

**BFM 2000 - VIII. The Lord's Day**

"The first day of the week is the Lord's Day.

It is a Christian institution for regular observance.

It commemorates the resurrection of Christ from the dead

and should include exercises of worship and spiritual devotion, both public and private.

Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ."

- *The underlined portions in the 2000 replaced the struck phrases in the '25 & '63.*
  - *I wonder what prompted the changes?*

**1925 & 1963 BFM - The Lord's Day**

"The first day of the week is the Lord's Day.

It is a Christian institution for regular observance.

It commemorates the resurrection of Christ from the dead

and should ~~be employed in~~ exercises of worship and spiritual devotion, both public and private,

~~and by refraining from worldly amusements,~~

~~and resting from secular employments,~~

~~work of necessity and mercy only being excepted."~~

**New Hampshire Confession of Faith – 1833 & 1853****XV. OF THE CHRISTIAN SABBATH**

We believe that the first day of the week is the Lord's Day or Christian Sabbath;

and is to be kept sacred to religious purposes,

by abstaining from all secular labor and sinful recreations;

by the devout observance of all the means of grace,

both private, and public;

and by preparation for that rest that remaineth for the people of God.

- *You can see the similarities between the N.H. Confession and the earlier BFM's*
  - *There was a change away from the term "Christian Sabbath"*
  - *There was also an omission of the correlation and preparation for heaven*
- *The N.H. Confession was a much milder and shorter confession than its predecessor*
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**The Philadelphia Confession of Faith.**

Adopted by the Philadelphia Baptist Association September 25, 1742 (*The Baptist Encyclopedia*)

## **XXII. Of Religious Worship And The Sabbath-Day.**

1. The light of nature shows that there is a God who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in and served, with all the heart and all the soul, and with all the might. But the acceptable way of worshiping the true God, is instituted by himself, and so limited by his own revealed will that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.
2. Religious worship is to be given to God, the Father, Son, and Holy Spirit, and to him alone; not to angels, saints, or any other creatures; and, since the fall, not without a Mediator, nor in the mediation of any other but Christ alone.
3. Prayer and thankfulness being one special part of natural worship, is by God required of all men. But that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to his will; with understanding, reverence, humility, fervency, faith, love, and perseverance, and, with others, in a known tongue.
4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.
5. The reading of the Scriptures, preaching and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord, as also the administration of baptism and the Lord's Supper, are all parts of religious worship of God, to be performed in obedience to him with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings and thanksgiving, upon special occasions, ought to be used in a holy and religious manner.
6. Neither prayer nor any other part of religious worship is now, under the gospel, tied unto or made more acceptable by any place in which it is performed or towards which it is directed; but God is to be worshiped everywhere in spirit and in truth; as in private families daily and in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.
7. As it is the law of nature that in general a proportion of time, by God's appointment, be set apart for the worship of God, so, by his Word, in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week, and, from the resurrection of Christ, was changed into the first day of the week, which is called the Lord's day; and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.
8. The Sabbath is then kept holy unto the Lord when men, after a due preparing of their hearts and ordering their common affairs aforehand, do not only observe a holy rest all the day from their own works, words, and thoughts about their worldly employment and recreations, but also are taken up the whole time in public and private exercises of his worship, and in the duties of necessity and mercy.