

16. What striking testimony is borne by Neander, the noted church historian, regarding the origin of the Sunday sabbath?

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."- *Neander's "Church History," Rose's translation, page 186.*

17. Who first enjoined Sunday-keeping by law?

Constantine the Great.

NOTES: "The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in **321 A. D.**, enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (venerabili die Solis), with an exception ill favor of those engaged in agricultural labor."- *Encyclopedia Britannica, ninth edition, article "Sunday."*

"Constantine the Great made a law for the whole empire (321 A. D.) that Sunday should be kept as a day of rest in all cities and towns ; but he allowed the country people to follow their work." *Encyclopedia Americana, article "Sabbath."*

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, **321 A.D.**,- *Chambers's Encyclopedia, article "Sabbath."*



The Foundation Bible Lessons

PART 9:

The Sabbath

Topic: The Change of the Sabbath

Lesson: 97

Part B

Volume: 9



MISSION STATEMENT

Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. exists to build upon the four **PILLARS** (*Mental, Physical, Spiritual and Social*) that **GUIDED** Jesus' life.

VISION

All Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. members will use the four pillars to establish and build their personal life and that of others.

SLOGAN

"Don't Accommodate Eliminate"

MOTTO

"Building on FOUR"

TEXT

"And Jesus increased in wisdom (Mental) and stature (Physical & Spiritual), and in favor with God (Spiritual) and man (Social)." **Luke 2:52**

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What was done at the Council of Laodicea was but one of the steps by which the change or the Sabbath was effected. See under **questions 17-21**. The date usually given for this council is **364 A. D.**

12. Do Catholic authorities acknowledge that there is no command in the Bible for the sanctification of Sunday?

They do.

NOTE: "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 sanctify."- **Cardinal Gibbons, in "The Faith of Our Fathers," edition 1892, page 111.**

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture. there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."- **Catholic Press (Sydney, Australia), Aug. 25, 1900.**

13. Do Protestant writers acknowledge the same?
They do.

NOTE: "Is there no express commandment for observing the first day of the week as Sabbath, instead of the seventh day?- None whatever. Neither Christ, nor His apostles, nor the first Christians celebrated the first day of the week instead of the seventh as the Sabbath."- **New York Weekly Tribune, May 24, 1900.**

"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 (Baptist).**

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."- **Hobart Church News (Episcopalian), July 2, 1894**

14. How did this change in observance of days come about, suddenly or gradually?

Gradually.

NOTE: "The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."- **"The Voice From Sinai," by Archdeacon F. W. Farrar, page 167.**

This of itself is evidence that there was no divine command for the change of the Sabbath.

15. For how long a time was the seventh-day Sabbath observed in the Christian church?

For many centuries. In fact, its observance has never wholly ceased in the Christian church.

NOTES: Mr. Morer, a learned clergyman of the Church of England, says: "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 that they derived this practice, from the apostles themselves."- **"Dialogues on the Lord's Day," page 189.**

Prof. E. Brerwood, of Gresham College, London (Episcopal), says: "The Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's passion."- **"Learned Treatise of the Sabbath," page 77.** Lyman Coleman, a careful and candid historian, says: "Down even, to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."- **"Ancient Christianity Exemplified," chap. 26, sec. 2.**

The historian Socrates, who wrote about the middle of the fifth century, says: "Almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."- **"Ecclesiastical History," book 5, chap. 22.** Sozomen, another historian of the same period, writes: "The people of Constantinople, and of several other cities, assemble together on the Sabbath as well as on the next day; which custom is never observed at Rome."- **"Ecclesiastical History," book 7, chap. 19.**

All this would have been inconceivable and impossible had there been a divine command given for the change of the Sabbath. The last two quotations also show that Rome led in the apostasy and in the change of the Sabbath.

