

A SCRIPTURAL EXAMINATION OF THE SEVENTH DAY SABBATH AND THE FIRST DAY OF THE WEEK AFTER THE RESURRECTION OF JESUS.

NOTE: - It is the purpose of this study document to examine the Scriptural evidence in the following important areas: -

1. That the first Christians continued to observe the seventh day Sabbath after the death and resurrection of our Lord Jesus Christ in the book of ACTS.
2. The complete silence in the Scriptures from Jesus and his apostles concerning a plain command to observe the first day of the week as the “Christian Sabbath”, or that Jesus had changed the day of worship from the seventh to the first day of the week.
3. An examination of the traditional reasons and Scriptures put forward in the attempt to sustain first day sacredness from the Scriptures.

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NOTE: - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

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1.) THE FIRST CHRISTIANS CONTINUED TO OBSERVE THE SEVENTH DAY SABBATH AFTER THE DEATH AND RESURRECTION OF OUR LORD JESUS CHRIST IN THE BOOK OF ACTS.

It is generally assumed by those Christians who observe the first day of the week, that 7th day Sabbath-keeping had largely been laid aside by the first Christians in the book of Acts. But a careful reading of this inspired historical document of the apostolic church reveals no such thing! In fact, it reveals abundant evidence that the apostolic church were 7th day Sabbath-keepers. Let us establish this history from God's Word.

- Evidence 1: - The Lord Jesus Christ instructed his disciples to pray that their flight from the city of Jerusalem at the time of its approaching destruction, would not take place in winter, or upon the Sabbath day. Thus Jesus recognized the fact that his disciples would not be able to keep holy the Sabbath day, if they had to flee Jerusalem on the holy day. This recognizes the binding claims of the 7th day Sabbath among the disciples of Christ, up to the time of the destruction of Jerusalem in 70 AD.

Matthew 24:20 & 21: - "But pray ye that your flight be not in the winter, **neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**"

NOTE: - But the obligation of the 7th day Sabbath goes even further than just 70 AD. Reading VS. 21 immediately after Jesus' command about the Sabbath day, we find that the disciples of Christ will be keeping the Sabbath day holy, right up until the time of "great tribulation", at the end of this world's history.

- Evidence 2: - The apostle Paul testified that he was a Sabbath-keeper!

There are several very clear statements from the apostle Paul, which are found in the book of Acts, which clearly establish beyond any doubt, that Paul was a seventh-day Sabbath-keeper, throughout his years of gospel ministry, till the end of his life.

Acts 25:7 & 8: - "And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, **neither against the law of the Jews**, neither against the temple, nor yet against Caesar, have I #offended any thing at all."

So from the apostle Paul's own testimony, he stated plainly that he had **NOT** sinned in any thing at all, "against the law of the Jews", which law included the fourth Commandment relating to the seventh-day Sabbath. Paul could not truthfully make such a statement, if he was a Sabbath-breaker. He could only honestly make such a statement, if he was an observer of the seventh-day Sabbath, throughout his many years of gospel ministry.

Acts 28:17: - "And it came to pass, that after three days **Paul called the chief of the Jews together:** and when they were come together, he said unto them, **Men and brethren, though I have committed nothing against the people, or customs of our fathers**, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

NOTE: - Several important points can be gathered from this important statement from Paul's own lips: -

1. Paul made this statement at the end of the book of Acts, towards the end of his ministry and life.
2. Paul was addressing "the chief of the Jews" at Rome.

The Greek word for "offended" is the word ἀμαρτάνω - "hamartano" – See Strong's & Wigram's Greek Concordances; No. 264 In the Interlinear Greek-English New Testament, in this verse, "hamartano" is translated as "sinned".

3. He stated to the Jewish leaders that, "I have committed nothing against the people (i. e. his Jewish brethren – compilers), or customs of our fathers." Paul could not truthfully make this statement, concerning not doing anything against the Hebrew "customs of the fathers", if he did not observe the seventh-day Sabbath. Why? Because of the following command by the Lord, to the children of Israel: -

Exodus 31:16 & 17: - "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Paul still classed himself, as a Hebrew and an Israelite, after his conversion to Christ.

2 Corinthians 11:22: - "Are they Hebrews? **So am I.** Are they Israelites? **So am I.** Are they the seed of Abraham? **So am I.**"

NOTE: - So he would still be observing the seventh-day Sabbath, which the Lord commanded to Israel, in Exodus 31:16 & 17 Otherwise, he would be doing things contrary to "the customs of our fathers."

☞ Throughout the book of Acts, the unbelieving Jews followed Paul around on his missionary journeys, stirring up the unbelieving Gentiles against him, and trying to prejudice the civil authorities with false reports against Paul. And yet, they **NEVER** accused Paul and his companions of being Sabbath-breakers. This in itself is a powerful proof that Paul was a seventh-day Sabbath-keeper throughout his many years of gospel ministry.

- Evidence 3: - The unbelieving Jews followed the apostles around in their ministry (particularly the apostle Paul), and stirred up the Gentiles and the civil authorities against the apostles as being trouble makers. Yet in all their accusations against the followers of Christ as recorded in the book of Acts, **NEVER ONCE** did the Jews accuse the Christians of being Sabbath-breakers! If they could have, they would certainly have accused them of this crime, particularly the apostle Paul in his trials before the Jewish Sanhedrin. The complete silence of the Jews on this point is powerful testimony that the apostolic Christians were 7th day Sabbath-keepers!
- Evidence 4: - The first Christians still worshipped in the Jewish synagogues upon the 7th day Sabbath. In fact, there is an abundance of evidence upon this point.

☞ Saul persecuted the saints in every synagogue. Not only in the synagogues in Israel, but in foreign cities. This indicates that the first Christians were still worshipping upon the 7th day Sabbath in the synagogues after the resurrection of Christ.

Acts 26:9 - 11: - "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: **and many of the saints** did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against [them]. **And I punished them off in every synagogue**, and compelled [them] to blaspheme; and being exceedingly mad against them, **I persecuted [them] even unto strange cities.**"

☞ The apostle James' decision concerning the Gentile converts to Christianity, in relation to the first General Church Council in Jerusalem, took into consideration the fact that the Gentile Christians were still worshipping every Sabbath day in the synagogues.

Acts 15:19 - 21: - "Wherefore my sentence is, that we trouble not them, **which from among the Gentiles are turned to God:** But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and

[from] things strangled, and [from] blood. **For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.**"

NOTE: - If we read this passage carefully, James' decision concerning the Gentile converts is based upon VS. 21 – the very first word of this verse indicates that – "For" or Because Moses is being read in the synagogues every Sabbath day. In other words, the Gentile converts were hearing the writings of Moses being read every Sabbath, when they went to the synagogue to worship the Lord. Otherwise VS. 21 is meaningless and has no relevance to the Gentile converts at all.

☞ The apostle Paul's ministry and the action of the disciples of the Lord at Ephesus, indicates that the Christians worshipped in the Jewish synagogue for a considerable length of time, until the opposition of the unbelieving Jews made it necessary for Paul to separate the disciples from the synagogue. This worship in the synagogue would have been on the 7th day Sabbath as we have seen from James statement in Acts 15:21. Let us outline this sequence of events concerning Paul's ministry at Ephesus.

During Paul's first visit to Ephesus, he worshipped and preached in the Jewish synagogue, and he received a favourable hearing from the Jews. He had to leave them to go to Jerusalem, promising to return to them again, Lord willing.

Acts 18:19 - 21: - **"And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.** When they desired [him] to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus."

After Paul left Ephesus, his fellow gospel workers, Aquila and Priscilla continued to worship in the synagogue, where the Jew Apollos came and preached John the Baptist's message to them. They enlightened him concerning the advanced light of the Word of God concerning Jesus being the Christ. He wished to go through the regions of Achaia to preach Christ to the Jews (which he subsequently did). The brethren at Ephesus wrote a letter recommending him to the disciples of Christ in Achaia.

Acts 18:24 - 28: - **"And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus.** This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. **And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the way of God more perfectly.** And when he was disposed to pass into Achaia, **the brethren wrote, exhorting the disciples to receive him:** who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, [and that] publicly, showing by the scriptures that Jesus was Christ."

NOTE: - **Where** were these Christian brethren of Ephesus who wrote this recommendation concerning Apollos worshipping the Lord? In the synagogue where Apollos preached! This is further reinforced by the following facts concerning Paul's return to Ephesus.

When he arrived back, he preached for three months (that is 13 Sabbath days) in the Jewish synagogue. The disciples of Christ were worshipping there as well, **until** certain of the unbelieving Jews opposed the message of Christ before the multitude. **Then, and it was only then,** that Paul himself withdrew from the synagogue, and he **separated** the disciples of Christ from the synagogue as well. In other words, the Church at Ephesus was founded among 7th day Sabbath-keepers, who worshipped in the synagogue until they had to leave because of Jewish opposition.

Acts 19:1, 8 & 9: - "And it came to pass, that, while Apollos was at Corinth, **Paul having passed through the upper coasts came to Ephesus: ... And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.** But when divers were

hardened, and believed not, but spake evil of that way before the multitude, **he departed from them, and separated the disciples**, disputing daily in the school of one Tyrannus.”

- Evidence 5: - The apostle Paul established a large number of the Christian churches outside of the land of Israel. After his establishment of these churches, he later wrote Pastoral Epistles to several of these congregations. A careful study of his raising up these churches indicates that the **foundation members of these various congregations were 7th day Sabbath-keepers, when Paul preached Christ to them**. And we also find that the Gentiles who turned from the worship of idols to the worship of the Creator God of the Hebrews, were already 7th day Sabbath-keepers, before they accepted Christ. Let us establish this truth from the book of Acts.

 Paul's ministry at Antioch in Pisidia.

Acts 13:14 - 16, 26, and 42 - 46: - “But when they departed from Perga, **they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down**. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the people, say on. **Then Paul stood up, and beckoning with [his] hand said, Men of Israel, and ye that fear God, give audience. ... Men [and] brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. ... And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath**. Now when the congregation was broken up, many of the Jews and religious proselytes followed **Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God**. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **we turn to the Gentiles**.”

NOTE: - A few important facts can be brought out from this passage. Paul's audience in the synagogue was made up of two groups: -

1. Men of Israel – VS. 16; Children of the stock of Abraham – VS. 26; the Jews – VS. 42 & 43; and,
2. Those who fear God – VS. 16 & 26; the Gentiles – VS. 42; the religious proselytes – VS. 43.
3. The Gentile converts asked the apostles to preach to them upon the next Sabbath day.
4. The apostles exhorted those who were favourably impressed with their message, to continue in the grace of God. Thus establishing the truth, that observing the 7th day Sabbath is **not** contrary to, or falling from the grace of God, as is commonly believed by many professed Christians.
5. The congregation of the second Sabbath meeting when almost the whole city came together to hear the Word of God, was largely made up of Gentiles, and it did not take place in the synagogue, as the building would not have been large enough to hold the city's population.

 Paul's establishment of the Philippian church.

Acts 16:13 - 15: - “**And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted [thither]. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]**: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house, and abide [there]. And she constrained us.”

NOTE: - In Philippi Paul and his companions went to the place of worship outside of the city on the Sabbath day, and met with the women assembled there. He preached unto them, and Lydia who was already a worshipper of God, accepted Paul's message, and was baptized into Christ with her household. She pressed the apostle to

make her home his home during his stay in Philippi. These Sabbath-keepers were the foundation members of the Philippian church.

☞ Paul's establishment of the Thessalonian church.

Acts 17:1 - 4: - "Now when they had passed through Amphipolis and Apollonia, **they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures**, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. **And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.**"

NOTE: - Paul's custom or practise was to go into the synagogue upon the Sabbath day to worship. And at Thessalonica, he reasoned with the Jews for three Sabbath days, that Jesus was the fulfilment of the prophecies concerning the Christ. Some of the Jews believed, and a great number of the Greek or Gentile converts to the Hebrew faith accepted Paul's message, and they joined themselves unto the apostles. These 7th day Sabbath-keeping converts were the foundation members of the Thessalonian church.

☞ Paul's establishment of the Corinthian church.

Acts 18:1 - 8: - "After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. **And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.** And when Silas and Timotheus were come from Macedonia, **Paul was pressed in the spirit, and testified to the Jews [that] Jesus [was] Christ. And when they opposed themselves, and blasphemed, he shook [his] raiment, and said unto them, Your blood [be] upon your own heads; I [am] clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain [man's] house, named Justus, [one] that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.**"

NOTE: - Several important facts can be drawn from this passage: -

1. Paul worked during the week at his trade of Tent-making; and then **every Sabbath day** he worshipped in the synagogue, and reasoned to the worshippers assembled there.
 2. Some of the congregation, which was made of both Jews and Greeks – Gentiles, were persuaded by Paul's preaching of Christ.
 3. When Paul was impressed by the Holy Spirit to testify to the Jews that Jesus was the Christ, they rose up in opposition to the apostle's message.
 4. Paul then went to the Gentiles, and went into the house of Justus, a man who worshipped God – a Gentile convert to the Hebrew faith. His house was adjoining the synagogue.
 5. Crispus who was the chief ruler of the synagogue, believed on the Lord with his household, and they were baptized with many of the Corinthians.
 6. These 7th day Sabbath-keepers were the foundation members of the Corinthian church.
- Evidence 6: - The silence in the New Testament epistles written by the apostle Paul to the various churches concerning the 7th day Sabbath is often interpreted by those Christians who observe the first day of the week as "proof" that Sunday, the so called "Christian Sabbath", had displaced the 7th day Sabbath among the apostolic Christians. But in light of the plain and abundant Biblical evidence which we have outlined in this

SECTION of the study document, the silence in these epistles is because **all the Christians and churches were 7th day Sabbath-keepers; and that it was taken for granted that all of Christ's followers observed the 7th day of the week as holy time!**

2.) THE COMPLETE SILENCE IN THE SCRIPTURES FROM JESUS AND HIS APOSTLES CONCERNING A PLAIN COMMAND TO OBSERVE THE FIRST DAY OF THE WEEK AS THE "CHRISTIAN SABBATH", OR THAT JESUS HAD CHANGED THE DAY OF WORSHIP FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK.

☞ In any honest consideration of this issue that is undertaken so that a person may arrive at the true teaching of the Scriptures concerning the day of worship for the followers of Christ, it needs to be frankly admitted by those who observe the first day of the week, that the New Testament writings of the apostles of Jesus, are completely silent concerning the following vital points: -

- The inspired writings are silent about there being any plain command from Jesus or his apostles that the day of worship has been changed from the seventh to the first day of the week.
- The inspired writings do not call the first day of the week "the Christian Sabbath".
- The inspired writings do not command the first day of the week to be honoured by rest or public worship because of the resurrection of Jesus.

◆ **We pose a very simple but vital question concerning this issue: -**

Why is there complete silence in the New Testament Scriptures upon these vital points, if the first day of the week is indeed the true Bible Sabbath since the resurrection of Jesus Christ?

While this is an embarrassing question for first day advocates to be confronted with, a frank recognition of the truth that the New Testament Scriptures are indeed silent upon these vital points, leads us to consider the following Biblical principle concerning how God deals with mankind in revealing his will to us: -

GOD REVEALS HIS WILL FOR MANKIND IN AN OPEN MANNER; HE DOES NOT COMMUNICATE HIS WILL OR REQUIREMENTS IN A SECRET MANNER: -

The following Scriptures plainly establish this truth.

What God has revealed belongs to us and our children; what he has not revealed does **NOT** belong to us.

Deuteronomy 29:29: - "The secret [things belong] unto the LORD our God: **but those [things which are] revealed [belong] unto us and to our children for ever**, that [we] may do all the words of this law."

☞ **The fact that God has NOT revealed any change of the Sabbath from the seventh to the first day of the week, means that it does NOT have any application to us or for our children.**

The Creator God of the Bible has **NOT** spoken in secret.

Isaiah 45:18 & 19: - "**For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I [am] the LORD; and [there is]**

none else. **I have not spoken in secret, in a dark place of the earth:** I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.”

The Lord God – the Holy One of Israel is our Redeemer Jesus Christ, who has **NOT** spoken in secret. This is particularly important in the context of VS. 18, where Jesus refers to his Commandments.

Isaiah 48:16 - 18: - “Come ye near unto me, hear ye this; **I have not spoken in secret from the beginning;** from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath sent me. **Thus saith the LORD, thy Redeemer, the Holy One of Israel;** I [am] the LORD thy God which teacheth thee to profit, which leadeth thee by the way [that] thou shouldest go. **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.”

☞ **If Jesus had indeed changed the Sabbath Commandment from the seventh to the first day of the week, his recorded words in the Scriptures would NOT be silent upon this point.**

God will do **NOTHING** without revealing his secret to his servants the prophets.

Amos 3:7: - “**Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.**”

☞ **If God had indeed changed the Sabbath from the seventh to the first day of the week, he would have revealed this point through his prophets and apostles.**

Jesus told his disciples concerning their heavenly home, a principle we would do well to keep in mind concerning this issue: -

John 14:2: - “In my Father's house are many mansions: **if [it were] not [so], I would have told you.** I go to prepare a place for you.”

☞ **If Jesus had indeed changed the day of worship from the seventh to the first day of the week, he would have told his disciples of this fact.**

Jesus at his trial stated concerning his disciples and teachings that he had spoken openly to the world, and had said **NOTHING** in secret.

John 18:19 & 20: - “The high priest then asked Jesus of his disciples, and of his doctrine. **Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.**”

☞ **From Jesus' own words at his trial, it would be consistent for Jesus to have publicly taught his hearers concerning any supposed change of the Sabbath from the seventh to the first day of the week.**

What has been recorded in the actual books of the Scriptures concerning Jesus Christ is all that is necessary for our salvation. If something is not recorded in the Scriptures concerning Jesus Christ, then it is **NOT** necessary for salvation.

John 20:30 & 31: - “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**”

☞ As the Scriptures do **NOT** contain any command to keep holy the first day of the week, first day observance is **NOT** necessary to our salvation.

Jesus taught the eternal principle that mankind was to live by every word that comes from God. If some teaching is **NOT** coming from God's mouth as recorded in the Scriptures, we are not required to live by it.

Matthew 4:4: - "But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**"

☞ As God's Word contains **NO** command to keep the first day of the week holy, we don't have to live by this tradition.

Jesus' in his gospel commission to his disciples commanded them to teach **all things** that he had commanded his disciples to observe or keep. If Jesus has **NOT** commanded something, it is **NOT** to be taught by Christ's followers in their gospel evangelisation.

Matthew 28:19 & 20: - "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you always, [even] unto the end of the world. Amen."

☞ As Jesus never commanded his disciples to keep holy the first day of the week, or concerning any supposed change of the Sabbath from the seventh to the first day of the week, these common traditions are **NOT** to be taught in the gospel evangelisation of the followers of Christ. Those professed Christians, who do so, are **NOT** in harmony with Jesus' gospel commission.

◆ Perhaps we should make the prayer of the Psalmist our own, that God will **NOT** hide his commandments from us.

Psalm 119:19: - "I [am] a stranger in the earth: **hide not thy commandments from me.**"

☞ If Jesus had indeed changed the Sabbath from the seventh to the first day of the week, he certainly would **NOT** have hidden this command from his disciples and apostles. There would have been no silence in the Scriptures on this. He would have had it plainly recorded in his Word. In fact, the silence upon this point concerning the first day of the week is really deafening. It speaks volumes that the first day of the week rests upon an unbiblical foundation!

3.) AN EXAMINATION OF THE TRADITIONAL REASONS AND SCRIPTURES PUT FORWARD IN THE ATTEMPT TO SUSTAIN FIRST DAY SACREDNESS FROM THE SCRIPTURES.

1.) REDEMPTION COMPLETED AT THE RESURRECTION OF CHRIST?

☞ It is confidently asserted by those who observe the first day of the week that this day is to be honoured as the “Christian Sabbath”, in honour of the resurrection of Jesus, because “our redemption was completed when he arose from the dead”. In reality this claim is the basic foundation upon which the whole claims to supposed first day sacredness rests. If this foundational claim is not Biblically true, then the whole edifice of supposed first day sacredness comes tumbling down as well.

- The Scriptures are completely silent as to the assertion that our redemption was completed when Jesus rose from the dead. Not one text can be brought forward that plainly and unambiguously supports this popular claim.
- And the reason why the Scriptures are completely silent on this point is because they clearly teach that our Redemption and Salvation will be completed at the 2nd Coming of our Lord Jesus Christ. Let us establish this truth from the following clear and unambiguous passages.
- Luke 21:27 & 28: - **“And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”**
- Romans 8:22 & 23: - “For we know that the whole creation groaneth and travaileth in pain together until now. And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, **waiting for the adoption, [to wit], the redemption of our body.**”
- Ephesians 4:30: - “And grieve not the holy Spirit of God, **whereby ye are sealed unto the day of redemption.**”
- Hebrews 9:28: - “So Christ was once offered to bear the sins of many; **and unto them that look for him shall he appear the second time without sin unto salvation.**”
- 1 Peter 1:7 - 9: - “**That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:** Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye rejoice with joy unspeakable and full of glory: **Receiving the end of your faith, [even] the salvation of [your] souls.**”
- 1 Corinthians 15:52 - 54: - “In a moment, in the twinkling of an eye, **at the last trump:** for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal [must] put on immortality. **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.**”

NOTE: - Paul in this passage is referring to the resurrection of the just at the last trump, at the 2nd Coming of Jesus Christ, when the righteous put on immortality and incorruption. When this blessed event occurs, he states in VS. 54 that “**the saying that is written, Death is swallowed up in victory**” shall be fulfilled. He is taking this saying from the following passage from the prophet Isaiah.

Isaiah 25:8 & 9: - “**He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it]. And it shall be said in that day, Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation.**”

NOTE: - When death shall be swallowed up in victory at the 2nd Coming of Jesus, **then** the saints shall rejoice in the salvation that the Lord brings them at that time, and they will say, “**Lo, this [is] our God; we have waited for him, and he will save us**”.

◆ Our Redemption and Salvation is indeed completed at the 2nd Coming of Jesus Christ, and NOT at the Resurrection of Jesus. Therefore the basic foundational argument for the supposed sacredness of the first day of the week is unbiblical.

JESUS' FIRST APPEARANCE TO HIS DISCIPLES AFTER HIS RESURRECTION – JOHN 20:19: -

“Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.”

It is claimed by those who observe the first day of the week, that because Jesus met with the 10 apostles in the Upper Room on this occasion, it shows Jesus' and his apostle's special regard for the first day of the week, because of Jesus' resurrection from the dead upon this day. But a careful examination of this passage completely overthrows this popular tradition.

- The inspired writer John does **not** use any sacred title in describing the first day of the week at all. He uses the common Hebrew expression applied to all the days of the week, except the seventh day Sabbath. The Sabbath day was the only day the Hebrews named. The six working days of the week were simply called, 1st day of the week; 2nd day of the week; 3rd day of the week and so on. The fact that John did **not** use a sacred title to describe this day, indicates that it was **not** considered a sacred day at all when John wrote his gospel years after these events took place.
- The disciples were gathered together with the doors being shut, because they were afraid of the Jews. They were gathered together **in private** to avoid the persecution of the unbelieving Jews.
- The disciples were certainly **NOT** gathered together in the Upper Room to celebrate the resurrection of Jesus, as they did **NOT** believe that Jesus had risen from the dead at this point in time.
Mark 16:9 - 14: - “Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. **[And] she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.** After that he appeared in another form unto two of them, as they walked, and went into the country. **And they went and told [it] unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.**”

- In reality, this meeting according to the Biblical method of measuring the commencement and ending of a day actually took place **upon the second day of the week**. Let us establish this point very clearly.

 - a.) God ordained at the creation week the measurement of one 24 hour period of time – one day, to be made of an evening and a morning; with the first day commencing **at evening**.
Genesis 1:5: - “And God called the light Day, and the darkness he called Night. **And the evening and the morning were the first day.**”

Genesis 1:8: - “And God called the firmament Heaven. **And the evening and the morning were the second day.**”

Genesis 1:13: - “**And the evening and the morning were the third day.**”

Genesis 1:19: - “**And the evening and the morning were the fourth day.**”

Genesis 1:23: - “**And the evening and the morning were the fifth day.**”

Genesis 1:31: - “And God saw every thing that he had made, and, behold, [it was] very good. **And the evening and the morning were the sixth day.**”
 - b.) The statute regarding the annual Day of Atonement, is decisive proof that the day begins at evening, and that the night is considered part of one day.
Leviticus 23:32: - “It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: **in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.**”
 - c.) Even or Evening is defined in the Scriptures as being at sundown or sunset.
Leviticus 22:6 & 7: - “**The soul which hath touched any such shall be unclean until even**, and shall not eat of the holy things, unless he wash his flesh with water. **And when the sun is down, he shall be clean**, and shall afterward eat of the holy things; because it [is] his food.”

Deuteronomy 16:6: - “But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover **at even, at the going down of the sun**, at the season that thou camest forth out of Egypt.”

Mark 1:32: - “**And at even, when the sun did set**, they brought unto him all that were diseased, and them that were possessed with devils.”
- Having established this truth very clearly from the Scriptures, we can easily establish that this meeting of John 20:19 took place well and truly after sunset, and thus it actually took place upon the 2nd day of the week.

 1. In Luke 24:13 - 36 the inspired writer Luke records the story of the two disciples of Jesus walking from Jerusalem to the village of Emmaus, which was located about 60 furlongs from Jerusalem. This involves a distance **of at least seven miles** of walking on unsealed roads.
 2. Jesus in disguise joins them on their walk to their home, and opens their minds to correctly understand the truth from the Scriptures concerning the prophecies relating to the Messiah.
 3. They arrive at their home as the evening is rapidly approaching.

Luke 24:29: - “But they constrained him, saying, Abide with us: **for it is toward evening, and the day is far spent.** And he went in to tarry with them.”

4. They urged Jesus to stay with them that night, and they prepared a simple meal, with Jesus asking the blessing upon the food.
 5. They finally recognized that it was their risen Lord in the distinct manner he broke the bread. Jesus immediately vanishes out of their sight.
 6. That “same hour” (Luke 24:33) they started to retrace their steps to the city of Jerusalem, to tell the other disciples their good news.
 7. Considering the fact that it was **after** sunset when they would have started their return journey, and allowing for the fact that they would have been walking or running in the dark, over unpaved roads, a distance **of at least seven miles**, it would have taken them at least two hours to cover this distance and to travel back to their brethren in the Upper Room in the city.
 8. They would have arrived in complete darkness with the 2nd day of the week having already commenced, according to the Biblical method of calculating a day.
 9. Jesus then appears in the midst of the disciples in the Upper Room, to convince them that he had indeed risen from the dead.
- Then what does the expression used in John 20:19 – “**Then the same day at evening, being the first [day] of the week**” mean? This expression finds an exact parallel in its meaning in the expression, “**in the ninth [day] of the month at even,**” – Leviticus 23:32, concerning the annual Day of Atonement; this expression applies to the evening with which the tenth day of the seventh month commenced, to signify the start of the Day of Atonement – “**on the tenth [day] of this seventh month [there shall be] a day of atonement**” – Leviticus 23:27.

☞ So in reality this meeting in John 20:19 took place upon the 2nd day of the week as we have clearly established. And even if this meeting had occurred upon the first day of the week, it would not constitute it the “Christian Sabbath” without a plain and written command from our Lord Jesus Christ. It lends no Biblical support to first day sacredness at all.

3.) JOHN 20:26: -

“And after eight days again his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you.”

It is claimed by those who observe the first day of the week, that this second meeting of Jesus with his disciples took place upon the next first day of the week, thus showing that the pattern for first day observance had been already established among the disciples of Jesus. But again, this popular theory does **NOT** stand up to the careful scrutiny of the Scriptures.

- The Holy Spirit did **NOT** inspire the apostle John to record which day of the week this meeting took place upon. Hence the Spirit of God must consider which day of the week this event occurred not an important issue, otherwise John would have been moved to record this fact for us.

- John does **NOT** identify this occasion as falling upon “the first day of the week” at all. If this meeting had indeed taken place upon this day, then John would have used this easily identifiable term. After all, he had used this term **twice** already in this chapter – John 20:1 & 19. Why did he not use this term, if indeed this meeting occurred upon this day?
- As we have plainly established that the previous meeting between Jesus and the disciples as recorded in John 20:19 actually took place upon the 2nd day of the week, and “**after eight days**”, would bring us into the 3rd day of the next week. Those who observe the first day of the week, claim that the expression “after eight days” represents one full week of seven days. But this is **NOT** correct. The expression “eight days” or “the eighth day” in the Bible does indeed mean **eight days**, and **NOT** one week of seven days as first day observers assert. The following Scriptures plainly establish this truth.

An infant lamb or calf was to be left with its mother 7 days, and upon the eighth day, it was to be dedicated to the Lord.

Exodus 22:30: - “Likewise shalt thou do with **thine oxen, [and] with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.**”

Concerning the Feast of Tabernacles, the Feast actually went for eight days, with special sacrifices being offered upon every day of the Feast.

Numbers 29:12 & 13: - “**And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:** And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, [and] fourteen lambs of the first year; they shall be without blemish.”

NOTE: - Although the words “on the first day” is not used concerning these offerings, it is clear that VS. 13 is referring to the sacrifices to be offered upon the 1st day of the Feast.

Numbers 29:17, 20, 23, 26, 29, 32, 35 & 36: - “**And on the second day** [ye shall offer] twelve young bullocks, two rams, fourteen lambs of the first year without spot: ... **And on the third day** eleven bullocks, two rams, fourteen lambs of the first year without blemish; ... **And on the fourth day** ten bullocks, two rams, [and] fourteen lambs of the first year without blemish: ... **And on the fifth day** nine bullocks, two rams, [and] fourteen lambs of the first year without spot: ... **And on the sixth day** eight bullocks, two rams, [and] fourteen lambs of the first year without blemish: ... **And on the seventh day** seven bullocks, two rams, [and] fourteen lambs of the first year without blemish: ... **On the eighth day** ye shall have a solemn assembly: ye shall do no servile work [therein]: But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish.”

The Temple of the Lord was sanctified in eight days, that is, it was finished being sanctified upon the eighth day.

2 Chronicles 29:17: - “**Now they began on the first [day] of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days;** and in the sixteenth day of the first month they made an end.”

- It should be borne in mind, that John had at his disposal the Greek word for “WEEK” – “sabbaton”, if he was indeed referring to that period of time in this verse. The gospel writer Luke used this Greek word in Luke 18:12, to describe one week of time – “I fast twice **in the week** [or “*tou sabbatou*” as it reads in the Greek text]”. Luke in the book of Acts refers to a week as being “seven days” – see Acts 20:6. If John intended to convey this period of time, he had these expressions at his disposal. Yet he did not use these terms at all.

- It is quite clear as to **WHY** Jesus appeared to the disciples on this occasion; the apostle Thomas had not been with the other 10 disciples on the previous meeting with the resurrected Christ; he refused to believe the other disciples' account that they had seen their resurrected Lord. So Jesus appears when the 11 were all together to convince Thomas that he had indeed risen from the dead.

John 20:24 - 29: - **"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.** And after eight days again his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you. **Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side: and be not faithless, but believing.** And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed."

- It should also be noted that the next recorded meeting of Jesus with his disciples, was a common working day, when some of the disciples were fishing – See John 21:1 - 14. And the meeting of Jesus with his disciples when he ascended to heaven was upon a Thursday. (Jesus ascended to heaven 40 days after his resurrection – See Acts 1:3. This would make the day of his ascension a Thursday.) The act of the Saviour in meeting with his disciples, it must therefore be conceded, was insufficient of itself to show that any day is sacred; for it would otherwise prove the sacredness of several of the working days.

4.) THE DAY OF PENTECOST: -

☞ It is claimed by some first day observing ministers, that it was prophesied in the Old Testament Scriptures, that the Holy Spirit would be poured out on the Christian Church on the first day of the week, and this was fulfilled by Jesus' pouring out his Holy Spirit on the Day of Pentecost, which they claim was a Sunday. This supposedly shows Jesus' special regard for the first day of the week.

- This claim is based upon a basic misunderstanding concerning the Annual Ceremonial Feast Days and Sabbaths of the Hebrew people, as recorded in Leviticus 23.

Leviticus 23:9 - 16: - "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: **And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.** And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings. **And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.**"

NOTE: - On the morrow after or upon the day after the Sabbath, from the day when the wave sheaf was presented to the Lord, seven complete Sabbaths were to be counted, and on the morrow after or day after the seventh Sabbath (or week) was complete, upon the fiftieth day, the Feast of Weeks was to take place. This Feast

was a type or shadow of the Day of Pentecost, when the Holy Spirit was poured out upon the infant Christian church.

- This belief is built upon an **incorrect assumption** that is commonly held by most first day observers, concerning the word “Sabbath” in the Scriptures. They believe that this word only refers to the weekly, seventh day Saturday Sabbath of the Fourth Commandment of Exodus 20:8 - 11. So when they read in Leviticus 23:15 & 16, that upon the morrow after the Sabbath, being the starting point for the calculation of the 50 days to the Feast of Weeks – the Day of Pentecost, **as they read the passage** the morrow after the seventh day Saturday Sabbath is Sunday. And then they can claim this as “proof” that God prophesied in the Mosaic shadows to pour out the Holy Spirit upon the first day of the week.
- The following is the Biblical truth concerning the application of the word “Sabbath” as found in the Bible: -
 - 1.) The word “Sabbath” indeed applies to the weekly seventh day Saturday Sabbath of the Fourth Commandment – See Genesis 2:1 - 3; Exodus 20:8 - 11; Luke 23:56.
 - 2.) The Promised Land was to have every 7th year as a Sabbath – as a Sabbatical year – See Leviticus 25:1 - 7.
 - 3.) A period of 7 days – one week of time – this is evidenced in Leviticus 23:15 & 16; and in Luke 18:12, where the Greek word for “Sabbath” – “sabbaton” is used, applying to a week of seven days.
 - 4.) The Annual Ceremonial Feast and Solemn Days of the Hebrews were also called “Sabbaths”, in which no work was to be done.
 - a.) The 1st and 7th days of the Feast of Unleavened Bread – Leviticus 23:7, 8, 11 & 15.
 - b.) The Feast of Weeks – Leviticus 23:21.
 - c.) The Day of Blowing of the Trumpet – Leviticus 23:24.
 - d.) The Day of Atonement – Leviticus 23:32.
 - e.) The 1st and 8th days of the Feast of Tabernacles – Leviticus 23:39.

■ It should be stated plainly that from Leviticus 23:4 - 37 all these Annual Ceremonial Feasts and Sabbaths are the subject of these verses, as is evidenced in the start of this portion of Scripture: -
Leviticus 23:4: - **“These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.”**

These annual days of rest and public worship were “**beside the sabbaths of the LORD**” – Leviticus 23:38. In other words, they were in **addition** to the weekly seventh day Sabbath of the Lord. And thus this 38th verse establishes the truth that the “Sabbaths” being referred to in Leviticus 23:4 - 37 are **NOT** the weekly seventh day Sabbath at all, but the annual ceremonial Feast and Sabbath days.

☞ These Annual Sabbaths would fall on a different day of the week every year, as a person’s birthday does now. It falls upon the same date, but upon a different day of the week every year.

- The morrow after the Sabbath of Leviticus 23:15 & 16 is **NOT** referring to the weekly, 7th day Saturday Sabbath, but it is referring to the 1st Sabbath of the Feast of Unleavened Bread, upon the 15th day of the 1st

Hebrew month. This would therefore fall upon a different day of the week every year, and **not** necessarily upon a Sunday, as has been **assumed** by first day advocates.

- In the year Christ died, that week had two Sabbath days fall upon the same day. When Jesus died on the Preparation Day, the day before the Sabbath (See Mark 15:42), he rested in the tomb on the weekly seventh day Sabbath; but also he was crucified on the day when the Passover Lamb was slain (the 14th day of the 1st Hebrew month – See Leviticus 23:5), and at even or sunset that day, the 1st day of the Feast of Unleavened Bread commenced, which we know from our brief study of Leviticus 23:6 & 7 was an annual Sabbath. Therefore, John calls the Sabbath day which was approaching as Christ died on the 6th day of the week “**for that sabbath day was an high day**” – John 19:31.
- Christ’s resurrection upon the first day of the week fulfilled the shadow of the presentation of the wave sheaf to the Lord. The 50th day after the resurrection of Christ, allowing for 7 complete weeks to be fulfilled, plus the addition of the 50th day would take us into Monday the 2nd day of the week, and **not** the first day of the week at all!
- The inspired writer Luke did **not** record in Acts 2:1 that the Holy Spirit fell upon the first day of the week. He was inspired to record the outpouring of the Holy Spirit upon the Day of Pentecost.
- If the sacred writer had designed to show that a certain day of the week was to be honoured by the events narrated, he would doubtless have stated that fact and named the day.
- The Feast of Weeks prophesied when the Holy Spirit would be poured out, and **not** for a new Sabbath day to be instituted!
- There is no intimation that the disciples came together on this occasion for the celebration of the 1st day of the week; nor that the Holy Spirit was then poured out in honour of the 1st day of the week. From the ascension of Christ until the Day of Pentecost, the disciples had continued in prayer and supplication together, so that being convened together on this day, was nothing materially different from what had been the case for the past ten days or more – see Luke 24:49 - 53 & Acts 1:12 - 26.

5.) ACTS 20:7 - 11 EXAMINED: -

“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. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.”

This is traditionally claimed as being proof that the early Christians met regularly for public worship upon the first day of the week to celebrate the Lord’s Supper, by the breaking of bread.

But upon a closer examination, we shall see that this is not the case at all. Rather, this was a **SATURDAY NIGHT** meeting for the special occasion of Paul’s imminent departure at daybreak. Let us establish this truth by the following brief Scriptural points.

a.) Some first day advocates even claim that the apostle Paul specifically waited for seven days to pass at Troas (see Acts 20:6) until the first day of the week came around, to preach to the disciples upon that day, because that was Paul's special preaching day. Such of course is **not** the case, as Paul preached the Word of God on others days of the week besides the first day of the week: -

- When he was "at Salamis, **they preached the word of God in the synagogues of the Jews**" – Acts 13:5, which would have been upon the Sabbath day;
- He preached the Word of God to almost the entire city of Gentiles at Antioch, upon the "**sabbath day came almost the whole city together to hear the word of God**" – Acts 13:44;
- He was "disputing **daily** in the school of one Tyrannus" – Acts 19:9 at Ephesus;
- And he warned the Ephesians "by the space of three years I ceased not to warn **every one night and day with tears**" – Acts 20:31.
- It is **NOT** Biblically correct to claim that the first day of the week was Paul's special preaching day at all.

b.) As we have previously established from our examination of John 20:19, the Bible measures a day from sunset to sunset, with a new day commencing at evening – sunset. The Scriptures do **NOT** measure a day from midnight to midnight as we do today. At creation God himself laid down this measurement of time concerning the beginning and end of a day for all future generations.

c.) The writer of the book of Acts – the physician Luke, uses this measurement of time in his gospel. Luke 24:29: - "But they constrained him, saying, Abide with us: **for it is toward evening, and the day is far spent.** And he went in to tarry with them."

In reality, this meeting at Troas would have been held on our Saturday evening – which was the first part of the Biblical first day of the week. Therefore as this was an evening meeting, there were "many lights" on in the room where the meeting was held – see VS. 8.

d.) When did the disciples "break bread"? After midnight, when Paul had raised the young man Eutychus to life again – Compare VS. 7 with VS. 9 - 11.

e.) Then at daybreak on Sunday morning, the apostle Paul left by foot on his long journey to Assos – VS. 11. This is **not** an example of Paul resting upon the first day of the week at all, when he undertook this long and physically tiring journey on foot.

f.) Many Christians emphasize the fact that this was a celebration of the Lord's Supper upon the first day of the week, because of the fact that the disciples "broke bread" – VS. 7 & 11. But they overlook the fact that the early disciples broke bread **every** day, and not only upon the first day of the week.

Acts 2:46: - "**And they, continuing daily** with one accord in the temple, **and breaking bread from house to house**, did eat their meat with gladness and singleness of heart."

Paul taught that the Lord's Supper was to celebrate Christ's **death** and **not** his resurrection from the dead.

1 Corinthians 11:26: - "For as often as ye eat this bread, and drink this cup, **ye do show the Lord's death till he come.**"

g.) Another point concerning the expression “breaking bread” is important to note: -

- When the New Testament refers to the Lord’s Supper, it **always** refers to **both** the Bread **AND** the Cup. Matthew 26:26 - 29: - “And as they were eating, **Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.**”

1 Corinthians 10:16: - “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

1 Corinthians 11:23 - 26: - “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread: And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me. **For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.**”

See also: - Mark 14:22 - 25; Luke 22:19 & 20.

The fact that the Cup is **not** mentioned at all in Acts 20:7 - 11 indicates that the expression “to break bread” refers to eating a simple meal, and **NOT** to the Lord’s Supper.

☞ The simple truth would appear to be, that this was a special Saturday evening meeting, held in honour of Paul’s imminent departure at daybreak, with the disciples having a simple fellowship meal. Paul chose this occasion to give a final exhortation of counsel and encouragement to the believers gathered there. And then at daybreak on Sunday morning, he departed on his long journey by foot.

6.) 1 CORINTHIANS 16:2 EXAMINED: -

1 Corinthians 16:2: - “Upon the first [day] of the week **let every one of you lay by him** in store, as [God] hath prospered him, that there be no gatherings when I come.”

☞ This verse is traditionally understood as “proving” that the apostle Paul commanded the early Christian churches to meet together upon the first day of the week, when they would have a public collection or offering for the saints.

But a closer examination of this verse reveals the fact that this was **not** a public collection for the saints at all, but rather an **individual or personal collection at home** for the saints.

The Greek expression that is translated in the KJV as “by him” in VS. 2, is “par heauto” - the second word is the **Masculine, Singular, Dative case** of the Reflexive Pronoun “heautou” – See Strong’s Concordance; Greek, No. 1438. This means in the singular - “himself”. In other words, let each **individual** believer lay up or put aside **by himself** offerings for the saints, upon the first day of each week. It is not grammatically possible to make this **singular** expression into a command by Paul to hold a public collection for the saints every Sunday.

1 Corinthians 16:2 is applying to an individual believer laying aside **privately** at his or her own home money to support the saints.

7.) REVELATION 1:10: -

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.”

☞ Those who observe the first day of the week traditionally and confidently claim that here in this verse is indisputable “proof” from the Scriptures, that Sunday is called by the apostle John “the Lord’s day”, because it especially belongs to the Lord Jesus Christ.

But a moment of calm reflection reveals the fact that those Christians who boldly assert this point have used circular reasoning to arrive at this assertion: - They already believe that Sunday is the Lord’s Day **before** they come to this passage in their Bible’s, so when they read this verse in the book of Revelation, they claim this it as supporting “proof” that the apostle John indeed recognized the first day of the week as the Lord’s Day.

The Greek word which is translated as “Lord’s” in the KJV is the word “kuriakos” – See Strong’s Concordance; Greek No. 2960. It is defined in Walter Bauer’s – A Greek-English Lexicon of the New Testament and Other Early Christian Literature, page 458, as “belonging to the Lord, the Lord’s.”

This verse alone does **not** inform us as to which day belongs to the Lord Jesus Christ. There are three common beliefs concerning this expression that is used in this verse: -

- i.) By far the most popular belief is that it is referring to the first day of the week – Sunday. It should be stated simply, that nowhere in the Bible does the Lord Jesus Christ ever claim the first day of the week as belonging to him, or being his special day. The Scriptures are silent concerning this belief.

Generally, the writings of the early Church ‘fathers’ who wrote in the 2nd and 3rd centuries AD are used as support for this belief.

It should be stated that these writings are **not** part of the inspired cannon of the Scriptures. And what has actually happened over the centuries among those who observe the first day of the week is: - they are actually using these **uninspired later** writings as the originating source for the belief that the first day of the week is “the Lord’s day” of Revelation 1:10.

These writers wrote in the time after the death of the apostles of Christ, when false teachers and false doctrines were making their way into the Christian Church. Therefore, these writings themselves need to be evaluated by the Scriptures, to see if they are in harmony with the Bible, or whether they contain some of the false teachings, which the apostle Paul stated, would come into the church after his death.

Acts 20:29 & 30: - “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

◆ It should be pointed out, if there was one plain and unambiguous text in the cannon of Scripture that identified the first day of the week as the “Lord’s Day”, first day advocates would **NOT** need to resort to these uninspired writings. It is because there is not one clear and unambiguous Bible text that supports their tradition that they have to resort to these later uninspired sources, to prop up their bold assertions.

- ii.) Some people believe it is referring to “the day of the Lord” – the 2nd Coming of our Lord Jesus Christ and the Day of Judgment. We state simply that while John indeed could have and did indeed have a vision of “the day of the Lord’ in the book of Revelation, he could not have received this vision upon

“the day of the Lord”, because that day was future to his lifetime, and it is still future to us today in 2003.

- iii.) It is the Seventh day Saturday Sabbath of the fourth Commandment. We shall examine this belief from the Scriptures, because out of all these three beliefs, this is the only one that has plain and unambiguous Biblical passages to support it.

The Lord himself claims it as his Sabbath day.

Exodus 20:10: - “But **the seventh day [is] the sabbath of the LORD thy God**: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates.”

The Lord calls it “my sabbaths”.

Exodus 31:12 & 13: - “And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, **Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you.**”

Leviticus 19:1 - 3: - “And **the LORD** spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God [am] holy. Ye shall fear every man his mother, and his father, and **keep my sabbaths**: I [am] the LORD your God.”

The Lord calls it “my holy day”.

Isaiah 58:13: - “If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; **and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words.**”

Jesus claimed the title of being “the Lord of the Sabbath day”.

Matthew 12:8: - “**For the Son of man is Lord even of the sabbath day.**”

See also: - Mark 2:28 & Luke 6:5.

- ❖ **Allowing the Bible to interpret itself, which is the true Protestant way, the 7th day Sabbath of the fourth Commandment is the Lord’s Day of Revelation 1:10.**