

The Holy Sabbath VI Concerning the First Day of the Week

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We are going to go to every place in the New Testament where it says concerning the first day of the week; and we're going to look at it, we're going to analyze it, we're going to understand what it's really saying. Let's understand something very important: ***the Bible is the Word of God! It is the Truth!*** We saw how the commandments of God are Truth, and His Word is Truth. Now what we need to do is go ahead and review just a little bit here. Let's go to Genesis 2 and see where the Sabbath began. One of the first things that God wanted us to know concerning Him is that we would be able to fellowship with Him on the Sabbath. So, the first thing He did after creating Adam and Eve was to create the Sabbath.

Genesis 2:1: "Thus the heavens and the earth were finished, and all the host of them. And by *the beginning of* the seventh day God finished His work which He had made. And He rested on the seventh day from all His work which He had made" (vs 1-2). God *being* God doesn't need to rest. He doesn't get tired. Why did He do this? He did this to:

- set us a personal example
- show Adam and Eve that on the seventh day they were to rest, worship God, fellowship with Him and so forth

Let's notice something special about this seventh day which God did not do on any of the other days. God never blessed the 1st day, the 2nd day, the 3rd day, the 4th day, the 5th day or the 6th day.

Verse 3: "And God blessed the seventh day... [That means there's *a particular blessing* on this day. Every time the seventh day comes to mankind, wherever he is on the earth, it is a blessed day, because God has blessed it.] ...and **sanctified** it..." Sanctified is a very important word; sanctified means *to be set aside for a Holy use or purpose*. This day is to be used for ***the Holy purpose of***

- worshipping God
- fellowshipping with Him
- studying His Word
- being with His people
- fellowshipping with each other
- loving each other
- loving God
- caring for one another
- talking about God

—all of these things are all involved on this day, because it's sanctified; therefore, that means it is

Holy, or you could put it another way: *to sanctify it, He made it Holy by setting it aside.*

"...because... [here's the reason] ...on it He rested from all His work which God had created and made" (v 3). If God rested to set us an example:

- God created the day
- God blessed the day
- God sanctified the day
- God made it for a special particular use

Then we have to also understand that *man cannot change that*. Man can't make something Holy because Man is not Holy. Only God is Holy. Only *He* can establish what things are. That's what He did here. He blessed the seventh day, and from creation all the way down to this time, every seventh day is a Holy convocation unto God.

Because God has given us choice and set before us life and death, good and evil, therefore, people can choose to ignore the Sabbath, or break the Sabbath, or claim that God transferred everything from the seventh day to the first day. We're going to see that isn't true.

There are some people who say, 'Well, God didn't give the Sabbath until it came time for Israel.' *Not so!* God gave it to Adam and Eve, and carried right on down through to the time of Israel. When God came down on Mt. Sinai and personally spoke the Ten Commandments to them, the fourth commandment is the Sabbath. Let's understand something very important concerning that also: the Catholics have removed the second commandment from the ten in their shortened version of it. But even if you would get a Catholic Douay version of the Bible, and you would go read Exo. 20, it would tell you the second commandment here is concerning making idols and so forth.

We'll come down to the fourth commandment concerning the Sabbath. These first four apply to man's relationship to God. That's very important. Then the second six apply to man's relationship to other men. And Jesus said that the primary commandment was to love God 'with all your heart, with all your mind, with all your soul, with all you being,' and 'to love your neighbor as yourself'; and 'on these two commandments hang all the Law and the Prophets.' The love of God is what has given the commandments. The love of God is not separate from the commandments of God. 1-John 5:3 says, 'And this is the love of God, that we

keep His commandments, and His commandments are not burdensome.'

- The Sabbath was never a burden.
- God never gave it as a curse to the Jews.
- God never made it something that was inconvenient for man to do.
- God never gave a command that men could not do.

But men don't want to do them.

Exodus 20:1. "And God spoke all these words, saying, 'I *am* the LORD your God... [no other god, just He] ...Who brought you out of the land of Egypt, out of the house of bondage. **You shall have no other gods before Me**" (vs 1-3). That's very important.

1. God shows He brought you out of Egypt.
Today we are living in spiritual Egypt

2. He is the God Who brought us out of sin
Egypt is sin, and sin is the transgression of the commandments of God. It all fits together.

First Commandment:

Verse 3: "You shall have no other gods before Me." Let's understand something very profound, as we covered last time; how we showed that when the children of Israel were cast out of the land and exiled because of their sins, what they were doing, they were worshipping Baal and Ashteroth, which was Sunday worship, no doubt about it. Baal was the sun-god. Sunday, dedicated to the sun, has nothing to do with the Sabbath. Anybody who is keeping Sunday has another god before the true God. So, they're breaking the first commandment.

Second Commandment:

Verse 4: "You shall not make for yourselves any graven image, or any likeness..." They're not even to make them. God is very specific. In the church that you go to:

- Do they have idols?
- Do they have statues?
- Do they have crosses?
- Do they have crucifixes?
- Do they have pictures of saints?
- Do they have gargoyles?
- Do they have steeples?

Those are all images. God said don't even make them. And yet they justify it by saying, 'Well, we don't worship these idols, but we worship what it represents.' **God is never represented with an idol!** Did you know that? Now, here's something very profound you need to always understand: **The true God can never be worshipped with a lie!** You think on that.

Verse 4: "You shall not make for yourselves any graven image, or any likeness of *anything* that is in the heavens above... [that means angels] ...or that is in the earth beneath... [any man, any animal, any beast of any kind] ...or that is in the waters under the earth.... [fish] ...You shall not bow yourself down to them ..." (vs 4-5). There are two parts to this:

1. don't make them
2. don't bow yourself down to them

"...nor serve them, for I, the LORD your God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Me" (v 5).

And people are going to say, 'Well there's that harsh God.' What I suggest you do is this: instead of saying that God is harsh, say that **God is true** and that **sin is the transgression of the Law**. And wherever people are transgressing the Law, there are penalties for transgressing the laws and commandments of God. Why don't you write down the Ten Commandments, and you began analyzing the various peoples and countries of the world, and ask: Which commandments do they not keep? Which commandments do they keep? I think you will be surprised. Those who are breaking most of the commandments are the most wretched people on the face of the earth. And that's just the way that it is, because God is true.

People don't want to take that part of the second commandment and apply it as a Truth from God, but they sure love v 6. Everyone wants this, but you can't get this unless you do what God says:

Verse 6: "But showing mercy to thousands of those who love Me and keep My commandments." And that's exactly what Jesus said, 'If you love Me, keep My commandments' (John 14:15). Do you love God? Do you love Christ? If you do, should you not be keeping His commandments? All those who do not keep the commandments of God: *hate God, hate the Word of God, despise* the correction that is there, *despise* the Truth that is there. You might also run a little experiment on that and try it, too.

I remember one time we were talking about when they had the shooting over at Columbine. At that particular time I was doing some water exercise and there were some other people in there exercising. And we were all talking about the thing that happened at the shooting at Columbine, and what a terrible thing it was. Everyone is trying to come up with an excuse as to why it happened. I just said very plainly, "Well the reason is that people have forgotten God." Just a simple little statement that could have even been written in a newspaper, and within five minutes I was alone in the pool.

Why? Because people don't want to hear the name of God! They don't want to hear the Truth. They don't want to do things God's way. God's Word is 'sharper than a two-edged sword, and cuts asunder, dividing even the soul and spirit and the joints and marrow, and is a discerner of the thoughts and the intents of the heart.' There I was alone, finishing my exercise. They were good, sincere, people as far as the world is concerned, but goodness and sincerity in the world does not equal righteousness before God. **Loving God and keeping His commandments equals righteousness before God.**

Third Commandment:

Verse 7: "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain."

What is the worst way of taking the name of God in vain? Is it swearing? Cursing? *The worst way is for a man to stand up and say that in the name of God you are given license to break His commandments!* In the name of God you don't have to obey anything in the Old Testament. That is taking God's name in vain in the worst sort of way, because it is a perverted faith to lead people astray and lead them from God to Satan the devil. You need to stop and think about it. If truth is Truth, which it is; and the Word of God is Truth, which it is, then you better start thinking about it if you are keeping Sunday:

- What are you going to do?
- Are you going to continue taking the name of God in vain?
- Are you going to continue breaking the Sabbath every week?

Fourth Commandment:

We will see that if you are not keeping the fourth commandment you are breaking all of the first three in addition; and if you are not keeping the fourth commandment as a society, then all of the other six commandments are also violated in great ways.

Verse 8: "Remember the Sabbath Day, to keep it Holy.... [let's see why we are to remember it; let's see God's instructions]: ...Six days you shall labor and do all your work.... [Why? Because God labored for six days and did all of His work—didn't He? You likewise are to do the same.] ...But the seventh day is the Sabbath of the LORD your God...." (vs 8-10).

Let's notice something here very important. It didn't say, 'Now folks, I know that you need to rest one day in seven.' And I have yet to find anybody who says that the principle of this commandment is one day in seven. I have yet to find

anyone who really keeps one day in seven. They don't! They may go to church on Sunday, but the rest of the day they do whatever they want to do. You think about it. God said the seventh day is the Sabbath of the Lord your God. That means

- He owns it!
- He created it!
- He is Master!
- He is Boss!
- He is Ruler!
- He is Lord!

"...In it you shall not do any work, you, nor your son, nor your daughter; your manservant, nor your maidservant, nor your livestock, nor the stranger within your gates... [Why did God give this commandment? Why is it so important?] ...For... [for the reason that] ...in six days the LORD made the heaven and the earth, the sea, and all that is in them, and rested the seventh day. Therefore... [for this reason, of the fact of creation within the six days as we find in Gen. 1] ...the LORD blessed the Sabbath day and sanctified it" (vs 10-11).

That's so profound for us to know and to understand and to realize. I want to go back and review this so that we have it set in our minds how important that this is to God, and how important that it needs to become to you. Let's review again about the Sabbath being a *perpetual covenant*.

Let's understand something concerning covenants: Once a covenant is made it is in operation until all the conditions of the covenant have been fulfilled. Then when the man who made the covenant dies, the covenant is over. A lot of people claim, 'Well, God gave the Sabbath to the Jews.' *He didn't give it to the Jews, He gave it to the children of Israel, who are composed of twelve tribes and the Jews are only one tribe.* He gave it to the children of Israel—all of them. We just read it here in Exo. 20. Now He makes another covenant concerning the Sabbath, which goes on into perpetuity.

Exodus 31:12. "And the LORD spoke to Moses saying, 'Speak also to the children of Israel... [This is the voice of God. The reason that the children of Israel and the Jews were carried off into captivity is because they didn't obey the voice of God. They didn't hearken unto His voice.] ...saying, "Truly... [or indeed] ...My Sabbaths..."' (vs 12-13). I want to emphasize that again: "...My Sabbaths...." It is plural—Sabbaths. Not only is there the seventh day Sabbath that we are to keep, there are the annual Holy Days of God which are annual Sabbaths, and *they are also to be kept*. A lot of people get real zealous for the Sabbath, and they look up in the phone book and they look for a church

that keeps the Sabbath, like the Seventh-Day Adventists or the Seventh-Day Baptists, and they immediately run down there and start going to church, not knowing that those churches do not keep the Holy Days; not knowing that those churches also have other false doctrines. So, it's not just a matter of the Sabbath. The Sabbath is only a start so you can be in contact with God. It's a matter of a whole way of living. It's a matter of your whole standing before God.

“...Truly you shall keep My Sabbaths...”

That is about as dogmatic as you can get.

- Are you keeping the Sabbaths of God?
- The Holy Days as well as the weekly Sabbath?

“...for it is a sign... [the ‘it’ means the *keeping of the Sabbaths* is a sign] ...between Me and you throughout your generations...” (v 13).

- Do you have the sign of God upon your heart and mind?

or

- Do you have your own works, your own way, your own religion?

It's either one or the other. And people say, Well, I don't have a ‘religion.’ The truth is, that's their ‘religion’ that they don't have one. And those who have a ‘religion,’ *have a ‘religion’* and they reject the way of God. **God's way is a way to walk in and live in!**

See sermon series: *Why God Hates Religion*. That will open your eyes to understand so much profound understanding of God's Word, and how you need to live your life; it will really be an eye-opener for you.

Here's the reason why: “...to know that I am the LORD Who sanctifies you” (vs. 13). Do you know that it is God Who sanctifies you?

- it is not a church
- it is not a minister
- it is not an organization

If you're going to worship God and received His Holy Spirit, *He is the One Who sanctifies you!*

Let's go to the New Testament, to the book of 1-John; here is a very profound section of verses. We're talking about *knowing* God, and we're talking about that the reason that we keep the Sabbaths of God (plural)—Sabbath and Holy Days—is so that we may know Him. I want you to understand how thoroughly the New Testament and Old Testament agree, because it's really one book. Christ never came to do away with the Law and the Prophets. He never came to do away with the commandments of God.

1-John 2:3. “And by this *standard* we know that we know Him: if we keep His commandments.” Part of *knowing* God, and the most important part is keeping the Sabbath and the Holy Days. Because if you keep those

1. you will have the right God
2. you won't have any images
3. you won't be taking the name of God in vain
4. you'll be keeping the Sabbath
5. you'll be keeping the Holy Days

That means that all the rest of the commandments will fall in line.

“...by this *standard* we know that we know Him...” It's something that *we need to know* that we *know*. It's not just something that you're acquainted with, or like Job, when he finally came to repentance he says that, ‘I have heard of You with a hearing of the ear, but now my eye sees You.’ So, he didn't *know* that he knew God until after he went through his great trial. Then he *knew* that he knew God. Do you know that you *know* God? And *know* that you know that you *know*?

Here's another little test, v 4: “The one who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the Truth is not in him.” We need to understand something profound, which is this: ***all Sunday-keeping leads to sin and lies!*** They don't know God, because God says back here in Exo. 31 that the only way you're going to know Him is to keep His Sabbaths. John says keep His commandments, and you *know* that you know Him. That's a very profound.

Exodus 31:14: “You shall keep the Sabbath therefore, for it is Holy to you. Everyone that defiles it shall surely be put to death... [What are the wages of sin in the New Testament? *Death!*] ...for whoever does *any* work on it, that soul shall be cut off from among his people.” To be cut off from God is a very profound thing. That means you have no blessings from God. That means you have no protection from God. That means that *you don't know God*. That means you're just turned over to your own carnal devices. Is that what you want? *If that's what you want, then continue to keep Sunday.* If you want the blessings of God then you better do what God says.

Verse 15: “Six days may work be done, but on the seventh day is the Sabbath of rest, Holy to the LORD... [God never changes] ...Whoever does *any* work on the Sabbath day, he shall surely be put to death. Therefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations *as a perpetual covenant*” (vs 15-16). Meaning that this covenant with the children of Israel *has no end*. Even the death of Christ could not

end this perpetual covenant. And that ties right back into "...Truly you shall keep My Sabbaths..." (v 13), which means then Sabbath-keeping and Holy Day-keeping is a *perpetual, ongoing covenant* with God continuously throughout all history of mankind.

Now let's understand something else here. The Church—that is all of those individuals who have the Holy Spirit of God—is something as God sees it, not something for what men proclaim it to be. The Church will be:

- keeping the commandments of God
- keeping the Sabbaths of God
- loving God
- loving each other
- loving their neighbor as themselves

You have to look to the fruits to know where the Church is; the Church is *spiritual Israel*. All of these things carry right down to the Church.

- if you believe that Jesus is the Lord
 - if you believe that Jesus is your Savior
 - if you believe that Jesus is the Christ
 - if you are professing to follow Jesus Christ
- which day did Jesus say that He was Lord of?

Mark 2:27: "And He said to them, 'The Sabbath was made for man...'" And the Greek means, *on account of man*. In other words, if man were not created there would be no need for the Sabbath. Do you understand that? By the very fact of the creation of man, God created the Sabbath for that special day to fellowship and worship Him.

Was made on account of man, "...*and* not man for the Sabbath" (v 27). What does that mean? That means that man has no jurisdiction over the commandment of Sabbath-keeping whatsoever, to change the day, to change the meaning. Only God can make any change to what ever commandment He decides, and He will let it be known in His Word that it was changed. Like He did in Matt. 5, 6, and 7, where He said, 'You have heard it said in old time, you shall not commit adultery, but I say to you, whosoever looks upon a woman to lust after her in his heart has already committed adultery with her in his heart.'

In the New Testament all the commandments become all that much more binding, and all of that much more spiritual. So, if the Sabbath was made on account of man, or for man, and God gave it to Israel for a *perpetual covenant*, and the New Testament Church is *spiritual Israel*, the Sabbath and Holy Days must be kept by the Church of God. No question about it, if you are going to believe the Word of God.

Verse 28: "Therefore... [because of the fact that the Sabbath was created for man, and not man

for the Sabbath] ...the Son of man is Lord even of the Sabbath." Which day is the Lord's day? The seventh day Sabbath is the Lord's day, no other day is the Lord's day whatsoever. This shows us how we need to really read and understand the Scriptures. Not only do you need to read them, you need to believe them, and you need to live by them. Do you believe this Scripture right here which says, "Therefore the Son of man is Lord even of the Sabbath"? Do you believe that? If you do you cannot believe that the Lord's day is Sunday, because Jesus declared the Lord's day is the Sabbath. That's *His* day.

I don't care how many churches are out there keeping Sunday. I don't care about all of the good works that they do. I don't care about any of those things. Those do not count, because they know that they are breaking the Sabbath and keeping Sunday and they have turned their backs on God. Do you want to continue to turn your back on God? or Are you going to return to God through repentance? And come back to God:

- Repent of your Sunday-keeping!
- Repent of your idolatry!
- Repent of taking God's name in vain!
- Repent of breaking the Sabbath and the Holy Days?

Then you need to be baptized, receive the Holy Spirit, and then you're just ready to start. All of the rest up to that point is only so much information. But unless it's heart convicting, unless you *believe* with all your heart, then it isn't going to do any good. Christ is the Lord of the Sabbath Day, and the Lord's day is not Sunday. That is a Scriptural, New Testament fact!

Now let's come to the book of Hebrews and let's understand something concerning Jesus Christ. Would He change it right after that? Well, some people claim because He was resurrected, that changes it from Saturday to Sunday. But the truth of the matter is Jesus was resurrected right at the end of the Sabbath, not on the first day of the week. That's another whole different subject, which we'll cover later.

Hebrews 13:8, "Jesus Christ *is* the same yesterday... [when He was Lord God of the Old Testament, the Word of God] ...and today... [during the time that the Apostle Paul was writing] ...and forever."

- God is Truth
- His commandments are Truth
- His laws are Truth
- His statutes are Truth

Therefore, we can also say, because these things reflect the mind of God, the Sabbath is the

same yesterday, today, and forever. The Holy Days are the same yesterday, today, and forever. The 1st commandment is the same yesterday, today, and forever; the 2nd commandment is the same yesterday, today, and forever; the 3rd commandment, the 4th commandment, the 5th, 6th, 7th, 8th, 9th, 10th—all the commandments of God are the same yesterday, today, and forever.

You need to think on that! You need to realize it because you just can't come to God and say, 'Oh, Lord, how good I am,' and throw away the commandments of God and do like Job did. Let's go back here to Job 40, and we'll review this, and then we will get into all the eight places where the first day of the week is mentioned in the New Testament and we will see, does that constitute Sabbath-keeping? Here's what God told Job, because Job was contending with God saying, 'Oh that God would come down and talk to me!' *So God did!* And Job's attitude totally changed.

Job 40:6, "And the LORD answered Job out of the whirlwind, and said, 'Gird up your loins now like a man... [Are you willing to do that? Are you willing to listen to the Word of God and gird up your loins like a man or a woman and understand that God means what He says?] ...I will demand you, and you declare unto Me. Will you even annul My judgment?....'" (vs 6-8). That's what people do when they say, 'Well, God didn't mean for the Sabbath for us today.' Yet, He said it's a *perpetual covenant*. 'Well, it was changed and went to Sunday.' Is that not disannulling God's judgment? Was it not God's judgment to make and create the Sabbath for mankind? *Yes, it was!*

"...Will you condemn Me so that you may be righteous?" (v 8). Understand that Job was one of the most righteous men in the letter of the Law that ever could have been. But he condemned God so that he could be righteous. Do not all of the preachers stand in the pulpit on Sunday when they discuss Sunday/Sabbath, and do they not condemn God and say that 'He gave the Sabbath for a curse for the Jews, and we have Sunday, which is our Holy Day'? Do you think that God honors that? *I tell you, NO!* No more than God honored Job in the things that he did. And that's exactly what they're doing. They are disannulling the judgment of God that they may be righteous in their own eyes.

Now let's go to Malachi 3:6: "For I am the LORD... [God is the Eternal, God is self-existent, He alone is the Lord. He alone is God.] ...I change not...." If Jesus Christ is the 'same yesterday, today, and forever,' and the Sabbath and Holy Days are to be perpetually kept, and God says, "...I change not...." what right do the ministers have to come and say and stand in the pulpit on Sunday and say, 'We

are delivered to do these things, God has changed it?' *Well, God didn't change it!* There were two main instrumentalities to change it:

1. Constantine
2. the Roman Catholic Church

The Protestants failed to finish the Reformation. They got right up to the point where they should have embraced the Sabbath, and they stopped. Protestantism has stayed almost steady from that day forward. They stopped! What they tried to do was then cover their tracks. They said that the New Testament shows that we do these things on the first day of the week. Is that true? 'Jesus was resurrected on Sunday, so therefore, we worship on Sunday.' We're going to look at that verse in just a little bit here, and we're going to ask: Did Jesus then say, 'Ok, now you don't have to keep that Sabbath any longer. You can do it on Sunday'? We will see that He never, ever said such a thing at all in any way. And if you believe He did then you believe lying preachers over the Truth of God.

The First Day of the Week:

Matthew 28 is the first place where it talks about the first day of the week. Sometimes we read the words but we don't really understand what it says. We don't understand that these were the disciples of Jesus Christ—the apostles, the followers, the women—who followed Him we're dealing with.

#1—Matthew 28:1: "Now late on the Sabbath, as **the first day of the weeks** was drawing near, Mary Magdalene and the other Mary came to observe the sepulcher." Why did they wait until the end of the Sabbath? The Sabbath Day was over, so apparently from this it means *right at sunset* they went out there to look at the tomb. And apparently they went on back, went to bed. When they got there in the morning, there's some controversy whether this is as it was dawning on the first day of the week, or whether this was the darkening of the time at the end of the Sabbath. Sufficient to say, that at the end of the Sabbath, they waited for the Sabbath to be over. Notice what they did. They went to the sepulcher. They didn't go to a Sunday church meeting—did they? They went to the tomb where Jesus was buried.

Verse 2: "And *in the morning* suddenly there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it. Now his appearance was as lightning, and his raiment white as snow..." (vs 2-3). Did the angel say, 'I have a special message from God, that you can keep Sunday now. You're out here Sunday morning, and we're now going to call this *Easter* from now on'? It

doesn't say that—does it? A lot of people assume it—don't they?

Verse 4: "And for fear of him, those who were keeping guard trembled... [those who were guarding it] ...and became as dead *men*. But the angel answered *and* said to the women, 'Do not be afraid; for I know that you are seeking Jesus, Who was crucified. **He is not here...**'" (vs 4-6). That means He was already resurrected before they got there.

Let's understand something very profound: ***no one saw Jesus raised from the dead!*** When Jesus was raised from the dead, He didn't need the stone rolled back to get out, because as a spirit being He could walk through walls. He could walk through stone. Why did the angel roll back the stone? *So the apostles, and disciples, and the women could see that He wasn't there!* He was raised some time before the first day of the week. When you really understand

- the calendar
- the chronology
- that Jesus is our Passover, Who was sacrificed for us
- He was crucified on the Passover Day—which was in the middle of the week in the year of His crucifixion
- He was going to be three days and three nights in the grave
- He was put in there just before the first day of the Feast of Unleavened Bread began

He had to be raised right at the end of the Sabbath—right at the end of the Sabbath—a spirit being, He could walk right out of the tomb.

When the angel opened it up for them to see, he said, v 6: "He is not here; for He has risen, as He said. Come, see the place where the Lord Himself was lying. And go quickly, *and* tell His disciples that He has risen from the dead...." (vs 6-7). Is there anything here to do with Sunday-keeping? We already saw what was taking place.

- They were doing secular work—weren't they?
- Was there a worship service? *No!*
- Did they keep the Sabbath Holy and then go out? *Yes!*
- Was there evidence of a change? *No evidence of a change!*

The apostles didn't command a change, the angel didn't command a change, Jesus didn't command a change.

- Was there any council out here that sat out there and said, 'Well, now and we're

taking a council, and we're going to do it on the first day of the week'? *Nope!*

- Was there a precedent that was set? *No!*

Ordinary activity to go out and see the tomb. They didn't even understand that Jesus was going to be raised from the dead.

{If you want a chronology of the last ten days of Jesus' life, you can write in for that. We have a series of sermons that go through it, and goes through the three days and three nights very carefully.}

Mark 15:44: "But Pilate wondered if He were already dead; and after calling the centurion, he questioned him, whether He had been dead long. And when he knew it by the report from the centurion, he gave the body to Joseph. Now, he had bought fine linen cloth; and after taking Him down, he wrapped *Him* in the linen cloth and laid Him in a tomb which had been cut out of the rock. Then he rolled a stone to cover the entrance of the tomb. And Mary Magdalene and Mary, the mother of Joses, saw where He was laid" (vs 44-47). So they saw Him laid in there, saw it closed.

Mark 16:1: "Now **when the Sabbath had passed...**" We need to understand something concerning this Sabbath. It's very important, because this is not a weekly Sabbath that it's talking about here, because in that week that Jesus was crucified there was the Passover on a Wednesday, the first Holy day of Unleavened Bread on a Thursday, Friday was the preparation for the weekly Sabbath, and then there was the weekly Sabbath. There were two Sabbaths during that time.

Verse 1: "Now when the Sabbath had passed, Mary Magdalene and Mary, the mother of James, and Salome bought aromatic oils, so that they might come and anoint Him." If this were Saturday night, there weren't any stores open Saturday night. So this is when the Sabbath had passed, and now we're dealing with Friday in the daytime. They bought the spices that they might come and anoint Him. Now notice what happened when they got there on the first day of the week.

#2—Verse 2: "And **very early on the first day of the weeks**, at the rising of the sun, they were coming to the tomb; and they were asking themselves, 'Who will roll away the stone for us from the entrance to the tomb?'.... [because there were going to go in and anoint Jesus' body] ...For it was a massive *stone*. But when they looked up, they saw that the stone had been rolled away. And after entering the tomb, they saw a young man sitting on the right, clothed in a white robe; and they were very frightened. But he said to them, 'Do not be afraid.

You are seeking Jesus the Nazarene, Who was crucified. He has risen; He is not here. Look, *there is* the place where they laid Him. But go, tell His disciples and Peter that He goes before you into Galilee; there you shall see Him, as He said to you.' And they went out quickly and fled from the tomb, for trembling and astonishment had seized them; and they did not say anything to anyone because they were afraid" (vs 2-8).

Here's a key verse, v 9, another one for the first day of the week. But let's finish this first section here that we just covered. Again, let's ask:

- What was taking place? *They were going out to do a secular activity*—were they not?
- Had the Holy solemnity of Sabbath been transferred to Sunday? *No! They were going to go out there and work and anoint the body of Jesus!*
- Was there a worship service? *No!*
- Was it kept Holy like the Sabbath? *No!*
- Was there evidence of a change? *No!*
- Did the angel say anything to them about a change? *No!*

You can't prove that there was any transfer from the Sabbath Day to the first day of the week by this verse. What it really proves is that *the Sabbath was binding*. And His disciples *who believed in Him*, kept it. Just like today, if you believe in Christ you will keep His Sabbath because He is Lord of it.

#3—Verse 9: "Now, **after** Jesus had risen... [in the Greek this is an aorist participle, meaning that *it is after a punctilious point in the past*, was when He was risen] ...**early the first day of the weeks** He appeared first to Mary Magdalene..." What we have here in the editing of the *King James Version* of the Bible, is a misplaced comma. They wanted to make it appear that Jesus was resurrected on the first day of the week. No evidence of that whatsoever. None at all. Early the first day of the week He appeared to Mary Magdalene. That means He was already resurrected, already alive from the dead. "...from whom He had cast out seven demons" (v 9). So, we find *no sanctification of Sunday!*

Remember that they bought the spices after the Sabbath (Mark 16:1), now Luke 23:56: "And they returned to the city, and prepared spices and ointments, and *then* rested on the Sabbath according to the commandment." The first day of the Feast of Unleavened Bread is a Holy Sabbath. They did not work on that Holy Sabbath Day, which was an annual Sabbath, and prepare the spices. They bought the spices on Friday and prepared the spices, and then they rested the Sabbath Day according to the commandment, meaning that *they rested the regular Sabbath Day*.

Now we come out on the first day of the week. What is it that they kept? Did they keep the first day of the week? *or* Did they keep the Sabbath? *It says that they rested the Sabbath Day according to the commandment*, meaning that they kept the Holy Day Sabbath commandment, 'remember the Sabbath Day to keep it Holy.' No evidence of a change. Quite the contrary! What we see is an *enforcement* and a willing observance of the seventh day Sabbath, don't we?

#4—Luke 24: 1: "Now, **on the first day of the weeks**, they came to the tomb at early dawn, bringing *the* spices that they had prepared; and certain *others came* with them. But they found the stone rolled away from the tomb; and when they entered *it*, they did not find the body of the Lord Jesus. And it came to pass that while they were puzzling over this, suddenly two men in shining garments stood by them" (vs 1-4). Now we find that not only was there one angel, but there was another one, too.

Verse 5: "And *as* they bowed their faces to the ground, being filled with fear, they said to them, 'Why are you seeking the living among the dead? He is not here, but has risen: remember when He spoke to you *while* He was yet in Galilee, saying, "It is necessary for the Son of man to be delivered into the hands of sinful men, and to be crucified, and to arise the third day?"'" (vs 5-7). The first day of the week was the fourth day. We will cover the explanation on that concerning the third day here a little bit later on.

We find no change, no evidence of the Sabbath being changed at all; no beginning of Sunday services there, nothing like that. When we come to the account in the book of John we are going to hear the words of Jesus Christ Himself. We are going to see what He said. Did He authorize any change to the day of worship?

#5—John 20:1: "Now, **on the first day of the weeks**, while it was still dark, Mary Magdalene came early to the tomb..." She left her house while it was yet dark, but as they were going—she went over and got the other women—and the sun was coming up. While she was walking to the sepulcher the sun was rising, and so it perfectly coincides with the other accounts, just a matter of timing.

"...while it was still dark, Mary Magdalene came early to the tomb; and she saw *that* the stone had been taken away from the tomb.... [before the sun even rose] ...Then she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, 'They have taken away the Lord from the tomb..." (vs 1-2).

Well, what you know about that? *Even she didn't believe in the resurrection!* No basis for

Sunday-worship because of the resurrection—right? *No! None whatsoever!* Then Peter and John run, and they look into the tomb, and so forth, and they left perplexed, not understanding. We'll see a little later on that Jesus came and appeared to them and opened their minds to understand.

- Do you understand concerning the Sabbath?
- Are you willing to have your mind opened to understand what these Scriptures are really saying?

This gives no sanctification for any Sunday worship whatsoever.

Verse 11: "But Mary stood outside the tomb weeping; and as she wept, she stooped down *and looked* into the tomb. And she saw two angels in white who were sitting, one at the head and the other at the feet, where the body of Jesus had been laid. And they said to her, 'Woman, why are you weeping?' She said to them, 'Because they have taken away my Lord, and I do not know where they have laid Him.' And after saying these things, she turned around and saw Jesus standing, but did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom are you seeking?' Thinking that He was the gardener, she said to Him, 'Sir, if you have carried Him off, tell me where you have laid Him, and I will take Him away.' Jesus said to her, 'Mary.' Turning around, she said to Him, 'Rabboni'; that is to say, 'Teacher.' Jesus said to her, 'Do not touch Me, because I have not yet ascended to My Father' (vs 11-17).

The first day of the week during the Feast of Unleavened Bread is called the Wave Sheaf Offering Day. The command is found in Lev. 23, that there was a special sheaf that was cut. The ceremonial sheaf represented the first of the firstfruits harvest. On the morrow after the Sabbath the priest was to wave it and elevate it unto the Lord. This was a ritual type of the resurrection of Jesus Christ, being accepted by God the Father in heaven above. So, whatever time this was, Jesus had not yet ascended. We're going to see this is very important.

And because it is the Wave Sheaf Offering Day, Jesus did not say, 'Well, you have to have a special ceremony here; you have to now make this Easter.' None of those things are said here. There was no worship service. There was no instruction to change the day.

Notice what He told her: "...because I have not yet ascended to My Father. But go to My brethren and tell them that I am ascending to My Father and your Father, and My God and your God." Mary Magdalene came to the disciples, bringing word that she had seen the Lord, and that He had said these things to her" (vs 17-18). Here we have

first day of the week, there is nothing there that shows any necessity to change the Sabbath at all. *No* 'thus saith the Lord: I say to you, you have heard it said in old time in the past that you shall remember the Sabbath to keep it Holy; but I say to you, you shall now keep the first day of the week, because I rose on this day.' *What I just said is an utter lie, but that's what most people believe.* He wasn't resurrected on the first day of the week, it was at the end of the Sabbath. He ascended to the Father on the first day of the week, fulfilling the Wave Sheaf Offering.

#6—Verse 19: "Afterwards, as evening was drawing near that day, **the first day of the weeks**, and the doors were shut where the disciples had assembled for fear of the Jews... [Why were the disciples there? A lot of people say that they were there to have their first Sunday service. Why were they there? *Because they were afraid of the Jews!* They were afraid the Jews were going to get them and kill them as well.] (But notice what happened): ...Jesus came and stood in the midst, and said to them, 'Peace *be* to you.'"

What did He do on this first day of the week? Let's see what He taught them. Luke 24 would have to be the place in the New Testament where, if it were true—which it's not, which means that it is a lie—but just, let's say *if* it were true that the Sabbath was transferred from the seventh day to the first day, this is where Jesus would have had to have done it, so that the apostles would have known.

On that first day of the week they were assembled there for fear of the Jews, and Jesus could have come there and said, Now I know you are here assembled for fear of the Jews, but I want you to understand something very profound: 'I am changing the Sabbath from the seventh day to the first day. And this is My first commandment that I am giving you since I have been resurrected from the dead.'

- Did He say that?
- Is that recorded in Scripture?

There are a lot of people that believe what I just said. But *that's not what Jesus said!*

Luke 24:36: "Now, as they were telling these things, Jesus Himself stood in their midst and said to them, 'Peace *be* to you.'.... [That's going right to the same time when He first appeared to them as we read in the Gospel of John, chapter 20.] ...But they were terrified and filled with fear, thinking *that* they beheld a spirit. Then He said to them, 'Why are you troubled? And why do doubts come up in your hearts? See My hands and My feet, that it is I. Touch Me and see *for yourselves*; for a spirit does not have flesh and bones, as you see Me having'" (vs 36-39).

He could manifest Himself back into being a human being again. That has an awful lot to do with the destiny of human beings, if you understand it.

Verse 40: "And after saying this, He showed them *His* hands and *His* feet. But while they were still disbelieving and wondering for joy, He said to them, 'Do you have anything here to eat?' Then they gave Him part of a broiled fish and a *piece* of honeycomb. And He took these *and* ate in their presence. And He said to them, 'These *are* the words that I spoke to you when I was yet with you, that all *the* things which were written concerning Me in the Law of Moses and *in the* Prophets and *in the* Psalms must be fulfilled.' **Then He opened their minds to understand the Scriptures**" (vs 40-45). No change of the day of worship. *None whatsoever!* No evidence. You can go through all these places of the first day of the week. There's no evidence for it.

Verse 46. "And said to them, 'According as it is written, it was necessary... [it was ordained]: ...for the Christ to suffer, and to rise from *the* dead the third day. And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem'" (vs 46-47). No place at all. There we have all of these accounts.

Acts 20 comes closest to looking like it was a church meeting, because Paul was speaking. But let's follow the sequence of this, Acts 20:6: "But we sailed away from Philippi after the Days of Unleavened Bread... [Why did they go *after*? Why did they not go *during*? *Because they kept the Feast of Unleavened Bread!* Just like it said, '...after the Sabbath ended, they went and bought spices'] (So here, after the Feast of Unleavened Bread they left): ...and in five days we came to them at Troas, where we stayed *for* seven days." They got there and guess what? *Another Sabbath took hold!* That's why they were there seven days.

#7—Verse 7: "Now, **on the first day of the weeks**, when the disciples had assembled to break bread..." The Catholics say this is where they come together to take the Eucharist. *Not so!* This means to eat a meal. It does not mean to break bread in the sense of taking the Eucharist. It means to break bread in the sense of eating a meal. What were they doing? They were there eating.

"...Paul preached to them; and *because* he was going to leave in the morning... [meaning that would be Sunday morning, and he was ready to go, and we will see that he took a journey] ...he continued speaking until midnight" (v 7). That's how we know this was Saturday night going on into Sunday, because he preached into midnight.

Verse 8: "And *there* were many lamps in the upper room where they were assembled. And there

sat in the window a certain youth named Eutychus, who was overpowered by deep sleep after Paul had been speaking for a long time; *and* he fell down from the third story, and was taken up dead" (vs 8-9). Now, there's a long-winded preacher for you. Paul was ready to go and they would probably never see him again. He preached clear on into midnight!

Let's notice what happened, v 10: "But Paul went down *and* laid himself on him, and embraced *him*, *and* said, 'Do not be anxious, for his life is in him.' [That's what we need to look at here. Let's read the rest of the account so we get it clear what it's telling us.] ...And after he got up again, and had broken bread and eaten..." (vs 10-11). If this was the Eucharist, then you would have to admit that they took the Eucharist right after sunset, as the Sabbath had ended; and then after midnight; after the young man fell down from the loft and was taken up; he was alive, then they took the Eucharist again. The only thing that makes sense is that they ate a meal. And after preaching clear until midnight you would be hungry again, so that's why they ate.

"...and talked for a long time, *even* until daybreak, *and* thus, he departed" (v 11). Paul stayed up all night and preached all night—didn't he? He didn't go to sunrise service at the break of day; he left. He didn't have Sunday morning services, because Sunday morning he was walking. As a matter of fact, if there are any indications of it, Paul walked some 20 miles that day to meet the boat where the other disciples were and scheduled to pick him up there.

Verse 12: "And they brought in the boy alive, and were greatly comforted. Then we went on ahead to the ship *and* sailed to Assos, there intending to take in Paul; for he had so appointed, since he himself was going on foot. And after he met with us at Assos *and* we took him in, we came to Mitylene" (vs 12-14). No evidence of Sunday service. Paul, there in teaching the disciples, no evidence that he taught them that now the Sabbath was no longer needed to be kept. He preached on the Sabbath, preached right on through the Sabbath, and on into the first day of the week, clear on up to midnight.

After they had eaten their second meal after midnight, then what happened? *They all stayed around and talked until the break of day!* Then Paul got up and walked 20 miles. If that's keeping Sunday Holy, you got another thought coming. Every argument that has been used to try and prove that the first day of the week is now a Holy Day really has fallen completely down. No evidence of that whatsoever with any of it.

#8—1-Corinthians 16:1; let's see if there

was a church meeting; let's see what it's telling us; Paul writes: "Now concerning the collection that *is being made* for the saints: as I directed the Churches in Galatia, so you also are to do. **Every first day of the week**, each one is to put aside *food* at home, storing up whatever he may be prospered in, so that there need not be any collections when I come" (vs 1-2). Let's analyze these two verses and see if there was Sunday-keeping?

"...concerning the collection that *is being made* for the saints..." This is not taking up an offering, Sunday morning, in church. Though almost every little envelope in Sunday-keeping churches says, 'Laid by in store on the first day of the week.' Who is the collection for? *The saints!* Not for the Church. These were the starving saints in Jerusalem, and they were taking food and goods down to them.

"...as I directed the Churches in Galatia, so you also are to do. Every first *day* of the week, each one... [come to church].... [*No!* It doesn't say that.] ...each one is to put aside *food* at home..." In other words: go out and bring in the produce and lay it by you in storage, ready for the collection so it can be taken down to Jerusalem. No Sunday-keeping here.

"...storing up whatever he may be prospered in, so that there need not be any collections when I come." This was a first day of the week, a work day. Why? *Because they kept the Sabbath the day before*, that's why. Paul taught them to keep the Sabbath in Corinth. Did you know that? We'll see that. We've already covered some of that, but will look at it again.

Verse 3: "And when I come, whomever you approve in *your* letters, these are the ones I will send to carry your bounty to Jerusalem." So there it is. *No church meeting anywhere whereby it gives any indication to change the day of the Sabbath from the seventh day to the first day of the week.* It is not there!

Let's come back to Acts 18 and let's see where Paul taught on the Sabbath Day in Corinth. As a matter of fact, did so during the whole eighteen months that he was there.

Acts 18:1: "Now after these things, Paul departed from Athens *and* came to Corinth; and *there* he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with Priscilla his wife (because Claudius had ordered all the Jews out of Rome). *And he came to their house.* And because he was of the same trade, he dwelt with them and worked; for they were tent makers by trade. And he reasoned in the synagogue every Sabbath, and persuaded *both* Jews and Greeks" (vs 1-4).

- Were there Gentiles in the synagogue?
Yes!
- Were there Jews in the synagogue? *Yes!*
- They were both worshiping together on the Sabbath Day—were they not? *Yes!*
- What does this tell us?

This tells us that the Sabbath Day was made for man, including Gentiles! And that 'knocks in a cocked hat' the argument that people say the Sabbath was made for the Jews but Sunday was made for the Gentiles. They were both there. How can he persuade both Jews and Greeks if the Greeks, being Gentiles, were not there?

Verse 5: "Now when Silas and Timothy came down from Macedonia, Paul was stirred in his spirit *and* was earnestly testifying to the Jews that Jesus was the Christ. But when they set themselves in opposition and were blaspheming, *Paul shook his garments and* said to them, 'Your blood *be* upon your own heads. I am pure *of it*. From this time forward I will go to the Gentiles.' And after departing from there, he went into the house of a certain one named Justus, who worshiped God, whose house adjoined the synagogue. But Crispus, the ruler of the synagogue, believed in the Lord with his whole house; and many of the Corinthians who heard believed and were baptized" (vs. 5-8). All this because of preaching on the Sabbath; nothing whatsoever to do with Sunday.

Verse 9: "And the Lord said to Paul in a vision in *the* night, 'Do not be afraid; but speak, and do not be silent, for I am with you; and no one shall set upon you to mistreat you because I have many people in this city.' And he remained *there for* a year and six months, teaching the Word of God among them" (vs. 9-11). And it was every single Sabbath that he was teaching, because that's what he did up here. Nowhere in the Scriptures do you find any sanctification for Sunday.

Now let me read to you some very profound things, that some of them we may have already even heard.

Webster's Unabridged Dictionary, defining Sunday:

Sunday, so called because this day was anciently dedicated to the sun or to its worship; the first day of the week; the Christian Sabbath.

Notice how they define it, already accepted as fact, and we have proved that the first day of the week is not the Christian Sabbath. But the Christian Sabbath is the seventh day of the week.

...first day of the week; the Christian Sabbath; the day consecrated to rest from

secular employment and religious worship; the Lord's Day.

Sunday: *Dias Solis*, of the Roman calendar, the day of the sun because it is dedicated to the sun; the first day of the week was adopted by the early Christians as a day of worship.

We've already covered that. It was forced upon them by Constantine and the Catholic Church. It wasn't adopted.

from: *Schaff-Hertzog Encyclopedia*, Old Edition: The son of Latin adoration, they interpret it as "The Son of Righteousness."

Now let's read some other Roman Catholic confessions concerning Sunday. There are some very profound ones here that we need to understand.

from: *The Manual of Christian Doctrine*: A contradiction: Question: How prove you that the Church has the power to command feasts and Holy Days? Answer: By the very act of changing the Sabbath to Sunday, which Protestants allow of, and they that thereby fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church."

A substitution—Question: Have you any other way of proving that the Church has the power to institute festivals of precept? Answer: Had she not such power, she could not have done that in which all modern religionists agree with her.

Well now, that is reasoning in a circle. They're not going to the Scriptures and saying that the Catholic Church was ever given that power. *Not so!*

from: *A Doctrinal Catechism*: She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday [Sabbath], the seventh day [of the week], a change for which there is no Scriptural authority."

written by Cardinal Gibbons: The Catholic Church...by virtue of her divine mission, changed the day from Saturday to Sunday.

A lot of these controversies were going on just before the turn of the 20th century. And that's where a lot of these come from.

1) Is Saturday the 7th day according to the Bible and the Ten Commandments? I answer Yes!

2) Is Sunday the first day of the week and did the Church change the 7th day, Saturday, for Sunday, to the 1st day? I answer Yes!

3) Did Christ change the day? I answer no! (Faithfully yours, 'J. Cardinal Gibbons)

The Church did! *Christ didn't!* If there was any change Christ had to have changed it. Look at the presumptuousness of men.

- **No man can change what God has made Holy.**
- **No man can disannul the commandments of God that they may be righteous.**

Cardinal Gibbons also wrote: ...you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the observance of Saturday, a day which we [Catholics] never sanctified.

Startling! I'll have more to read to you next time.

Listen! We need to understand that *the religious teachers of this world know that they are lying* when they talk about Sunday. They know that they are not preaching the Truth. They know that these things are not of God, *but of men*. That's very important for us to understand concerning which day is the true Sabbath.

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scripture References:

- 1) Genesis 2:1-3
- 2) Exodus 20:1-11
- 3) Exodus 31:12-13
- 4) 1 John 2:3-4
- 5) Exodus 31:14-16, 13
- 6) Mark 2:27-28
- 7) Hebrews 13:8
- 8) Job 40:6-8
- 9) Malachi 3:6
- 10) Matthew 28:1-7
- 11) Mark 15:44-47
- 12) Mark 16:1-9
- 13) Luke 23:56
- 14) Luke 24:1-7
- 15) John 20:1-2, 11-19
- 16) Luke 24:36-47
- 17) Acts 20:6-14
- 18) 1 Corinthians 16:1-3
- 19) Acts 18:1-11

Scriptures referenced, not quoted:

- 1 John 5:3

- John 14:15
- Genesis 1
- Matthew 5-7
- Leviticus 23

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- *Webster's Unabridged Dictionary*
- *Schaff-Hertzog Encyclopedia, Old Edition*
- *Manual of Christian Doctrine* by Daniel Ferres
- *A Doctrinal Catechism* by Stephen Keenan

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- *The Catholic Mirror* by Cardinal Gibbons, Sept. 23,
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- Cardinal Gibbons' autograph letter

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