbid under penalty of sever church punishment to keep Saturday holy." Dip. Norveg., 7, 397

NORWAY, 1436
(Church Conference at Oslo) "It is forbidden under the same penalty to keep Saturday holy by refraining from labour." History of the Norwegian Church, p.401

FRANCE - Waldenses
"Louis XII, King of France (1498-1515), being informed by the enemies of the Waldense inhabiting a part of the province of Province, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, to make inquiry into this matter. On their return they reported that they had visited all the parishes, but could not discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith, and the commandmnets of God. The King having heard the report of his commisioners, said with an oath that they were better men than himself or his people." History of the Christian Church, Vol.II, pp. 71, 72, third edition. London: 1818

INDIA

"Separated from the Western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran. 'We are Christians, and not idolaters,' was their expressive reply when required to do homage to the image of the Virgin Mary.'"



Sabbath Observance Through The Centuries - The Sixteenth Century A.D.

ENGLAND

"In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it previously had done to some Protestants in Bohemia) that the fourth commandment required of them the observance, not of the first, but of the specified 'seventh' day of the week." Chambers' Cyclopaedia, article "Sabbath," Vol. 8, p. 462, 1537

RUSSIA (Council, Noscow, 1593)

"The accused [Sabbath-keepers] were summoned; they openly acknowledged the new faith, and defended the same. The most eminent of them, the secretary of state, Kuritzyn, Ivan Maximow, Kassian, archimandrite of the Fury Monastery of Novgorod, were condemned to death, and burned publicly in cages, at Moscow; Dec. 17,1503." H.Sternberfi, "Geschichte der Juden" (Leipsig, 1873), pp.117-122

SWEDEN

"This zeal for Saturday-keeping continued for a long time: even little things which might strengthen the practice of keeping Saturday were punished." Bishop Anjou, "Svenska Kirkans Historia after Motetthiers, Upsala

LICHENSTEIN FAMILY

(estates in Austria, Bohemia, Morovia, Hungary. Lichenstein in the Rhine Valley wasn't their country until the end of the 7th century). "The Sabbatarians teach that the outward Sabbath, i.e. Saturday, still must be observed, They say that Sunday is the Pope's invention." Refutation of Sabbath, by Wolfgang Capito, published 1599

BOHEMIA (the Bohemian Brethren)

Dr. R. Cox says: "I find from a passage in Erasmus that at the early period of the Reformantion when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh day, but were said to be...scrupulous in resting on it." Literature of the Sabbath Question, Cox, Vol. II, pp. 201, 202

HISTORIAN'S LIST OF CHURCHES (16th Century)

"Sabbatarians, so called because they reject the observance of the Lord's day as not commanded in Scripture, they consider the Sabbath alone to be holy, as God rested on that day and commanded to keep it holy and to rest on it." A. Ross

GERMANY

-Dr. Esk (while refuting the Reformers) "However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture." Dr. Esk's "Enchiridion," 1533, pp.78,79

PRINCES OF LICHTENSTEIN (Europe)
About the hear 1520 many of these Sabbath-keepers found shelter on the estate of Lord Leonhardt of Lichtensein held to the observance of the true Sabbath." J.N.Andrews, History of the Sabbath, p. 649, ed.

INDIA
"The famous Jesuit, Francis Xavier, called for the Inquisition, which was set up in Goa, India, in 1560, to check the 'Jewish wickedness' (Sabbath-keeping)." Adeney, "The Greek and Eastern Churches," p.527, 528

NORWAY-1544
"Some of you, contrary to the warning, keep Saturday. You ought to be severely punished. Whoever shall be found keeping Saturday, must pay a fine of ten marks." History of King Christian the Third," Niels Krag and S. Stephanius

AUSTRIA
"Sabatarians now exist in Austria." Luther, "Lectures on Genesis," A.D.1523-27

ABYSSINIA--A.D. 1534
(Abyssinian legate at court of Lisbon) "It is not therefore, in imitation of the Jews, but in obedience to Christ and His holy apostles, that we observe the day." Gedde's "Church History of Ethiopia," pp. 87,8

DR. MARTIN LUTHER
"God blessed the Sabbath and sanctified it to Himself. God willedl that this command concerning the Sabbath should remain. He willed that on the seventh day the word should be preached." Commentary on Genesis, Vol.1, pp.138-140

BAPTISTS
"Some have suffered torture because they would not rest when others kept Sunday, for they declared it to be the holiday and law of Antichrist." Sebastian Frank (A.D. 1536)

FINLAND-Dec. 6,1554
(King Gustavus Vasa I, of Sweden's letter to the people of Finland) "Some time ago we heard that some people in Finland had fallen into a great error and observed the seventh day, called Saturday." State Library at Helsingfors, Reichsregister, Vom J., 1554, Teil B.B. leaf 1120, pp.175-180a

SWITZERLAND
"The observance of the Sabbath is a part of the moral law. It has been kept hholy since the beginning of the world." Ref. Noted Swiss writer, R Hospinian, 1592

HOLLAND AND GERMANY

Barbara of Thiers, who was executed in 1529, declared: "God has commanded us to rest on the seventh day." Another martyr, Christina Tolingerin, is mentioned thus: "Concerning holy days and Sundays, she said: 'In six days the Lord made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops.'" Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation, from the Dutch of T.J. Van Bright, London, 1850,1, pp.113-4.

Sabbath Observance Through The Centuries - The Seventeenth Century A.D.

ENGLAND-1618

"At last for teaching only five days in the week, and resting upon Saturday she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the Church of England. Mrs. Traske lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath." Pagitt's "Heresiography." p.196

ENGLAND-1668

"Here in England are about nine or ten churches that keep the Sabbath, besides many scattered disciples, who have eminently preserved." Stennet's letters, 1668 and 1670. Cox, Sab.,1, 268

HUNGARY, RUMANIA

"But as they rejected Sunday and rested on the Sabbath, Prince Sigmond Bathory ordered their persecution. Pechi advanced to position of chancellor of state and next in line to throne of Transylvania. He studied his Bible, and composed a number of hymns, mostly in honour of the Sabbath. Pechi was arrested and died in 1640.

SWEDEN AND FINLAND

"We can trace these opinions over almost the whole extent of Sweden of that day-from Finland and northern Sweden. "In the district of Upsala the farmers kept Saturday in place of Sunday. "About the year 1625 this religious tendency became so pronounced in these countries that not only large numbers of the common people began to keep Saturday as the rest day, but even many priests did the same." History of the Swedish Church, Vol.I, p.256

MUSCOVIT RUSSIAN CHURCH

"They solemnize Saturday (the old Sabbath). Samuel Purchase- "His Pilgrims." Vol. I, p. 350

INDIA (Jacobites)-1625

"They kept Saturday holy. They have solemn service on Saturdays." Pilgrimmes, Part 2, p.1269

AMERICA-1664

"Stephen Mumford, the first Sabbath-keeper in America come from London in 1664." History of the Seventh-day Baptist Gen. Conf. by Jas. Bailey, pp. 237, 238

AMERICA-1671 (Seventh-day Baptists)

"Broke from Baptist Church in order to keep Sabbath." See Bailey's History, pp. 9,10

ENGLAND

Charles I,1647 (when querying the Parliament Commissioners) "For it will not be found in Scripture where Saturday is no longer to be kept, or turned into the Sunday wherefore it must be the Church's authority that changed the one and instituted the other." Cox, "Sabbath Laws," p.333

ENGLAND-John Milton

"It will surely be far safer to observe the seventh day, according to express commandment of God, than on the authority of mere human conjecture to adopt the first." Sab. Lit. 2, 46-54

ENGLAND

"Upon the publication of the 'Book of Sports' in 1618 a violent controversy arose among English divines on two points: first, whether the Sabbath of the fourth commandment was in force; and, secondly, on what ground the first day of the week was entitled to be observed as 'the Sabbath.'" Haydn's Dictionary of Dates, art. "Sabbatarians." p.602

ETHIOPIA-1604

Jesuits tried to induce the Abyssinian church to accept Roman Catholicism. They influenced King Zadenghel to propose to submit to the Papacy (A.D.1604). "Prohibiting all his subjects, upon severe penalties, to observe Saturday any longer." Gedde's "Church History of Ethiopia." p.311, also Gibbon's "Decline and Fall," ch. 47

BOHEMIA, MORAVIA, SWITZERLAND, GERMANY

"one of the counsellors and lords of the court was John Gerendi, head of the Sabbatarians, a people who did not keep Sunday, but Saturday." Lamy, "The History of Socinianism." p. 60

TELEGRAPH PRINT, NAPIER

The inscription on the monument over the grave of Dr. Peter Chamberlain, physician to King James and Queen Anne, King Charles I and Queen Katherine says that Dr. Chamberlain was "a Christian keeping the commandment of God and the faith of Jesus, being baptised about the year 1648, and keeping the seventh day for the Sabbath above thirty-two years."

Sabbath Observance Through The Centuries - The Eighteenth Century A.D.

ABYSSINIA

"The Jacobites assembled on the Sabbath day, before the Domical day, in the temple, and kept that day, as do also the Abyssinians as we have seen from the confession of their faith by the Ethiopian king Claudius." Abundacnus, 'Historia Jacobatarum,"p.118-9 (18th Century)
RUMANIA, 1760 (and what is today) YUGOSLAVIA, CZECHOSLOVAKIA
"Joseph II's edict of tolerance did not apply to the Sabbatarians, some of whom again lost all of their possessions." Jahrgang 2, 254

"Catholic priests aided by soldiers forcing them to accept Romanism nominally, and compelling the remainder to labour on the Sabbath and to attend church on Sunday,-these were the methods employed for two hundred fifty years to turn the Sabbatarians.

GERMANY-Tennhardt of Nuremberg

"He holds strictly to the doctrine of the Sabbath, because it is one of the ten commandments." Bengel's "Leban und Wirken," Burk, p.579

He himself says: "It cannot be shown that Sunday has taken the place of the Sabbath (P.366). the Lord God has sanctified the last day of the week. Antichrist, on the other hand, has appointed the first day of the week." Ki Auszug aus Tennhardt's "Schriften," P.49 (printed 1712)

BOHEMIA AND MORAVIA (Today Czechoslovakia).

Their history from 1635 to 1867 is thus described by Adolf Dux: "The condition of the Sabbatarians was dreadful. Their books and writings had to be delivered to the Karlsburg Consistory to becomes the spoils of flames." Aus Ungarn, pp. 289-291. Leipzig, 1850

HOLLAND AND GERMANY

"Dr. Cornelius stated of East Friesland, that when Baptists were numerous, "Sunday and holidays were not observed," (they were Sabbath-keepers). Der Anteil Ostfrieslands and Ref. Muenster," 1852, pp l29, 34

MORAVIA-Count Zinzendorf

In 1738 Zinzendorf wrote of his keeping the Sabbath thus: "That I have employed the Sabbath for rest many years already, and our Sunday for the proclamation of the gospel." Budingsche Sammlung, Sec. 8, p. 224. Leipzig, 1742

AMERICA, 1741

-Moravian Brethren (after Zinzendorf arrived from Europe). "As a special instance it deserves to be noticed that he is resolved with the church at Bethlehem to observe the seventh day as rest day. Id., pp. 5, 1421, 1422

AMERICA

But before Zinzendorf and the Moravians at Bethlehem thus began the observance of the Sabbath and prospered, there was a small body of German Sabbath-keepers in Pennsylvania. See Rupp's "History of Religious Denominations in the United States," pp.109-123

Sabbath Observance Through The Centuries - The Nineteenth Century A.D.

RUSSIA
"But the majority moved to the Crimea and the Caucasus, where they remain true to their doctrine in spite of persecution until this present time. The people call them Subotniki, or Sabbatarians," Sternberg, "Geschichte der Juden in Polen," p.124

CHINA
"At this time Hung prohibited the use of opium, and even tobacco, and all intoxicating drinks, and the Sabbath was religiously observed." The Ti-Ping Revolution," by Llin-Le, and officer among them, Vol. 1, pp.36-48, 84

"The seventh day is most religiously and strictly observed. The Taiping Sabbath is kept upon our Saturday." P. 319

CHINA
"The Taipings when asked why they observed the seventh day Sabbath, replied that it was, first, because the Bible taught it, and, second, because their ancestors observed it as a day of worship." A Critical History of the Sabbath and the Sunday.

INDIA AND PERSIA
"Besides, they maintain the solemn observance of Christian worship throughout our Empire, on the seventh day." Christian Researches in Asia," p.143

DENMARK
"This agitation was not without its effect. Pastor M.A. Sommer began observing the seventh day, and wrote in his church paper. "Indovet Kristendom" No.5,1875 an impressive article about the true Sabbath. In a letter to Elder John G.Matteson, he says:

"Among the Baptists here in Denmark there is a great agitation regarding the Sabbath commandment..However, I am probably the only preacher in Denmark who stands so near to the Adventists and who for many years has proclaimed Christ's second coming." Advent Tidente," May, 1875

SWEDEN (Baptists)
"We will now endeavour to show that the sanctification of the Sabbath has its foundation and its origin in a law which God at creation itself established for the whole world, and as a consequence thereof is binding on all men in all ages." Evangelisten (The Evangelist). Stockholm, May 30 to August 15,1863 (organ of the Swedish Baptist Church)

AMERICA, 1845

"Thus we see Dan. 7, 25, fulfilled, the little horn changing 'times and laws. 'Therefore it appears to me that all who keep the first day for the Sabbath are Pope's Sunday-keepers and God's Sabbath- breakers." Elder T.M. Preble, Feb.13, 1845

AMERICA (Seventh-day Adventists)

In 1844 Seventh-day Adventists arose and had spread to nearly all the world by the close of the 19th Century. Their name is derived from their teaching of the seventh-day Sabbath and the Advent of Jesus. In 1874 their work was established in Europe, 1885 -Australasia, 1887-South Africa, 1888-Asia, 1888-South America. Seventh-day Adventists uphold the same Sabbath that Jesus and His followers kept. The sacred Torch of Truth was not extinguished through the long centuries. Adventists are working today in nearly 1000 languages of earth and have over 27,000 churches. Over ten million members around the globe welcome the sacred Sabbath hours.

Sabbath Observance Through The Centuries - The Twentieth Century A.D.

American Congregationalists: No authority in the New Testament for substitution of the first day for the seventh
"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." Dr. Lyman Abbott, in the Christian Union, June 26, 1890

Anglican: Nowhere commanded to keep the first day
"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. The reason why we keep the first of the week holy instead of the seventh is for the same reason that we observe many other things, - not because the Bible, but because the church, has enjoined [commanded] it." Isaac Williams, Plain Sermons on the Catechism, Vol. 1, pp 334, 336.

Anglican/Episcopal: The Catholics changed it
"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, Catholic, Apostolic Church of Christ." Episcopalian Bishop Symour, Why we keep Sunday.

Baptist: Sunday Sabbath not in the scriptures
"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not on Sunday. It will be said, however, and with some show of truimph, that the Sabbath was transferred from the Seventh to the First day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament - absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the Seventh to the First day of the week...

"I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perlexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussion is because the Christian world has settled down content on the conviction that some how a transference has taken place at the beginning of Christian history.

"To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses [of Jewish traditions], never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing

was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instruction those founded, discuss or approach the subject.

"Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of a sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to protestantism!" Dr. Edward Hiscox, author of The Baptist Manual. From a photostatic copy of a notarized statement by Dr. Hiscox.

"There was never any formal or authoritative change from the Jewish seventh day Sabbath to the Christian first day observance" William Owen Carver, The Lord's Day in One Day p.49

Church of England: No warrant from scripture for the change of the Sabbath from Saturday to Sunday
"Neither did he(Jesus), or his disciples, ordain another Sabbath in the place of this, as if they had intended only to shift the day; and to transfer this honor to some other time. Their doctrine and their practise are directly contrary, to so new a fancy. It is true, that in some tract of time, the Church in honor of his resurrection, did set apart that day on the which he rose, to holy exercises: but this upon their own authority, and without warrant from above, that we can hear of; more then the generall warrant which God gave his Church, that all things in it be done decently, and in comely order." Dr. Peter Heylyn of the Church of England, quoted in History of the Sabbath, Pt 2, Ch.2, p7

Congregationalist: The Christian Sabbath' [Sunday] is not in the Scripture
"The Christian Sabbath' [Sunday] is not in the Scripture, and was not by the primitive [early Christian] church called the Sabbath." Timothy Dwight, Theology, sermon 107, 1818 ed., Vol. IV, p49 [Dwight (1752-1817) was president of Yale University from 1795-1817].

Disciples of Christ: It is all old wives' fables to talk of the 'change of the sabbath'
"If it [the Ten Commandments] yet exist, let us observe it... And if it does not exist, let us abandon a mock observance of another day for it. 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? - No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned [in Genesis 2:1-3] must be changed before the observance or respect to the reason, can be changed. It is all old wives' fables to talk of the 'change of the sabbath' from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio, - I think his name is "Doctor Antichrist.'" Alexander Campbell, The Christian Baptist, February 2, 1824, vol 1, no. 7

Episcopal: Bible commandment says the seventh day
"The Bible commandment says on the seventh-day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." Phillip Carrington, quoted in Toronto Daily Star, Oct 26, 1949 [Carrington (1892-), Anglican archbishop of Quebec, spoke the avove in a message on this subject delivered to a packed assembly of clergymen. It was widely reported at the time in the news media].

Lutheran: They err in teaching Sunday Sabbath
But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel.....These churches err in their teaching, for scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect" John Theodore Mueller, Sabbath or Sunday, pp.15, 16

"We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian church, and how completely the newer thought underlying the observance of the first day took possesion of the church. We have seen that the Christian of the first three centuries never confused one with the other, but for a time celebrated both." The Sunday Problem, a study book by the Lutheran Church (1923) p.36

"They [Roman Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue [the ten commandments]; and they have no example more in their mouths than they change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with the precept of the Decalogue." The Augsburg Confession, 1530 A.D. (Lutheran), part 2, art 7, in Philip Schaff, the Creeds of Christiandom, 4th Edition, vol 3, p64 [this important statement was made by the Lutherans and written by Melanchthon, only thirteen years after Luther nailed his theses to the door and began the Reformation].

"They [Roman Catholics] refer to the Sabbath Day, as having been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten commandments!" Augsburg Confession of Faith,art. 28; written by Melanchthon and approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church Henry Jacobs, editor (1911), p.63

Methodist: Jesus did not abolish the moral law - no command to keep holy the first day
The moral law contained in the Ten Commandments, and enforced by the prophets, He Jesus did not take away. It was not the design of His coming to revoke any part of this. This is a law which can never be broken...Every part of this law must remain in force upon all

mankind and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of man, and their unchangeable relation to each other." John Wesley, Sermons on Several Occasions, Vol.1, No. 25

"It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition." Amos Binney, Theological Compendium, 1902 edition, pp 180-181, 171 [Binney (1802-1878), Methodist minister and presiding elder, whose Compendium was published for forty years in many languages, also wrote a Methodist New Testament Commentary].

"Take the matter of sunday. There are indications in the new testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day or to transfer the Jewish Sabbath to that day." Harris Franklin Rall, Christian Advocate July 2, 1942 pg. 26

Moody Bible Institute: "Sabbath was before Sinai"
"I honestly believe that this commandment [the Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolilshed], but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, not man for the Sabbath' [mark 2:27]. It is just as practicable and as necessary for men today as it ever was - in fact, more than ever, because we live in such an intense age.

"The [Seventh-day] Sabbath was binding in Eden, and it has been in force ever since. This Fourth Commandment [Exodus 20:8-11] begins with the word 'remember,' showing that the Sabbath had already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they admit that the other nine are still binding? Dwight.L. Moody, Weighed and Wanting, 1898, pp.46-47 [D.L. Moody, (1837-1899) was the most famous evangelist of his time, and founder of the Moody Bible Institute].

"This Fourth is not a commandment for one place, or one time, but for all places and times." D.L. Moody, at San Francisco, Jan. 1st, 1881.

Presbyterian: Sunday kept the Gentiles happy
"Sunday being the first day of which the Gentiles solemnly adored that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine

body (as they conceived it) the Christians thought fit to keep the same day and the same name of it, that they might not appear carelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice that might be otherwise taken against the gospel" T.M. Morer, Dialogues on the Lord's Day

Roman Catholic: No such law in the Bible
"Nowhere in the bible do we find that Jesus or the apostles ordered that the Sabbath be changed from Satuday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is, the seventh day of the week, Saturday. Today, most Christians keep Sunday because it has been revealed to us by the [Roman] church outside the bible." Catholic Virginian, Oct. 3, 1947

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctified." James Cardinal Gibbons, The Faith of Our Fathers (1917 ed.), pp.72,73

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