

# PART 7

## Further Testimony by Protestant Reformers

**William Perkins** (d. 1602), Cambridge theologian and Puritan, authored *A Godly and Learned Exposition Upon the First Chapters of the Revelation*, published in 1607.

[https://en.wikipedia.org/wiki/William\\_Perkins\\_\(theologian\)](https://en.wikipedia.org/wiki/William_Perkins_(theologian))

Commenting on Rev. 1:10, he wrote: “The Saboath of the Jews was changed for two causes. First, to maintaine the libertie of the church of the New testament, whereof this was a great part, that they were freed from the ceremonies of the Jews. For when this day was changed, the church was no more tied to the Jews Saboath, neither had any such regard of days and times.

“Secondly, that there might be a more fit time for the memory of the worke of man’s redemption. For as God in the Old testament appointed the seventh day to be a day of rest to remember the first creation [and who created it]; so in the New testament it stands with reason there should be a day to celebrate this worke of redemption [as well as the Redeemer], which is a wonderful creation.” [Perkins then cites Isaiah 66:22 and 2 Cor. 5:17 as examples of a more glorious work of God.]

“For in creation Adam was the head, but in this redemption Christ Jesus is our head. By the first creation we received a temporal life; but by redemption we receive life eternal. In the creation Adam was espoused to Eve, but in the worke of redemption every Christian s espoused to Christ Jesus. By

creation Adam had an earthly Paradise; in this redemption we have a heavenly kingdom. In the creation God's power and wisdom did appear; in this redemption, [in addition to] power and wisdom, he shewed mercy and justice: Justice in Christ's passion and mercy in our forgiveness. By creation he made man [out] of nothing, but by redemption he made him [who was] worse than nothing [to be] better than he was [originally].

"Therefore, seeing this worke of our redemption is far surpassing the creation, it was meet [i.e. right and good] a day should be set apart for the memory thereof. Now no day could be more fit than the first day of the week in which Christ rose again; whereby he confirmed the work of our redemption. For he died for our sins and rose for our justification (Romans 4:25)."

**Francis Turretin** (d. 1687), Genevan Reformed theologian, argued for the divine institution of the Lord's Day, never once giving credence to the false assertion made by the SDA that the Popes changed the day of Christian worship to Sunday.

[https://en.wikipedia.org/wiki/François\\_Turretini](https://en.wikipedia.org/wiki/François_Turretini)

"The Lord's day in Christian usage is applied to the first day of the week, appointed for the public worship of God in memory of Christ's resurrection.... which took place on this day (Matthew 28:1), and for his honor and worship....

".... [T]he apostles inspired of God sanctioned it in the Christian church by precept, example and their own practice..... therefore, it is said to be of apostolic institution.... Not without

the special influence of the Holy Spirit by whom they were infallibly directed to prescribe such things as not only conduced to faith and morals, but also as to the good order of the church and the performance of divine worship.”

He then cites Acts 20:7, 1 Cor. 16:1-2, and Rev. 1:10 as authoritative. Furthermore, he considers that as Lord of the Sabbath (Matt. 12:8), Christ had the right to either immediately by Himself, or mediately by His Apostles, to institute the change under the New Testament. Next, Turretin lists several Early Church Fathers who argued the change as biblically warranted, having nothing to do with compulsory Papal prescription (*Institutes of Elenctic Theology*, volume, 2, pp. 92-4).

### **Further Biblical Evidence for Sunday Worship**

Besides the unanimous agreement of Christians through the millennia advocating Sunday worship based upon the familiar Scriptures already cited, there are several other Scriptures which point to worship on the first day of the week.

The seventh day of the week is Saturday, while the eighth day is the first day of the next week, Sunday.

Nowhere in the New Testament is a specific day of the week mentioned when Christ appeared to His disciples, other than the first or eighth day; i.e. Sunday.

It was the first day of the week that Christ appeared to Mary Magdalene (John 20:1, 14-17).

It was the same evening, the first day of the week, when Jesus appeared to His disciples, breathing the Holy Spirit upon them (John 20: 19-25).

It was eight days later when Jesus once again appeared to His disciples. It was then that Thomas worshipped Him (John 20:26).

It was the first day of the week (Luke 24:1) that Jesus was discovered missing from His tomb. That same day (verse 13) Jesus appeared to two disciples on the way to Emmaus.

Pentecost occurred on the first day of the week, fifty days from His resurrection. <https://www.levitt.com/essays/pentecost>

Not by coincidence, Old Testament teaching requires Jewish male babies be circumcised on the eighth day (Leviticus 12:3). Is this not a foreshadowing of the circumcision of the heart given all Christians in the New Testament covenant?

Conclusion: It is only in the deluded minds of the SDA and other Saturday Sabbatarians that Sunday worship was enacted by tyrannical Roman Catholic authority, having no biblical credence whatsoever.

NEXT: SDA preposterous fear of losing their constitutional right to worship on Saturday.