

So the 7th Day Sabbath was made a burden while the 1st day was made a celebration effected the change. TFTC JNAndrews PG 8, 16, 23.

Note” So today the preaching of the law of God abrogated by the cross of Christ or by the grace of God i.e. spurious Righteousness by Faith will lead people to accept the 1st day in place of the 7th Day. Read [EarlyFathers.indd History of the Sabbath and first day of the week](#)

## **The Complete Testimony Of The Early fathers**

**By J N Andrews**

Page 4 Paragraph 4

"5. And now mark the work of apostasy: This work never begins by thrusting out God's institutions, but always by bringing in those of men and at first only asking that they may be tolerated, while yet the ones ordained of God are sacredly observed. This, in time, being effected, the next effort is to make them equal with the divine. When this has been accomplished, the third stage of the process is to honor them above those divinely commanded; and this is speedily succeeded by the fourth, in which the divine institution is thrust out with contempt, and the whole ground given to its human rival."

Note: Our day, 1st pastors teach you can't keep the 10 Commandments. And Spurious Righteousness by faith of Jones and Waggoner which leads to only believe in Jesus and a christianized form Pantheism. And plead grace and ignorance when they get caught. 3rd is yet to come a sunday law.

## **History of the Sabbath and First Day of the Week**

THIRD EDITION REVISED

**By J. N. Andrews**

CHAPTER 16

ORIGIN OF FIRST-DAY OBSERVANCE

Pages 260-283

*Sunday a heathen festival from remote antiquity—Origin of the name—Reasons which induced the leaders of the church to adopt this festival—It was the day generally observed by the Gentiles in the first centuries of the Christian era—To have taken a different day would have exceedingly inconvenient—They hoped to*

*facilitate the conversion of the Gentiles by keeping the same day that they observed—Three voluntary weekly festivals in the church in memory of the Redeemer—Sunday soon elevated above the other two—Justin Martyr—Sunday observance first found in the church of Rome—Irenaeus—First act of papal usurpation was on behalf of Sunday—Tertullian—Earliest trace of abstinence from labor on Sunday—General statement of facts—The Roman church made its first great attack upon the Sabbath by turning it into a fast.*

The origin of first-day observance has been the subject of inquiry in this chapter. We have found that Sunday from remote antiquity was a heathen festival in honor of the sun, and that in the first centuries of the Christian era this ancient festival was in general veneration in the heathen world. We have learned that patriotism and expediency, and a tender regard for the conversion of the Gentile world, caused leaders of the church to adopt as their religious festival the day observed by the heathen, and to retain the same name which the heathen had given it. We have seen that the earliest instance upon record of the actual observance of Sunday in the Christian church, is found in the church of Rome about A.D. 140. The first great effort in its behalf, A.D. 196, is by a singular coincidence the first act of papal usurpation. The first instance of a sacred title being applied to this festival, and the earliest trace of abstinence from labor on that day, are found in the writings of Tertullian at the close of the second century. The origin of the festival of Sunday is now before the reader; the steps by which it has ascended to supreme power will be pointed out in their proper order and place. HSFD 281.2

One fact of deep interest will conclude this chapter. The first great effort made to put down the Sabbath was the act of the church of Rome in turning it into a fast while Sunday was made a joyful festival. While the eastern churches retained the Sabbath, a portion of the western churches, with the church of Rome at their head, turned it into a fast. As a part of the western churches refused to comply with this ordinance, a long struggle ensued, the result of which is thus stated by Heylyn:—HSFD 282.1

“In this difference it stood a long time together, till in the end the Roman church obtained the cause, and Saturday became a fast almost through all the parts of the western world. I say the western world, and of that alone: the eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A.D. 692, they did admonish those of Rome to forbear fasting on that day upon pain of censure.”<sup>1</sup> HSFD 282.2

Wm. James, in a sermon before the University of Oxford, thus states the time when this fast originated— HSFD 282.3

“The western church began to fast on Saturday at the beginning of the third century.”<sup>2</sup> HSFD 282.4

Thus it is seen that this struggle began with the third century, that is,

immediately after the year 200. Neander thus states the motive of the Roman church:— HSF 282.5

“In the western churches, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Saturday in particular as a fast day.”<sup>3</sup> HSF 283.1

By Judaism, Neander meant the observance of the seventh day as the Sabbath. Dr. Charles Hase, of Germany, states the object of the Roman church in very explicit language:— HSF 283.2

“The Roman church regarded Saturday as a fast day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival in which all fasting and worldly business was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day.”<sup>1</sup> HSF 283.3

Lord King attests this fact in the following words:— HSF 283.4

“Some of the western churches, that they might not seem to Judaize, fasted on Saturday, as Victorinus Petavionensis writes: We use to fast on the seventh day. And it is our custom then to fast, that we may not seem, with the Jews, to observe the Sabbath.”<sup>2</sup> HSF 283.5

**Thus the Sabbath of the Lord was turned into a fast in order to render it despicable before men.** Such was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible. HSF 283.6

Note: Growing up in The SDA Church, the teaching of “you can’t keep the commandments” wasn’t expressed. Instead, “keeping the commandments put you in a small box” and you couldn’t enjoy life. This same argument is made for capitalism, smaller government by christian republican conservatives.

See all of chapter 16 and 17.

When error in one garb has been detected, Satan only masks it in a different disguise, and multitudes receive it as eagerly as at the first. When the people found Romanism to be a deception, and he could not through this agency lead them to transgression of God’s law, he urged them to regard all religion as a cheat, and the Bible as a fable; and, casting aside the divine statutes, they gave themselves up to unbridled iniquity. GC 285.1

The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” “There is no peace, saith the Lord, unto the wicked.” “But whoso hearkeneth unto Me shall

dwell safely, and shall be quiet from fear of evil.” Isaiah 48:18, 22; Proverbs 1:33.  
GC 285.2

Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sundaykeeping, and the same lack of Scriptural evidence, as with the papal leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground. GC 579.1

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and *in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism*. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world. GC 586.2

When Adam fell, provision was made for his restoration. In due time Jesus, the

Prince of life, came to our world to enter into controversy with the powers of darkness. In this world Satan had an opportunity to exhibit the result of the working out of his principles of freedom from all law, and Christ, by His unswerving obedience to His Father's commandments, made manifest the result of practicing the principles of righteousness. In accordance with his principles of evil, Satan harassed the Son of God with fierce temptations, and finally brought Him to the judgment hall, that He might be condemned to death without cause. The confederacy of evil moved upon the hearts of men to work out the principles of evil. Christ and Barabbas were presented before the multitude. Barabbas was a notable robber and murderer; Christ was the Son of God. Pilate looked upon the two, and thought there would be no hesitation in the choice of Jesus. The marks of nobility, intelligence, and purity were plainly revealed in His countenance, in marked contrast to the coarse features of Barabbas. He asked, "Whether of the twain will ye that I release unto you? (Matthew 27:21). And the hoarse cry of the infuriated mob was heard, calling, "Barabbas." "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified" (Matthew 27:22, 23). 1SM 347.4