

When Did God Change the Sabbath?

First thing, what is a Sabbath?

Gen 2:2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

Gen 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

הַשְּׁבִיעִי *ha-sheviy'iy* the seventh

Note the placement: six work days followed by the seventh day of rest.

Exd 20:8 "Remember the Sabbath day, to keep it holy.

Exd 20:9 Six days you shall labor and do all your work,

Exd 20:10 but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates.

Exd 20:11 For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

Again, six work days with a seventh day for rest.

There is no mention in Scripture of God changing the Sabbath to a different day. However, there is mention of someone who will try:

Dan 7:25 He shall speak *pompous* words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then *the saints* shall be given into his hand For a time and times and half a time.

When Messiah came, did He change the Sabbath to a different day?

Luk 4:16 So 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.

We learn, not only by what our Rabbi teaches, but also by copying what our Rabbi does. What was being taught by Yeshua's actions?

After Messiah, did the Sabbath change?

Act 13:14	But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.
Act 13:44	On the next Sabbath almost the whole city came together to hear the word of God.
Act 16:13	And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met [there].
Act 18:4	And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.
Act 17:2	Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,

Did the writers of the NT change the Sabbath?

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:

Where does the Bible suggest a change in the Sabbath? Actually, it doesn't, and a careful review of the context will show this.

Mat 28:1	Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.
Act 20:7	Now on the first [day] of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.
1Cr 16:2	On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

The first day of the week starts when? Sat eve.

They broke bread on the first day...not gathered for worship. Possibly a *Havdalah*, a post-Sabbath Sat eve gathering.

Note the first day of the week was for putting your finances in order. In other words, a work day.

If God, Yeshua, or the apostles did not change the Sabbath to Sunday, who did?

(gleaned from <http://www.hol.com/~mikesch/notsun.htm>)

If God himself declared the seventh day to be sanctified and holy for ever, then where in his Word, the Bible, does He rescind the keeping of the seventh day? Better yet, where in the Bible is the first day of the week declared to be a holy day to be observed in perpetuity, as a replacement for the sabbath? So just who made this change to Sunday?

"Concerning the Authority of the Church. — The Scripture teaches: Remember that you keep the Saturday; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, etc. However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture, without doubt under the inspiration of the Holy Spirit."

"Concerning Holidays and Fast-Days. — The Sabbath is commanded in various places in the Scriptures. But there is no mention of the cessation of the Sabbath and the institution of Sunday in the Gospels, or in Paul's writings, or in all the Bible; therefore this has taken place by the apostolic church instituting it without Scripture."

"If, however, the church has had power to change the Sabbath of the Bible into Sunday and to command Sunday-keeping, why should it not have also this power concerning other days, many of which are based on the Scriptures — such as Christmas, circumcision of the heart, three kings, etc. If you omit the latter, and turn from the church to the Scriptures alone, then you must keep the Sabbath with the Jews, which has been kept from the beginning of the world." ¹²

¹² [Dr. Eck's](#) Enchiridion, 1533, pp. 78, 79. [Johann Eck was the principle adversary of Andreas Carlstadt and Martin Luther at the disputation at Leipzig in 1519]

The Presumed Authority of the Church

... They (those who assert church authority) also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, 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!

Source: [!\[\]\(c507f772dba2b921f86777f01218e570_img.jpg\) *The Augsburg Confession*](#), edited by Philip Melancthon (1530), Article 28: Of Ecclesiastical Power.

Cardinal Gibbons on Sunday

"... is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But, 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."

Source: [!\[\]\(a03a7eb2f4046e1d3c76772003e549ea_img.jpg\) *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.

Great is the authority of the Church

You will have noticed, my dear children, that the day on which we keep the Sabbath is not the same as that on which it was observed by the Jews. They kept and still keep the Sabbath upon Saturday, we upon Sunday; they on the seventh day, we on the first day of the week. Hence the Jews close their shops and attend their synagogues upon Saturday, but Sunday is observed as the day of rest by all Christians, even by those sects who are separated from the Catholic Church. You will ask, what is the reason of this? It is because the Apostles, who were the first pastors of the Church, by the authority which [p. 107] they had received from our Blessed Lord to regulate all that regards his public worship, changed the day appointed for the keeping of the Sabbath from Saturday to Sunday — from the seventh to the first day of the week. And why did they do so? To honour the glorious Resurrection of our Lord and the Descent of the Holy Ghost upon the Apostles, both of which mysteries were accomplished on the first day of the week. From this we may understand how great is the authority of the Church in interpreting or explaining to us the commandments of God — an authority which is acknowledged by the universal practice of the whole Christian world, even of those sects who profess to take the Holy Scriptures as their sole

rule of faith, since they observe as the day of rest not the seventh day of the week commanded by the Bible, but the first day, which we know is to be kept holy, only from the tradition and teaching of the Catholic Church.

Source: ● *Catechism Made Easy, Being A Familiar Explanation Of The Catechism Of Christian Doctrine*, by the Rev. Henry Gibson, Vol. II., Liverpool: printed by Rockliff Brothers, 44 Castle Street. London: R. Washbourne, 18, Paternoster Row, 1874, pgs. 106-107.

Summa Theologica

In the New Law the observance of the Lord's day (Sunday) took the place of the observance of the Sabbath (Saturday), not by virtue of the precept (of God) but by the institution of the Church and the custom (Tradition) of Christian people.

Source: St. Thomas Aquinas: ● **Summa Theologica - SS Q[122] A[4] Reply to Objection 4.**

... in 336 A.D., the Catholic Church, at the Council of Laodicea, made the ecclesiastical law obliging the faithful to attend Mass and to abstain from servile works on Sundays. And all Christians accepted that law in virtue of the divine authority Christ gave to His Church when He said, "Whatsoever you bind upon earth shall be bound also in Heaven; and whatsoever you loose upon earth shall be loosed also in Heaven" (Matt., xviii, 18).

What does all this mean? It means that the Seventh Day Adventists are wrong in saying that the Jewish Sabbath still obliges, for there is clear authority in the Bible for its abrogation.

Seventh Day Adventists are right, however, in accusing other Protestants of inconsistency who speak of any obligation of Sunday observance whilst rejecting the authority of the Catholic Church. It is not that there is no authority in the Bible for Sunday observance. But there is no direct authority for it as an obligation. The only direct authority for it is that of the Catholic Church; but that involves the authority of the Bible at least indirectly in so far as the Bible itself teaches clearly that the Catholic Church is directly authorized by Christ to legislate in His name.

Source: ● *Seventh Day Adventists*, by Rev. Dr. L. Rumble. M.S.C., published by The Australian Catholic Truth Society Record, February 10, 1950, pamphlet No. 446, printed by The Advocate Press, 143-151 o'Beckett St., Melbourne, pg. 24.

The Sunday Sabbath flagrantly contradicts the Bible:

It is worth its while to remember that this observance of the [Sunday] *Sabbath*, — in which, after all, the only Protestant *worship* consists, — not only has no foundation in the Bible, but it is

in flagrant contradiction with its letter, which commands rest on the [7th day] Sabbath, which is Saturday. It was the Catholic Church which, by the authority of JESUS CHRIST, has transferred this rest to the Sunday in remembrance of the resurrection of the Lord. Thus the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Roman Catholic] Church.

Source: [Plain Talk About The Protestantism Of Today](#), from the French of [Monsignor Louis Gaston de Segur](#), Boston: Patrick Donahoe, 1868, Imprimatur Joannes Josephus, Episcopus Boston, pg. 225.

Keenan's Catechism

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Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated; "Remember thou keep holy the Sabbath day."

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say, that we should rest on Thursday, because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

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Q. What do you conclude from all this?

A. That Protestants have no Scripture for the measure of their day of rest; that they abolish the observance of Saturday without warrant of Scripture; that they substitute Sunday in its place without scriptural authority; consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would do profane work after five o'clock on Sunday, or keep the Saturday, and profane the first day, as a victim of perdition. Hence we must conclude, that the Scripture, which does not teach these things clearly, does not contain all necessary truths; and, consequently, cannot be the only rule of faith.

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Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

Source: *Controversial Catechism*, by the Rev. Stephen Keenan, Second Edition revised and enlarged, published in 1849 by John Doyle, 22 Leith Street, Edinburgh, & J. Chalmers, Castle Street, Dundee, and in 1851 by C. Dolman, 13 South Hanover Street, Edinburgh; and 61, New

Bond Street, London, pages 53, 54, and 108.

● *A Doctrinal Catechism*, by Rev. Stephen Keenan, Imprimatur by John Cardinal McCloskey, Archbishop of New York, Third American Edition, Copyright 1876 by T. W. Strong, published by P. J. Kenedy, pages 352-355, 174.

Sundaykeeping is not founded on Scripture

"It is a matter of wonderment to us to see Catholic clergymen using the word ' Sabbath ' for ' Sunday. ' We protest energetically against the Protestant mode of speech. It does not look well for Catholics to knuckle to such Protestant fantastic notions. Sunday is founded, not on Scripture, but on tradition, and is distinctly a Catholic institution. As there is no Scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday, and thus leave Catholics in full possession of Sunday." — *Catholic Record*, Sept. 17, 1891.

Rebuilding A Lost Faith

Protestants often deride the authority of Church tradition, and claimed to be directed by the Bible only; yet they, too, have been guided by customs of the ancient Church, which find no warrant in the Bible, but rest on Church tradition only! A striking instance of this is the following:—The first positive command in the Decalogue is to “Remember the Sabbath Day to keep it holy,” and this precept was enforced by the Jews for thousands of years. But the Sabbath Day, the observance of which God commanded, was our Saturday. Yet who among either Catholics or Protestants, except a sect or two, like the “Seventh Day Baptists,” ever keep that commandment now? None. Why is this? The Bible, which Protestants claim to obey exclusively, gives no authorisation for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn.

Source: ● *Rebuilding a Lost Faith By An American Agnostic*, John L. Stoddard, published in New York by P. J. Kenedy and Sons, circa 1921, p. 80.

The Observance of Sunday and Civil Laws for its Enforcement

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Strange as it may seem, the State, in passing laws for the due sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescriptions.

The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by a suspension of all servile labor, trade, and worldly avocations and by

exercises of devotion, is purely a creation of the Catholic Church.

It is not the Jewish Sabbath; it is, in fact, entirely distinct from it, and not governed by the enactments of the Mosaic law. It is part and parcel of the system of the Catholic Church, as absolutely as Christian marriage is or any other of her sacraments, her festivals and fasts, her days of joy and mourning, her indulgences and her jubilees.

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The Catholic Church created the Sunday and made the very regulations which have come down on the statute-books, and she still constantly, from her pulpits, her catechists' chairs, and the confessional, calls on her faithful to obey them, to sanctify the day, and refrain from all that desecrates it.

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For ages all Christian nations looked to the Catholic Church, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought logically, to keep Saturday as the Sabbath, with the Jews and the Seventh-Day Baptists. For their present practice Protestants in general have no authority but that of a Church which they disown, and there cannot be a greater inconsistency than theirs in asking the state to enforce the Sunday laws.

If it be a mere state holiday, most of the legislative provisions are a mere tyrannical interference with the liberty of a citizen; and it is a strange holiday on which people are forbidden to enjoy themselves, under penalty of fine and imprisonment. If it were merely this, it would be more sensible to punish the man who wore a long face on a public holiday than the man who laughed.

It is not a mere legal holiday; it is the Lord's day, set apart by the Catholic Church. It is a religious holiday, and so long as it is maintained by law it is therefore only a sorry farce to tell us that in this country there is no union of church and state.

The state, in referring to the Sunday laws, does it as a religious duty, acknowledging the Divine supremacy, and enforcing laws made known through the instrumentality of the Church.

Source: [!\[\]\(3cb60d42b10e53f9522bb0b392c1c4cd_img.jpg\) *The American Catholic Quarterly Review*](#), Vol. VIII, No. 29, January 1883, The Observance of Sunday and Civil Laws for its Enforcement, John Gilmary Shea, LL.D., published in Philadelphia by Hardy and Mahony Publishers and Proprietors, pages **139, 149, 152**.

Not An Iota Of Scripture To Establish Sunday

From this same Catholic Church you have accepted your Sunday, and that Sunday, as the Lord's day, she has handed down as a tradition; and the entire Protestant world has accepted it as tradition, for you have not an iota of Scripture to establish it. Therefore that which you have accepted as your rule of faith, inadequate as it of course is, as well as your Sunday, you have accepted on the authority of the Roman Catholic Church.

Source: ● *The Papal controversy involving the claim of the Roman Catholic Church to the church of God*, by David Burcham Ray, National Baptist Publishing Co., St. Louis, Mo., 1892, p. 179.

For 25 Years Father Enright Offers \$1,000 For A Bible Verse Commanding Sunday Observance:

... Christ gave the church the power to make laws binding upon the conscience. Show me one sect that claims or possesses the power to do so save the Catholic church. There is none, and yet all christendom acknowledges the power of the church to do so, as I will prove to you. For example, the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is, for the Bible says as plainly as words can make it that the seventh day is the Sabbath, i.e., Saturday, for we all know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No, it cannot be done, it is impossible. The observance of Sunday is solely a law of the Catholic church, and therefore is not binding upon others. The church changed the Sabbath to Sunday and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic church. Is this not a living miracle? That those who hate us so bitterly obey and acknowledge our power every week and DO NOT KNOW IT! ...

Source: ● *The True Church of the Bible*, a lecture by Father Enright, delivered in the Hartford opera house on Monday, February 18th, 1884, and published in *The Hartford Weekly Call*, Friday, February 22, 1884, Volume V, No. 20, Hartford, Lyon County, Kansas, page 1.

(Extracts from a lecture delivered by Father Enright at Harlan, Iowa, December 15, 1889. Reported by the Harlan American.)

The attendance at the Catholic Church on Sunday evening was unusually large, many being unable to gain admittance. The subject treated on that evening was "The Power and Authority of the Catholic Church". Father Enright claimed that the authority and existence of his church antedated that of the Bible. His remarks upon Sunday observance created something of a sensation. He said:

“My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There is but one on the face of the earth—the Catholic Church—that has the power upon the conscience, binding before God, binding under pain of hell fire. Take, for instance, the day we celebrate—Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, "Remember the Sabbath day to keep it holy." But Sunday is not the Sabbath according to the Bible and the record of time. Everyone knows that Sunday is the first day of the week, while Saturday is the seventh day, and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to anyone who will furnish any proof from the Bible that Sunday is the day we are bound to keep,

and no one has called for the money. If any person in this city will show me any scripture for it, I will tomorrow evening publicly acknowledge it and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364 anathematized those who kept the Sabbath and urged all persons to labor on the seventh day under the penalty of anathema.

“Which church does the whole civilized world obey? Protestants call us every horrible name they can think of — AntiChrist, the scarlet colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says: "Remember the Sabbath day to keep it holy." But the Catholic Church says, "No, keep the first day of the week' and the whole world bows in obedience.”

Source: ● The Holland, Michigan, *Evening Sentinel*, Friday, June 11th, 1976, page 7, quoting the *Industrial American*, of Harlan, Iowa, December 19, 1889.

So dear reader, you should no longer have any doubt that Sunday is the first day of week, and that nowhere in the Bible is Sunday blessed, sanctified or commanded by God as a day of weekly worship. If you claim to be Protestant, and acknowledge that the Bible is your only ruler of truth, then on what basis do you worship on Sunday? You have only the Tradition of the Catholic Church, and it's claim of authority to change the laws of God to rest your case on. In spite of your claim of Protestantism, you are casting aside the only day the Bible sanctifies in perpetuity by the Word of God and you are replacing it with a day authorized ONLY by the word of Roman Catholic Tradition. If you hallow Sunday, then you are essentially Catholic on that matter, not a "Bible Only" Protestant.

So which authority do you acknowledge, the Word of God that commands seventh day Sabbath worship or the Tradition of the Catholic Church which commands Sunday, first day worship?

There is no other choice.