



PUTTING FIRST THINGS FIRST

ADDENDUM I—WHAT DOES YOUR CHURCH SAY?

Though some individual pastors may argue the point, I have not found one single Sunday-keeping organization that has not in its official literature plainly admitted that there is no scripture to support the non-observance of the seventh-day Sabbath by the New Testament church.

Episcopal—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.—**Bishop Seymour, “Why We Keep Sunday?”**

The day is not changed from the seventh to the first day . . . but as we meet with no scriptural direction for the change we may conclude it was done by the Authority of the Church.—**Explanation of Catechism**

Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? None.—**Manual of Christian Doctrine, p. 127**

Lutheran—The Observance of the Lord’s day [Sunday] is founded not on any command of God but on the authority of the church.—**Augsburg Confession of Faith, Catholic Sabbath Manual; Pt 2, Ch. 1, Sec. 10**

Methodist—Take the matter of Sunday . . . 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**

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 Binned; Theological Compendium; pp. 180-181**

Presbyterian—The Christian Sabbath [Sunday] is not in the scriptures and was not by the primitive church called the Sabbath.—**Dwight’s Theology; vol. 4, p. 401**

There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no divine law enters. —**Canon Eyton; The Ten Commandments**

Anglican—And we are told in the scriptures that we are to keep the Seventh; but we are nowhere commanded to keep the first day.—**Isaac Williams; Plain Sermons on the Catechism; pp. 334, 336**

Baptist—The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor of course, any scriptural obligation.—**The Watchman**

The sacred name of the seventh day is Sabbath. This fact is too clear to require argument. . . . On this point the plain teaching of the word has been admitted in all ages. . . . Not once did the disciples apply the Sabbath law

“I have come that they may have life, and have it to the full.” —John 10:10, NIV

*All Scripture References are from the updated New American Standard Bible unless otherwise noted.

to the first day of the week—that folly was left for a later age nor did they pretend that the first day supplanted the seventh.

To me it seems unquestionable 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, never alluded to the transfer of the day; also that during the forty days of His resurrection life, no 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 the question nor yet did the inspired apostles in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject. Of course I quite well know that Sunday did come into use in the early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity that it came branded with the make of paganism, and christened with the name of the sun god, then adopted and sanctified by the papal apostasy and bequeathed as a sacred legacy to Protestantism.—**Dr. E.T. Hiscox; Report of His Sermon at the Baptist Ministers Convention; New York Examiner; November 16, 1894**

Christian—Now there is not testimony in all the oracles of Heaven that the Sabbath is changed or that the Lord's day came in the form of it.—**The Reporter; October 8, 1972**

There never was any change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change—**First Day Observance, pp. 17, 19**

Church of Christ—I do not believe that the Lord's day came in the [place] of the Jewish Sabbath or that the Sabbath was changed from the seventh to the first.—**Alexander Campbell; Washington Reporter; Oct. 8, 1921**

Disciples of Christ—There is no direct scriptural authority for designating the first day “the Lord's Day.”—**Dr. D. H. Lucas; Christian Oracle; January 23, 1890**

Dictionaries—The notion of a formal substitution by apostolic authority of the Lord's day, meaning Sunday, for the Jewish Sabbath, the first for the seventh . . . and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has not basis whatever either in Holy Scripture or in Christian antiquity.—**Sir William Smith & Samuel Cheetham, A Dictionary of Christian Antiquities; vol 2, p. 182; Article: “Sabbath”**

It must be confessed that there is no law in the New Testament concerning the first day.—**Theological and Ecclesiastical Literature; vol. 9, p. 196**

L I G H T B E A R E R S