

The Ten Commandments - Part 22: The Sabbath and The Lord's Day (9/10/2022)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/dzpcxsg/the-ten-commandments-part-20>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Shabbot Shalom.

Currently we are still looking at the fourth Commandment, but we still have a few more things that I want to cover, so today we're going to continue with the Sabbath apologetics theme. There is one particular thing that I want to address today that needs to come to the forefront, and that is the Lord's Day. I'm going to tell you right now if you're going to get engaged in a conversation about the Sabbath with your fellow believers and fellow Christians, at some point it is highly probable that this topic is going to come to the table, and it is imperative that we have a true, biblical understanding of this topic. It's imperative that we truly understand what modern day Evangelical Christianity and Christendom as a whole really thinks about the Lord's Day.

For me, when I was growing up and heard the term Lord's Day, what it meant was Sunday. It is that simple. That's what I knew and understood. So, we're going to be looking at this under the microscope, and the way I want to do this is unusual. I want to do this through the lens of a very well-known scholar, a very notable scholar, whose name is Grant Jeffrey. I think Dr. Jeffrey passed away about 10 years ago, but he was considered, and even today, as one of the foremost Bible teachers on biblical prophecy. I think this guy has authored around 30 that are translated into 24 different languages and have sold over 7 million copies.

Dr. Jeffrey has left his mark on Christianity; there's no question about it. He has a massive imprint on Christianity and on Christian thought. He is the perfect candidate to bring to the table regarding this topic. The reason I say that is because in one of those 30 books that he has written titled "Unveiling Mysteries of the Bible" he literally dedicates an entire chapter of this book to the issue of the Sabbath and the Lord's Day. And I'm going to say this: over two decades and all the commentaries I've ever read on the Sabbath, this is one of the most profound, prolific, and one of the clearest descriptions and commentaries on traditional Christianity's thought that you will find anywhere.

I don't make that statement lightly; he literally takes this thing from A to Z. He speaks in terms that allow the reader to where he's going, and he speaks in terms that his audience can relate to. He is a very good scholar. Sometimes when you read scholarly commentary, what you're going to come across is that you need to be proficient in Hebrew and Greek, and most people are not. But he doesn't mix it up; he just

lays this whole thing out from A to Z. He is trying to get to the reader on his level to help them understand why Christianity is doing what it is doing today.

We're going to utilize this as a springboard to talk about this; we're going to get a really good explanation as to what modern day Christendom really thinks regarding the Lord's Day. With that said, we're going to go to the second to the last chapter of his book, and the heading reads as follows, "Why do Christians worship on Sunday?" This is how the chapter opens. It's such a simplistic question, and yet I would tell you it's extremely profound. Why is it so profound? Because he is posing a question that many Christians have never asked themselves. When you think about it, I can tell you I was in the church for over 20 years, and I never asked the question.

So, this is a good question to ask. When you're asked questions like this, it forces you to what? Well, you are left scrambling trying to figure out how to defend this position? How do I do this? So, you might recognize the following, and I'll read it because this is how we opened talking about the Sabbath several weeks ago these are his words: [Of all the Mysteries that I've been asked about over the years, the question of whether Christians should worship on Sunday or on Saturday](#), listen to this, [has perplexed and bothered more Believers than any other question in my experience](#). This is how he opens this chapter. Now keep in mind this is a guy that has sold over 7 million books. Who knows how many hundreds of thousands of people have contacted him, whether spoken to him verbally, tried to call him, send him an email, or write him a letter. This guy has been exposed to who knows how many Christians, and the one thing he walks away with above all else is, remember he's recognized as a teacher and a scholar, that this is the number one issue: the Sabbath versus Sunday. Why do we do this instead of this? That is incredible talk about setting the stage for this chapter.

Then he goes on: [It is very unfortunate that so few people know the truth about the question of Sunday versus Saturday worship](#). Agreed. [Many Christians have been puzzled](#), may we say mystified, [when asked to explain why the church worships God on Sunday, the first day of the week, and not the seventh day of the week, Saturday, the ancient Sabbath day of the Jews](#). What does that statement tell you right there? Keep in mind he says many Christians. He doesn't say some; he says many Christians especially in his arena.

So, they're puzzled and mystified when asked to explain why the church worships on Sunday. It tells me Christians are not equipped to answer the question. He's being forthcoming. We're simply not equipped to answer the question, and in part, let's be honest the shepherds are not doing their jobs. They're not teaching, Christians are not reading their Bibles, and that's problematic.

Now continuing: [The Bible clearly describes God's command to the Jews to worship him on the Sabbath, the seventh day of the week, Saturday](#). There are a couple things here that I want to point out. Number one, I agree with this statement in that the Bible does clearly state what God has commanded His people. I love this because he's using scripture, and he says it's an undeniable fact. But notice the term he uses for his people. He says that it is explicitly the Jews. He does not say the Christians or the Gentile Christians, and he doesn't say the church.

I want you to understand this is very intentional because if you go into the chapter further, what you realize is Dr Jeffrey is of the opinion that these two are two separate things. Israel is over there; you Gentile Christians are over here. The churches are over here. And as a side note, you know Dr Jeffrey is such a prophecy buff, he was one of those who really talked about the rapture a lot. And while I'll show in scripture there is a way of the righteous, and there's a second coming of the Lord. The problem here

that I have is the rapture theory. That theory is that the church gets raptured; the Gentile Christians are going to leave while Israel sits here to go through the tribulation and suffer. That whole mentality is built on dual covenant theology which separates the Jew from the Gentile Christian. That is the very premise of where this whole discussion goes. Again, I will reiterate, I don't need to go down that road again because we've talked about this, and so you can see this.

Now moving on. [When Gentiles became Christians](#), listen to this statement, [they never began to worship on the Saturday Sabbath of the Jews. They simply began to worship on Sunday, the day of Christ's resurrection and the day of Pentecost.](#) Now there's a reason I saved this commentary till after we went through all this church history. If you've been with us for the last few weeks, you know this is absolutely, fundamentally, a false statement. We know for a fact because history tells us on two different levels. It tells us they kept the Sabbath. But I can also show you in the Bible in the Book of Acts that the Gentiles were in the synagogues on the Sabbath. One can't debate that.

Let me be clear before we go further: I highly respect Dr Jeffrey. I think he was an absolutely fine scholar. I think he has done great work. And feeling that way about him it makes it much more painful to go through this for me because of how much respect I have for him. I grieve over this.

It's amazing to me the rigorous process that scholars go through. The dedication and the responsibility it takes. They know what they're taking on, and they have the discipline it takes to say, "You know what? When I go to the word, I'm not going to read my heart into it. Instead, I'm going to draw out; I'm going to perform good responsible exegesis." Scholars on different degrees are dedicated to that. They're disciplined. Yet somehow when it comes to the Sabbath, the very same principles they're applying to all these different things such as the question, "is Jesus God?" The very same principles, rigor, and discipline that they're applying to other questions are suddenly gone. When we start talking about the Sabbath, this is frightening. Do you understand the kind of scary deception that is involved with all of this? It's terrifying.

Well, Dr Jeffrey goes on and says this—[The early Christians began to use the Expression the "Lord's Day" during the first century following the birth of the Church to refer to Sunday as our common day of worship.](#) Here we find Dr. Jeffrey's claim that the early Christians literally took the term the Lord's Day and applied it to Sunday. This claim is that those two terms are synonymous with one another. Well, we're going to challenge that a little bit. We're going to move on here; he's going to declare proof that this is the case. And the first place he goes is to Revelation 1:10, and these are his words—[Revelation 1:10 Is the only place in Scripture that uses the expression "the Lord's Day."](#)

I'm going to tell you that is a true statement. So this term or phrase "the Lord's Day," in that chronological order as is, can only be found once from Genesis to Revelation. You won't find it anywhere else. So, he starts here, but he brings this to the table because what he's telling you is that this is proof. Revelation 1:10 is proof that Sunday is a direct reference to the Lord's Day. As you already heard him say, "Christians never celebrated the Sabbath; they jumped right on board to the Lord's Day." So, Revelation 1:10 is his proof text.

Given that, I want to take you to Revelation 1:10. You are going to have to follow me today, so you're going to have to pay close attention. In Revelation 1:10, we read the following—I was in the spirit, What?, on the Lord's Day. In the Greek, the term is *en tē kuriakē ēmera*. Greek may not mean much to you, but we're going to be circling back to that Greek in a little bit. What I want you to focus on right

now is this word, this adjective, Lord. This is **kuriakē**. What does **kuriakē** mean? **Kuriakē (κυριακός)** means, belonging to the Lord.

I want you to understand what John just conveyed. He said, "I was in the spirit on the day that belongs to the Lord." Now, I'm going to ask you something: do we have a precedent in scripture of any day belonging to the Lord? Or do we have the Lord himself identifying a particular day as his? We have it both in the Old Testament, and we have it in the New Testament. I'll begin in the New Testament. This passage is covered in all the synoptics. This is what we read in Matthew 12:8- **For the Son of Man, is what?, Lord even of the Sabbath.** Yeshua literally comes in and takes possession of the day. This is his day. We know this because he claims authority in that he is the Lord of it. This, quite literally, is his day; it is a day belonging to him.

And on another note, to reiterate, this is one of the title names for the Messiah. I want you to think about the gravity of that. He is called the Mashiach ben David, the anointed son of David. Well, that tells me he's the one that is to ascend to the Throne of David, and to his Kingdom there will be no end. And when it says Ben Elohim or that he is the Son of God, tells me who he is. There are characteristics, there are aspects to him. All these titles are for eternity. And we are told one of the title names used for him is Lord of the Sabbath; it's a title name. This is an amazing thing!

We could look at Luke and Mark's writings where we find there is a precedent for the Sabbath explicitly being his day. Let me take you back to the Book of Isaiah in chapter 56. Isaiah 56 is the chapter that the Lord carved out specifically because he knew he was going to send Yeshua and open a door to the Gentiles, and they would start flooding in to be grafted into Israel. Yeshua warns them, "Do not say the Lord has separated me from his people." It also says in Isaiah 56:2— **Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.**

Two chapters later, the Lord gives instructions regarding the aspects on how to approach the Sabbath and how to engage it. Then in Isaiah 58, we find he is building on 56. Isaiah 58:13- **If you turn your foot away from the Sabbath, from doing your pleasure on My holy day, and listen to this, And you call the Sabbath a delight....** One of the things that was in the instructions pertaining to the Shabbat is that in the Hebrew it's Qara'. You are literally to cry out; you are to go and proclaim. What? Number one, it is a delight. But that's not all you're supposed to proclaim. He goes on and says: **It's the Holy day of the Lord.** This is what you are supposed to be crying out. This is what we're supposed to be claiming about the day of the Lord. And the day of the Lord that's laid out right here is explicitly in the context of the Sabbath.

You could say the day of the Lord or the Lord's Day is literally the Lord's Day. In other words, when we look at this in Revelation 1:10, and we find John, who is a Messianic Jew, a Jewish Christian, says, **I'm in the spirit on the Lord's Day,** I assure you he thought of nothing else but the Shabbat. That was the precedent in both the Old and New Testament. It is a title for the Messiah: it is his day. That's incredible!

Having said that, I want you to consider the following: we have a precedent for the Lord's Day being attributed specifically to the Sabbath. Do you know what you don't have? You have nothing, not one scripture, not even a half a scripture, for Sunday being declared as the Lord's Day.

Let me take this discussion to another level. I want to take you to the Gospel of Matthew. In the Gospel of Matthew, what we're going to find is the writer makes a distinction between the Sabbath and Sunday, or as we would say, the first day of the week. In Matthew 28:1, this is what we read—**Now after the**

Sabbath. This is a recording of Yeshua after he has died and been laid in the tomb. It picks up right here in Matthew 28:1- **Now after the Sabbath, as the first day of the week began to dawn.** This is when the women came; they came on Sunday. I want you to think about something: a clear distinction is made between Shabbat and Sunday which is what we call the first day of the week. I also want you to consider the following: Matthew was not written contemporaneously; it wasn't written in real time. These events written about had already happened in the past. Remember the woman that had the blood flow of 12 years going and touching the hem of Yeshua's garment? There wasn't a scribe sitting by watching these events and jotting them down. Matthew, at the earliest, was written three decades afterward. Some estimate up to five or six decades after the resurrection.

How is that relevant? I'm going to tell you how this is relevant. Put this into historical context in that the writer is writing with 20/20 hindsight. The writer is within the context of the New Covenant; the writer is in the context of having the Holy Spirit being poured out. The writers in the context to seeing Gentiles pouring into the faith. He's in this context. And guess what? When he goes to write the recordation to preserve the story of Yeshua for all the generations to follow, he specifically uses the term the Sabbath.

But notice what he doesn't say. He doesn't call this particular day, Sunday, the Lord's Day. Instead, he says, "Now after the Sabbath," as in the first day. If this writer believed that the first day of the week is the Lord's Day, it would say, "As the Lord's Day began to dawn," but it doesn't say that. If there was any text anywhere in Scripture that called for a believer to utilize the term the Lord's Day, if he believed it was on Sunday, this is it.

Now, referring to Matthew 28:1. We're talking about the resurrection. And today we find all the Christians are running around saying Sunday is the Lord's Day. If that were the case, that's exactly where you would see it. You would see it in Matthew 28:1.

And so, I point this out because it is not there (in Matthew 28:1). In addition to that, I'm going to take you to the Gospel of Luke in 23:56. This is the same story. It says—**Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath.** Now just for a second, think about this: this is at the crucifixion. They go back. Yeshua was crucified Friday, yet they go back. And it specifically said that they rested on the Sabbath. The irony here is Scholars across the board believe Luke was a Gentile. Luke was a Gentile who wrote this. So, that's really fascinating to me considering Luke makes the same distinction that Matthew makes. Here he says that they rested on the Sabbath. But guess what? I love this, and that's not all Luke says. He goes on and says this—**according to the Commandment.**

Again, do you know when Luke was written? They estimated around the time Matthew was. That being the case, you're talking a minimum of three to four or even five decades after the event is when this was written. And he is writing this in the context and the mindset of the New Covenant and the outpouring of the spirit. And when he goes to describe what these people had done in that they went home and rested on the Sabbath, he says it was according to the command. What command? The fourth Commandment: remember the Sabbath to keep it holy.

And then he makes the distinction in Luke 24:1- **Now on the first day of the week, very early in the morning.** So again, I tell you, if Luke, who is this Gentile Christian, believed that the first day of the week was the Lord's Day, that's exactly what he would have said here. (Referring to Luke 24:1). But there's nothing at all. And I'm going to tell you that the fact this is totally absent is highly significant to this entire discussion.

Now, we're going to get back to Dr Jeffrey's commentary. What you're going to see here is interesting regarding fact that when you get into scripture and the confines, we can't find one single scripture to prove that Sunday is the Lord's Day. The only way to prove that is you must go outside of scripture. Here's what I want to point out; here is what Dr Jeffrey says—[Sunday was usually identified by the phrase “the first day of the week” throughout the New Testament.](#)

I agree that Sunday is the first day of the week; that is not a problem. But then he says—[Outside the New Testament, the expression “the Lord's Day” appears in the early church document known as the Didache \(A.D.100-110\), which includes this statement.](#) The Didache is an early second century document which we already talked about a little bit. Continuing—[“On the day of the resurrection of the Lord, that is, the Lord's Day, assemble yourselves together.”](#) The Didache is the reference for this Chapter 14:1 verse in the Didache as evidence to show that there is no debate the early church considered Sunday the Lord's Day. He establishes that by the day of the resurrection of the Lord, and, therefore, there is no debate it was Sunday that is the Lord's Day.

You clearly see that Dr Jeffrey is quoting this. And so, you can see why he has brought this forward to connect these two things. The only problem is this phrase right here—[“On the day of the resurrection of the Lord,](#) doesn't exist in the passage. Now this is troubling to me because if you're an unsuspecting Christian who is reading through this, this would have certainly spoke to you. Without debate that would have connected early Christianity through the resurrection, which is Sunday, specifically to the Lord's Day. His entire argument hangs in the balance of this phrase, which doesn't exist.

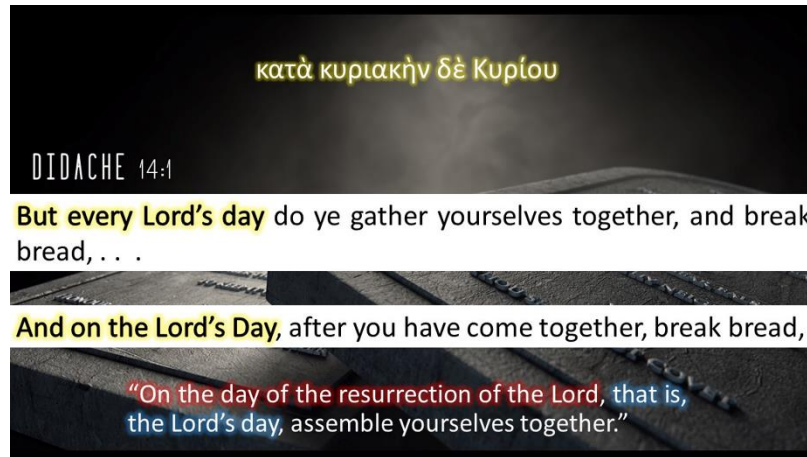
I have multiple copies of the Didache translated by different translators. I'm going to show you a couple to show you what it actually says. [Didache 14:1- But every Lord's Day do you gather yourselves together, and break bread.](#) There is nothing whatsoever mentioned about on the day of the resurrection of the Lord. It doesn't exist. It just simply says—[But every Lord's Day do you gather yourselves together.](#)

Let me give you another example, this is a different translation. [And on the Lord's Day.](#) Remember the translation we just read says—[every Lord's Day.](#) But this one is translated—[on the Lord's Day, after you have come together, break bread.](#) We find the second translation is a little more accurate to the Greek, but both are saying the exact same thing. But again, guess what you don't have? You don't have this statement—[On the day of the resurrection of the Lord.](#) It totally changes the whole framework of this because now we have an early second century document that just simply says—[On the day of the Lord after you've come together.](#)

Let me reiterate: what was Sabbath? What is Sabbath to this day? It's a sacred assembly; it's a sacred calling where the saints come together. You would expect them to get together on the Sabbath; that's all this is saying. And when you look at this, you find it is incredible. This document may simply be referring to the Sabbath. You see, what I'm saying is the Lord's Day to these early Christians was the Sabbath.

As a bonus, let me take this a step further. I will put it up here in Greek, which is exactly what you see translated a little differently here in Didache 14:1. [See next page] But that's the Greek. In the Greek, this is literally how you would translate it: Κατὰ κυριακὴν δὲ κυρίου is translated—according to the Lords, of the Lord.

Remember, that in Revelation 1:10 we find the Greek statement: ἐν τῇ κυριακῇ ἡμέρᾳ . You don't need to know Greek to figure this out.



Does ἐν τῇ κυριακῇ ἡμέρᾳ sound like Κατὰ κυριακὴν δὲ κυρίου? It doesn't. You are missing the word: ἡμέρᾳ or day. There is no word, day, in the Greek. The word, day, is added. In the Greek, it simply says: according to the Lords, of the Lord.

Now the only reason I bring this up here is to show you how the translators translated this. I'm not saying they did a bad job. Translators across the board are pretty unified on what it actually means as it's talking about the day of the Lord. And it's not uncommon to take a translation and to bring it into the English having to convey the idea and not get hyper literal to the Greek because sometimes it just doesn't make good sense when you do that. So, this is a side note to show you that even with the Greek there's an interpretation of what's being said here.

At the very least, you could say we have a discussion regarding the wording. But slide that aside there's nothing about the resurrection day of the Lord. It simply says—all of us can get together. And you know what? It is talking about the day of the Lord. That's all it says.

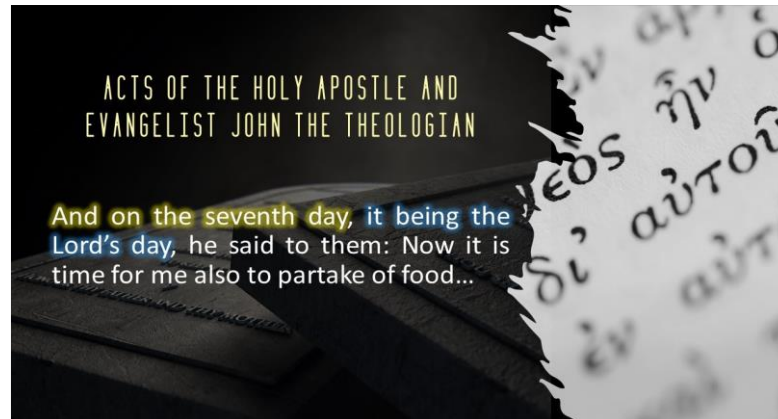
So, where I want to land this plane is that this is the worst text that he could bring to the table to show proof that in the early second century Christians were keeping the Sabbath, and it was on Sunday. This shouldn't even have come into the discussion, but it did.

I want to take you to another second century document that was written later than the Didache. The Didache is from the early second century. This document is from the late second century. I think that's significant. It's called, Acts of the Holy Apostle and Evangelist John the Theologian. This is an early church document; this is a treasure trove. There are so many early ancient Christian documents, and this would fall into that arena of what they would call the New Testament Apocrypha. If you guys are brushed up on and have prioritized the Word of God, and you have extra time after you've given the Lord your time, this is a document worth checking out. It is an amazing read. It talks about John the Apostle and his interaction with the Roman Emperor.

The backdrop to this writing is that Jews were coming to Domitian in kind of a tattle-tale way. They were upset with what they called a new nation. This document is amazing to me because these Jews wrote to Domitian the emperor and told him that there were these people who identify as a new nation; these people being talked about were Messianic Jews. So, the Orthodox Jews were talking about Messianic Jews and also Gentile Christians that are being grafted in, and they said that this new nation has risen

that carries this new name called Christians, and the Orthodox Jews are appalled that these Messianic Jews are spreading blasphemy on two different levels. First, they're saying Jesus is the son of God. Second, they say he rose from the dead.

So, this document is amazing. It talks about this interaction John has with Domitian. John does not leave a good taste in Domitian's mouth because John is prophesying in this document of the fall of Rome and that there's another king whose name is Yeshua. Well, Domitian doesn't take kindly to that. Then we come to this important, little paragraph where John goes into fasting; he was accustomed to fasting. Look at what is said here.



So, John is moving to break his fast and what is recorded? The seventh day, Saturday, Shabbat, is being called the Lord's Day, but of course this document is not going to make its way forward in the commentary by Dr Jeffrey or any of the other commentaries I've read.

It's really astounding that we do have documents stating that, yes, the seventh day of the Shabbat is called the Lord's Day. But moving all that aside, here's the deal. Whether this document included it or not, let's just pretend the Didache said Sunday was the Lord's Day, it doesn't matter because all I'm looking for is the guardrails and the confines of scripture. I must gain the truth from here. (Pointing to the Bible). There are other documents that came on the scene; they're interesting to read and can be extremely profitable if they line up with this (Pointing to the Bible) because there were men filled with the spirit from generation to generation, and they did speak.

This is why Paul says—the spirit of the prophets is subject to the prophets. So, men from generation after generation are going to go and speak, and when they speak the words, I'm going to test them to make sure they line up with this (Pointing to Bible). This statement passes the test (Pointing to the Bible).

All right, continuing in Dr Jeffrey's commentary, where he is referring to the Didache, says—[Note that this statement in an early church document, the Didache, only 80 years after Christ's Resurrection, confirms that Christians worshiped on Sunday, “On the day of the resurrection, of the Lord, that is the Lord's day.”](#) No, it doesn't. It simply it does not. [In the centuries following Christ's Resurrection the expression, “the Lord's Day” became a common synonym for Sunday, the day of Yeshua's Resurrection from the grave.](#) That last statement is absolutely true. You already know this if you're paying attention during this series. What he's saying is, yes, as Christianity is beginning to develop, Sunday became synonymous with the Lord's Day.

Dr. Jeffrey then goes on. [The early Church Father Ignatius \(A.D.30-107\) was a disciple with Polycarp under the spiritual direction of the Apostle John, their bishop.](#) In the non-canonical book, I like that he prefaced that this way. And the non-canonical book, The Epistle of Ignatius to the Magnesians Ignatius, twice used the expression the Lord's Day as a reference to Sunday as the common day of worship. There is no question about it because we looked at chapter nine of his epistle to the Magnesians. We saw exactly what he said. Do you remember what he also said? He also commanded and instructed all Christians to work on the Sabbath, which is a direct rebellion to the 4th Commandment. This is what he did.

So, here's the deal. Ignatius did say Sunday was the Lord's Day, but God didn't say that. It is that simple. And whether it's right in the sight of God to listen to Ignatius more than to God, you judge. That's where we are now.

Continuing, he asked the question—[Did the early church worship on Saturday or Sunday?](#) We're not going to be able to get into everything he says here, but I'm going to hit on some high points. [Some anti-Sunday worship writers have falsely claimed that the church initially worshiped on the Saturday Sabbath for almost three centuries until it was suddenly changed to Sunday when Emperor Constantine, the head of the Roman Empire issued a decree an A.D.321.](#)

I want to stop there because there's a lot of issues with this statement. He is talking about anti- Sunday worship writers. Concerning that statement, let's be clear. We are talking about those who do not believe we should abandon the Sabbath because they believe the Sabbath hasn't changed. We need to keep the Sabbath for clarity.

So, [writers have falsely claimed that the church initially worshiped on Saturday Sabbath for almost three centuries.](#) If I was just to stop there, we would have to admit that's a historical fact, and we've already covered this. They did worship on the Sabbath. Jew and Gentile were worshiping on the Sabbath. there's no question about that.

Then he goes—[Until it was suddenly changed to Sunday.](#) Now this is where I can understand where he's coming from because there are many Christians going out and saying that that statement is not true. However, it is true. Constantine radically changed the environment, He crystallized on an ecumenical level the observance of Sunday, of what they would call the Lord's Day, separating from the Messianic Jew. They no longer were keeping Passover or keeping Sabbath. But know this, it is a historical fact that the Gentile Christians continued to keep the Sabbath even after Constantine. That's what is missing from this conversation, and it disturbs me.

He goes on—[This claim that the church worshiped for centuries on Saturday and then abruptly switched to Sunday as a result of Emperor Constantine is false.](#) And you know what he's right in part: it is false. There's no question about it because we do know that people like Ignatius and Justin Martyr had already abandoned the Saturday Sabbath, they started keeping Sunday. We also know that Christians, God-fearing Sabbath keepers, continued throughout the centuries.

He goes on—[The controversy over Saturday or Sunday worship has often confused Christians who do not have access to difficult- to -find books that provide accurate details about the history of the early church.](#) I'm going to read that again. [The controversy over Saturday or Sunday worship has often confused Christians who do not have access to difficult-to- find books.](#) That is not where the confusion's

coming from. The confusion does not come in because they don't have some secret knowledge or some ancient, secret Christian history that they're not aware of whether it's the Didache, the Apostle John, or any other document. The confusion comes in because they don't know the word of God. Confusion is coming in because they're not being taught the Word, and they themselves are not rushing to learn it. That's the only place confusion comes from. It is not from having no access to difficult to find books.

Continuing—[The historical truth is that the church never “changed” the day of worship from Saturday to Sunday.](#) Hmm, interesting. [From the very beginning of the Church, following the resurrection of Our Lord Messiah Yeshua, both Jewish and Gentile Christians celebrated communion together on Sunday.](#) Pay attention to the wording here because this is very clever. He doesn't say they celebrated Sabbath together on Sunday; that is not what he says. He says that they celebrated communion. In other words, they fellowshiped.

Well, guess what? They fellowshiped every. It says in Acts that they did so continually. What? They did it daily. And in the Greek, it means every day—[Continuing daily with one accord in the temple, breaking bread from house to house, they ate their food with gladness and simplicity of heart](#) (Acts 2: 46). They did this every day, they got together every day. That doesn't make every day a Sabbath.

Now he continues—[The truth is that immediately following Christ's Resurrection his disciples and followers began to worship on Sunday, the first day of the week, because this was the day that Yeshua rose from the grave: “Now on the first day of the week Mary Magdalene went into the tomb.”](#) (John 20:1) Let that soak in.

Let's look at his proof text. To show that the earliest Christians, from the very onslaught, immediately worshiped on Sunday is John 20:1. All it says is—[on the first day of the week Mary Magdalene went to the tomb.](#) And you already read the other versions of this, Matthew 28 and Luke 23, going into where explicitly the Sabbath was distinguished from the first day of the week. But now they're bringing this text and saying that because the women came to the tomb on the first day, well, there you go; we have a new Sabbath.

Talk about grabbing something out of thin air and creating a doctrine. That is like me saying John came on the scene and he said repent for the Kingdom of Heaven is at hand. That, therefore, means the Sabbath's done away with. At that point you are like, what? You could have virtually claimed any verse changes the Sabbath to Sunday. It doesn't even make sense; there's no application. There's nothing about the Sabbath, and there's nothing about the transference of the solemnity of the holy day of the Sabbath from the seventh day to the first day of the week. There's nothing about it. It is like say, this used to be called the first day of the week, now it's called The Lord's Day. It doesn't exist anywhere in Scripture. You have to artificially read this idea and this concept into the text because it doesn't exist. These are the proof texts used, and this is the problem with this whole conversation.

Now, as we continue, Dr Jeffrey is going to offer some more support for his claim. [Three specific New Testament texts refer to the early church worshiping on Sunday, “The first day of the week; as the normal day of Christian worship.](#) And here's the proof text: I Corinthians 16:1-2, Acts 20:7, and John 20:1. We just got done covering John 20:1, and you saw it has nothing to do with the Sabbath. We're going to look at these three texts. I don't know how many commentaries I've gotten my hands on over the years; it's well into the hundreds. And I can tell you that virtually, across the board, this is the mantra. It is these three texts: I Corinthians 16:1-2, Acts 20:7, and John 20:1. This is the go-to. This is the proof.

So, I want you guys to understand where this is coming from. So, let's go to Acts 20:7—**Now on the first day of the week** [Again, notice that it doesn't say the Lord's Day. This is the first day of the week.] **when the disciples came together to break bread, Paul, ready to depart the next day spoke to them and continued his message until midnight.** Well, there you go. The Sabbath has been changed. When you see this, and you read it for yourself in the text, you're thinking that this can't be; there must be more to this. There must be something here that they're grabbing hold of, and they're not even grasping at straws. It is just like they see the word, the first day, and they believe that is proof that this is now the Sabbath; this is now the Lord's Day. And the reality is that all it talks about was how they got together on the first day of the week and broke bread. And you already know that they got together every day of the week, and most likely this was Havdalah (**Havdalah** (Hebrew: הַבְּדִילָה, "separation"), which was moving out of the Sabbath and into the first day of the week.

It is interesting that just five chapters before this, in Acts 15, you had the precedent that was already set. So, before I ever get to Acts 20:7, and in order to not draw wild conclusions, a precedent was set regarding the expectation of Gentile Christians that would be grafted into Israel. This was a precedent for what would be placed on them. Remember the four things in Acts 15? They're going to do this.

But the expectation is, no, it's not just those four things that they're going to do. These four things pertain to the temple; therefore, we get to immediately address them. And then we know this from Acts 15:21- **“For Moses has had throughout many generations those who preach them in every city, being read in the synagogues every Sabbath.”** The expectation is the Gentiles are going to hear the Torah, and they're going to grow. And where are they going to be? They're going to be in the synagogues on the day they've always gone to the synagogues. That is on the day of assembly, the Sabbath.

This was the expectation. So even before we get to Acts 20, that frame of mind that the Sabbath has been changed doesn't even exist. Not even in Luke do we find this. If it was the case, he would have set this up, but there is nothing.

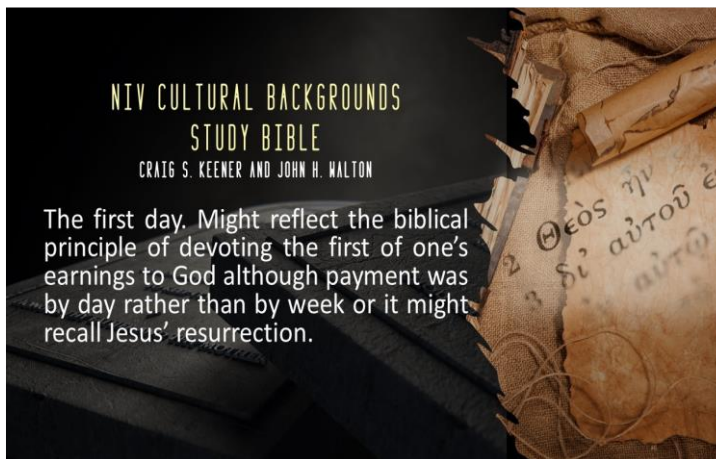
Let's look at the third text. **I Corinthians 16:2- On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.** Well, there you go. I guess the Sabbath has changed. You can see that there is nothing about the Sabbath, there's nothing about a transference, there's nothing about the day of the Lord in that that is what you should be calling the first day. If the New Testament writers believe the first day of the week was now the Sabbath, they would have exalted the day. The day would be exalted. There's a reverence that comes with it, but the first day of the week is a common day; it's the first day of the week.

Look at what Paul is saying. Why would he tell them to do this on the first day of the week? On a practical level, it is because your work week is done. As you're going into the next week, take your income from the previous week and store it up. This would be stored in their own homes for the purpose. This was done so that when Paul came, he wanted to take a collection for the saints, and he wanted it ready.

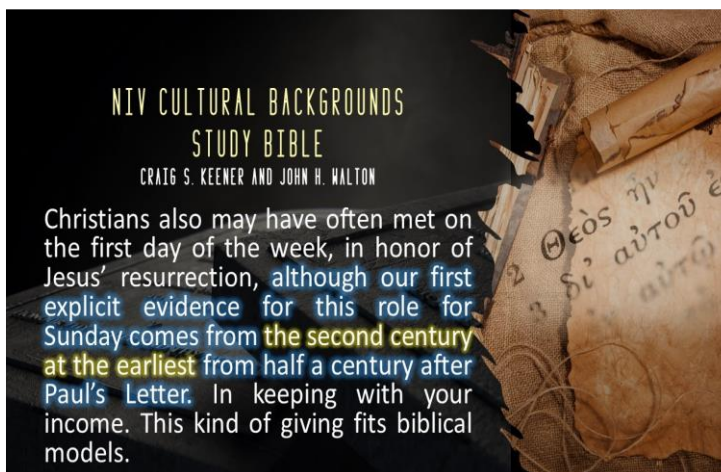
The second reason is Paul is employing the spirit of Torah. Why would he have them do this on the first day of the week? I'll show you this; I'll take you to the Torah. **Leviticus 23:10- Speak to the children of Israel, and say to them: When you come into the land which I give you, and you reap its harvest (In other words, here you're taking in your income, you're reaping the harvest.) then you shall bring a sheath for the first fruits of your harvest to the priest. He shall wave the sheath before the Lord, to be accepted on**

your behalf; on the day after the Sabbath. They were commanded to do this on the first day of the week. The first day of the week is when you lay it up.

So, as we look at this, we find Paul is simply employing the spirit of the Torah. And why he would do this? Why he would have them lay this up on the first day of the week? To answer that, I want to take this a step further; I want to share some commentary with you from the NIV cultural background Study Bible. I purchased this NIV cultural background Study Bible because it's co-authored. There are two authors. One of the authors is Dr Keener, and I'm going to tell you right now he's considered to be one of the leading foremost New Testament scholars in the world. He is a profound scholar. Dr Keener comments on 1 Corinthians 16:2. I want to read to you what he says because it is important. Dr. Keener recognizes Paul might be employing the biblical principle here of laying up, and I agree with that.



Then he says.



That is incredible! This is a New Testament Evangelical scholar, a profound scholar, and he's looking at this and comes out and admits there is nothing in regard to observing Sunday as the Lord's Day prior to the second century; it doesn't exist.

And we do know that with Ignatius, Justin Martyr, and others we could add to the list, the observance of Sunday as the Lord's Day eventually came to be, but it isn't here in the text of Scripture. And so, here's the thing: when we start talking about the Lord's Day, there's only one day scripturally speaking that is being referenced, and that is the Holy Sabbath. So, this is just the information we need to have, understand, and appreciate to understand where the other side is coming from.