

Sabbath Keeping

Answering the Arguments

A YRM PUBLICATION



How often have you wished you could explain a questionable Scripture or teaching but simply lacked the understanding? When someone blind-sides you with a particular point and you cannot think of a Scriptural response, what do you do? In this series called *Defending the Truth*, we will give you the popular polemics, along with a Biblical explanation that refutes what is commonly used against the Truth. We pray that as you study these topics you will never again be caught off guard as you grow in the knowledge and understanding of Yahweh’s Word.



Arguments About the Sabbath and Sunday

If you ever engage in discussions with Sunday keepers about the Sabbath, you will almost certainly be called on to answer six specific passages in the New Testament. Three of these are typically used in support of Sunday as the Sabbath. The other three are cited in an effort to show that there is no need to keep the Sabbath holy.

Let us look at the first three passages used in an effort to show that Sunday is the day of rest.

THE PASSAGE IN QUESTION...

•Acts 20:7: “And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”

Wrong interpretation—The common idea is that Paul was holding a Sunday worship service.

Proper explanation—Note that the word “day” is italicized in the King James Version, meaning it was added by translators. The phrase

should properly read, “And upon the first of the . . .” The word “week” in the Greek is *Sabbaton*, or *Sabbath*, Strong’s Greek Dictionary. In *Word Studies in the New Testament*, M.R. Vincent notes, “The noun *Sabbath* is often used after numerals in the signification of a week” (Acts 20:7 note). The Greek text behind this phrase, therefore, literally reads “And upon the first of the Sabbaths.”

First for what? The verse refers to the first weekly Sabbath in the seven-Sabbath (seven-week) count to Pentecost. Paul was moved to give a message on this day. This occurred following a regular meal that the disciples had enjoyed on a weekly Sabbath, not Sunday.

THE PASSAGE IN QUESTION...

•1Corinthians 16:2: “And upon the first day of the week let every one of you lay by him in store, as Elohim has prospered him, that there be no gatherings when I come.”

Wrong interpretation—Paul is telling the Corinthians to pass the collection plate at church on Sunday.

Proper explanation—In reality, this passage is speaking of coming to the aid of Judean brethren who were suffering from personal distress, perhaps because of famine (see Acts 11:27-30). Notice the preceding verse, where Paul’s subject is established. He calls it a “collection for the saints,” not for “church,” and he has already given orders to the Assemblies in Galatia to help out the brethren in their plight.

He tells the Corinthians to store the gatherings (Greek *logia*) beginning with the first of the week (again, “day” is italicized and was added by translators). Paul wanted them to prepare the gifts beforehand “that there be no gatherings when I come.”

In verse 3 he says he will send approved men to take the goods to Jerusalem. If this were just a monetary offering, it would take no more than one man to deliver it to Jerusalem. These, however, were laborious gatherings of foodstuffs and other essentials that were to be collected and made ready on the first of the week so that Paul could dispatch it all when he arrived.

THE PASSAGE IN QUESTION...

- Revelation 1:10: “I was in the spirit on the L-rd’s day, and heard behind me a great voice as of a trumpet...”

Wrong interpretation—The term “L-rd’s day” refers to Sunday (and Sunday worship).

Proper explanation—The phrases “L-rd’s day” and “day of the L-rd” refer specifically to the day of Yahshua’s return at the final trumpet sound announcing His Second Coming. Nowhere in the Bible is there any reference to Sunday in connection with these phrases. The only passage in the Bible where the specific term “L-rd’s day” is found is here in Revelation 1:10, where it defines the day of Yahshua’s return at the trumpet sound and the awesome events that surround it.

Strong’s Exhaustive Concordance lists a total of 20 passages containing the words “day of the L-rd.” In each of them we find reference to the dreadful, end-time day of the Savior’s return to destroy the wicked on this earth. In none of them is any mention made to Sunday or its worship. An example is Zephaniah 1:14-15, 17: “The great day of the Yahweh (L-rd) is near, it is near, and hastes greatly, even the voice of the day of the L-rd: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness...And I will bring distress upon men...”

Amos 5:18 warns those who desire and look forward to the day of Yahweh (the L-rd), saying that it is a day of darkness and not light. Paul writes in 1Thessalonians 5:2 that the day of Yahweh will come as a thief in the night. Joel 2:31 calls it “the great and terrible day of Yahweh.” Each instance speaks of the Second Coming of Yahshua. It is the exact opposite of a day of quiet, enjoyable, Sabbath rest!

Now we will deal with three passages most often cited to say that a Sabbath day is no longer necessary today.

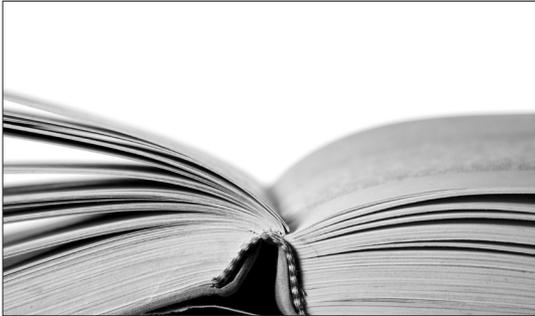
THE PASSAGE IN QUESTION

• Romans 14:5: “One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind.”

Wrong interpretation—Whether to keep any day as a Sabbath is up to each individual.

Proper explanation—A good example of taking a passage out of context is this verse. Paul is not speaking about the Sabbath at all but about fasting. The other subject of the chapter is vegetarianism (see verses 2-3). He writes, “For one believes that he may eat all things: another, who is weak, eats herbs.” Then in verse 3 Paul admonishes that eating or not eating is up to the individual. The Bible in Basic English translates verse 3 this way: “Let not him who takes food have a low opinion of him who does not: and let not him who does not take food be a judge of him who does; for he has [Elohim’s] approval.”

The issue of keeping a Sabbath of rest does not even enter into



this passage. What is being discussed in verse 5 is the practice of some who choose one day over another to fast. The next verse (6) shows that some people placed one day over another in their devotion to fasting. (“He

that eats, eats to Yahweh, for He gives Yahweh thanks.”) The problem was, some in the Assembly at Rome were being judged for doing so. Paul entreats us not to judge one another regarding eating or not eating, v. 13.

The summation of the chapter is in verses 20-21: “For meat destroy not the work of [Elohim]. All things indeed are pure; but it is evil for that man who eats with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby your brother stumbles, or

is offended, or is made weak.” Nothing in this entire chapter speaks of observing a Sabbath day.

THE PASSAGE IN QUESTION

- Galatians 4:9-11: “But now, after that you have known Elohim, or rather are known of Elohim, how turn ye again to the weak and beggarly elements, whereunto you desire again to be in bondage? You observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.”

Wrong interpretation—Yahweh has freed us from such observances as the Sabbath and Feasts, which are so much bondage.

Proper explanation—Paul is addressing a people here who had been converted to the knowledge of Yahweh. Who were these Galatians? Their name derives from “Gaul,” being a Celtic people from the area of ancient France and Belgium. These superstitious pagans had settled this region of Asia Minor and Paul was apparently the first to bring the truth of the Evangel to them. Now that they have been converted, they know Yahweh and He knows them, Paul writes.

But Paul is concerned that some of them are going back (“turn again”) to their old, superstitious worship, which he calls “weak and beggarly elements,” verse 3. These Galatians were being indoctrinated by Judaizers and no doubt were confused. The Judaizers had come among them teaching physical circumcision and other rituals of the law, which Paul had said are not necessary for salvation. (Paul addresses those holding the Judaizers’ doctrine in Acts 4:21.) As a result of their bewilderment, some



were returning to their heathen worship of the mother deity Agdistis and perhaps sacrificing humans again, as well as observing their own days, months, times, and years in place of Yahweh's commanded observances. Notice that Paul's comment in verse 10 refers back to verse 8: "Howbeit when you knew not Elohim, you did service unto them which by nature are no mighty ones."

Clearly, these people were returning to their old, idolatrous worship before they knew the true Yahweh. In no way is Paul bringing the Sabbath and Feasts of Yahweh into play, which are nowhere referred to as "days, months, times and years" in the Scriptures. Paul is concerned that he may have wasted his time converting these people if they go back to their former worship, verse 11. One translation renders the phrase, "turn you again to the weak and beggarly elements whereunto you desire again to be in bondage" as "back to the weak and helpless elemental false gods, whose slaves you want to be once more" (The New Testament: A New Translation).

Paul is not teaching the Galatians to reject the Sabbath, because he himself observed this commanded day of worship (Acts 13:42-44; 16:13; 17:2; 18:4). He also observed the annual Feasts (Acts 18:21; 20:6, 16).

THE PASSAGE IN QUESTION

- Colossians 2:14, 16: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his stake... Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Messiah."

Wrong interpretation—The laws, including the Sabbath, were nailed to the tree and the decision to keep any day holy is up to you; no one should judge you for doing so.

Proper explanation—Verse 14: When Yahshua was nailed to the tree, He brought an end to the Old Covenant system of animal sacrifices

and ritual. Along with that were added laws the Jews imposed to make the law even more strict. We see this in verses 21-22: “Touch not; taste not; handle not; which are all to perish with the using; after the commandments and doctrines of men.” These were not Yahweh’s laws but man’s. We see this in the phrase “handwriting of ordinances.” Ordinances is the Greek dogma, meaning man-made rules and decrees. These were handwritten additions to the law meant to cause a further separation between Jew and Gentile. Four other passages use dogma and in each they refer to a man-made law or decree (see Luke 2:1; Acts 16:4; Acts 17:7, Eph. 2:15).

The question is, were Yahweh’s laws “against us”? On the contrary! Deuteronomy 10:12-13 says His laws are for our good! Psalm 19:7 tells us that the law is perfect and even converts the soul. Yahshua tells us that if we love Him we will keep His commandments, John 14:15. Paul confirms that the law is holy and just and good, Romans 7:12.

Verse 16: When Paul converted the people to the way of Yahweh, he taught them Yahweh’s laws, including the Feasts and Sabbath, which he kept as well. As happens today, people who had no understanding were criticizing the Colossian brethren for keeping these days



commanded in the Scriptures. So Paul admonishes them to let “no man” judge them. As the Greek indicates, the term “no man” means any outsider. Paul tells them not to let anyone outside the faith criticize them for what they do. And that includes what they

ate, which was in compliance with the clean food laws of Leviticus 11.

Notice the italicized word is—”but the body is of Messiah.”

Italicizing means the translators added the word *is* to try to make the passage clearer. But they made it worse. Without the word *is*, the passage suddenly becomes clear. Paul was saying, don't let outsiders judge you about your obedience, but only the Body of Messiah should be allowed to discern these things.

Enter Mystery Worship

In addition to the New Testament, we also find evidence for the seventh-day Sabbath throughout the history of the “early church.” According to Dr. Augustus Neander in his book *The History of the Christian Religion and Church*: “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” (1843, p. 186).

Dr. Neander, who's birth name was David Mendel, was a protestant minister and professor. In his book he validates that the change to Sunday was not inspired by the apostles, but was established on the law of man. As we saw earlier, there is no law in the New Testament promoting Sunday worship. All examples expressly establish the seventh-day as the only inspired Sabbath.

In his book *History of Romanism*, John Dowling confirms that paganism entered the early church. He writes, “There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Roman system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error as is that of popery” (13th Edition, p. 65).

According to Dowling, the paganization of the church went far beyond the Sabbath. It touched almost every facet of the church and in so doing polluted what Yahshua and His apostles established in the New Testament. This included not only the Sabbath, but many

of the popular holidays that are observed today, including Christmas and Easter. True to suspicions, we find a connection between Sunday and Christmas. Both were connected with sun worship.

According to the *Webster's Dictionary*, the word Sunday literally means, "day of the sun." (1966, p. 1826). Sunday was chosen because of its connection to sun worship. In like manner, Christmas was chosen because of its connection to a Roman cult known as Mithraism. This cult worshiped the sun deity Mithra, whose birth was on December 25. Once the church realized that they could not overcome this popular pagan cult, they decided to adopt December 25 as a Christian day of worship.

Constantine Commands Sunday

Issuing the first civil edict making Sunday the day of worship for His Roman empire was Constantine I or Saint Constantine, also known as Constantine the Great. He was emperor from 306 CE to 337 CE and according to history was the first Roman emperor to convert to Christianity. However, prior to his conversion it is well documented that this man was a sun worshiper and only converted upon his death bed. This is the same king who required Sunday observance by civil command!

In his famous edict of 321 CE, Constantine declared, "On the Venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their



pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

Think about this — a sun worshipper changed the day that our Father in heaven established in favor of a day that was being honored and observed to the sun. This edict undeniably verifies the paganism of Sunday worship. There is, again, not a single verse in the New Testament confirming that the day of worship changed from the seventh to the first-day of the week. This change was only through the pen of man, not through the inspiration of Almighty Yahweh, the one with whom we should be concerned.

At the Council of Laodicea in 325 CE, sixteen years after Constantine’s original edict, we find a second attempt to remove the Sabbath. In this decree the counsel of bishops declared, “Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord’s day they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.”

Not only did the bishops state here that Sunday was to be observed in lieu of the seventh-day Sabbath, but we find that they also forbade Christians from Judaizing the Sabbath. This provides irrefutable evidence that for 300 years after the death of Yahshua there were still “Christians” observing the Biblical Sabbath. It also shows the desire of the church to move away from its Jewish or Hebraic heritage.

In addition to absorbing pagan converts, antisemiticism was a key reason the Church abandoned many of the beliefs taught by the Messiah and His apostles, including a rejection of the Passover and the acceptance of Easter, a day that originally honored Eostre, a Teutonic (Germanic) goddess of light and spring.

It is essential to note that Sunday observance was not left to man’s freedom, but was, again, enforced by strict command of the government. In essence, it was forced obedience to man’s dogma, i.e., man-made doctrine. Through this decree and others that would come afterward Sunday became the counterfeit Sabbath. However, even with these efforts to criminalize those who would honor the true Sabbath, there are records showing that Sabbath observance was never completely removed.

For example, W.T. Skene writes in his book *Adamnan Llife of St. Columba* about the Scottish church in the sixth century, “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” (1874, p.96).

As believers we must realize that our assurance is rooted in the Hebraic faith, the same faith given to Abraham. To deviate from this is to forsake the faith of the Messiah and the forefathers of the Old Testament. In expounding upon His own coming, Yahshua made the following statement in Luke 24:4, “And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”

Shocking Catholic Church Statements

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.” Priest Brady, in an address, reported in the Elizabeth, NJ ‘News’ on March 18, 1903.

“Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change... But the Protestant mind does not seem to realize that ... in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope.” Our Sunday Visitor, February 5th, 1950.

“Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third - Protestant Fourth - Commandment of G-d... The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.” Catholic Record, September 1, 1923.

“Of course these two old quotations are exactly correct. The Catholic Church designated Sunday as the day for corporate worship and gets full credit – or blame – for the change.” This Rock, The Magazine

of Catholic Apologetics and Evangelization, p.8, June 1997

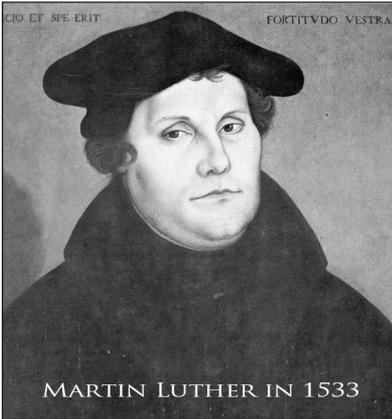
‘The [Roman Catholic] Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant.’
The Catholic Universe Bulletin, August 14, 1942, p. 4.

“... 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.” The Faith of Our Fathers, by James Cardinal Gibbons, Archbishop of Baltimore, 88th edition, page 89. Originally published in 1876, republished and Copyright 1980 by TAN Books and Publishers, Inc., pages 72-73.

“Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. “The Day of the Lord” (dies Dominica) was chosen, not from any directions noted in the Scriptures, but from the Church’s sense of its own power. The day of resurrection, the day of Pentecost, fifty days later, came on the first day of the week. So this would be the new Sabbath. People who think that the Scriptures should be the sole authority, should logically become 7th Day Adventists, and keep Saturday holy.” Sentinel, Pastor’s page, Saint Catherine Catholic Church, Algonac, Michigan, May 21, 1995

Shocking Lutheran Church Statements

Martin Luther, the prominent reformation leader and the instigator of the protestant movement, rejected the Catholic claim that the Sabbath was changed to Sunday. He goes as far as to say the Catholic Church’s power is so great they dispensed of the Sabbath day. It truly is paradoxical why Martin Luther continued to follow the mother Church in this grievous error, after making this intriguing comment:



“They [the Catholics] allege the Sabbath changed into Sunday, the Lord’s day, contrary to the Decalogue (10 commandments), as it appears, neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments.”
 -Augsburg Confession of Faith, Art. 28, par. 9.

“The Christians in the ancient church very soon distinguished the first day of the week, Sunday; however, not as a Sabbath, but as an assembly day of the church, to study the Word of G-d together, and to celebrate the ordinances one with another: without a shadow of doubt, this took place as early as the first part of the second century.”- Bishop GRIMELUND, “History of the Sabbath,” page 60

“The festival of Sunday, like all other festivals, was always only a human ordinance.”- AUGUSTUS NEANDER, “History of the Christian Religion and Church,” Vol. 1, page 186.

“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 possession 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

“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

Shocking Baptist Church Statements

“There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, 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.” Dr. E. T. Hiscox, author of the ‘Baptist Manual’.

“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 [Jewish traditional] glosses, never alluded to any transference of the day; also, that during the 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 instructing 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 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 Minister’s Convention, in ‘New York Examiner,’ November 16, 1893

“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 Our Day,” page 49.

“There is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day.” Harold Lindsell (editor), Christianity Today, Nov. 5, 1976

Shocking Church of Christ Statements

“But we do not find any direct command from G-d, or instruction from the risen Christ, or admonition from the early apostles, that the first day is to be substituted for the seventh day Sabbath.” “Let us be clear on this point. Though to the Christian ‘that day, the first day of the week’ is the most memorable of all days ... there is no command or warrant in the New Testament for observing it as a holy day.” “The Roman Church selected the first day of the week in honour of the resurrection of Christ. ...” Bible Standard, May, 1916, Auckland, New Zealand.

“The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath. 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,” pages 17, 19.

“It has reversed the fourth commandment by doing away with the Sabbath of G-d’s Word, and instituting Sunday as a holiday.” DR. N. SUMMERBELL, “History of the Christian Church,” Third Edition, page 415.

“... If the fourth command is binding upon us Gentiles by all means keep it. But let those who demand a strict observance of the Sabbath

remember that the seventh day is the ONLY sabbath day commanded, and G-d never repealed that command. If you would keep the Sabbath, keep it; but Sunday is not the Sabbath. The argument of the ‘Seventh-day Adventists’ is on one point unassailable. It is the Seventh day not the first day that the command refers to.” G. Alridge, Editor, *The Bible Standard*, April, 1916.

Shocking Southern Baptist Statements

“The first four commandments set forth man’s obligations directly toward G-d... But when we keep the first four commandments, we are likely to keep the other six. . . . The fourth commandment sets forth G-d’s claim on man’s time and thought... The six days of labour and the rest on the Sabbath are to be maintained as a witness to G-d’s toil and rest in the creation. . . . No one of the ten words is of merely racial significance.... The Sabbath was established originally (long before Moses) in no special connection with the Hebrews, but as an institution for all mankind, in commemoration of G-d’s rest after the six days of creation. It was designed for all the descendants of Adam.”-*Adult Quarterly*, Southern Baptist Convention series, Aug. 15, 1937.

“The sacred name of the Seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10 quoted]... on this point the plain teaching of the Word has been admitted in all ages... Not once did the disciples apply the Sabbath law 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.” Joseph Hudson Taylor, ‘*The Sabbatic Question*’, p. 14-17, 41.

Shocking Protestant Episcopal Statement

“The day is now 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*’

Shocking Presbyterian Statements

“A further argument for the perpetuity of the Sabbath we have in Matthew 24:20, Pray ye that your flight be not in the winter neither on the Sabbath day. But the final destruction of Jerusalem was after the Christian dispensation was fully set up (AD 70). Yet it is plainly implied in these words of the Lord that even then Christians were bound to strict observation of the Sabbath.” Works of Jonathon Edwards, (Presby.) Vol. 4, p. 621.

“The Christian Sabbath (Sunday) is not in the Scriptures, and was not by the primitive church called the Sabbath.” Dwight’s Theology, Vol. 14, p. 401.

“G-d instituted the Sabbath at the creation of man, setting apart the seventh day for the purpose, and imposed its observance as a universal and perpetual moral obligation upon the race.” American Presbyterian Board of Publication, Tract No. 175.

“The observance of the seventh-day Sabbath did not cease till it was abolished after the [Roman] empire became Christian,” American Presbyterian Board of Publication, Tract No. 118.

“The Sabbath is a part of the Decalogue—the Ten Commandments. This alone for ever settles the question as to the perpetuity of the institution ... Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand...The teaching of Christ confirms the perpetuity of the Sabbath.”— T.C. BLAKE, D.D., “Theology Condensed,” pages 474, 475.

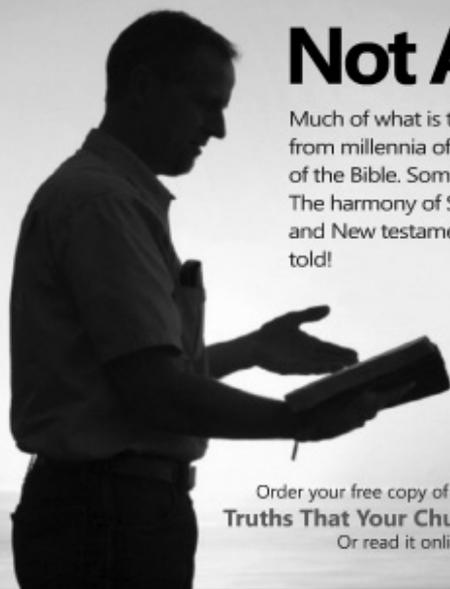
“There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters.” Canon Eyton, in The Ten Commandments.

“Some have tried to build the observance of Sunday upon Apostolic

command, whereas the Apostles gave no command on the matter at all.... The truth is, so soon as we appeal to the litera scripta [literal writing] of the Bible, the Sabbatarians have the best of the argument.”
The Christian at Work, April 19, 1883, and Jan. 1884

So the question remains for you, are you going to follow the Roman Catholic Church, who believes their power supersedes the word of Yahweh, or are you going to follow the word of Yahweh? Truth over tradition is the better choice.

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Not Adding Up?

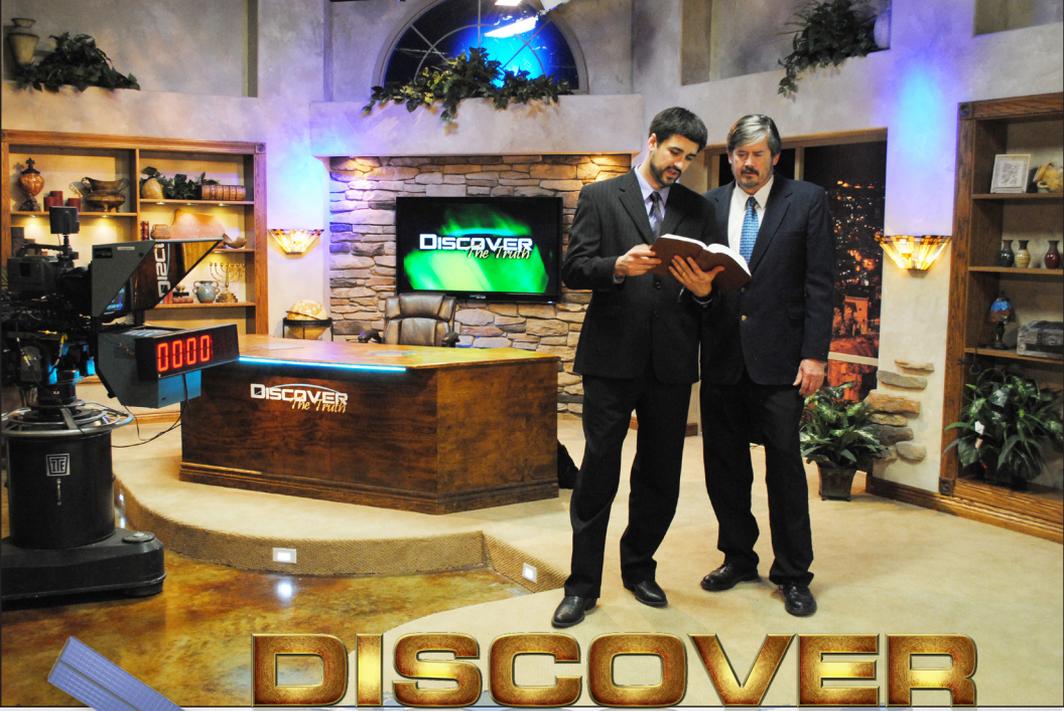
Much of what is taught in many churches today stems from millennia of church tradition not found in the pages of the Bible. Some even comes right out of paganism. The harmony of Scripture is clear throughout the Old and New testaments. Find out what you have not been told!

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