

# ACTS

THE MOVEMENT BEGINS

## Acts 20 | "The Heart of the Pastor"

### I. THE MINISTRY IN MACEDONIA & GREECE (v. 1-4)

#### MACEDONIA (v. 1-2a)

##### A. (v. 1)

1. "And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia."

a. "after the uproar was ceased"

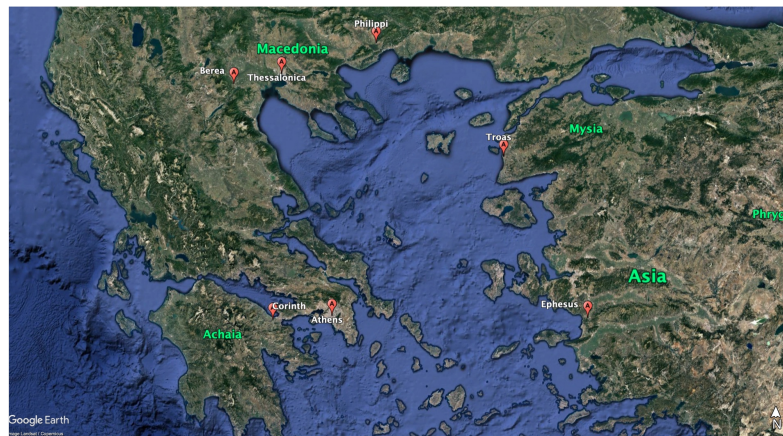
1) "uproar" - Gr. *thorybon* - "riot; noise"

a) Cf. Acts 19:21-41

2) **NOTE:** Paul was not forced to leave because of the *riot* since he had already *purposed in the spirit* (Acts 19:21) to go through Macedonia. However, the *riot* was what brought about the timing of his departure.

3) **KEY:** Paul already planned to travel throughout the Gentile churches and take up an offering for the poor church in Jerusalem, which he expressed in his FIRST EPISTLE TO THE CORINTHIANS that he wrote while still in Ephesus (Acts 19:22; 1 Cor. 16:1) and sent by the hand of Timothy and Erastus (Acts 19:22; 1 Cor. 16:10-11).

#### MAP 1



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b. *"departed for to go into Macedonia"*

- 1) After leaving Ephesus, on his way to Macedonia Paul stopped in Troas for a little bit hoping to meet up with Titus, but when he didn't show up, he went on to Macedonia ([2 Cor. 2:12-13](#)).

### B. (v. 2a)

#### 1. **"And when he had gone over those parts, and had given them much exhortation..."**

a. *"when he had gone over those parts"*

- 1) **KEY:** This verse summarizes about a year of Paul's ministry while in Macedonia (~57-58 A.D.).
  - a) As Paul traveled through Macedonia, he went as far as the Roman province of Illyricum ([Rom. 15:19](#)), which roughly corresponds to modern-day northern Albania, Montenegro, Bosnia and Herzegovina, and coastal Croatia.
  - b) He had a ministry in the city of Troas ([2 Cor. 2:12](#)).
  - c) He met up with Titus ([2 Cor. 2:13; 7:6-7, 13](#)), after which he wrote his SECOND EPISTLE TO THE CORINTHIANS.
    - i. Cf. [2 Corinthians 2:12-13](#)
      - a. Paul was worried that his FIRST letter to the Corinthians would be taken the wrong way because it was pretty harsh. He had to rebuke them for many of the problems that existed in the church.
      - b. **Q** = Have you ever sent a text or email that you questioned if you should have sent it, and wished that you could maybe have it back?...

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That's how Paul was sort of feeling with his letter of 1 Corinthians.

- ii. Cf. [2 Corinthians 7:5-16](#)
  - a. Paul wrote that he didn't receive a warm reception in Macedonia, but that he was comforted when he met up with Titus and found that the church was doing well.

### GREECE (v. 2b-4)

#### C. (v. 2b)

##### 1. "...he came into Greece,"

- a. "Greece" - Gr. *Hellas* - Greece proper
  - 1) Same as Achaia.

#### D. (v. 3)

##### 1. "And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia."

- a. "abode three months"
  - 1) He probably stayed in Corinth during the winter months of 57-58 A.D. (v. 6; [1 Cor. 16:6-7](#)).
  - 2) **NOTE:** During this time, Paul wrote his EPISTLE TO THE ROMANS.
- b. "And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia"
  - 1) There were probably many Jews boarding ships that were headed for Jerusalem at that time, for it was customary for them to come for the Feast of Pentecost.

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a) It was harder to get across the sea for the Feast of Unleavened Bread because the weather made sailing very difficult.

2) Paul planned to sail from Corinth to Syria on his way to Israel for the Feast of Passover, but he discovered this Jewish plot to assassinate him, so HE WAS FORCED TO CHANGE HIS PLANS and decided to take the OVERLAND route back through Macedonia and ended up staying in Philippi for Passover (v. 6).

a) **Q** = Why did Paul do this? Did he not have enough faith to just trust God?... I think there were at least 2 reasons:

i. If he were on a ship with a lot of Jews, it would have been very easy for them to throw him overboard in the middle of the night.

ii. He was carrying a great deal of money with him.

b) **KEY:** Our faith should never preclude wisdom! We are never to put ourselves in deliberate jeopardy.

i. Cf. **Luke 4:9-12** - Luke tells us that Satan tempted Jesus to step out in faith recklessly when he wrote, "*And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.*"

**E. (v. 4)**

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1. "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus."

MAP 2



- a. Ministry Partners from MACEDONIA:
  - 1) City of BEREA:
    - a) "Sopater of Berea"
      - i. Was from the church in Berea that sent Paul to Athens (**Acts 17:14-15**).
      - ii. May have been related to Paul (**Rom. 16:21**).

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- 2) City of THESSALONICA:
  - a) "Aristarchus"
    - i. Was from Macedonia, traveled with Paul, and was taken by the riotous crowd in Ephesus to the Theater (**Acts 19:29**).
    - ii. He will be traveling with Paul all the way to Rome (**Acts 27:2**) where he was Paul's *fellow-prisoner* (**Col. 4:10**) and co-laborer (**Philemon 24**).
  - b) "Secundus"
    - i. We don't know anything else about him.
- b. Ministry Partners from GALATIA:
  - 1) City of DERBE:
    - a) "Gaius of Derbe"
      - i. A different guy than "Gaius from Macedonia" (**Acts 19:29**), which was a popular name, but if the same guy, he probably moved to Corinth and was later baptized by Paul (**1 Cor 1:14**), who stayed with Gaius while he wrote the letter to the Romans (**Rom 16:23**), and John wrote his 3rd epistle to Gaius (**3 John**).
  - 2) City of LYSTRA:
    - a) "Timothy" (**Acts 16:2**)
- c. Ministry Partners from ASIA:
  - 1) UNKNOWN City:
    - a) "Tychicus"

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- i. Not from Ephesus or Colosse since they didn't know who he was ([Eph. 6:21](#); [Col. 4:7](#)), but must have been saved while Paul ministered in Ephesus, which spread to all of Asia Minor ([Acts 19:10](#)).
  - ii. *Tychicus* brought Paul's letters from Rome to the church of the Ephesians ([Eph. 6:21](#)) and Colossians ([Col. 4:7](#)) at the same time.
  - iii. After Paul will be released from prison in Rome, *Tychicus* may have visited Paul in Nicopolis ([Titus 3:12](#)) before he was sent by Paul to Ephesus ([2 Tim. 4:12](#)).
- 2) City of EPHESUS:
- a) "*Trophimus*"
    - i. A Gentile from Ephesus that will be in Jerusalem with Paul ([Acts 21:29](#)) who the Jews supposed Paul brought into the Temple.
    - ii. Right before Paul wrote his 2nd letter to Timothy, Paul had left *Trophimus* at Miletus because he was sick. ([2 Tim 4:20](#))

## II. THE MINISTRY IN TROAS (v. 5-12)

### THE MINISTRY TEAM TRAVELS TO TROAS FIRST (v. 5)

#### A. (v. 5)

##### 1. "These going before tarried for us at Troas."

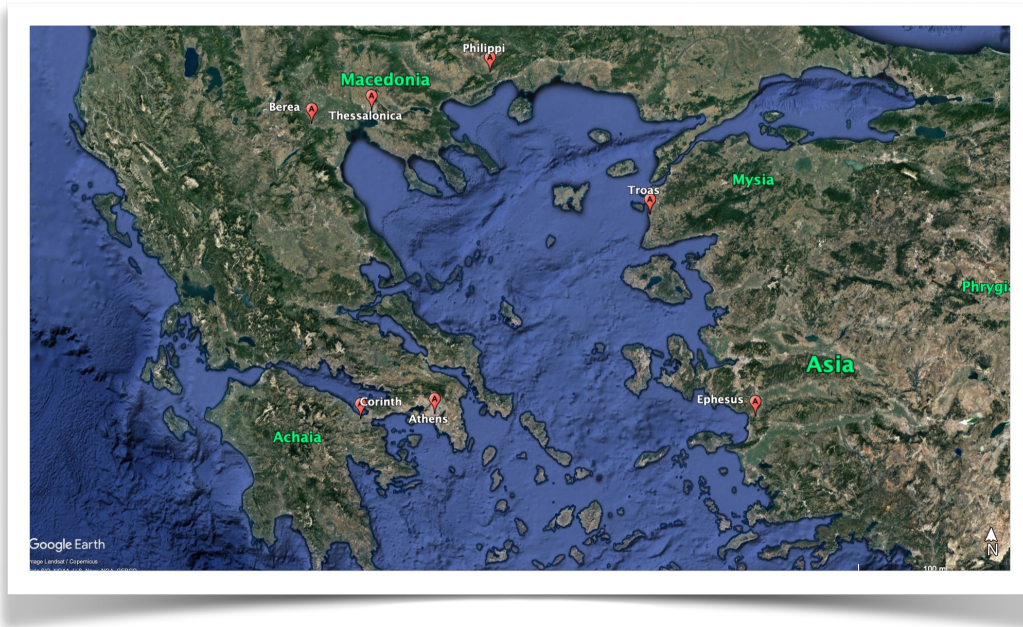
- a. "us" = change in pronoun, thus Luke has rejoined the team in Philippi (v. 6)
  - 1) Luke stayed in Philippi to pastor the church there ([Acts 16:10, 40](#)), but has now rejoined Paul to travel to Troas and will stay with him all the way to Rome.

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MAP 3



### PAUL'S TRIP TO TROAS (v. 6)

#### B. (v. 6)

1. **"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days."**
  - a. *"after the days of Unleavened Bread"*
    - 1) It's possible that Paul and Luke, being Jews, stayed to observe the Feast of Passover and Unleavened Bread.
  - b. *"and came unto them to Troas in five days"*
    - 1) *"five days"* - The wind must have been contrary, since the same journey before only took 2 days (**Acts 16:11**).
  - c. *"where we abode seven days"*



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- 1) **Q** = Paul was in a hurry to get to Jerusalem for the Feast of Pentecost (v. 19) - which was about 35 days, 10 stops, and 1,000 miles away<sup>1</sup> — yet he waited for 7 days in Troas. Why?... So that he might observe Communion ("break bread") with them!

### THE STORY OF EUTYCHUS (v. 7-12)

#### C. (v. 7)

1. **"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."**

a. "the first day of the week" = Sunday

- 1) SEE APPENDIX.

b. "when the disciples came together to break bread"

- 1) "came together" - Gr. "assembled; convened; gathered together"

a) According to the Greek language, this shows that it's a FORMAL MEETING.

b) Cf. Acts 4:31; 11:26; 14:27; 15:6, 30; 20:8; 1 Cor. 5:4; 1 Thess. 2:1; Hebrews 10:25

- 2) "break bread"

a) This breaking of bread had significance being on the first day of the week (i.e. Sunday), thus I believe it's a reference to the Lord's Supper (Acts 2:42, 46; 1 Cor. 10:16; 11:23-26).

b) **NOTE:** The church in Troas came together on Sundays for a meal and Communion!

<sup>1</sup> Cf. Acts 20:6,13-16; 21:1,3,7,8,15  
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### D. (v. 9)

1. **"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."**
  - a. "Eutychus" - Gr. "Fortunate"
  - b. "being fallen into a deep sleep"
    - 1) Falling asleep in church has been happening since the Early Church!
  - c. "Paul was long preaching"
    - 1) Long preaching is BIBLICAL!! 😎
  - d. "and fell down from the third loft"
    - 1) In the middle of the message, he started dosing off until he just fell back out the window from the 3rd floor.
      - a) I'm sure the crowd screamed and his mom started running down the stairs screaming!!
  - e. "and was taken up dead"
    - 1) "dead" - Gr. "lifeless; corpse-like"
      - a) Dr. Luke was there and his medical observation was that Eutychus died!
    - 2) **Illust.** - My teenage son is always telling me:

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- a) "Dad, your long sermons are killing me!"
- b) "When you go too long, I feel like I'm dying!"
- c) "Sometimes your preaching puts me to sleep!"

### E. (v. 10)

1. ***"And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him."***
  - a. Paul's action was similar to Elijah (1 Kings 17:21) and Elisha (2 Kings 4:32-37).

### F. (v. 11)

1. ***"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."***
  - a. After this whole incident, Paul goes back upstairs to the 3rd floor, passes out Communion, and then starts another 6-hour sermon!!
    - 1) **NOTE:** The 2nd session was longer than the first session! I guess Paul had a lot to say!
  - b. SOME OBSERVATIONS OF PAUL'S MEETINGS:
    - 1) He wanted to meet with the church on Sunday (v. 6-7).
    - 2) He preached long sermons (v. 9, 11) — two 6-hour sermons!
      - a) That's 12 hours of preaching in one day!
      - b) Too many churches preach short messages to try and cater to people. I see TWO EXTREMES:
        - i. "Sermonettes for Christianettes."

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- ii. "Your mind can only absorb what the seat can endure."
- 3) He ministered without much sleep.
- 4) He didn't let interruptions in the meeting bother him, but just handled them and kept going.
- 5) The Lord's Table was special and not taken lightly.

### III. THE MINISTRY IN MILETUS (v. 13-38)

#### THE JOURNEY AND ARRIVAL (v. 13-16)

##### A. (v. 13)

1. ***"And we went before to ship, and sailed unto Assos, there***

#### MAP 4



**Paul walks 20 miles from Troas down to Assos**

***intending to take in Paul: for so had he appointed, minding himself to go afoot."***

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- a. "Assos"
  - 1) A seaport located<sup>2</sup> 20 miles southwest of Troas.
  - 2) **Q** = Why did Paul decide to walk instead of taking the boat?...
    - a) Maybe he just wanted to stretch his legs and be alone with the Lord, seeking Him for guidance and direction in his ministry.
      - i. There are times it would be so good for us to get alone with the Lord and go for a walk.

### B. (v. 14)

1. ***"And when he met with us at Assos, we took him in, and came to Mitylene."***

MAP 5



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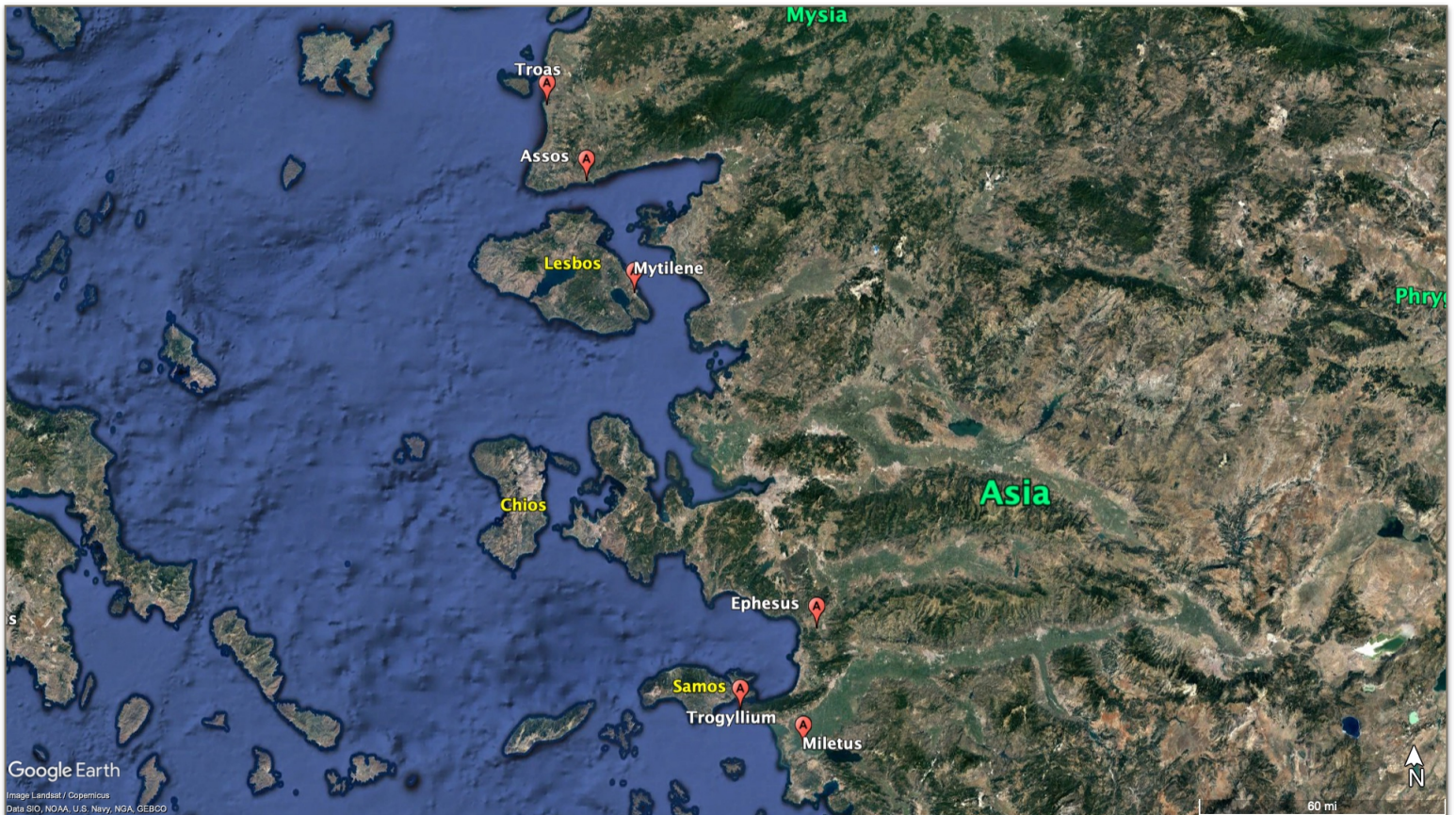
a. "Mitylene"

- 1) This city is the capital of Lesbos, located<sup>3</sup> about 30 miles from Assos.

C. (v. 15)

1. ***"And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus."***

MAP 6



<sup>3</sup> DMS 39° 6' 0" N, 26° 33' 0" E    Decimal 39.1, 26.55  
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- a. "Chios"
  - 1) An island located<sup>4</sup> 8 miles off the mainland.
  
- b. "Samos"
  - 1) Another island located<sup>5</sup> about 42 miles southeast from Chios and about 15 miles southwest from the coast of Ephesus.
  
- c. "Trogyllium"
  - 1) Trogyllium was a promontory located<sup>6</sup> on the West Coast of Asia Minor and is the end of the mountain ridge of Mount Mycale<sup>7</sup>.
  
- d. "Miletus"
  - 1) Miletus is located<sup>8</sup> about 30 miles south of Ephesus on the West Coast of modern-day Turkey and is known today by its Turkish name of Milet.

### THE FIRST PASTOR'S CONFERENCE WITH THE ELDERS OF EPHEBUS (v. 17-35)

#### **D. (v. 17)**

#### **1. "And from Miletus he sent to Ephesus, and called the elders of the church."**

- a. "called" - Gr. *metekalesato* - "to call from one place to another"

<sup>4</sup> DMS 38° 22' 39" N, 26° 3' 54" E    Decimal 38.3775, 26.065

<sup>5</sup> DMS 37° 45' 0" N, 26° 50' 0" E    Decimal 37.75, 26.833333

<sup>6</sup> DMS 37°39'33.71"N 27° 0'18.69"E

<sup>7</sup> DMS 37° 40' 0" N, 27° 5' 0" E    Decimal 37.666667, 27.083333

<sup>8</sup> DMS 37° 31' 49" N, 27° 16' 42" E    Decimal 37.530278, 27.278333

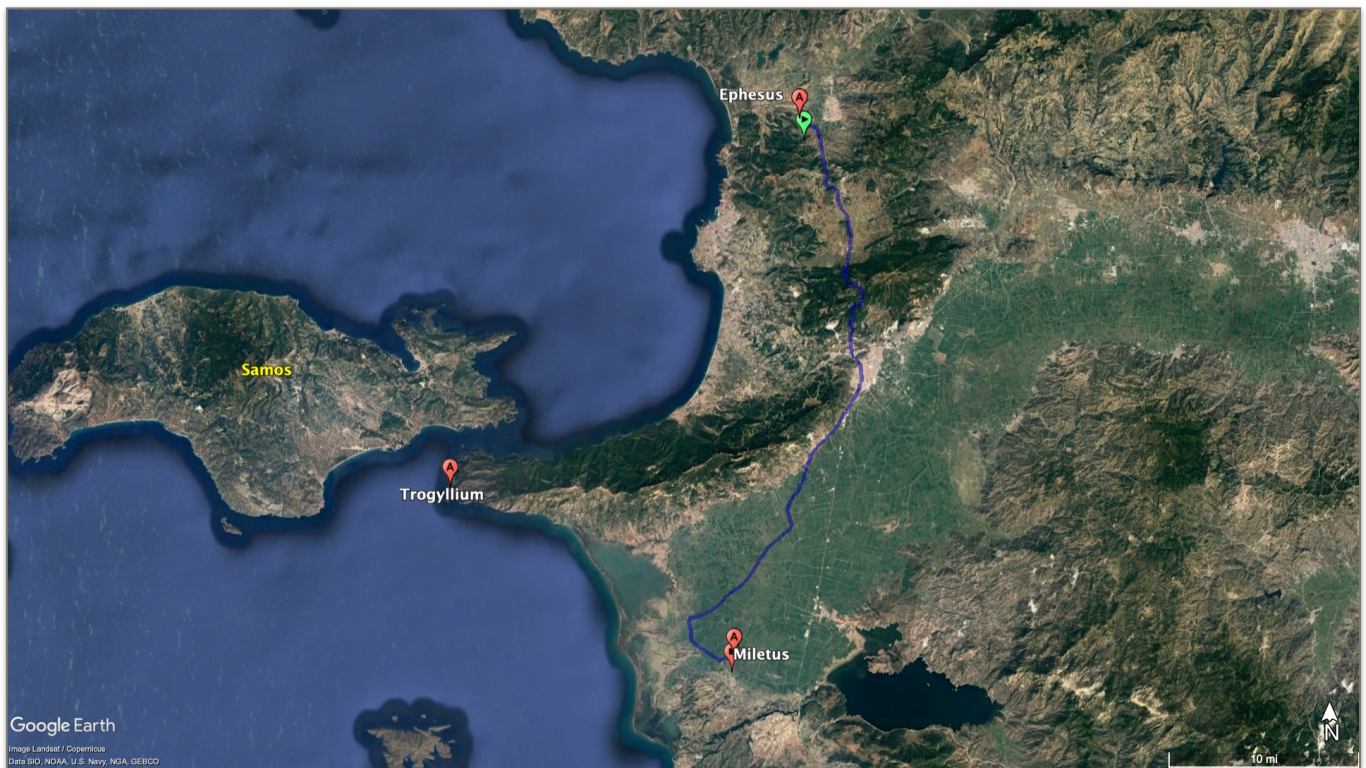
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- 1) From 2 Greek words: *meta* ("after; among; with; accompany; toward") & *kaleó* ("to call; invite; summon"); thus "to invite toward"; "to call toward"; "to call with".
- 2) Paul invited the elders of Ephesus to travel toward him so that he didn't have to go into Asia.

MAP 7



b. This would be about a 30-mile walk for the pastors to come to Miletus, which would take about 13-14 hours.

- 1) **NOTE:** Here is the FIRST OUT-OF-TOWN PASTORS CONFERENCE!!

### E. (v. 18)

1. **"And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,"**



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- a. *"the first day that I came into Asia"*
  - 1) Paul is reminding them about when he came to Ephesus about FOUR YEARS earlier (~54 A.D.), when he spent about 3 years in Ephesus ministering.

### F. (v. 24)

- 1. ***"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."***

- a. *"neither count I my life dear unto myself"*
  - 1) One of the reasons Paul was so effective in his ministry was because he was not about self-preservation, but laid down his life for others.
  - 2) **NOTE:** The reason so much of the Church today is ineffective is because the people are more interested in SELF-PRESERVATION than SELF-DENIAL.
    - a) Cf. **Mark 8:34-37** - *"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"*
- b. *"that I might finish my course with joy"*
  - 1) *"course"* - Gr. *"race; race-course"*
  - 2) *"with joy"*
    - a) Paul wanted to finish his race *"with joy"*!

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- 3) Cf. **Philippians 3:12-14** - *"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."*
- 4) Cf. **2 Timothy 4:6-7** - *"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:"*

c. *"and the ministry, which I have received of the Lord Jesus"*

- 1) The *ministry* was given to Paul by *the Lord Jesus*.
  - a) Cf. **1 Timothy 1:12** - *"And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry;"*
- 2) Men do not call themselves into the ministry. It is a gift received from Jesus Christ.

d. *"to testify the gospel of the grace of God"*

- 1) This was the ministry that Paul was given by the Lord, to speak and teach of the GRACE OF GOD!

### G. (v. 25)

1. ***"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."***

a. *"see my face no more"*

- 1) Paul's conviction at this time is that he will not see them again because of the little he knew about what would happen when he got to Jerusalem.

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- 2) Later on, Paul wrote from Rome that he planned on coming back to Asia Minor (**Phil. 2:24; Philem. 22**), which he eventually did visit Ephesus again after released from prison in Rome (**1 Tim. 1:3; 3:14; 4:13**). He also returned to Troas (**2 Tim. 4:13**) and Miletus (**2 Tim. 4:20**).
- 3) So, he did end up seeing the Elders again, but at this time he doesn't think he will!

### H. (v. 27)

1. **"For I have not shunned to declare unto you all the counsel of God."**
  - a. "shunned" - Gr. *concealed; kept back; retreated; backed off*
    - 1) Paul is saying that he didn't hide anything or back off from the truth, but gave them everything!
  - b. "all" - Gr. *pasan* - "whole; everything; thoroughly"
    - 1) Greek scholars tell us that when this Greek word *pas* is used and modifies a word with the definite article, it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.
    - 2) **KEY:** The word *pasan* is followed by the definite article "the", so Paul is saying this with an "extensive-inteseive force". He thoroughly declared to them the whole counsel of God!
  - c. "counsel" - Gr. *boulēn* - "plan; purpose; decree; will; advise"
    - 1) **Q** = How did Paul declare to the Ephesian Elders "the whole counsel of God"?... By teaching them the Word of God!
      - a) He taught them THE OLD TESTAMENT.

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- i. Cf. **2 Timothy 3:16-17** - *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."*
- b) He taught them the Apostle Teaching, which is found today in pages of THE NEW TESTAMENT.
- 2) **KEY:** This is why we teach through the Whole Bible here at Calvary Chapel, from Genesis to Revelation!

### I. (v. 28)

1. **"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."**
  - a. **NOTE:** The terms Elder, Overseer, and Pastor, all speak of the same person.
    - 1) (v. 17) "elders" - Gr. *presbyterous* - "mature men; older men"
    - 2) (v. 28) "overseers" - Gr. *episkopous* - "bishops; supervisor; ruler; guardian; superintendent"
    - 3) "feed" - Gr. *poimainein* - "shepherd; pastor"
  - a) Cf. **1 Peter 5:1-4** - *"The **elders** which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **Feed** the flock of God which is among you, taking the **oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."*

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### J. (v. 29-30)

1. **"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."**

a. "grievous wolves"

1) Cf. **Matthew 7:15-23** - "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

b. **NOTE:** This prophetic warning of Paul was already fulfilled a few years later once he was out of the Roman prison, which is part of the reason he wrote 1 & 2 Timothy (**1 Tim. 1:3-7, 19-20; 4:1-7; 6:3-5; 2 Tim. 1:15; 2:16-18; 3:1-9**).

1) This problem is also dealt with about 40 years later by Jesus Christ through the Apostle John (**Rev. 2:1-7**).

### PAUL'S DEPARTURE (v. 36-38)

### K. (v. 38)

1. **At this point, Paul's THIRD MISSIONARY JOURNEY COMES TO AN END.**

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### IV. APPENDIX I – CHURCH ON SUNDAYS

- A. **NOTE:** The Gentile churches observed "the first day of the week" (i.e. Sundays) as the formal day of worship for the disciples in the early Church.<sup>9</sup>
1. Sunday was the day Jesus rose from the dead (**Matt. 28:1**).
  2. Whenever a day of the week is mentioned in connection with the post-resurrection appearances of Jesus, IT IS ALWAYS THE FIRST DAY OF THE WEEK.
    - a. Jesus appeared to His disciples "*upon the first day of the week*" (**John 20:19**) at which time the Holy Spirit indwelt them (**John 20:20**).
      - 1) **NOTE:** Regeneration by the Holy Spirit was instituted by the resurrected Messiah on Resurrection Sunday!
    - b. The following Sunday ("*after eight days*") Jesus appeared to His disciples again (**John 20:26**).
  3. The New Testament Church was born on a Sunday.
    - a. It was "*the first day of the week*" that the Holy Spirit was poured out on Pentecost (**Lev. 23:15-16; Acts 2:1-4**).
  4. There was a formal meeting of the disciples in Troas "*upon the first day of the week,*" where they would *break bread* and Paul would preach to the disciples (**Acts 20:7**).
  5. Paul indicates that the church in Corinth gathered "*upon the first day of the week*" (**1 Cor. 16:2**), when he wanted them to receive offerings for the poor church in Jerusalem (**1 Cor. 16:1-4**).
  6. There is not a single reference in the New Testament of the Gentile churches worshiping on the Sabbath day (i.e. Saturday) or keeping Sabbath law.
    - a. Jesus could have chosen to meet with His disciples on the Sabbath, which would have clearly set a New Covenant precedent, but He didn't do that.
    - b. The First Church Council (**Acts 15**) did NOT include the Sabbath as an essential church doctrine or practice for the Church.

<sup>9</sup> <https://www.exadventist.com/portals/0/articles/Why%20do%20Christians%20Worship%20on%20Sunday.pdf>

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- 1) Peter said that the Church should not place the Gentiles under the Law ([Acts 15:10-11](#)).
  - 2) The Church leadership, in agreement with the Holy Spirit, did not want to lay any greater burden than those Essentials mentioned in their letter ([Acts 15:28-29](#)).
  - c. In all the lists of sins in the New Testament, Sabbath-breaking is not mentioned ([Mark 7:21-22](#); [Rom. 1:29-32](#); [Gal. 5:19-21](#); [2 Tim. 3:1-4](#)).
  - d. Nowhere in the New Testament is it taught that the Sabbath day must be observed, but actually the Apostle Paul said you could worship on any day ([Rom. 14:5-6](#); [Col. 2:15-17](#)).
    - 1) **KEY:** If keeping the Sabbath day as a New Testament church was so important, there would be instructions about it in the N.T. epistles.
  - e. Christians are under a new and better Law, the Law of Christ ([Gal. 6:2](#); [Heb. 8:6-8](#)).
7. Early Church Records state that the churches met on Sundays because it was the day of the Resurrection of Christ.
- a. The Didache (70-120 A.D.) mentions Sunday worship.<sup>10</sup>
  - b. The Epistle of Ignatius to the Magnesians (107 A.D.): "If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death ... Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for "he that does not work, let him not eat." For say the [holy] oracles, "In the sweat of thy face shalt thou eat thy bread." But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's Day as a

<sup>10</sup> Didache 14:1. <http://www.thedidache.com>  
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festival, the resurrection-day, the queen and chief of all the days [of the week].”

- c. The Epistle of Barnabas (100 A.D.): “Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead.”<sup>11</sup>
- d. Justin Martyr (140 A.D.): “And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead.”<sup>12</sup>
- e. Iranaeus, Bishop of Lyons (155-202 A.D.): “The Mystery of the Lord’s Resurrection may not be celebrated on any other day than the Lord’s Day, and on this alone should we observe the breaking off of the Paschal Feast.”
- f. Bardesanes, Edessa (A.D. 180): “On one day the first of the week, we assemble ourselves together.”
- g. Clement of Alexandria (A.D. 194): “He, in fulfillment of the precept, according to the gospel, keeps the Lord’s Day ... glorifying the Lord’s resurrection in himself.”

<sup>11</sup> [https://biblehub.com/library/barnabas/the\\_epistle\\_of\\_barnabas/\\_chapter\\_xv\\_the\\_false\\_and\\_the.htm](https://biblehub.com/library/barnabas/the_epistle_of_barnabas/_chapter_xv_the_false_and_the.htm)

<sup>12</sup> The Ante-Nicene Fathers, Vol. 1, pp. 185-186

[https://biblehub.com/library/justin/the\\_first\\_apology\\_of\\_justin/chapter\\_lxvii\\_weekly\\_worship\\_of\\_the.htm](https://biblehub.com/library/justin/the_first_apology_of_justin/chapter_lxvii_weekly_worship_of_the.htm)



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- h. Tertullian (A.D. 200): "We solemnize the day after Saturday in contradiction to those who call this day their sabbath."
- i. Cyprian (A.D. 250): "The eighth day, that is, the first day after the sabbath, and the Lord's Day."
- j. Anatolius (A.D. 270): "Our regard for the Lord's resurrection which took place on the Lord's Day will lead us to celebrate it."
- k. Peter, Bishop of Alexandria (A.D. 306): "But the Lord's Day we celebrate as a day of joy, because on it, he rose again."