

THE SABBATHS

SUB-STRANDS TREATED IN THIS LESSON

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- The Sunday and the Sun gods.
- The Sun of righteousness.

LESSON OBJECTIVES

By the end of this lesson, the reader should be able to:

- ❖ specify where exactly the Sabbath started.
- ❖ identify the particular group of people who had the Sabbath as a stipulated law.
- ❖ know why the Sabbath was given as a law.

- ❖ know the various types of Sabbath in the whole Bible.
- ❖ recognize the seven main Jewish feasts which were celebrated alongside with the Sabbaths.
- ❖ justify himself in the midst of Protestants concerning some controversial issues related to the Sabbaths.
- ❖ declare in boldness whether or not the Sabbaths are abolished in Christianity.
- ❖ know much about the covenant, law and sign in relation to the Old and New Testaments.
- ❖ understand the reasons why Christians worship and observe the Lord's Supper on Sundays.
- ❖ declare in boldness the influences of Constantine the Great on Christianity.
- ❖ Know about the sun gods and understand why Christians who worship on Sundays do not worship the sun gods.

SECTION A: THE BIBLE AND THE SABBATHS.

(1) THE MEANING OF SABBATH.

The word Sabbath is translated in Hebrew as *Shabbat*, meaning to *rest* from labour. The Greek word for Sabbath is *Sávvato* (Sávvata in plural), which means to rest or *to cease* from a particular work.

Many Bible Students can have different meanings to Sabbath, but there should be no contradictions.

(2) THE ORIGIN OF THE SABBATH.

The origin of Sabbath would be traced from the creation of God; it is evident that God rested on the Seventh day of His creation, of which rest it's regarded as the Sabbath. It is written, *"1 Thus the heavens and the earth were finished and all the hosts of them. 2 So on the seventh day God ended His work that He had made. And He **rested** on the seventh day from all His work that He had made. 3 And God blessed the seventh day and sanctified it, because in it He had rested from all His work that God created and made"...* (**Genesis 2:1-3**).

The word Sabbath is not directly seen in the given test, but it is indirectly seen when the test is compared to the Latin Vulgate; **Genesis (Bresheit) 2:1-3** reads, *"1 igitur perfecti sunt caeli et terra et omnis ornatus eorum 2 complevitque Deus die septimo opus suum quod fecerat et **requievit** die septimo ab universo opere quod patrarat 3 et benedixit diei septimo et sanctificavit illum quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret"*

In the Chameesha Choomshey Torah (the five books of Moses in Hebrew), Bresheit (Genesis), Shemot (Exodus), Vayicra (Leviticus), Bamidbar (Numbers), and Devarim (Deuteronomy), can best be interpreted when linked to the Latin Vulgate.

The word Rest in the Latin Vulgate is translated as "**Requiescat**" or "**Requievit**." The Sabbath in Latin is **sabbatum**; but such idea is not seen in the test provided. The Sabbath is simply considered to be "a day of rest."

Meaning of the Rest as used in Genesis 2:1-3

He rested: God "rested" on the seventh day (2:2). But God does not become tired as man. The meaning is that He ceased (rested) from His work of creation. This must be kept in mind when understanding the concept that we are created after the image of God. Reference is not to a physical image, but a spiritual image, otherwise, the Son of God would not have experienced the incarnation (Jn 1:14). We are created after the

image of the Creator who is spirit. Because we are so created, all men have a natural yearning to that which is beyond the spiritual.

Is God still resting, as He rested on the seventh day?

It is nowhere in the Bible that God rested again, after that incidence which took place in Genesis 2:1-3. God still works, as our Creator and Everlasting Father. Jesus gave this reply, *"My Father is working until now, and I am working"...****(John 5:17)***. Simply, God has not ceased from any work now, He still works on our behalf.

My Father is working until now: Though the work of creation ceased in the beginning (Gn 2:2; Hb 4:4), the Father continued to work in His creation. The world was not created by a God who left it alone, and then went to the far corners of the universe. Neither the Father, Son nor Holy Spirit have ceased to work among men in order to bring about the plan of redemption. In the context of the Sabbath controversy that was going on here, both the Father and the Son were working. And in the case of the crippled man, the Son was working for the purpose of taking Himself to the cross. In other words, there were greater things working in this case than the healing of a crippled man on the Sabbath. When understanding the miraculous work of God, therefore, we must always understand that something greater than the miracle must be realized. What must be realized is God who is the cause of the miracle. He is the One on whom all our thinking must be focused. He is still working today in order to bring about the reason for which the world was created.

(3) DID ANY PATRIARCH OBSERVE THE SABBATH?

There are some trending videos and documentaries across the world which stand with the fallacious claim that, Adam and Eve were the first people to observe the Sabbath. There is no biblical record of such claim.

Adam was to dress and keep the garden of Eden (Gen 2:15), but God never

commanded him to observe the Sabbath even with Eve, his wife. People try to point out that God used to visit them either physically or spiritually on the Seventh days, but this is false. There is no such biblical record. Although, it is seen that God visited them when the man and his wife went astray (Gen 3:8), but it is not written that such incidence used to happen on the Sabbath days.

The Patriarchs were known to the days, months and years, but God did not ask them to observe the Sabbath day; as in the period of Noah, the flood (Gn 8:13-14), and in the period of Jacob, with Laban (Gn 29:27).

But it is not stated anywhere in the Bible that, Adam, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Joseph or any other Patriarch observed the Sabbath.

(4) HOW THE SABBATH GOT TO MANKIND.

God in His own wisdom, chose Israel to show them His laws/commandments (Psalm 147:19-20). The laws were given to Israel when they were rescued from captivity in Egypt (Hosea 11:1) through Moses (Jn 1:17) the Mediator (Dt 5:3-5).

The Israelites were saved in the month of Abib (Ex 23:15) and used the month to be the first month of Israel (Ex 12:1-2). The first time to hear about the Sabbath being given to Israel to observe it on a certain day, was from **Exodus 16:23-25**; but that was not stipulated as a law, until it was given together with some nine (9) laws.

The Sabbath then became one of the greatest commandments given unto Israel, which is the 4th command (Ex 20:8); **no Gentile nation was involved (Rm 2:14-16). The celebration of the Sabbath was the perpetual covenant for only the generations of Israel (Exodus 31:16-17).**

How the Gentiles claimed the Nationality of Israel to be part of the law.
It is seen in **Exodus 12:38** and **Numbers 11:4** that, some Gentiles mixed

with the Israelites as they left Egypt.

When some Egyptians realized that there was only one God of all, this statement possibly included some of these believing Egyptians who joined the exodus. This number could have also included other foreign slaves who decided to join the exodus to freedom. Unfortunately, some of these people eventually became a snare to the Israelites.

The foreign slaves and some Egyptians were fully accepted as Israelites only through Circumcision. That is, only Circumcision permitted the servants in Israel to partake in the observance of the Passover (Exodus 12:44).

Joshua circumcized all those Egyptians, to be fully accepted as Israelites (Joshua 5:2-5). So, all those foreigners in Israel who had the chances to partake in the Sabbaths were those circumcized.

Was Saturday the day of the Sabbath?

The name Saturday or Sunday or any other is not found in the whole 1,189 chapters of the Bible. If one claims to have seen the name Saturday in the Bible, then that Bible may not be authentic.

According to **Genesis 2:1-3**, it means that God rested on a certain day; actually on the 7th day. That day was never recognized, until the Israelites were asked to count days after the Sabbath (Lev 23:15). The real day is not named to be the 7th day of the Week.

But the Calendar we have now proves it.

God then made reference to Genesis that He rested on the 7th day. It is written according to **Exodus 20:8-11**, *"8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."*

So it means that, God rested on the 7th day, to which He made reference that, the incidence that took place in Genesis was the 7th day of the Week, according to God.

The English translations we have now on the markets were taken from the Greek Septuagint and the Latin Vulgate. Within these, the first day of the week, appears eight (8) times in the New Testament translation.

So if people have some versions which have stated directly the Sunday and Saturday, it means they are not of the Standards, according to the Greek Septuagint and the Latin Vulgate.

Although the name Saturday is not found in the whole Bible, but it's seen to be the 7th day according to the recent calendar we use, instead of the Jewish calendar.

How was Israel known to the 7th day?

God taught them how to count day seven(7) times, starting from the Pentecost day, which was normally celebrated on the first day of the week (Sunday, according to our calendar)...*[much will be given about the Pentecost day as well as the other Jewish feasts]*

It's written according to **Leviticus 23:15**, *"And ye shall count unto you from the morrow **after the sabbath**, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:"*

So, counting the days after the Sabbath proves to us that, the Sabbath was indeed observed on the 7th day, but that day was not named to us. But the Protestants use the Sabbath to be Saturday because the Sunday is seen to be the first day. If that is so, according to our calendar, then definitely, the Sabbath day will be Saturday; but this day was not based on the Jewish calendar.

Analizing critically the Bible shows us that, the word **day** is used 1,918 times; **1st day** is used 8 times; **7th day** is used for almost 127 times; and **week** is used 28 times.

Historically, the Sabbath is about **3,452 years** old (1,400 yrs + 33 yrs + 2019)...we keep adding up yearly.

(5) GOD'S PURPOSES FOR GIVING THE SABBATH TO MANKIND.

- i) To be the sign of God's Covenant with Israel (Dt 5:1-5, Ezek 20:9-12).
- ii) To give them hope after being in captivity for about 400/430 years (Acts 7:6, Ex 12:40-41).
- iii) To make Israel rest as He did after His creation (Ex 31:12-18).
- iv) To make them strong to conquer the other Gentile nations (Dt 6:1-2, Dt 11:8-9).

(6) THE TYPES OF SABBATH.

There are four(4) main types of Sabbaths, namely...

- 1) The Sabbath day, the 7th day of the Week (Ex 20:8, Ezek 20:12-13).
- 2) The Sabbath of the day of Atonement (Lv 16:29-31).
- 3) The Sabbath of the 7th year (Lv 25:1-7).
- 4) The Sabbath of the 50th year, the year of Jubilee (Lv 25:8-12).

(7) THE RELATIONSHIPS BETWEEN THE TYPES OF SABBATH.

The four(4) Sabbaths are practically the same, but occasionally different.

(a) The Sabbaths are practically the same:

✓ In the actual sense, all the four (4) Sabbaths of the Old Testament were the Lord's Sabbaths. It is written according to **Ezekiel 20:12-13**, "12 *Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.* 13 *But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I*

would pour out my fury upon them in the wilderness, to consume them."

Hence, it means that, the Sabbaths were all supposed to be equally practiced.

✓ Practically, the activities for all the four(4) Sabbaths were the same. The same practices were recognized to be done for all the Sabbaths. It is written,

*"For the shewbread, and for the continual meat offering, and for the continual burnt offering, **of the sabbaths**, of the new moons, for the set feasts, and for the holy things, and for the sin offerings **to make an atonement for Israel**, and for all the work of the house of our God"...***(Nehemiah 10:33).**

All these Sabbaths were observed with the same practices.

(b) The Sabbaths are occasionally different:

The Israelites were to observe the Sabbaths, although the same, but on different occasions. Again, occasionally different means that, the conditions on which each of the Sabbaths was given were not in regular patterns; once in a while.

✓ ***The 1st Sabbath (the Sabbath day):*** The 7th day of the Week was to be observed because, God rested on the 7th day (of the Week) of His creation (Ex 20:8-11). So, this was observed on every 7th day of the Week. In a diverse sense, when Israel was in captivity, example in the Babylon (for 70 years...2 Chron 36:17-21), this was not evidently observed in a regular pattern.

✓ ***The 2nd Sabbath (the Sabbath of the day of Atonement):*** This was to be observed on the 10th day of the 7th month (Lev 16:29-31). This was also not through the whole month; it was occasionally observed to be different from the other Sabbaths.

✓ ***Both the 7th year Sabbath (Lev 25:1-7) and the 50th year Sabbaths (Lev***

25:8-12), were observed on certain occasions.

This is to say that, concerning the four (4) main types of Sabbath, they were practically the same, but occasionally different.

(8) HOW CAN THE OTHER FEASTS CELEBRATED BY ISRAEL BE DIFFERENTIATED FROM THE SABBATHS?

There are 7 main feasts celebrated by Israel. Besides, we also have The New Year festival (Lev 23:23-24), The Year of Restoration (Lev 25:8-17) and The festival of Shelters i.e. in gathering (Lev 23:33-44, Nm 29:12-40, Ex 23:16-17).

THE 7 MAIN JEWISH FEASTS

Whenever the word "feast" is added to a festival, it shows that the festival consists of a large meal and some sacrifices; it's referred to as "*giorti*" in Greek, meaning "eat and drink sumptuously." Please, kindly take note of these festivals:

1) Feast of Passover: This was the first festival to be celebrated by Israel. This festival was observed with a roasted meat of lamb without blemish (a lamb without any mark or spot throughout its whole body). It was observed on **Nisan 14-21 (March - April)**. It was observed in the night of the chosen days and month. The Israelites had this feast in the night before they were saved from the Egyptian captivity (Exodus 12:1-14); and wherever they found peace (Numbers 9:1-14). "**Passover**" simply means "The Lord has passed over the Egyptians for our Salvation."

✓ God ordained these three(3) main festivals to be celebrated by Israel; The Sabbath, The feast of Passover and The feast of Unlearned Bread (Lev 23:1-14, Ex 23:14-19, Ex 34:18-27). But they were to be kept separately. That is why God gave the Sabbath separately to them (Ex 20:8, Dt 5:12).

Concerning **the feast of Unlearned Bread**, it was observed alongside with Passover (that is why some Bible Students refer to Passover as the

Unleavened bread). The Passover was about meat while the unleavened bread concerned bread breaking, as the name implies (Exodus 12:15-20). The leftover of bread and meat were burnt under the command of the Most High God. ***Unleavened bread*** is a bread made without yeast; a bread made of only flour and water. The yeast was out of the bread preparation because it causes fermentation. And fermentation results in the production of alcohol.

- ✓ The Passover was governed by five(5) main laws or ordinances (Exodus 12:43-47).
- ✓ The Passover was to be fulfilled in Jesus Christ. God asked the Israelites not to break any bone of the lamb. The bone symbolizes the bone of Christ; Jesus Christ is the lamb. Because His bone was not broken after death (John 19:33-34,36) as it was exactly stated about the Passover (Nm 9:12), and confirmed by the Prophet (Psalm 34:20). The meat of the lamb stands for the flesh of Jesus Christ; His flesh has been given to Christians as unyeast bread, and His blood as wine (1 Co 11:22-25, 1 Co 10:16).

2) Feast of Pentecost: The name "**Pentecost**" comes from the Greek word "**Shavouth**" which means "firstfruits or weeks." It was observed on **Sivan 6 (March - June)**...49+1 days. This is recorded in Leviticus 23:15-21. The Pentecost was about the free-will offering (Dt 16:9-12). That is what is seen in Acts 2:1.

3) Feast of Trumpets (Rosh Hashanah): This was celebrated on **Tishri 1,2 (Sept. - Oct.)** Israel offered burnt offering for a sweet favour into God; they mingled the meat offering with oil (Numbers 29:1-6).

4) Feast of the day of Atonement (Yom Kippur): This was celebrated on **Tishri 10 (Sept. - Oct.)** This is a type of the four(4) Sabbaths (Lev 16:29-31). The Israelites did no work, they rested and had holy convocations (Lev 23:26-32). The Priests were to sacrifice for the errors of the Israelites (Hb 9:7).

5) Feast of Tabernacles (Booths): It was observed on **Tishri 15-22 (Sept. -**

Oct.) The Israelites used to go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths and sat under them to listen to the laws read by the Priests (Nehemiah 8:13-18). That is how they celebrated it, even when Jesus Christ was still living on Earth (John 7:2).

6) Feast of Dedication: It was observed on **Chislev 25 (8 days)...**(Nov. - Dec.) Much information are not identified in the Old Testament. But according to the New Testament, it was observed in Jerusalem (John 10:22).

7) Feast of Purim: This feast was usually observed on **Adar 14,15 (Feb. - March).** Purim was derived from the word "**Pur;**" the customary practice about disagreement to show possession, or the main causative agent of something. It is sometimes known as "**lots.**" The book of Esther, which was dated around 457 B.C. recorded first this Purim festival (Esther 9:18-32). What is written of this feast was that, the partakers had to be happy for conquering their enemies (Est 9:17-19). Critically, this feast was strictly to be celebrated by only the Jews, within the 127 provinces of king Ahasuerus. There is no evidence that the other 11 tribes of Israel also partook in that as well, and there is no record that also says that the other tribes were prevented from observing this Purim festival.

*"These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: **Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD**"...(Leviticus 23:37-38).*

(9) THE GREAT LAWS OF THE SABBATHS.

There are six(6) main laws/rules Guiding The Observance Of The Sabbaths (Lev 19:30), namely...

1. No journey (Ex 16:29-30).

2. No labor or work (Ex 20:8-11).
3. No fire to be kindled (Ex 35:1-3).
4. No marketing (Neh 10:28-31).
5. Not reaping the corners of the farm field (Lev 19:9-10).
6. No cross breeding of livestock, or mixed cropping (Lev 19:19).

EXPLANATION TO THE SABBATICAL LAWS.

Sabbath law 1;

They supposed not to journey: Although the Israelites journeyed through the wilderness for 40 years (Acts 7:36), as the Jews dispersed to many provinces in their times (Esther 3:8), but they supposed not to journey during the Sabbaths. But what does this mean?...See this...

According to **Exodus 16:29-30**, it is written, "**29** See, for that the *LORD* hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. **30** So the people rested on the seventh day."

It is not because of the manna that they needed to rest, but it was because the Lord God had given them the Sabbaths. God wanted to establish a total rest to the people on the Sabbath days.

"Rest," "*ypόloipo*" in Greek, meant "a period of relaxing or ceasing to engage in strenuous or stressful activity." It was thought necessary to determine the allowable amount, which was fixed at **2000 paces**, or about **six furlongs** from the wall of the city. The permitted distance seems to have been grounded on the space to the distance kept between the ark and the people (**Joshua 3:4**), in the wilderness, which tradition said was that between the ark and the tents. We find the same distance given as the circumference outside the walls of the Levitical cities to be counted as their suburbs (**Numbers 33:5**).

Let's take the old times of Israel to be today, no Sabbath participant was supposed to take a vehicle or bike or aircraft to worship in any Synagogue which paces more than 2000.

Paces are steps or way of stepping. The **furlong** was a unit of length equal to **220 yards** or exactly **201.168 meters**.

- Help me have this simple calculation here;

If 2000 paces = 6 furlongs, and 1 furlong = 220 yards or 201.168 m,
then 2000 paces or 6 furlongs = **1,320 yards or 1207.008 m**

- The above is the journey distance that should be between the Sabbatarian and the place of meeting or the Synagogue.

It is not actually stated by God to Moses, but God gave that 2000 paces distance to Joshua, according to **Joshua 3:4**. And I quote, "*Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.*"

The **2000 cubits** is what we refer to as the **2000 paces**.

- ✓ The Levitical priests, for about 22,000 in number (Nm 3:39), were to take care of the ark and minister before the Lord (Dt 10:8). So the ark was kept by the priests in the Tabernacle, which was later turned to be the Synagogue in the time of Jesus Christ. So, between the ark and the individual persons was the same as between the Synagogue and the individual Sabbatarians.
- ✓ In that same sanctuary that the Israelites had the holy convocation on the Sabbath days. Hence, during the Sabbaths, they used to have holy convocation (Lev 23:3); they had special worship in the Sanctuary (Lev 19:30, 26:2).

And that Tabernacle within which they met (not in the holy of holies, as the Hebrew writer mentions, Hb 9:1-5), was at the same area. But the houses

of Israel and the individual citizens themselves supposed not to get near to that ark in that holy of holies, unless they had that 2000 paces.

Sabbath law 2:

No labor or work (Dt 5:13-14, Ex 20:9-11): Labor in Greek is "*ergasía*" which means "work, especially hard physical work." But the **work** itself is translated in Greek as "*douleia*" meaning "any activity involving mental or physical effort done in order to achieve a purpose or result." In the actual sense, the work or labor is beyond the daily routines that everyman does in each and everyday, such as washing of face, brushing of teeth, sweeping the house, etc.

Now, I quote **Deuteronomy 5:13-14**, "*13 Six days thou shalt labour, and do all thy work: 14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.*"

Meaning:

The meaning of the word "Sabbath" teaches the purpose for keeping the day. One is to "cease" from work on this day. The creation was God's illustration that men work for six days and rest on the seventh (Ex 20:11). In doing this, one was sanctifying the Sabbath. But for Israel, keeping the Sabbath was a sign of their covenant with God. The Sabbath and circumcision were the two signs of the covenant, and thus, the nations around Israel were reminded that Israel was in a covenant relationship with God when they saw Israel keeping the Sabbath. It was not simply a sign to the nations around Israel, but primarily a sign to God that Israel was keeping the covenant. Thus the Sabbath was **not given as a religious day**, but as a day where there would be mutual respect between the citizens of society. Employers could not work their employees without respect for them. And respect for employees was carried out when they were given

the Sabbath for rest. The Sabbath was made for man in order to give him rest, not man for the Sabbath.

In the Sabbath law 2, apart from the known purposes of which the Sabbaths were to serve, another purpose was that, it helped created mutual respect amongst the people which is beyond the main aims.

We must understand that, Sabbaths were not just to be celebrated for religious days, but mutual respect to God and people. The **religious** here is explained as *thriskeftikós* in Greek, meaning relating to a religion or believing in a religion. Every individual Israelite was not a person bound by monastic vows, but was to be respectful to the laws of God.

So, they were to respect the Sabbath law which commands them not to work during that day.

Sabbath law 3;

No fire to be kindled; This was a general order to the use of fire on Sabbath days. No matter how one may give excuse to light up a fire, that was not accepted. One main point is when people use fire to cook food during the Sabbath days. Now, we have some modern tools and equipment that people use instead of the firewood; all are banned according to this law. Now, let's see these;

1) Israel was to cook every food before the Sabbath days, and even had no power to warm leftover food(Exodus 16:18-25):

"18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 19 And Moses said, Let no man leave of it till the morning. 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. 21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. 22 And it came to pass, that on the sixth day they gathered twice as much

bread, two omers for one man: and all the rulers of the congregation came and told Moses. 23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 *And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field."*

So, the Israelites were to cook every food to be used on the Sabbath, a day before that Sabbath. The leftover was to be kept until the Sabbath without heating up or cooking it again.

2) There was total condemnation of the fire to be kindled (Exodus 35:1-3).

"1 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. 2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. 3 Ye shall kindle no fire throughout your habitations upon the sabbath day."

No matter the purpose of kindling a fire, one supposed not to do so. It does not matter the seasons. If indeed one binds himself to the law that says, "*do not set fire on Sabbath days*," then he must also bind himself to the same law that says, "*let the leftover be remained till the morning*." God knew it first that there will be a Winter as many think otherwise.

Sabbath law 4;

No Marketing: Marketing is best explained in Greek as "*emporía*" which is the action or business of promoting and selling products or services, including market research and advertising. This idea is beyond the *agorá* meaning to the word **market**.

Hence, marketing deals with selling and buying of anything else. In selling

and buying, there is an exchange of goods and services with money, which means that, marketing does not always take place at the market center. Israel was simply to cease marketing on Sabbath days.

Nehemiah 10:28-31, reads, "**28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; 29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: 31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.**" [This is the evidence.]

Sabbath law 5, and law 6;

Not reaping the corners of the farm field; No cross breeding of livestock, or mixed cropping: These laws were the laws for community relationships. The given laws were given to maintain orderly relationships for the Observance of the Sabbaths. Of course, many laws were given together with the two laws.

It written according to **Leviticus 19:3, 9-10, 19**, "**3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God. 9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. 10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God. 19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon**

thee."

In order to let Israel keep the statutes of the Sabbaths, they had to agree to the above laws. On the Sabbaths, Israel was not supposed to work (Ex 20:8-11). The Israelites rested and to make the land rest; the corners of the farm fields were left for the poor to eat, that was one of the ways to do good on the Sabbaths.

Concerning the dressing of the Israelites, each and every Israelite had to use a cloth or dress with only one color e.g. white, red, yellow, etc. as seen in Lv 19:19.

The priests of Israel had some special cloth or garment of which the Lord prescribed (Exodus 28:1-43), to be used by the priests (actually the high priests) alone to worship in the Sanctuary during the holy convocations (Lev 8:7-9). As the Levitical priests were to worship with one particular prescribed garment, the Israelites also supposed to be in garments with only one material color.

Now, what do we see amongst the Sabbatarians?... **Red** there, **blue**, **yellow**, **orange**, **green** or black here...why? This is the result of pretending to become a Jew.

(10) SOME CONTROVERSIAL FACTS WHICH NEED TO BE EXPLAINED ABOUT THE SABBATHS.

1. Jesus Christ (in the Jewish Temple):

There are huge arguments raised by the Protestants that, Jesus Christ observed the Sabbaths while living on Earth, but their attempts are feeble to claim this fact biblically.

(a) The unrecorded events of Christ does not prove that He observed the Sabbaths.

Our Lord Jesus Christ was a Jew (Hb 7:13-14) who was born under the law

to take us from it (Gal 4:4-6); Jesus was born under the Sinai law in order to redeem from the curse of law all those who realized that they were in condemnation because of the law. Paul's argument here is to question why should we return to that from which Jesus delivered us.

When Jesus Christ was twelve (12), He used to be with the Priests in the Synagogue (Luke 2:42-49), but His real ministry began in His 30s. Jesus Christ was 30 years old when He was baptized (Luke 3:21-23) and started to preach of the Kingdom right after His baptism (Mat 4:17). Jesus Christ had 33 years before He died. But what happened in the life of Christ, from when He was taken to Egypt (Mat 2:13-15,19-21) and came back at the age of 12, and then from age 12 to age 30?

It is never true that Jesus went to India or travelled to any other country to be educated, neither He observed the Sabbaths when He grew up in Palestine, in the part of His life where the Bible is silent.

No biblical record tells us that, Christ was educated inside or outside Palestine. He was illiterate to the people, but literate in the Spirit already (Mat 13:53-58, Mrk 6:1-6).

The Bible gave reasons for not having such lengthy records of Christ. John then wrote, *"And there are also many other things which Jesus did, the which, if they should be written every one,, I suppose that even the world itself could not contain the books that should be written. Amen"...*(John 21:25). Again, it is written in John 20:30-31, *"30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."*

We have had the story of Christ that is profitable for our salvation.

(b) The main purpose of Christ in the Jewish Temple.

Jesus Christ used to read the Scriptures or teach the word in the Synagogue or Temple during the Sabbaths, simply to inform them that, the laws and the prophets are fulfilled in Him.

Even though, the priests and the Israelites had so many convocations (Lev 23:3) in the Sanctuary (Lev 19:30, 26:2), but they did not know or understand whatever they read of (Mrk 8:18).

Therefore, the purpose of Christ in the Temple on the Sabbath days was not to observe it but to confirm the prophecies which have already been written of Him, of which Israel used to read, but could not understand.

Let's see this to understand it well. It is written in **Luke 4:16-22**, *"16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because, he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted,, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this Scripture fulfilled in your ears. 22 And all bare him witness,, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?"*

The verses **20** and **21** have confirmed it.

(c) Christ did not observe the Sabbaths; the eye-witness confirmed it as well.

John then recorded, *"Then said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among*

them"...(John 9:16).

Why were they saying such a thing?...It is simply because they knew that, all those prophets and Ministers of God, especially those born of Judah into Judaism, were those to protect the law vividly.

But here comes the case where a true Jew, that is Jesus Christ (Heb 7:13-14), claims not to obey the Sabbatical laws. Then if such a rebellious act happens, it definitely proves that, that person is not God-sent.

They proclaimed that as eye-witnesses of what happened before them, in-between their own naked eyes. They saw what they saw, and witnessed according to what they saw.

The Apostle then wrote, *"1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ"...*(1 John 1:1-3).

So eye-witness events were highly recognized even amongst the Bible authors.

So tell me, who can be a big liar to say Christ observed the Sabbaths?...is it you who did not see what happened or the Pharisees who saw everything?... Please, be sincere.

Does this make Christ a sinner?

Some Protestants suggest that if indeed one accepts the words of the Pharisees in John 9:16 to be true about Christ, then definitely, we have accepted it to the fact that Christ sinned...No, that isn't the case.

Jesus Christ was God manifest in the flesh (1 Tm 3:15-16), and committed no sin (1 Pt 2:21-23). We are not rewarding the Pharisees for saying that

Christ was not observing Sabbaths. The Pharisees did not plan to lie about Christ, for the purpose of calling him a sinner, in this context. But that was a testimony of what they saw.

The Sinai law gave room for constructive criticisms. Two(2) or three(3) witnesses were at least, to be used to criticize anyone who was going contrary to the law (Hb 10:28). Such person who had gone contrary had to die without undermining the listed procedures (Nm 15:30-31, Dt 17:6).

So even if they planned to kill Christ (Mt 12:14), the evidences that may call for the death of Christ had to happen before the others, to also testify and prove Christ wrong... They needed concrete evidences.

No one should mistakenly take the actions of the Pharisees to be always wrong about Christ, or always right, because they were doing that to protect the Sinai law, like Paul (Acts 9:1-6). And the evidences had to be proven before the priests and the Scribes.

One cannot say that we support the Pharisees, or the Pharisees were saying that just to lure Christ to His death, according to John 9:16.

(d) Which commandments were kept by Christ?

This is very surprising that, out of the **613 laws** or commandments (**248 positive commandments and 365 negative commandments**), the Protestants are limited to only the 10 commandments and even stuck to the Sabbaths. When you approach any of them and ask them why they don't perform animal sacrifices as part of the sacrificial laws, or why they wear clothes of different colors or why they do mixed cropping, they will tell you that, "*Christ has taken such things away from the law.*" The question is, why only such laws and not the Sabbatical laws too, which are all part of the 613 laws?... Brethren, is the blood of Christ limited to save or do away with only some specified laws, and not all?...Very funny; the blood of Christ speaks for us all (Hb 11:24), and has redeemed us from all these laws which were against humanity (Col 2:14).

The basis of Judaism is the Sabbaths; so it is not news to always see the Jews defending the Sabbaths, instead of defending the cross of Christ. But they should understand that, picking up only the Sabbaths out of the 613 laws, does not make them the true keepers of the laws (James 2:10-13).

Jesus Christ kept the social laws, which were to be used in each community in Israel. Jesus Christ was not sent to contribute to the Sinai laws, but in order to persuade the Jews to believe in Him as the Son of God, he adjusted Himself to the religious laws depending on the several occasions. It is not appropriate to make the statement that, "*Christ came to abide by the Sinai laws.*" Simply because He did not come to stipulate to His followers that same Sinai law...then what would be the essence of Christ revealing Himself in the flesh? Christ did not just come to die and save us from sins, but He was to establish with us His commandments (Jn 14:15, Jn 15:10), which are not difficult to go by them (1 Jn 5:2-3).

Christ did not obey the Sabbatical laws. Most Bible Students may argue why Christ kept the other commandments to reject the Sabbaths. They base their argument on **John 15:10**, where Christ said to His disciples, "*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*"

This is very simple. The Father's commandments here is not in reference to the Sabbaths. It cuts across all the 613 laws given to Israel. One cannot prove Christ to be lawless, because He kept many laws in Israel, as well as the social and civil laws which were even given by the Romans and the Jews in the land of Palestine. So far as the parents of Christ performed the purification law for Christ (Luke 2:22-24) as instituted in the law (Lev 12:1-8) between 1,440 and 1,400 B.C., Christ definitely obeyed by many laws in Israel.

The laws of Israel as instituted in the Pentateuch, were God's divine rules and not for the Israelites. The statement, "*My Father's commandments*" makes the statement clearer. Christ did not refer to the commandments as the Sinai commandments given to Israel and not Christ. This shows how

Christ separated the conscience of the Jews from how God's laws should be kept; the Jews were also accusing people in the flesh, but could not consider the works of the Son, as part of the *Triáda* (the God Himself). Christ did not observe the Sabbaths because He was always moving to work on many areas, all the time (Jn 5:17).

So, the more appropriate term is that, "*Christ came to fulfill the will of the Father and not to fulfill the Sinai commandments.*" It's written, "**5** Wherefore when he cometh into the world, he saith, *Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure., 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, *Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God.* He taketh away the first, that he may establish the second. **10** By the which will we are sanctified through the offering of the body of Jesus Christ once for all"..."(Hebrews 10:5-10).*

(e) Did Christ break any Sabbath?

It is not a reliable evidence to simply say that Christ broke the Sabbaths. Although He did not observe them (Jn 9:16), but He did not prevent the Israelites from observing them, except His Apostles who were always with Him in His ministry.

Note here that, Christ did not break the Sabbaths, but He corrected the observers, especially the Pharisees. Christ was viewing the Sabbaths in the Spirit either than the way the Jews were considering the things of the flesh.

The word "break" in Greek, in this context is "*diakopí*," which means "an interruption of continuity or uniformity." So we can see that, even after the death of Christ, the Sabbaths were still working for the Jews, until then Christ revealed the truth to them to reject the Sabbaths (Col 2:14-17). But the idea of the Jews behind the actions of Christ was that, Christ was in

one way or the other disregarding the Sabbaths.

One can simply say that He broke it, because He worked on the Sabbaths (John 5:17), and the law says "*no labor or work on the Sabbaths*" (Ex 20:8-11): Christ did not consider the Sabbaths in His ministry in Palestine, so He did not regard any day to dedicate it to rest. He worked all the time, as seen in Matthew 9:37-38.

The Bible therefore insists that, Christ did not break the Sabbaths. If so, then we accept it to the fact that, Christ also observed the Sabbaths. This is because, those who were supposed to celebrate the Sabbaths, but went contrary to them, were those who broke the Sabbaths (Nm 15:32-36). Christ's mission and concepts of the Sabbaths, are compared to that of the Gentiles; the Gentiles had no Sabbatical law and therefore, were not guilty or held responsible for breaking the Sabbaths...Christ was beyond the Sabbaths.

(f) Did Christ destroy the Sabbaths?

The word **destroy** in Greek in "*katastréfo*," meaning "to put an end to the existence of (something) by damaging or attacking it." The Sabbaths did not hold in Christianity, but were effective in the period of Jesus Christ. The intention of Christ was to **liberate** the Sabbaths; the Greek phrase meant that, "*Christós apeleftheroméni o Sávva*ta," meaning that, "*Christ liberated the Sabbaths.*" Christ demonstrated to the people freedom from the traditional ideas of the Jews about the Sabbaths. The Sabbaths were truly liberated in Christianity. *[Much will be given to explain this]*

Now, let's summarize the events that took place in **Matthew 12:1-14**, **Mark 3:1-6**, and **John 5:6-18**; the intention of Christ to liberate the Sabbaths for our Dispensation:

(i) Matthew 12:1-14;

Began to pluck ears of grain: The legalistic Pharisees were not accusing the disciples of stealing the grain. Under the Sinai law, one had a right to pluck the grain from another's field when traveling, though he could not put a sickle to the crop (Dt 23:25). They were accusing Jesus and the

disciples of breaking their traditional laws surrounding the Sabbath by doing the meager work of plucking out the grain on the Sabbath. Jesus and the disciples were violating one of the numerous laws the Pharisees had bound as a result of the traditions of the fathers in order that the Sabbath be kept (Ex 20:10, Ex 36:2,3, Nm 15:32-36).

What David did (1 Sm 21:1-7): What David did was actually against lesser legalities of the law, for only the priests were to eat of the showbread (Ex 25:30, Lv 24:5-9, Nm 28:9,10, 1 Sm 21:6). Though David's actions were technically unlawful according to the law that forbade anyone eating the showbread other than the priests, there was a higher law of God that superseded the original law. That higher law was the preservation of David, God's anointed. The Pharisees recognized this. However, they justified David's actions while at the same time complained that Jesus and the disciples were breaking the law of the Sabbath. Jesus pointed out their inconsistent application of the law, though in this context Jesus and the disciples did not violate any Sinai law. **They violated the Pharisees' restrictions surrounding the Sabbath law.**

Priests ... break the Sabbath: The priests had to work in violation of Sabbath laws in order to prepare sacrifices for the people (Nm 28:9,10). However, they were blameless because their God-ordained work to prepare sacrifices for the people superseded the law to rest on the Sabbath.

One greater than the temple: See verses 41,42, Isaiah 66:1,2. Jesus was more glorious than the temple that the Jews honored above all things on earth (See the prophecy of Hg 2:7-9, 2 Ch 6:18, Ml 3:1, Hb 3:3).

I desire mercy and not sacrifice: Sacrifice was a law of God. However, mercy was a higher law of God. The Pharisees in their legal understanding and application of law could not understand this principle concerning the laws of God (Hos 6:6, Mic 6:6-8). Jesus here attacks the judgmental attitudes of the Pharisees that motivated them to criticize the plucking of the grain.

Lord of the Sabbath: The One who was in their midst was the One who had authority over the Sabbath. Jesus was of the triune God who instituted the Sabbath. Mark records that Jesus said that the Sabbath was made for

man (Mk 2:27). The Sabbath was made for the benefit of man, for on the Sabbath men were to rest from their labors (Ex 20:11). The Pharisees thought that man was made for the Sabbath. In other words, they believed that God made the Sabbath a holy day of worship in order that men renew their spiritual life and worship to God on this day. However, God intended it to be a day of rest for man (Ex 20:10,11). It was thus a law that was established for the physical well-being of man (Mk 2:27,28). In reference to the nation of Israel, the Sabbath was given to national Israel as a sign between God and the nation of Israel. When the Sinai law was abolished, the Sabbath law was also taken away (Cl 2:16).

The events recorded in 12:9,10 took place on another Sabbath than the one in the previous verses.

Hand had withered: The legalistic Pharisees are here more concerned over the violation of their Sabbath laws than the healing of this man. Such manifests the hypocrisy of religion that is based on an outward manifestation of a legal presentation of religiosity without concentration on the heart for spiritual change.

They asked Him: The Pharisees here seek another opportunity to accuse Jesus of violating their laws of the Sabbath. They do such in order to accuse Him before the people that He violates the law.

In 12:11,12, Mark records that at this time Jesus was grieved because of their hardened hearts (Mk 3:5). It seems that they did not doubt that Jesus could miraculously heal the withered hand. They wanted to see if He would do such on the Sabbath. If He did such work on the Sabbath, then they could accuse Him of working against their laws of the Sabbath. The real conflict here is between the legal and earthly interest of the Pharisees as opposed to the human interests of Jesus. Jesus pointed out that if the Pharisees' material interests were in danger on the Sabbath, they would do what was necessary to rescue a sheep. However, they were here critical of Jesus because of His human interests in healing on the Sabbath.

Is it lawful: By asking a question in order to answer their argument, Jesus was saying that it was always right to do good (Gl 6:10). It was simply right to do good on the Sabbath in reference to human interests because men

are more important than sheep.

(ii) John 5:6-18;

It is the Sabbath: It was not coincidental that Jesus went to the pool of Bethesda to heal this man on the Sabbath. He may have worked this healing on the Sabbath in order to generate a controversy with the Jewish leaders who had burdened the people with numerous Sabbath laws that were not a part of the Sinai law.

It is not lawful for you to carry your bed: The crippled man was not violating any Sinai law concerning the Sabbath. He was violating the laws of the Jewish religious leaders who had bound religious traditions and interpretations of the law on the people where God had not bound (Compare Jr 17:1927 with Ne 13:15-22; see Ex 33:13,14; Nm 15:35). This man was not carrying his bed to be sold for financial gain, nor was he carrying it for commercial reasons. He was simply securing his own property as the Pharisees would have done in reference to rescuing one of their animals (Ex 20:10; Ne 13:19; Jr 17:21).

In order to enforce the keeping of the Sabbath, the religious leaders throughout Jewish history had initiated various rules and regulations in reference to the Sabbath. They did this in order that the original law of the Sabbath rest be kept. At the time Jesus came, their emphasis was more on keeping their traditional rules concerning the Sabbath than on the original purpose of the Sabbath. Their fanaticism with their rules and regulations concerning the Sabbath is here manifested by their lack of concern for the healed man.

The crippled man made a correct assumption here concerning his instruction to take up his bed and go. If Jesus could heal, then certainly He could interpret the law in order to command the man to take up his bed on the Sabbath and go. The healed man thus felt assured that he could do such on the Sabbath without violating any law of God. However, the enemies of Jesus were not concerned with the healing of the crippled man, though they had certainly known him. They were more concerned over the violation of their Sabbath traditions than over the healing of this man who had been crippled for thirty-eight years.

Father is working until now: Though the work of creation ceased in the beginning (Gn 2:2, Hb 4:4), the Father continued to work in His creation. The world was not created by a God who left it alone, and then went to the far corners of the universe. Neither the Father, Son nor Holy Spirit have ceased to work among men in order to bring about the plan of redemption. In the context of the Sabbath controversy that was going on here, both the Father and the Son were working. And in the case of the crippled man, the Son was working for the purpose of taking Himself to the cross. In other words, there were greater things working in this case than the healing of a crippled man on the Sabbath. When understanding the miraculous work of God, therefore, we must always understand that something greater than the miracle must be realized. What must be realized is God who is the cause of the miracle. He is the One on whom all our thinking must be focused. He is still working today in order to bring about the reason for which the world was created.

Breaking the Sabbath: Jesus did not break any Sinai laws concerning the Sabbath. He broke the Jews' interpretation of the Sabbath and the numerous laws they had made in conjunction with the Sabbath. But He broke no Sabbath laws.

(iii) Mark 3:1-6;

They carefully watched Him (Lk 14:1, Lk 20:20): The religious leaders who maintained a legal system of Judaism had set themselves up as watchdogs of their system of religion in order that everyone conform to their opinions and traditions. They did so in order to discover those who would not conform to the institutional identity marks of their system of religion. Thus on this occasion, the Pharisees sought an occasion to bring accusation against Jesus for violating the laws of Judaism.

With anger, being grieved by the hardness of their hearts: The hardness with which the Pharisees judged others caused anger in Jesus (Zec 7:12). Their rejection of Him and His message was caused by their religious prejudice. Therefore, it grieved Jesus to see such in the minds and hearts of men. Those who have created a religion after their own desires become

hardened against truth. Once one has deceived himself into believing that his self-made religion is truth, he will not accept anything that would contradict his “truth” (2 Th 2:10-12).

2. Paul (being a Jew):

- i) Paul was a great Jew who persecuted the Church to protect the Law (Acts 9:1-6, 22:16).
- ii) He returned to Christ and taught his fellow Jews about Christianity (Gal 1:13-17).
- iii) He knew he was a Jew by birth, but he rejected that for Christ (Gal 2:15-18).
- iv) He used to be in the synagogues, on the Sabbath days to direct people to Christ (Acts 13:14-15, 42-43, 17:1-6).
- v) That was his technique (1Co 9:21).

3. Did Christ fulfill the Sabbaths?...(Mathew 5:17-18):

This is what is written in **Matthew 5:17-18**, “*17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*”

Meaning:

Destroy the law or the prophets: The Greek word translated “destroy” here means “to dissolve” or “undo.” Jesus did not come to show disrespect to the Sinai law. He came to fulfill its purpose, not violate its principles. The fulfillment of the law meant the end of the law. Jesus here shows the stability of the Sinai law. He does not do this in order to indicate that the law was to continue, but to teach that the law would end when its purpose was fulfilled. Unfortunately, the Jews misunderstood this fact. They did not understand that the authority of the law was to end in the coming of the

Messiah. They thought that it would never end. But it would end when the Messiah came (Cl 2:14-16; Hb 10:9). Through the prophets, God stated that the law would change when the covenant changed (Jr 31:31-33; Hb 8:7-13).

The Law: The reference here was not about the Sabbaths or any of the 613 laws of the Pentateuch. Of course, no Sabbath is mentioned in this test, so the arguments of the Protestants do not hold according to this. The law here, refers to the 5 books of Moses (from Genesis through Deuteronomy). Christ came to fulfill every prophecy written about Him in all these books, known as the Pentateuch. Moses predicted the coming of Christ in 'Dt 18:15-19,' and Bileam too (Nm 24:17). So Christ was to fulfill them.

The Prophets: Reference is to Joshua through Malachi. Many Prophets predicted about the birth, actions and death of Jesus Christ. Such as Isaiah (Is 7:14-16, 9:6), Zechariah (Zech 3:8, 6:12), Jeremiah (Jr 23:5), Ezekiel (Ez 34:23, 37:24), and David in his songs (Psalm 89:3-4, Acts 2:29-35, Psalm 110:1). Christ came to accomplish and fulfil them:

Jot: This is the Hebrew letter yod, which is the smallest letter in the Hebrew alphabet.

Tittle: This is a small mark which distinguishes different Hebrew letters.

Prophecy Of The Christ.

1. He would be a descendant of Abraham through Isaac (Gn 12:3, 22:12,18).

***Prophecy fulfilled** (Mat 1:1-2, 18-25, Gal 3:16-17).

2. He would be born during the days of Roman rule (Dan 2:44, 7:13-14).

***Prophecy fulfilled**,

i) Born during the reign of Caesar Augustus (27 B.C. - A.D. 14; see Luke 2:1-

7).

- i) Reigns in heaven on His throne (1 Co 15:24, Luke 21:27, Rev 11:15).
- 3. He would be born of the tribe of Judah (Gn 49:10, 1Chron 5:2, Mic 5:2).

***Prophecy fulfilled** (Mat 1:2, Hb 7:13-14).

- 4. He will be of the seedline of David (2 Sam 7:12-17, Isaiah 11:1).

***Prophecy fulfilled** (Luke 1:32).

- 5. He would be born in Bethlehem (Micah 5:2).

***Prophecy fulfilled** (Mat 2:1-2, Luke 2:4-7).

- 6. There would be a slaughter of babies surrounding His birth (Jr 31:15).

***Prophecy fulfilled in the period of King Herod** (Mat 2:1-2, 16-18).

- 7. He would be a sojourner in Egypt (Hosea 11:1).

***Prophecy fulfilled** (Mat 2:13-15).

- 8. He would live in Galilee (Isaiah 9:1-2).

***Prophecy fulfilled** (Mat 4:12-17).

- 9. He would have a forerunner (Mal 3:1, 4:5-6).

***Prophecy fulfilled in John the Baptist** (Luke 1:17, Mat 11:7-10,14).

- 10. He would teach by parables (Psalm78:2) and perform miracles (Isaiah 35:5-6).

***Prophecy fulfilled;**

- i) He taught by parables (Mat 13:34-35).
 - ii) He performed many miracles (Mat 11:4-5, Jn 20:30-31, Jn 21:25).
11. He would make a triumphal entry into Jerusalem (Zech 9:9, Psalm 118:26, Isaiah 62:11).

***Prophecy fulfilled** (Mat 21:8-11, Luke 19:36-40).

12. He would be betrayed for 30 pieces of Silver (Zech 11:12-13).

***Prophecy fulfilled through Judas Iscariot** (Mat 26:14-16).

13. He would be mocked (Psalm 22:6-8), **whipped** (Isaiah 50:6), crucified with **malefactors** (Isaiah 53:9-12), **pierced** (Zech 12:10) and given **gal** to drink (Psalm 69:20-21).

***Prophecy fulfilled;** Christ was...

- i) **mocked** by the people and the Chief priests (Mat 27:39-44).
 - ii) **whipped** and slapped (Jn 19:1, Mat 26:67-68).
 - iii) crucified with the two criminals or evildoers, **the malefactors** (Mark 15:27-28, Luke 22:37, Jn 19:18).
- iv) **pierced** after death on the cross (Jn 19:32-37).
- v) given **gal** to drink when He was thirsty (Mat 27:33-34,48),etc.

Christ explained vividly Matthew 5:17-18.

When Christ spoke of the law and the prophets that would not pass away, unless they become fully fulfilled, He deliberately left the verses bare, and did not give much elaborations on them. The verses were left untouched for some years, till they were explained by Jesus

Himself after His resurrection. So, we can now testify to the reasons for the argument that rose from the Jews, even amongst the 12 Apostles of Christ; that is why even most Christians today do not still understand the verses...but Christ justified Himself, before His ascension (Eph 4:7-10):

Luke 24:44-48; *"44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the Scriptures, 46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things."*

I think this is self explanatory. The law of Moses emphasized here is what is referred to us the book of law or Pentateuch. Which means that the Chameesha Choomshey Torah (from Genesis through Deuteronomy) had certain prophecies about Christ that needed to be fulfilled while He was living, as indicated in **Deuteronomy 18:15-19** and **Numbers 24:17**.

In John 1:45 and Acts 13:29, it is vividly confirmed that Moses wrote some prophecies about Christ, which needed to be fulfilled.

4. (Hebrews 4:1-12); The rest that remains [Summary to the verses]

A careful study of these verses does not prove anything that we have to observe the Sabbath days. To summarize everything, the verses show that, the Israelites were promised with Canaan (Gn 12:7, 17:8, Gn 35:12), and were led by Joshua (Josh 21:43-45), but it could not offer them the eternal peace and rest (Hb 4:8). Similarly, Christians have been promised with

Heaven (2 Pt 3:13, 2 Co 5:2) and Christ is to lead us to the place (Jn 14:1-2). So the whole verses show that the eternity of peace is assured only in Heaven (Hb 11:13-16).

Let's group the verses and explain them;

(vrs 1-2); Speaks of Heaven as the Promised Land for Christians, because we have heard the gospel of Christ (1 Co 15:1-7).

(vrs 3-5); The **verse 3** does not mention the word "Sabbath," which means "a day of rest," but it uses the word "rest" which means "Sabbath." Simply, God swore in His wrath that the disobedient (the Israelites ...Hb 3:16-19), as written in 'Psalm 95:11' and well explained in **Hb 3:11-12**, would not enter His rest.

The verses **4** and **5** prove that God had the Sabbath day (Gn 2:1-3, Ex 20:11). But God insisted that "No rest would be given to mankind again on this earth."

Reading critically the **5th verse**, shows that the word 'shall' as a future tense has been used; it condemns all those things to come, that the Sabbath days should not be observed (Col 2:16-20).

(vrs 6-7); These verses show that God calls for all mankind to partake in the heavenly rest. He urges us that we should not disobey Him as did the Israelites (Lev 18:25, 28, Ezek 36:17-19).

(vrs 8-10); These tests indicate that Joshua led Israel to Canaan (Dt 31:7), but the eternity of rest could not succeed from that, as proved by the leader himself (Josh 22:4).

Note again here that, the **9th** verse does not ordain the observance of the Sabbaths. It rather cancels it from existing. Hence, everything proves that the rest which remains refers to the New Heaven and Earth that is yet to come (2 Pt 3:13). It is for this final heavenly rest that Christians hope (Hb

6:18-20, Rm 8:24-25).

(vrs 11-12): These verses advise all Christians to diligently enter the heavenly rest, and must not be disobedient. Also, they motivate all believers to hope that every promise made to them can be fulfilled, as it happened in the period of Joshua, through Christ (Hb 4:13-16).

5. (Isaiah 65:17-18 and Isaiah 66:22-23), the rest in Heaven.

(Isaiah 65:17-18): *"17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."*

Meaning:

The **Old Jerusalem** refers to the city of Israel, it was highly respected by Christ and the Jews (Mat 5:35). God set it to be in the midst of nations and the countries all around it (Ezek 5:5); it was so beautiful (Psalm 48:1-2). But it was destroyed in A.D 70 (Mat 24:1-22).

Here, God used the name **NewJerusalem** to show that the lost city of Israel can still be restored. But this time, it would not exist on this Earth, it would be the home of God Almighty, the Heaven, in the Spiritual realm.

Hence, these tests give an ultimate promise that the righteous shall be taken to Heaven (Rm 8:23). The tests mean that the righteous shall rest in Heaven (Rev 14:13), they shall be in peace (Isaiah 57:2).

(Isaiah 66:22-24): *"22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.*

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall

their fire be quenched; and they shall be an abhorring unto all flesh."

Meaning:

These tests do not prove anything so different from what we have discussed above. The fact is, it does not mean Christians would observe the **Sabbaths** in Heaven, based on the tests.

Those of the new Jerusalem, the new heavens and new earth, will continually worship before God (Rm 12:1,2). Worship will no longer be confined to a specific day of the week. It will be daily, from Sabbath to Sabbath (Acts 5:42). Those who would be cast out are those who refuse to obey the gospel (Mk 9:48). These would judge themselves condemned because they rejected the word of Jesus (Jn 12:48). The figure of the condemnation of the wicked is taken from the Valley of Hinnom (Gehenna) where the bodies of 185,000 dead Assyrians were burned. This historical event established the literal and real image upon which the Jews envisioned the hell to come. This will be the end of the wicked and their consumption in fire as the bodies in the Valley of Hinnom (Mt 25:4, 2 Th 1:6-9). But the end of those who are obedient to the gospel will be eternal life in the presence of God (Mt 25:46). Isaiah concludes with a vision of the age on earth when the Son of Man would reign from heaven, which reign is taking place at this time. This era began with the ascension of Jesus to the right hand of God. It will conclude when He comes again. The Jews were thus left a vision that encouraged hope for the future. In the vision of John the Apostle, 144,000 Israelites would be saved; 12,000 citizens from each of the 12 tribes (Revelation 7:4-8).

The word **Sabbath** as used in the **23rd verse** means **Rest**. In Heaven, we would not work to rest, under normal circumstances. As the judgment day is unknown (Mrk 13:32), so as it would be in Heaven; the resting date is infinite.

6. (Romans 7:7-13), the law that was holy.

The verses show something simple here. They give an idea that, sin leads

one to the law, and the law leads one to sin; it is the law which criticizes evildoers. So, this means that, without the law, sin cannot be detected, and hence the law becomes something good this way.

When there was no law, one would not be aware of the intensity of the sin of his life. Where there is no law, there is no violation of law (Rm 4:15). Without the presence of the written law, one is deceived into thinking that his life is right with God.

In **John 15:22**, Christ said, "*If I had not come and spoken to them, they would have no sin but now they have no excuse for their sin*"...very simple. The Sinai law was made to put Israel away from sin. Those who heard the law but violated it had no excuse, because it was good and holy by itself.

In the same way, we cannot escape from the law of Christ (1 Co 9:21), because we have also heard it (Rm 10:17, 1Jn 1:1-4). If we obey the word, it should become holy to us (1 Pt 2:2, 1:15-16).

Hence, the tests do not show that the four(4) Sabbaths as they were part of the 613 laws of Israel, and as seen in the ten(10) commandments (Ex20:8-11), should be observed by Christians; simply because they were good...NO! It rather means that the law was good and pure, but the evil in Israel could not help sustain it. And for that reason, Christ's law came to keep us holy (Rm 7:1-6,14-25).

(11) THE SABBATHS AND CHRISTIANITY.

- 1) Jesus Christ has redeemed His followers from the Sabbaths and the law (Rm 6:14, Rm 7:6, Acts 15:10-11, Gal 5:1-4, Eph 2:14-16, Rm 8:1-2, 2 Co 3:6,12-17).
- 2) Christians have NEW covenant relationship with Christ (Jer 31:31-34, Hb 8:7-13).

- 3) Christ has given us a NEW law (1Co 9:21, 1Jn 5:3, Jn 14:15).
- 4) There is no need to observe the Sabbaths (Col 2:16-22, Hb 10:1-10, Hb 7:12,18-19, Col 2:14, Gal 3:10-11, Rm 10:4).

Christians Now Worship On Sundays, But Not On Saturdays.

This is what the Bible speaks about the Sunday;

- 1) It is the day after the Sabbath (Lev 23:15, Mat 28:1-2, Mrk 16:1-2).
- 2) The Lord's day (Rev 1:10).
- 3) Jesus was raised on this day (Mrk 16:9, Jn 20:1,19).
- 4) Christians meet to worship on Sundays:
 - i) To give offertory, the contributions to help the Saints (1 Co 16:1-2).
 - ii) To preach and partake in the Lord's Supper (Acts 20:7, 1 Co 11:20-29).

With these, every thing shows that the Sabbaths are no more, and Christians need not to observe them in Christianity (Gal 3:23-26, Col 2:14).

The law of Christ.

Christ used to tell the disciples to obey His commandments. In **John 14:15**, Christ said to them, "*If ye love me, keep my commandments.*" He repeated the same thing in **John 15:10**. Paul also confirmed the law to the Corinthians; "*To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law...*(**1 Corinthians 9:21**). But which commandments?... let's see...

Christ has given us only one(1) commandment or law; **LOVE**. It is written in

Romans 13:8-10, "8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely,, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

This is very simple. Christians do not owe no Sabbatarian any Sabbatical laws... it's all about Love. Paul wanted the Galatians to know of the Commandment of Christ, so he told them, "**13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another**"...(Galatians 5:13-15).

The law of Christ, Love, has been categorized into two(2) main sections;

- 1) Love the LORD your God (Mt 22:37-38).
- 2) Love your neighbour as yourself (Mt 22:39-40).

The above divisions of Love, as the only law of Christ, are not difficult at all. The Apostle then wrote, "**2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous**"(1 John 5:2-3).

Secondly, he said, "*And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another*"...(2 John 1:5).

Lady: The letter of 2 John is directed to the elect lady and her children. It has been difficult to determine the identity of the elect lady. However, John wrote to encourage her and her children to walk after the loving nature of discipleship and be obedient to the commandments of Jesus. Now, this

letter is given to encourage us all to live in the love of Christ.

A new commandment: The commandment that the elect lady had heard from the time of her conversion was the commandment to love as Jesus had loved us (Jn 13:34-35, Jn 15:12,17, 1 Jn 3:11,23, 1 Jn 4:7,11, 1 Jn 2:7,8). Jesus gave the new commandment during His ministry. However, it is new at the time of the conversion of any individual who submits in obedience to the gospel (1 Jn 2:24, 3:11). This is the commandment that was given to the Apostles of Christ to obey (Acts 1:2).

This is the law of Christ (**LOVE**); nothing more, nothing less... Let's try to keep it (2 John 1:6).

The New Testament Commandments that Support Love (The nine Commandments of Christ).

Love is the Only command that gives birth to nine commandments of Christ, in the New Testament era of worship. Most Christians keep on asking, *"Have all the 10 commandments passed away?"* This is the time to silence the Protestants for their inferior comments on this. *The 10 commandments have all faded off.* In order to sustain the **LOVE** as the only law for Christians, Christ came out with some nine(9) other laws to confirm the love of every Christian. If one truly loves (1 Jn 4:20), he must conform to these nine laws:

- 1. Worship one God:** (Mt 4:10, Acts 14:15, Acts 17:23-28, 1 Co 8:5-6, Rv 22:9).
- 2. Do not worship Idols:** (Acts 14:15, Acts 15:20, Acts 17:29, Rm 1:20-25, 1 Co 8:4-6, 1 Co 10:7, 1 Jn 5:21).
- 3. Do not swear:** (Mt 5:34, Mt 12:36, Eph 4:29, Col 3:8, James 5:12).
- 4. Keep the Sabbath:** **???** (It is not seen anywhere that Christians should observe it).
- 5. Obey parents:** (Eph 6:1-3, Col 3:20, 1 Tm 5:8).
- 6. Do not hate:** (Mt 5:21-22,38-39, Rm 13:9, 1 Pt 4:15, 1 Jn 3:15).

7. **Do not lust:** (Mt 5:27-28, Mt 19:8-9, 1 Co 6:9, Gal 5:19).
8. **Do not steal:** (1 Co 6:10, Eph. 4:28, 2 Thes 3:10-12, 1 Pt 4:15).
9. **Do not lie:** (Eph 4:25, Col 3:9, Rv 21:8, Rv 22:15).
10. **Do not covet:** (Lk 12:15, 1 Co 5:11, Eph 5:3, Col 3:5).

Why did Christ direct people to obey the Old Testament law?

It is very sad to hear from the Protestants that, Christ even directed some people to go back to the law of Moses, for salvation.

The event that took place between Christ and the Rich man, according to **Matthew 19:16-23**, was a clear scenario to tell the people of Judaism that, Christ taught the man how to become perfect aside everything he obeyed in the law. Christ reminded the man to reflect on the law of Moses, from which they thought they could be perfect. In order to make the man perfect, Christ showed him a different thing, apart from the 613 laws. What Christ demonstrated in the **21th, 22nd and 23rd** verses was the law of love; without love, there is no way a rich man can sell his wealth to care for the poor (1 Co 13:1-3).

This same event is recorded in **Mark 10:17-22** and **Luke 18:18-23**; Christ told the man he was lacking in one more thing. If the law could keep him perfect, then he wouldn't have come to Christ, upon all what he knew and have obeyed in the law. Note that, Christ never directed anyone to obey the Sabbaths, but the reference there was to the entire law. If it was the 10 commandments, why did Christ refer to the man only 6 or 7 commands out of the 10 commandments?...that is fallacious.

In **Luke 17:11-19, 5:14**, we can see that, Christ asked some lepers to show themselves to the priests. After a leper was cleansed of his disease, he was to present himself to a priest in order to receive confirmation that he was clean. And such act was written in the law (Lv 13:1-6,45-49, Lv 14:1-32). This means that, Christ did not ask anyone to go back to observe the Sabbaths, but He just prompted them to do as the law demands. In that period, Christ's law was not well established because, Christianity had not

yet started.

The superiority of Christ's law, the law of liberty.

- It was established with all believers in all nations throughout the world (Mt 28:19, Mk 16:15).
- It was dedicated by the blood of Jesus (1 Co 5:7, Hb 10:10,19,20).
- Jesus is its eternal offering (Hb 9:28).
- Jesus is its high priest (Hb 8:1; 9:11).
- It completely saves (Hb 7:25).
- It provides justification by grace (1 Co 6:11).
- It is written on the hearts of people (Hb 8:10).
- It contains spiritual ordinances (Jn 4:23,24; 6:63).
- It was ordained by the Son of God (Hb 2:1-4).
- It will be the standard of judgment for people today (Jn 12:48).

SECTION B: COVENANT, LAW AND SIGN.

It is sometimes better to treat Sabbaths alongside with especially the covenant and law. That is why we need to treat this section as such.

(1) DEFINITION OF KEY TERMS:

1. Covenant: The term "covenant" (*diatheke* in Greek) refers to an alliance or standing contract between two parties. This is the making of a standing agreement between two parties who seek a common goal for the establishment of the Covenant.

2. Law: The term "law" in the Bible refers to a code of ethics, morals or ceremonies that God has commanded men to observe in order to be in compliance with the Covenants He establishes with His people. God's laws that are given to His people can be either negative or positive.

A negative law (365 laws in the Pentateuch) would be a law wherein God tells man something that he should not do. The commandment, "You will not steal" is a negative law (Ex 20:15). Within the law is the instruction of what man should not do.

A positive law (248 laws in the Pentateuch) is a commandment that God tells His people to do. "Take care of orphans and widows" is a positive law (James 1:27). Within the law there is an affirmation of what must be done. Both the Old Testament and New Testament contain many laws that God has given to those with whom He has established a covenant.

3. Sign: The term "Sign" in the Bible refers to a visible indication, or an object, quality, or event whose presence or occurrence indicates the probable presence or occurrence of something else. God gave Signs to His people after the laws have been given, for indication.

Covenant **Law** **Sign**

Other terminologies to consider → →

1) Command: An order that should be obeyed or to tell someone officially to do something, especially if you are a military leader. This is referred to as "*entolí*" in Greek which shows "an authoritative order." Example; Christ said to Saul, "Get up and go into the city"...(Acts 9:6).

2) Commandments: One of the ten(10) rules given by God in the Bible that tells people how they must behave. In Greek, it is referred to as "*entolí*" (plural, *entolés*), meaning, "a divine rule." There are 613 divine rules of the Old Testament, which are the laws of Israel. This means that, law and commandment can be used interchangeably. Example of Commandment is the 8th command (out of 10 commandments, which were first given to

Israel); Do not steal (Exodus 20:15).

(3) Instruction: A direction or order. It can also be defined as detailed information telling how something should be done, operated, or assembled. The Greek word used here is the same as that of command and commandment, "*entolís*."

Now, two different definitions are given here; Instruction can be an order e.g. observe the Sabbath and keep it (Ex 20:8). In the same vein, how the order should be done or operated is also an instruction. After God gave the Sabbath as a law, command, commandment or order, He then taught Israel how it should be kept or carried out (Ex 20:9-11).

This example also works in the instruction of Paul to Timothy in **1 Timothy 4:13**, "*Till I come, give attendance to reading, to exhortation, to doctrine.*"

(2) THE REAL DIFFERENCES BETWEEN COVENANT AND LAW.

God gives Covenant with conditions of Law. The Covenant brings about law. In the Old Testament, God made a covenant with Adam, Noah, Abraham and Israel; in all these covenants, He gave them laws.

Let's take for instance, the Covenant between God and Israel: God made a covenant with Abraham about Israel (Gn 12:7) to make them a great nation which will be a beloved country of God (Hosea 11:1, Psalm 147:19-20). Again, about God's covenant with Israel, He made a contract with them to take them out of bondage in Egypt after the 400/430 years (Acts 7:6, Ex 12:40-41) and then take them to Canaan (Dt 34:4). In order to make the Covenant strong, there were some conditions of Law.

When a law is broken, the whole covenant is not broken, but any feeble attempt to replenish the lost, can make the covenant weak. When the covenant is broken, it affects the laws in it; because the covenant is the box that houses the whole laws. The laws came because there was a particular covenant. So what God said about a new covenant (Jr 31:31-33) means that, when the Old Covenant is done away, all the laws that are found within

that particular Covenant become ineffective. The Old Covenant cannot house the New laws, and the Old laws cannot be used to govern the New Covenant.

Old covenant, old law: New covenant, new law.

(3) THE OLD AND NEW COVENANTS.

In short, God had a covenant with Abraham (and his descendants) to give them the promised land (Canaan)...(Gn 12:7,Dt 34:4). Contrary, that same God has made a covenant with all men. He has promised us with Heaven (Jn 14:1-6). And for this new covenant, we have it with Christ (Jr 31:31-34, Hb 8:7-13). The Covenant of Christ with all believers is called;

- i) Covenant of peace (Isaiah 37:26).
- ii) Everlasting covenant (Isaiah 55:3, Hos 2:18).

Better things of the New Covenant

- A better hope (Hb 7:19)
- A better covenant relationship (Hb 7:22)
- Better promises (Hb 8:6)
- Better sacrifices (Hb 9:23)
- A better possession (Hb 10:34)
- A better country (Hb 11:16)
- A better resurrection (Hb 11:35)
- A better blood of sprinkling (Hb 12:24)

(4) THE OLD AND NEW LAWS.

We want to emphasize here that the Old law was given through Moses (Jn

1:17), but our New law is from Christ Himself (Jn 14:15, 1Co 9:21).

Contrast between the Old and New.

1. The ***Sinai law*** was given through angels (At 7:38, 53, Gl 3:19, Hb 2:2), but the ***New Testament law*** was ordained by Jesus, the Son of God (Hb 2:1-4).
2. The ***old*** was given to one nation (Ne 8:1; 9:13,14), but the ***new*** was given to all nations (Mk 16:15).
3. The ***old*** was dedicated by the blood of animals (Hb 9:19,20), but the ***new*** was dedicated by the sacrificial blood of the Son of God (Hb 10:19,20;1 Pt 1:18,19).
4. The ***old*** had animal sacrifices that could not take away sins (Hb 10:4), but the ***new*** has the sufficient blood sacrifice of the Son of God (Hb 10:10,18).
5. The ***old*** had a high priest of man (Lv 1,2), but the ***new*** has the Son of God as a high priest (Hb 8:1; 9:11).
6. The ***old*** had many offerings for sin (Hb 10:1-4), but the ***new*** has the offering of Jesus that is sufficient for all time (Hb 9:28).
7. The ***old*** had the ordinance of circumcision of the flesh (Ep 2:11), but the ***new*** has circumcision of the heart (Rm 2:29).
8. Under the ***old***, sins were remembered yearly (Hb 10:1-3), but under the ***new***, sins are remembered no more (Hb 10:17).
9. The ***old*** was a reign of death (Rm 7:524), but the ***new*** gives life (Rm 8:1,2).
10. The ***old*** was written on tables of stone (2 Co 3:3-6), but the ***new*** is written on the hearts of men (Hb 8:10).
11. The ***old*** was a shadow of the good things to come (Hb 10:1), but the

new is the substance (Hb 10:1).

12. The **old** was unable to purge the conscience (Hb 9:9), but the **new** is able to purge the conscience (Hb 9:14).

13. The glory of the **old** has passed away (2 Co 3:7,11), but the glory of the **new** continues (2 Co 3:11).

(5) THE DIFFERENCES BETWEEN THE OLD TESTAMENT AND THE NEW TESTAMENT.

THE OLD TESTAMENT	THE NEW TESTAMENT
(1) Moses was the Mediator (Dt 5:5)	Jesus Christ is the Mediator (Hb 12:24, 1Tm 2:5)
(2) The law was given through Moses (Jn 1:17).	The law has been given through Christ (1Co 9:21).
(3) The Old law was given to one nation; Israel (Dt 5:1-4).	The New law is given to all nations (Gal 3:26-27).
(4) Israel was the only beloved nation of God (Hos 11:1, Psalm 147:19-20).	Christianity is the only spiritual nation of God (1 Pt 2:9-10, Eph 2:19).
(5) The Gentiles were rejected (Rm 2:14-16).	The Gentiles are included (Rm 9:30-33, Col 3:11, Acts 26:23).
(6) The Old law was ordained by Angels in the hands of Moses, the mediator (Gal 3:19, Acts 7:53).	The Holy Spirit is the witness of the New law (Rm 8:16, 2 Co 1:22, Acts 1:4-5).
(7) Many commandments were given (Ex 20:1-17, Dt 27:26; Acts 15:10).	There is only one commandment (Rm 13:8-10, Gal 5:14).

(8) The testimony of God (the law) was written on two tables or stones (Ex 32:15).	The testimony of Christ is written in our hearts (Jr 31:31,33, Hb 8:10).
(9) Israel worshipped according to the Letter (2 Co 3:7).	Christians worship in Spirit and Truth (Jn 4:23-24, 2 Co 3:8).
(10) The Letter kills (2 Co 3:6).	The Spirit gives life (2 Co 3:6, Rm 7:6).
(11) The disobedient died with no mercy under two or three witnesses (Hb 10:28).	The disobedient have to face the vengeance of the Lord Himself (Hb 10:29-31).
(12) The Israelites were condemned in the ministration (2 Co 3:9-10).	No condemnation for those in Christ (Rm 8:1).
(13) Sacrifices were performed yearly (Hb 10:1).	Christ's sacrifice was once (Hb 10:10, Hb 9:12-14).
(14) The sacrifices were based on the firstborn sons and firstfruits of all kind (Ex 23:19, 22:29).	Christ is the first of all kind (Lk 2:22-23, Col 1:15,18).
(15) A fiery serpent of brass was set upon a pole, to save Israel (Nm 21:8-9).	Christ has been lifted upon a cross to save all humanity (Jn 3:14-15, Col 2:14).
(16) Directed by the nation's priests, from the Levites (Dt 17:9,12).	Directed by the High Priest, from Judah (Hb 7:24-25, Hb 7:13-14).
(17) Over 22,000 Levites were chosen to be priests (Nm 3:39, Hb 7:23) for more than 603,550 Israelites (Nm 1:46).	The High Priest is one, and rules over all nations (Hb 1:1-3, Hb 7:24,28).
(18) The Levites were the priests	All Christians are a chosen

(Ex 19:6, Nm 18:23).	generation, a royal priesthood (1 Pt 2:9-10).
(19) There is a Vail in the reading of the Old Testament (2 Co 3:13-15).	There is no Vail covering the New Testament (2 Co 3:12,16-18).
(20) The Old Testament was given to preserve the heritage of Abraham (Gn 12:1-3, Isaiah 41:8).	The New Testament shows the fulfillment of the seed in Christ (Gal 3:8,16-18).
(21) It was a shadow of the good things to come (Hb 10:1).	It shows the real thing, which is the body of Christ (Col 2:16-17).
(22) It was a tutor, or Headmaster, to preserve some portions of Israel to see Christ (Mt 13:17, Isaiah 49:13, Lk 2:15).	It justifies us in Christ by faith (Gal 3:24-25).
(23) Everything written was purposely to teach us and give us hope (Rm 15:4).	It explains things that happened in the Old Testament and gives them to us as examples (1 Co 10:11, Hb 9:9).
(24) It paved way for the coming of Christ (Jn 5:45-47).	It fulfills everything written about Christ (Lk 24:44-48, Jn 1:45, Acts 13:29).
(25) There was a physical circumcision (Gn 17:9-14, Lv 12:3-4).	There is a spiritual circumcision (of the heart); baptism (Gal 5:2,6; Col 2:8-12, Rm 2:25-29).
(26) Baptism took place in the red Sea, the cloud was the Seal (1 Co 10:1-2).	Baptism takes place when one is immersed in water (Rm 6:3-4, Col 2:12), and the Holy Spirit is the Seal (Eph 4:30).
(27) It consists of many Kings in the flesh (Mt 1:6-11).	Christ is the only King, in the Spirit (Jn 18:36-37).

<p>(28) Israel had the kingdom, and Jerusalem was set to be the City (Ez 5:5).</p>	<p>The Kingdom is the Church Of Christ (Col 1:12-14, 1 Tm 3:14-16, Eph 3:10, Rm 16:16), and we don't worship in Jerusalem for our Salvation (Jn 4:19-22, Gal 1:15-17).</p>
<p>(29) It was full of Prophets (Hb 1:1).</p>	<p>The only Prophet for all humanity is Jesus Christ (Hb 1:2-3).</p>
<p>(30) Full of many festivals (Ex 23:14-18)</p>	<p>The only feast is in Christ (1 Co 5:8, Hb 13:20); the Holy Communion (Mt 26:26-30, 1 Co 10:16).</p>
<p>(31) The Old Signs were Rainbow (Gn 9:8-17), Circumcision (Gn 17:9-14), 12 Stones (Josh 4:1-17), Manna and Sabbath (Ex 16:33-35; Ez 20:9-12,20).</p>	<p>The only Sign is the death of Christ, which has permitted us to partake in the Holy Communion (Jn 6:52-59, 1 Co 11:23-34).</p>
<p>(32) Canaan was the only hope (Gn 12:7, Acts 7:5, Josh 21:43-45, 23:14).</p>	<p>Heaven is the better hope (Hb 11:16).</p>

(6) THE OLD AND NEW SIGNS.

1. Child bearing was the sign of God's covenant with Adam and Eve (Gn 3:16, 1Co 11:12, Eccl 11:5).
2. Rainbow with Noah (Gn 9:8-17).
3. Circumcision with Abraham (Gn 17:9-14, Gal 5:6, Col 2:10-12).
4. Twelve stones with Joshua (Josh 4:1-7).
5. Manna and Sabbaths to be the signs with Israel (Ex 16:33-35, Ezek 20:9-12,20).

6. But for now, He has used Holy Communion to be the sign of His Covenant with Christians (Jn 6:52-59, Mt 26:26-28, 1Co 11:23-34).

With these, we prove that, every covenant has a condition of law, and every law has a sign. If the covenant and the law are done, then the sign will no longer be strengthened by God.

Note: The two main signs of God with Israel were the Sabbaths and Circumcision.

(7) FACTS ABOUT CIRCUMCISION.

Circumcision is an initiation rite for Jewish newborn babies. This usually takes place in a ceremony called a *Brit* (or *Bris*) *milah* witnessed by family and community members. ***Milah*** is Hebrew for Covenant of Circumcision.

The ritual is an ancient practice that has been carried out by Jewish parents for more than 3,000 years. The ritual is performed by a ***mohel*** (circumciser), usually an observant Jew, on the eighth day after birth unless there are medical reasons to prevent it happening.

"*Circumcision*" in Greek is "***peritomē***" meaning "the action or practice of excising or amputating the prepuce (the foreskin on penises)"

(a) The Origin of Circumcision.

According to the Bible, God made Circumcision very great among the Israelites till now. The circumcision was ordered to be performed to every male born baby of Israel who is eight(8) days old. That involved the use of sharp stones to cut off the flesh foreskin of the male sexual organ; any sharp instrument such as knife or blade could also be used.

This is how the Bible narrates it;

- 1) The circumcision was the sign of God's covenant with Abraham (Gen 17:9-14, Acts 7:8).
- 2) Zipporah the wife of Moses also performed it on her son (Ex 4:24-26).

- 3) God then asked Moses to circumcize every male citizen of Israel (Lev 12:3-4, Jn 7:22).
- 4) Circumcision also took place in the period of Joshua (Joshua 5:2-8).
- 5) John the Baptist and Jesus Christ were also circumcized (Lk 1:59; Lk 2:21).

(b) Issues related to circumcision.

Circumcision was the sign between God and only Israel. No Gentile nation was part of this circumcision sign. God didn't want the circumcized (Israelites) to mingle with the uncircumcized (Gentiles)...(Dt 18:9-14). So as they did in their marriages; they tried not to marry anyone from the Gentiles (Neh 10:29-30).

Hence, we want to emphasize here that, the Gentiles were not circumcized and therefore were unclean in the eyes of God.

The prophet then wrote, *"25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised; 26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart"...*(Jeremiah 9:25-26).

Again, it is proven that any Gentile who wanted to be part of Israel had to be consecrated with circumcision. In **Exodus 12:38** and **Numbers 11:4**, we can see some other Gentiles who mixed with Israel.

When some Egyptians realized that there was only one God of all, this statement possibly included some of these believing Egyptians who joined the exodus. This number could have also included other foreign slaves who decided to join the exodus to freedom. Unfortunately, some of these people eventually became a snare to the Israelites.

The foreign slaves and some Egyptians were fully accepted as Israelites

only through Circumcision. That is, only Circumcision permitted the servants in Israel to partake in the observance of the Passover (Exodus 12:44). Joshua circumcized all those Egyptians, to be fully accepted as Israelites (Joshua 5:2-5).

(c) The New Testament Church and the Circumcision.

Unlike in the Old Testament where the Gentiles were restricted to be part of Israel except through circumcision, Christ came to accept all (both Israel and the Gentile nations)...(Gal 3:26-29, Rm 10:11-13, Jn 1:11-13). So we have all become partakers of the holy nation, Christianity (1 Peter 2:9-10).

Meanwhile, the Jews in the Apostolic period wanted to stick to the old view of how the nationality of Israel was claimed with circumcision amongst the Gentiles. The Jews wanted to claim that they were very holy to have circumcision as a sign and hence, it should be done to consecrate the saints. And that really caused big confusions in the Church (**Acts 15:1-12** records the event); but the Holy Spirit used Peter to correct that.

We should note that,

- 1) Circumcision of the flesh is nothing in Christ's kingdom (Gal 5:2, 6, 1 Co 7:19, Gal 6:11-15).
- 2) The only one precious to God is done in the spirit from the heart, which is the immersion baptism (Col 2:8-12, 1 Pt 3:21, Rm 2:25-29).

(d) The Spiritual Circumcision

Although, circumcision is practiced in most countries across the world today, which even makes it difficult to identify the real Jews, but it is not accepted as the way to be recognized as a holy worshiper before God. God has His own circumcision policy; *the one done in the spirit.*

Was Israel known to the spiritual circumcision?

The following tests will help us know:

- 1) **Jeremiah 4:4**, *"Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."*
- 2) **Deuteronomy 10:16**, *"Circumcise therefore the foreskin of your heart, and be no more stiffnecked."*
- 3) **Deuteronomy 30:6**, *"And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live."*

From the above biblical tests, it is seen that the circumcision of the male penis has now turned into the circumcision of the heart. So, how was this done, is it to operate the heart for circumcision?...No! Then we can conclude that, this kind of circumcision is no more of the removal of the flesh foreskin, but of the heart in the spirit. But it is not well identified that God showed how the spiritual circumcision should be performed, as compared to that of the flesh, and Israel was not even aware of it, but the message was given to them in the spirit. *The Israelites were to change their personality from being stiffnecked to being obedient.*

How the spiritual circumcision is done now.

1) **Colossians 2:10-13**; *"10 And ye are complete in him, which is the head of all principality and power: 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"*

2) **Romans 2:28-29**; *"28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew,*

which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

From the above, it's seen that the type of circumcision that is fully accepted by Christ, is the one done in the heart, which is baptism, and not that of the flesh.

SECTION C: THE REASONS BEHIND THE WORSHIP OF CHRISTIANS ON SUNDAYS.

(1) WHO ORDAINED CHRISTIANS TO WORSHIP ON SUNDAYS?

The command comes from Jesus Christ. Jesus Christ has ordained Christians to have holy convocations on Sundays. One may argue to know if indeed, Christ instituted Sunday as a day on which Christians should have holy convocations instead of using Saturday or Friday or any other day. This is the time to pass this divine knowledge onto all believers.

Sunday is the Lord's day on Earth for holy convocations.

According to the Old Testament, God dedicated the 7th day to be the day of the Sabbaths, on which He rested. So Israel viewed the 7th day to be the Lord's day, on which the Sabbath command was given. Moses then recorded, "*10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it*"...(Exodus 20:10-11).

The phrase, "**The Sabbath of the LORD thy God**," means that the Sabbath was observed on the chosen day of God; the Sabbath was God's Sabbath. How Israel viewed the 7th day was not like that of the Gentiles. Amongst the Israelites, the 7th day was viewed to be God's day.

Besides, the New Testament also gives a day of the Lord to all humanity. The **Lord's day** is not referring to the "day of judgment;" the end time. The day as used in judgement is known as the last day (Jn 12:48), the appointed day (Acts 17:31), a day of wrath for wicked (Rm 2:5, Rv 6:15-17), a day of destruction (2 Thes 1:7-9, 2 Pt 3:7), and a day of fiery indignation (Hb 10:27). The Lord's day here is not linked to any of these descriptions of the end time, the final judgement. It is the only day dedicated by Christ to all Christians to have holy convocations for His divine services of the Church. The Lord's day is considered to be the principal day of communal worship. In order to verify this biblically, kindly follow the explanations below:

✓ **The day after the Sabbath is Sunday:**

Israel was known to the seven(7) days, which make up a week. The Israelites were to count days after the Sabbath (Lev 23:15); which was not proven to be Saturday according their calendar, but verified in our calendar to be Saturday.

In the New Testament Canon, the day after the Sabbath is Sunday, which is considered to be the first day of the week, and Christ resurrected on this day. It is written, *"1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it"...*(Matthew 28:1-2).

Between A.D. 65 & 70, John Mark, the cousin of Barnabas, also recorded it by saying, *"1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun"...*(Mark 16:1-2).

Moreover, Luke the Physician then wrote around A.D 61,62 in Luke 24:1-2; *"1 Now upon the first day of the week, very early in the morning, they came*

unto the sepulcher, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulcher."

Lastly, between A.D. 60 and 70, John the Apostle wrote of the first day of the week; "***The first day of the week*** cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher" ... (John 20:1).

All these tests have proven that our Lord Jesus Christ rose from the dead on the first day of the week, which is **Sunday**. "***The first day*** of the week as verified by these four(4) Gospel books are boldly resolute in the older manuscripts that confirm the authenticity of the New Testament Canon; the first day is confirmed in the Vaticanus, Sinaiticus, and Alexandrinus, Ephraimi and Bezae manuscripts, to be Sunday. It was also confirmed by the Shepherd of Hermas (A.D. 150), Justin Martyr (A.D. 160) and Iranaeus (A.D. 177).

✓ **Prophecy confirms the Lord's day to be Sunday, in the New Testament:**

Surprisingly, many Bible Students are not aware that the first day of the week, Sunday, had its root from the prophetic books. Joel, the son of Pethuel, then recorded, "***28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call"*** ... (Joel 2:28-32).

Peter's quotation of these few verses in Acts 2 makes Joel's statement

here very profound and prophetic of the Messianic age. The verses 28-32 are very significant in reference to the work of the Holy Spirit in the coming ages at the conclusion of national Israel. The prophecy is a foundation upon which the activity of the Holy Spirit in the New Testament church would be defined. In **Acts 2:16-17** Peter quoted this prophecy and made direct application of it to the Pentecost events of **Acts 2:1-4**. Therefore, Peter's reference to this prophecy introduces us to the significance of Joel's promise concerning the Holy Spirit. The word "**day**" refers to the time when God would begin the end of national Israel in A.D. 70. It was a great and awesome day for believers. It would not be of those Jews who believed that Jesus was the Messiah, who saved their souls from being destroyed. Therefore, the "**day of the Lord**" in this context, is beyond the mere interpretation of the day of judgment for those who would not accept the results of the outpouring of the Spirit. "**The day of the Lord**" is also referred to as "**The Lord's day**." How can this be proven?...

The outpouring of the Holy Spirit as Prophesied by the Prophet was established or fulfilled on the Pentecost day. The Jewish feast of Pentecost, which was observed on Sivan 6 (March - June), was observed on Sundays.

Proving the Lord's day as the Sunday.

Jesus Christ did not immediately ascend into Heaven, after His resurrection; He spent **forty(40) days** on this Earth before. Luke the Physician confirmed it in **Acts 1:3**, "*To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*"

Hence, we need to find out the "many infallible proofs." This is best understood when we consider the word given to Mary Magdalene by Christ Himself; "**16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and**

your God'...(John 20:16-17)... Jesus Christ ascended to Heaven on the 40th day.

Certainly, Christ appeared to many people throughout or within the 40 days, after his resurrection. Bible Students must understand that not all His appearances can be determined from the Scriptures. We can say that, He appeared to many people before His ascension, including...

- 1) Mary Magdalene (Mrk 16:9-11).
- 2) Mary and the other women (Mt 28:1, 9-10).
- 3) Two disciples from Emmaus (Mrk 16:12-13).
- 4) Peter (Lk 24:33-35).
- 5) Ten(10) Apostles (Mrk 16:14).
- 6) Eleven (11) Apostles (Like 20:19-25).
- 7) Apostles at sea of Galilee (Lk 21:1-25).
- 8) Five hundred(500) brethren (1 Co 15:6).
- 9) James (1 Co 15:7).
- 10) Apostles in Galilee (Mt 28:16-20).
- 11) Apostles at Mountain of Olivet (Lk 24:44-49).
- 12) Apostles at ascension (Mt 28:18-20, Acts 1:3-12), etc.

Let's prove the Sunday, which was the Pentecost day, on which day the Holy Spirit was poured out according to Joel 2:28-32.

Days/week

Acts 2:1; the Pentecost day, the Sunday, the Lord's day

Sunday	1 Resurrection day	8	15	22	29	36	43	50 Pentecost day
Monday	2	9	16	23	30	37	44	
Tuesday	3	10	17	24	31	38	45	
Wednesday	4	11	18	25	32	39	46	
Thursday	5	12	19	26	33	40 Ascension day	47	
Friday	6	13	20	27	34	41	48	
Saturday	7	14	21	28	35	42	49	

Pentecost day = 49+1 days

= **50 days**

From the above table, Christ resurrected on Sunday, the first day of the week. And Leviticus 23:15 ordained the Jews to start counting days from the first day of the week, which is Sunday. Christ revealed Himself to the disciples, within His 40 days, starting from that same Sunday on which He resurrected (Mark 16:9-10, Luke 24:13-15, John 20:19). If Christ started to reveal Himself to the disciples within the same 40 days, right after He had resurrected on Sunday, then definitely, we have to start the counting from Sunday, the first day of the week.

Counting from the Sunday gives almost six(6) weeks, and the 40th day appears to end on Thursday. If Christ immediately ascended up on high on

the 40th day, then we can conclude that the ascension took place on Thursday, according to Acts 1:9-12; because He met with the disciples on the 40th day (Acts 1:4-8) before His departure (Acts 1:9).

We then continue to count the days till the 50th day. The 50th day was the day of the Jewish feast of Pentecost (Acts 2:1). And according to the table, the 50th day has been proven to have occurred on every Sunday.

From the results, we can boldly testify that,

- 1) the Pentecost day was on the first day of the week, which is Sunday, and
- 2) the day of the Lord in Joel 2:31 is confirmed in Acts 2:20 that it happened on the Lord's day, on the first day of the week, which is Sunday.

In the latter part of the Apostolic period, between A.D 65 and 96, John the Apostle also had his revelation on the **Lord's day**. It is written, "*I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,*..."(Revelation 1:10).

The "day" is known in the modern Greek as "*iméra*." The phrase, "the day of the Lord" is translated as "*O iméra tou Árchontas*." The Lord's day is best described in Latin as "*Dies Dominica*" or "*Dominica Die*." Revelation 1:10 in the Latin Vulgate confirms it, "*fui in spiritu in dominica die et audivi post me vocem magnam tamquam tubae*"

This "dominica die" in the Latin Vulgate (showing the first day of the week as Sunday, the Lord's day), is confirmed by the writings of the 2nd century Church writers. The old manuscripts such as the Vaticanus, Sinaiticus, Alexandrinus, Ephraimi, and Bezae, and Justin Martyr, Irenaeus and Shepherd of Hermas have also confirmed the Lord's day to be Sunday.

(2) THE CHURCH SERVICES PRACTICED ON SUNDAYS.

The various services of the Church in the New Testament Canon were

performed on Sundays. The Church of the 1st Century, the Church of Christ, used to meet to share the word of God, partake in the Holy Communion, pray, give offertory, and some other things pertaining to fellowship. All these major practices of the early Church took place on the Pentecost day, on that same Sunday. It is written, "*41 Then they that gladly received, his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued steadfastly, in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers*"...(Acts 2:41-42). This happened on the Pentecost day. It took place on that same Sunday, when the gospel was preached by the Apostles (Acts 2:14-16). The verses have proven to us that on that same day (which was Sunday), the 3,000 Souls were added to the Church and the general assembly immediately followed in verse 42; So all the listed activities were done on that same Sunday, the first day of the week, which was the Pentecost day. Apart from the various activities of the Church performed on Sundays by the New Testament Church, the Bible in many areas, has confirmed the Sunday to be the day for the Holy convocations of Christians; we will emphasize on the Lord's Supper and the Giving/Offertory.

(I) The Lord's Supper.

It is evidently proven that the Lord's Supper was taken on Sundays, during the general assembly of the New Testament Church. What we have proven already in Acts 2:41-42 shows that the Lord's Supper immediately followed on that same Sunday of the new converts. And Acts 2:46 concludes it. In **Acts 20:6-7**, it is written, "*6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*" According to the **6th verse**, it is seen that, after the Passover, or days of Unleavened bread (Ex 12:14-15, Ex 23:15), Paul and Luke went down to the Philippian Seaport of Neapolis and sailed five days against headwinds to Troas (Acts 16:11). They met Sopater, Aristarchus and the other evangelists: They stayed 7

days, for the purpose of attending church on Sunday. Having arrived possibly late on Sunday after most Christians had returned from their assemblies in different homes, they waited for the following Sunday when the Saints gathered again at their particular places for their Lord's Supper, love feast, and offertory and other service orders.

In the **7th verse**, we can see that the Evangelists together with Paul waited to have holy convocation with the Church in Philippi. The "**first day of the week**" here, as in **1 Corinthians 16:1-2**, refers to Sunday which was the primary day in which disciples in the 1st century regularly assembled for mutual edification. In reference to the Roman time, the first day of the week began at midnight. As was their common practice in Troas, the disciples came together to have a common meal, during which they partook of the fruit of the vine and bread in remembrance of Jesus. The event that took place in Acts 20:7 is the same as what happened in Acts 2:42,46.

The phrase "**break bread**" is here used to refer to the Lord's Supper. The Apostles together with the disciples and the converts, broke bread in Acts 2:42, meaning that they partook of the blood and body of Christ as wine and unyeast bread. There is no contradiction in this context as "break breaking" is only used instead of "bread breaking, and wine drinking." This scenario is used in our everyday lives; when one eats a loaf of bread (made of yeast) and drinks water in addition, he or she may not mention the "water" as something added, because there is a general idea that one will definitely drink water after eating such food. This same thing is applicable here; Luke the Physician used only "bread breaking" to summarize the Holy Communion as it was taken by Christ Himself (with wine in addition to the unyeast bread)... Jesus demonstrated to us that the fruit of the vine is in memory of the blood of the covenant, whenever the Lord's Supper is taken (Luke 22:19-20, Mat 26:27-28).

The one bread symbolizes the oneness of the Church, the body of Christ. Paul wanted the Corinthians to confirm it, so he asked them this simple question expecting answer from them; "**16 The cup of blessing which we**

bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers, of that one bread." In the **17th verse**, Paul emphasized on the "bread," because he understood it that if one partakes in the bread as the body of Christ, definitely, he will add the fruit of the vine to it. Therefore, bread breaking spoke of the Lord's Supper and it took place on Sundays.

There is one concrete evidence which vividly confirms that the Lord's Supper took place on Sundays in the 1st century Church. It was written to the Church in Corinth, "**17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly, believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one, is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he broke it, and said, Take,, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink, it, in remembrance of me. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another"...**(1 Corinthians 11:17-25,33).

Reading the verses above critically creates in mind the holy meetings of the Church, **ekklesia**, in one place. The Church met on Sundays. Paul wrote to correct some disorderliness amongst the members. The Church of the 1st century held fast to the doctrine of the Apostles (Acts 2:42), which doctrine also instructed them to meet on Sundays.

“Supper” is from the Greek word *deipnon*, meaning a full meal, or feast, as it is used in other contexts of the New Testament (Mk 6:21; Lk 14:12-14; Jn 12:1,2; 13:1-14; Rv 19:9,17). This is the only time the phrase “Lord’s Supper” is used in the New Testament in reference to the disciples eating a meal in remembrance of the sacrifice of Jesus and His resurrection from the dead. The assembly of Christians on the first day of the week provided an opportunity for them to come together in their different homes in order to remember the One who was the atoning sacrifice for their sins. It was a time to celebrate their covenant with God. It was also an opportunity to remember the one universal body that was purchased with the sacrificial blood of Jesus (1 Co 10:15-17).

All these biblical evidences have proven that the Lord's Supper was observed on Sundays.

Great names given to the Lord's Supper.

1. **Last Supper:** Some Bible Students view the Lord's Supper to be the 'Last Supper' taken by Christ before His death. This can best be described according to the statement made by Christ in **Matthew 26:29**, "*But I say unto you, I will not drink henceforth, of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*" This is also seen in Luke 22:18. Jesus looked through the future in reference to eating the Supper with the disciples. This means that Jesus' eating with His disciples again would refer to the time when we are invited to eat a meal of celebration with Him in His second coming (Rev 19:7-9).

2. **Holy Communion:** People simply use the word "communion" to refer to the Lord's Supper. This is used in **1 Corinthians 10:16-17**; the communion in this context is known in Greek as "*koinonia*," to show the bread and wine which are consecrated and shared. Hence, the Communion is holy because Christ Himself is holy; He committed no sin (1 Peter 2:21-23). The wine and the bread, as the blood and body of Christ, are holy. So Christians need to examine themselves to partake in the Supper worthily (1 Co 11:27-29).

3. **Eucharist**: The modern Greek word "***efcharistía***" is used to explain the term Eucharist; it is the Christian ceremony commemorating the Last Supper, in which bread and wine are consecrated and consumed. This term is also used for the Lord's Supper; some Bible versions use it in place of the Lord's Supper or Communion.

4. **The Spiritual Manna**: This statement is not directly made in the Bible in reference to the Lord's Supper, but Christ briefs it in **John 6:30-35, 48-51**; the body of Christ is given to us spiritually as manna. The manna was rained down upon Israel as the corn of heaven (Psalm 78:24). The bread, the manna, was given to Israel (Ex 16:1-32, 31-36) and the spiritual drink was given through, the Rock (1 Co 19:1-4). Unfortunately, the manna could not save Israel (Dt 8:3-4, Mt 4:4). Christ therefore, established the Last Supper as the spiritual manna (Jn 6:52-59).

5. **The Spiritual Passover**: The Lord's Supper is viewed to be the Spiritual Passover, which is clearly identified in the Bible. It is written in **1 Corinthians 5:7-8**, "*7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*"

This has proven to us that Jesus Christ is the Passover, being transformed spiritually to us as the Unleavened bread. That is why the Lord's Supper started immediately after the Passover (Lk 22:14-18, Mt 26:17-29).

The Passover was to be taken at night, and that was why the Lord's Supper was given at night (1 Co 11:23); it was during the Passover meal that the Lord changed the meaning of the Passover into a memorial of His body and blood. The bread represented the incarnate body of Jesus that was sacrificially nailed to the cross, as well as the universal body of members who are connected to Him in a covenant relationship (1 Co 10:16). But the symbolism goes beyond the literal body of Jesus. For the Jews, bread referred to substance from God. During the Passover feast, the bread

symbolized God's substance of their lives throughout the wilderness wandering.

If the Passover was observed in the night of the Exodus (going out) of the Israelites, it does not compel Christians to also observe the Lord's Supper at night: The sacrifice of Christ created way through the curtain (Mt 27:51, Hb 10:9-20) as God showed to the Levites in His various Tabernacles (Ex 26:22, Lv 4:6-7). Christ was fully sacrificed in the ninth hour (3:00 pm); He fully gave out His blood and body when He died (Matthew 27:45-46,50). The sixth hour is **12:00 noon**. Hence, this was **from 12:00 noon until 3:00 pm**. Christians of these days must understand to consider the time the Lord's Supper was fulfilled, than to look at the time it was demonstrated to us, how we should observe it. Christ did not want His followers to partake in the Lord's Supper at night, like when He was betrayed, but He looked up to the time the Supper would be fulfilled. Though, Christ presented the Communion at night (Jn 13:30), but the real meaning was fulfilled on the cross during the day.

This concludes that, the Lord's Supper, can be observed by the Church in any period of twenty-four hours as a unit time, within Sundays.

The Fellowship meal, the Covenant feast and the Lord's Supper.

The Fellowship meal was a love feast taken by the Church, as a common practice of the early Church. The word "**fellowship**" is explained in Modern Greek as "*ypotrofia*" which means a friendly association, especially with people who share one's interests. The first century Church held this common practice in their meetings to manifest their fellowship as the one body of Christ (Eph 1:22-23); it was observed with yeast bread, as an ordinary food to show their fellowship in Christ with one another.

The Lord's Supper or Eucharist is not the same as the fellowship meal or love feast; there is a big difference. So we can see that after Paul had taken the Lord's Supper with the Church in **Acts 20:7**, he broke a bread again in **Acts 20:11-12**. The broken bread in verse 7 was the unyeast bread taken as

the Lord's Supper, while the "bread" in verses 11 and 12 refers to the fellowship meal. Bible Students must understand that, Jesus Christ demonstrated the Holy Communion to Christians (Mt 26:26-30) to be taken once at a time on Sundays, and not twice or trice. Paul did not eat a fellowship meal in the 7th verse while church services were ongoing and then came back to continue with it in the 11th and 12th verses after he had raised Eutychus from the dead. The Eucharist in verse 7 is the Lord's Supper observed on that Sunday in remembrance of Jesus Christ. The fellowship meal as the love feast was taken by Paul before his departure (Acts 20:13-16). That is to say that, the Church presented the love feast to Paul to feed him with it. Paul said in **2 Thessalonians 3:7-8**, "*7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:*" Paul said this because he knew that the Churches he visited provided him with at least, bread to feed him; that was exactly the fellowship meal and some other assistance from the Churches.

As **the Passover meal**, at which time Jesus instituted His Supper, it was a time of celebration. For this reason, the love feast of the early Church was a celebration meal. In the case of the Achaian Church, however, this feast turned into an opportunity for division, selfishness and disorder (1 Co 11:17-20). The unholy attitudes that were generated during their love feasts made it impossible for them to have a mind of celebration in order to eat the Lord's memorial that was eaten on Sundays. Here, Paul used the Greek word "**deipnon**" to refer to "Supper," meaning a full meal, or feast, as it is used to refer to the blood (wine) and body (bread) taken in remembrance of the sacrifice of Jesus and His resurrection from the dead. The Achaians took the love feast and considered it more superior over the Lord's Supper, so Paul advised them to recorrect their attitudes (1 Co 11:21-22). But what one must understand is that, the early Christians used to have love feasts to strengthen their fellowship with one another, apart from the Lord's Supper (2 Peter 2:13, Jude 12, 1 Co 5:8).

The Covenant feast is also different from the fellowship meal or love feast and the Lord's Supper. Jesus instituted His Supper in the context of a covenant meal, the Passover feast. The Lord's Supper is a covenant feast of Christians who are in a common covenant relationship with God. And thus, the Lord's Supper is an opportunity to celebrate our covenant with God. Covenants in the Old Testament were established on the foundation of a sacrifice.

A covenant was first made between two parties, which covenant was confirmed and instituted by animal sacrifices (Psalm 50:5). The covenant represented an agreement between two parties, and thus fellowship that was based on the agreement. At an altar of an animal sacrifice, therefore, a covenant was established. After the sacrifice, however, celebration took place as the covenanted parties came together in a fellowship meal. The making of the covenant at the altar of sacrifice was a time of commitment and solemnity, but when it came to the meal at the table to eat the sacrificed animal, it was a time for joy and celebration in the presence of God. There was a difference, therefore, between the altar of sacrifice and the table of fellowship. Each had its own significance in the institution and continuance of the covenant. Here are some examples:

1. In **Genesis 26:26-31**, Abimelech, king of the Philistines, came to Isaac in order to establish a covenant of peace with him. *“Let there now be an oath between us, even between you and us. And let us make a covenant with you”* (Gn 26:28). *Abimelech wanted to make the covenant in order “that you [Isaac] will do us no harm ...”* (Gn 26:29). A covenant was subsequently made between Isaac and Abimelech in order that something good come from the covenant. Once the covenant was established, a covenant meal celebrated the event. In **Genesis 26:30** it is stated, *“So he made them a feast, and they ate and drank.”*
2. When Jacob secretly left the presence of Laban in order to return to his homeland, Laban pursued after him with the intent of doing Jacob harm (Gn 31:22,23). However, God came to Laban in a dream and warned him

concerning his evil intentions against Jacob (Gn 31:24). When Laban finally overtook Jacob, he offered to make a covenant with Jacob in order to establish a peaceful relationship between the two families (Gn 31:44). Again, the purpose of the covenant was looking forward to something good, that there be peace between Jacob and Laban. The covenant between Jacob and Laban was sworn in the presence of God who was the judge of the covenant (Gn 31:49,50,53). Both parties of the covenant would be blessed if they honored the conditions of the covenant. A peaceful relationship would continue between the two families from the time of the covenant forward. In order to enact the covenant, a sacrifice was made. Following the sacrifice, and as part of the covenant ceremony, a joyous meal of celebration was conducted (Gn 31:54). The meal for the sacrifice was not a time for solemnity, sadness and guilt. It was a time of celebration over the fact that a covenant of peace had been made between two parties. The sacrifice established the covenant. The fellowship feast celebrated the sacrifice and the covenant.

3. When Israel came out of Egyptian captivity, God established a covenant relationship with the nation (Ex 19 – 24). After the conditions and responsibilities of the covenant were stated, Exodus 24:1-11 explains the ratification of the covenant. Israel “offered burnt offerings and sacrificed peace offerings of oxen to the Lord” (Ex 24:5). “Then he [Moses] took the Book of the Covenant and read in the audience of the people. And they said, ‘All that the Lord has said we will do. And we will be obedient’” (Ex 24:7).

Following the ratification of the covenant through sacrifices to God, and oaths to keep the covenant, the nation ate and drank (Ex 24:11). The eating and drinking after the establishment of the covenant was a time of celebration and joy. A **covenant** of peace had been established with God. At the altar, **sacrifices** were offered for the sins of the people. After the sacrifice, a **meal** was eaten to celebrate the covenant that had been established with God. Both events were in the presence and fellowship of God. When we eat, therefore, we eat in the presence of the Lord.

Throughout the history of Israel, there were times for remembrance and renewal of the covenant that God made with Israel. When the temple was built, it was a time of remembrance, revival and recommitment to the will of God (2 Chron 5 - 7).

When the temple was completed, "*the king and all the people offered sacrifices before the Lord*" (2 Chron 7:4). After the sacrifices, Solomon "*sent the people away to their tents, rejoicing and happy in heart for the goodness that the Lord had shown to David and to Solomon, and to Israel His people*" (2 Chron 7:10). After the Babylonian captivity, Israel returned and rebuilt the temple that had been destroyed by Nebuchadnezzar (Ez 6:13-22). In the remembrance and renewal of their covenant with the Lord, they offered sacrifices for all Israel (Ez 6:17). Ezra 6:22 states, "*And they kept with joy the feast of unleavened bread seven days, for the Lord made them joyful.*" The returnees from Babylon also rebuilt the walls of the city of Jerusalem (Ne 7,8). Once the walls were rebuilt, it was a time for remembrance, revival and celebration by keeping the feast of Trumpets (Nm 29:1-6). On the day this feast of renewal was kept, Nehemiah exhorted the people not to mourn or weep, for it was a day of joy and celebration (Ne 8:9). He exhorted them that "... *this day is holy to our Lord. Do not be grieved, for the joy of the Lord is your strength*" (Ne 8:10). No better words than the preceding words of Nehemiah could be spoken to describe the atmosphere that should surround the love feast/Supper that we eat today. This is not an occasion for sadness. The sacrifice has already been offered at the altar of the cross in order that we come into a covenant relationship with God. Therefore, it is a time for great joy and rejoicing as in the time when Israel was delivered from her enemies (See Et 9:19,22). It is a time to share with one another. It is a time of eating and drinking together with celebration to the Lord.

What is significant in reference to the meal that followed the altar of sacrifice that ratified a covenant, was that the meal was eaten in the presence of the Lord (Ex 18:12; Dt 12:7,18; Dt 14:23,26; 15:20). When Israelites communed with one another in the celebration of the covenant

meal, they did so with the knowledge that the Lord was in their presence. God's presence was His stamp of approval of the covenant itself, as well as the joy and celebration that took place after the sacrifices for the covenant. When the covenant was established and maintained, God was present.

In the celebration meal, therefore, those who communed with one another knew that they were in the presence of the Lord. Either the Achaians did not comprehend the significance of the love feast/Supper, or there were some among them who were still carnal. If they did not repent in this matter, however, Paul was coming with the rod to sort them out.

(II) Giving/Offertory.

There is a plain evidence that proves that the Church gave offertory on Sundays. This is confirmed in **1 Corinthians 16:1-4**, and it states, *"1 Now concerning **the collection** for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first, day of the week let every one of you lay by him in store, as, God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever, ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also,, they shall go with me."*

On the first day of the week, which is Sunday, Paul had the opportunity to take up the contribution on Sunday when the Saints gathered in their homes. This was the regular assembly of the Saints (Acts 20:7), and thus, this assembly presented itself as the ideal time to take up the contributions for the victims of the famine.

There was a great famine in the area of Judea during the reign of Caesar Claudius. This famine occurred between A.D. 41-45 and was prophesied in Acts 11:27,28. Another famine is mentioned by Josephus that occurred between A.D. 44 and 48.

It was in the context of this famine that Paul gives instructions concerning a special contribution. The historical context that leads up to what he states in these few verses is that the Gentile disciples that Paul had

converted had determined to send a contribution to the Judean Jewish disciples. This request was made by Paul, and subsequently, the Gentile disciples were eager to contribute as part of the one organic body of Christ (Gal 2:10). As a result of Paul's plea, the Achaian disciples (2 Co 9:1,2; 8:10), Macedonia (Rm 15:26) and Galatia were all generous to make this special contribution. Their actions manifested their unity as the body, and thus, relaxed tensions between Jewish and Gentile disciples. The contribution manifested the truth that they were all of the same universal body. Their contributions also manifested the fellowship that should be characteristic of disciples throughout the world when brethren in any one region of the world are suffering from hardship that is inflicted by nature.

This means that, the 1st century Churches, the Churches of Christ (Romans 16:16) were meeting together for the services on Sundays, and not on Saturdays, or any other day. On the Sundays that the members of the Church gave willingly from the hearts (2 Co 9:6-9, Gal 6:7-10, Acts 20:35): No percentage or set amount was determined for each member to give. Each disciple had the responsibility of determining how much should be given according to his or her prosperity.

How many times is Sunday identified in the New Testament?

It has been accepted worldwide that "Sunday" is seen in the New Testament 8 times, which we have all been using even in our lessons till now. The researchers emphasized on the phrase, "**The first day of the week,**" to declare that this statement appears **eight(8)** times, and hence, Sunday appears in the Bible eight(8) times; this is false.

Indeed, the phrase "the first day of the week" is clearly identified 8 times in the New Testament, as it is confirmed in Matthew 28:1, Mark 16:2, Mark 16:9, Luke 24:1, John 20:1, John 20:19, Acts 20:7 and 1 Corinthians 16:2; these are the 8 references which use "the first day of the week" for Sunday.

The reason why it is biblically incorrect to say that Sunday is seen 8 times as the first day of the week is that, there are several places in the New

Testament which prove to Christians the use of Sunday: The Sunday is proven in John 20:26, as the 8th day after the resurrection of Jesus Christ; Acts 2:1, as the Pentecost day; Revelation 1:10, as the Lord's day; and some other places where the Churches of Christ had holy convocations in the New Testament, as in Acts 2:42,44,46, 1 Co 11:17-20, Acts 5:12.

From the table (in page 50), we can see that apart from the 1st day which was Sunday on which Jesus Christ resurrected, the 8th day, 15th day, 22nd day, 29th day, 36th day, and the 43rd day are all clear, telling us of the events which may have taken place on Sundays.

In view of these, it is never true that Sunday is seen eight (8) times in the New Testament. So if one asks of the number of times Sunday is seen in the New Testament, the uncertainty calls for the answer, ***"Sunday appears many times."***

(3) THE SUNDAY AND CONSTANTINE THE GREAT.

There is certain spiritual airborne disease of this world, which keeps on spreading to retard the progression of Christianity; *some protestants claim that Constantine the Great brought about Sunday worship.* The protestants stand with some fallible claims of earthly knowledge concerning Sunday that, Constantine the Great ordained all Christians to worship or have holy convocations on Sundays. They mean that, Sunday is not a God-given day, but the Emperor compelled the Christians in that era to worship on Sundays instead of Saturday. All these claims are baseless and fallacious in Christianity. But how can one be free in mind to understand this?...We need to dive deeply in this issue to clear all doubts.

Concerning the Roman Religion, the Romans are known for the great number of deities they honoured, a capacity that earned the mockery of early Christian polemicists. Christianity that started in Jerusalem (Acts 1:8), also emerged in Roman Judea as a Jewish religious sect in the 1st century

A.D. The religion gradually spread out of Jerusalem, initially establishing major bases in first Antioch, then Alexandria, and over time throughout the Empire as well as beyond. Imperially authorized persecutions were limited and sporadic, with martyrdoms occurring most often under the authority of local officials.

The Caesars of Rome during the time when the Church began in the 1st century were Tiberius (A.D 14-37), Caligula (A.D 37-41), Claudius (A.D 41-54), Nero (A.D 54-68), Galba (A.D 68), Otho (A.D 69), Vitellius (A.D 69), Vespasian (A.D 69-79), Titus (A.D 79-81) and Domitian (A.D 81-96). So, Domitian's reign ended in A.D 96 during which the last words of John the Apostle was recorded in the book of Revelation in A.D 96. Out of these ten(10) Caesars, the first persecution of the Church by emperor occurred under Nero, and was confirmed to the city of Rome.

In the early 4th century (of about 367 A.D), Constantine 1 or Constantine the Great became the first emperor to convert to Christianity. During the rest of the 4th century, Christianity became the dominant religion of the Empire.

We can see here that, Christianity which started in the 1st century in A.D 33, and had holy convocations on Sundays, cannot be changed by the new convert, Constantine the Great in the 4th century. So how can one say that Constantine 1 forced all Christians to worship on Sunday, which day the emperor himself came to meet? *[Much will be given to explain why and how Constantine the Great converted to become a Christian.]*

The Conversion of Constantine the Great into Christianity.

Constantine the Great (Latin: Flavius Valerius Aurelius Constantine Augustus; 27th February c.272 A.D - 22nd May 337 A.D), also known as Constantine 1 or Saint Constantine, was a Roman Emperor of Illyrian and Greek origin from 306 to 337 A.D. He was the Son of Flavius Valerius Constantius, a Roman Army officer, and his consort Helena. His father became Caesar, the deputy emperor in the west, in 293 A.D. Constantine

was sent east, where he rose through the ranks to become a military Tribune under Emperors Diocletian and Galerius. In A.D 305, Constantius raised himself to the rank of Augustus, senior western emperor, and Constantine was recalled west to campaign under his father in Britannia (Britain). Constantine was acclaimed as emperor by the army at Eboracum (modern-day York) after his father's death in 306 A.D, and he emerged victorious in a series of civil wars against Emperors Maxentius (Constantine's brother-in-law) and Licinius to become sole ruler of both west and east by 324 A.D. As emperor, Constantine enacted administrative, financial, social, and military reforms to strengthen the empire.



Constantine the Great, seated on his throne

Constantine the Great was converted into Christianity through wars. The battle of the Milvian Bridge changed the heart of Constantine 1 into Christianity. This is how it happened:

In A.D 311, Galerius died and early the next year Constantine invaded Italy. He won battles at Turin and Verona and marched in Rome. Maxentius came out to fight and was destroyed at the Milvian Bridge, which carried the Via Flaminia over the Tiber into the city. The battle was one of a succession of victories that in A.D 324 made Constantine master of the entire Roman Empire, but it is most famous for its link with his conversion to Christianity, which would prove to be one of the most important events

in world history.

The story, or a story, of what happened was told by Eusebius of Caesarea, a Christian biblical scholar and historian who wrote the first biography of Constantine soon after the emperor's death. He knew Constantine well and said he had the story from the emperor himself. Constantine was a pagan monotheist, a devotee of the sun god Sol Invictus, the unconquered sun. However before the Milvian Bridge battle he and his army saw a cross of light in the sky above the sun with words in Greek that are generally translated into Latin as *In hoc signo vinces* ('In this sign conquer'). That night Constantine had a dream in which Christ told him he should use the sign of the cross against his enemies. He was so impressed that he had the Christian symbol marked on his soldiers' shields and when the Milvian Bridge battle gave him an overwhelming victory he attributed it to the God of the Christians.

This story was generally accepted for centuries, but some protestants of today, have serious doubts about it. The earliest account of the battle, dating from A.D 313, mentions nothing about a vision or a dream. It says that Maxentius drew up his army on the bank of the Tiber. He had cut the bridge itself, but in case of defeat he could retreat to Rome across a temporary bridge made of boats. When Constantine's cavalry charged, however, Maxentius's men were driven in flight across the bridge of boats, which collapsed under them, and many were drowned, including Maxentius himself. His head was cut off and carried into the city on a spear by the triumphant Constantine and his men. According to another early account, written within two years of the battle by the Christian author Lactantius, who had been at Constantine's court for some time, the emperor had a dream in which he was told to mark 'the heavenly sign of God' on his soldiers' shields. He did as instructed, had the sign, whatever exactly it was, inscribed on the shields and attributed his victory against odds to the God of the Christians.

In A.D 315 the Senate dedicated a triumphal arch in Rome to Constantine

(it may have been built originally for Maxentius), with an inscription praising him because 'with divine instigation' he and his army had won the victory. It tactfully refrained from saying which god had provided the 'instigation' and citizens could credit it to Sol Invictus or the Christian deity or whichever god they chose.

What is not in doubt is that Constantine became a believing Christian who vigorously promoted Christianity without trying to force it down pagan throats. Diocletian and Galerius had persecuted the Christians savagely, but in A.D 311 Galerius had granted them freedom of worship.

We must understand that the God of Christians is not a sun god; our God is the consuming fire (Hb 12:29), and is more brighter than the sun and shall shine for us in Heaven (Rev 21:23). The light of the Most High God is unapproachable (1 Tm 6:16, 1 Jn 4:12). So if Constantine the Great was converted to Christianity for the sake of believing in the cross of light in the sky above the sun, which he and his army saw, it does not mean that Jesus Christ is the Sun god. One should understand here that, Constantine did not convert into Christianity to worship the gods of the sun, but to worship Jesus Christ. Whatever the case is, we should know that the Sun gods were not brought into the minds of the Romans by Constantine the Great, but they were existing and were believed to be the gods who controlled the power of the Sun which scotches each and everyday, and not only on Sundays. [More about this will be elaborated.]



Constantine the Great, the Roman Emperor, the first emperor to convert to Christianity

The Influences of Constantine the Great on Christianity.

Some Bible Students suggest that the conversion of Constantine I into Christianity really harmed Christianity, but that is not the case. Although, the Christian life of Constantine was not hundred percent correct, but he struggled to influence Christianity positively, with some negative influences as well.

Changing the day of worship for Christians to meet was not Constantine's dream; he never instituted Sunday worship, because he came to meet it.

Constantine was the first Roman emperor to convert to Christianity. Although he lived most of his life as a pagan, he joined the Christian faith on his deathbed, being baptised by Eusebius of Nicomedia. He played an influential role in the proclamation of the Edict of Milan in 313, which declared religious tolerance for Christianity in the Roman empire. He called the First Council of Nicaea in 325 that produced the statement of Christian belief known as the Nicene Creed. The Church of the Holy Sepulchre was built on his orders at the purported site of Jesus' tomb in Jerusalem and became the holiest place in Christendom. The Papal claim to temporal power in the High Middle Ages was based on the supposed Donation of Constantine (now regarded as a forgery). He is venerated as a saint by the Eastern Orthodox and Catholic Church. He has historically been referred to as the "**First Christian Emperor**," and he did heavily promote the Christian Church. Some modern scholars, however, debate his beliefs and even his comprehension of the Christian faith itself.

Constantine claimed to be saint and the 13th Apostle of Christ. Constantine the Great and his mother, Helena of Constantinople, were recorded as saints in the late Byzantine liturgical calendar, followed by the Eastern Orthodox Church, Oriental Orthodox Church, some Lutheran Church, Anglicans and Catholics. Although he is not officially canonized by the Orthodox Church, Constantine I honours by adding "**The Great**" to his name because of his contributions to Christianity. His feast day as a saint of the Orthodox Christian Church is celebrated with his mother on 21 May, the

"Feast of the Holy Great Sovereigns Constantine and Helena, Equal to the Apostles."

In A.D 313 Constantine's Edict of Milan proclaimed that 'no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion'. He appointed Christians to high office and gave Christian priests the same privileges as pagan ones. By A.D 323 **the birthday of Sol Invictus on December 25th** had become the birthday of Christ. The emperor strove to iron out theological disagreements among Christians and in A.D 325 he personally attended the Council of Nicaea, which formulated the doctrine of the Trinity. He also built magnificent churches, including Santa Sophia in his capital city of Byzantium, renamed Constantinople. When he died in A.D 337, Christianity was well on its way to becoming the state religion of the Roman Empire and Constantine considered himself the 13th apostle of Jesus Christ. According to the Bible, Constantine the Great does not qualify to be called the 13th Apostle of Christ (Acts 1:20-26).

(4) DO CHRISTIANS WHO WORSHIP ON SUNDAYS GIVE ALLEGIANCE TO THE SUN GODS?

Christians who worship or have general assembly on Sundays do not give allegiance to the Sun gods. Solar deity was not part of Christianity in the early life of the Apostles and the other Christians, in the 1st century Church. The first day of the week is biblical and supported by the many Scriptural references as discussed already. The Apostles and the early Christians were known to the days of the week in terms of their positions in the week; 1st day, 2nd day, 3rd day, 4th day, 5th day, 6th day and the 7th day. That is why they used the "first day" as the only day on which all the Church services were performed including the Lord's Supper and the Giving/Offertory as discussed.

The days of the week as used in our era are not necessarily identified with their positions but with names; Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. The Apostles of Christ were known to the days of the week with their positions, while we use names instead, to represent the Seven(7) days of the week in ascending order as it was, in the 1st century.

Hence, it is **biblically incorrect** to say that Christians who worship on Sundays give allegiance to the Sun gods.

We will deal with the origins of the names of each day of the week; and I think after this lesson, the Sabbatarians and the other Protestants may vanish to a different world where they may not come across such knowledge, or hear of such names. Their hearts will really beat if they see the revealed truth.

(5) THE ORIGINS OF THE NAMES OF OUR DAYS OF THE WEEK AND THE MONTHS OF THE YEAR.

(I) THE DAYS OF THE WEEK.

The week of seven days were introduced into Rome from Egypt, during the 1st and 2nd century, and the Roman names of the planets were given to each successive day.

The days of the week were derived from the Hellenistic astrology of **the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, and the Saturn** respectively; each had an hour of the day assigned to them, and the planet which was regent during the first hour of any day of the week gave its name to that day. This particular idea brought about the term known as "*planetary week.*"

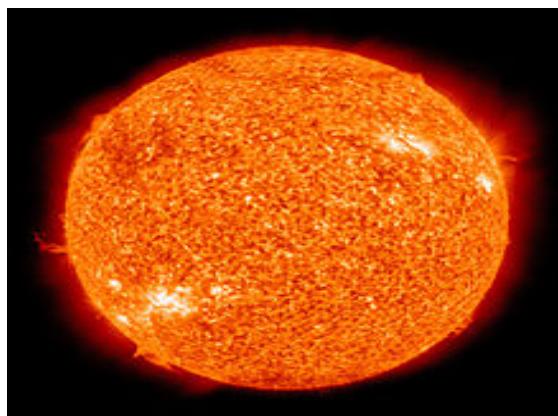
Germanic peoples seem to have adopted the week as a division of time from the Romans, but they changed the Roman names into those of

corresponding Teutonic deities. For the sake of the Teutonic deities, **Sunday** originated from the Sun, **Monday** from the Moon, **Tuesday** from Mars, **Wednesday** from Mercury, **Thursday** from Jupiter, Friday from **Venus**, and **Saturday** from Saturn. The English words for each day bear remnants of Roman tradition, but they have been filtered through centuries of Germanic and Norse mythos. The Germanic people adopted the Roman system by identifying Roman gods with their own deities.

Therefore, ***each of the seven days of the week was named after a god*** which the Romans thought were reigning the Sun, the Moon and the other five planets; the Romans considered the Sun and Moon as planets.

None of the days was exempted. The Greeks called the days of the week the ***Theon hemerai*** "days of the gods." Now, let's dive in the gods of the week, according to the Romans and how the days came about:

(i) Sunday: It comes from Old English "**Sunnandæg**," which is derived from a Germanic interpretation of the Latin ***dies Solis***, "Sun's day." Germanic and Norse mythology personify the Sun as a **goddess** named **Sunna** or **Sól**. To this day, all Romance languages (most familiarly Spanish, French, and Italian) still bear the mark of Roman day names, **the exception** being **Sunday**, which now translates to "Lord's Day" and **Saturday**, which translates to



"**Sabbath.**"

The Sun

(ii) Monday: It comes from Old English "**Mōnandæg**," named after **Máni**, the Norse personification of the moon (and Sól's brother); The Sun goddess, Sól, sister god,

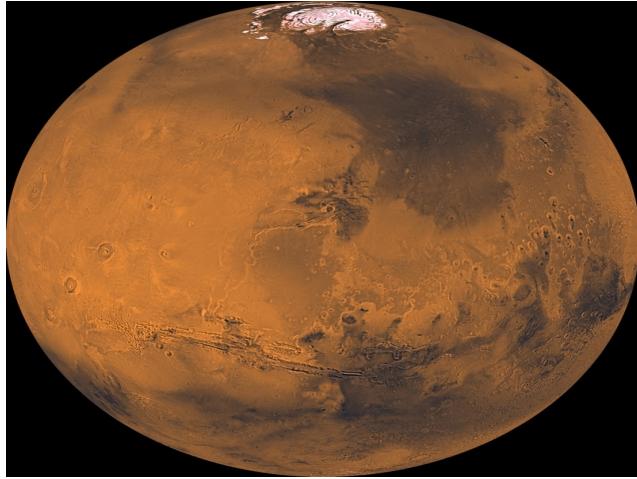
was the
of the Moon
Máni.



A depiction of Máni, the personified Moon, and his sister Sól, the personified Sun, from Norse mythology (1895) by Lorenz Frølich.

(iii) Tuesday: It comes from Old English "**Tiwsdæg**," after **Tiw**, or **Tyr**, a one-handed Norse god of dwelling. He is equated with the **Mars**, the Roman war god. In Latin, Tuesday is called "**Martis dies**" which means "Mars's Day."

"Tiw," the god who lends his name to Tuesday, is a war god, associated with courage and combat. He may have had a female companion named Zisa. Tiw's remarkable myth involves women with beards. Tyr was the god of war, like the Roman war god Mars, and Greek god Ares. Tiw and Tyr were named after places beginning with the words Tis, Tues, Tyes or Tys.



Mars, the planet



Mars, the god



The god Tyr or Tiw, identified with Mars, after whom Tuesday is named

(iv) Wednesday: It is known as "Wōden's day." Wōden, or Odin, was the ruler of the Norse gods' realm and associated with wisdom, magic, poetry, victory, and death. The king of the Anglo-Saxon gods was Wōden (the chief of the Æsir and the king of Asgard), a German version of the Scandinavian

god Odin, who had two pet wolves and a horse with eight legs. Other gods were Thunor, god of thunder; Frige, the goddess of love; and Tiw, god of war. These four Anglo-Saxon gods gave their names to the days of the week. Wednesday is *mercredi* in French and *miercuri* in Romania.

Mercury was the messenger to the gods, along with being the patron of science, the arts, travelers, and athletes. The Romans connected Wōden to Mercury because they were both guides of Souls after death, according to them. "Wednesday" comes from Old English "Wōdesdæg." Starting around



1965, Wednesday

began being referred to as "hump day."

Wōden/Odin,

the king of Asgard

Mercury the planet

Mercury, the god

(v) Thursday: Known as "Thor's day," gets its English name after the hammer-wielding Norse god of thunder, strength and protection. The Roman god **Jupiter**, as well as being the king of gods, was the god of the sky and thunder. "Thursday" comes from the Old English "**Pūnresdæg**." Tor is connected ridding a chariot drawn by goats and wielding his hammer. In

most languages with the Latin origins, the day is named after the god and planet Jupiter. Jupiter is depicted as the chief god of the sky and thunder



who maintained his power with his thunderbolt. It is known in Middle English as **thursday** or **thuresday**; Old Norse, **thorsdagr** (Thor's day); Latin, **dies Jovis** (Day of Jupiter); Ancient Greek, **hemera Dios** (Day of Zeus).



Thor, the god

Silver pendant

Jupiter, the god

Jupiter, the planet



shaped like

Thor's hammer

(vi) Friday: This is named after the wife of Odin. Some Scholars say her name was **Frigg**; others say it was **Freya**; other Scholars say Frigg and Freya were two separate goddesses. Whatever her name, she was often associated with Venus, the Roman goddess of love, beauty and fertility. "Friday" comes from Old English "**Frīgedæg**."

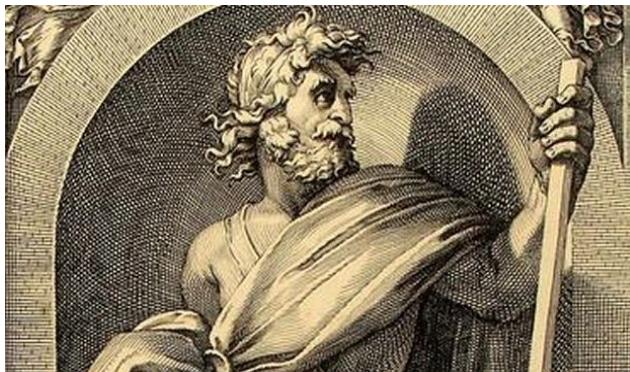
Frigg

Freya

Venus, the planet

(vii) Saturday: This day was named after the Roman god and planet **Saturn**. Saturn is the Roman and Italic god of agriculture and the consort of Ops. He is believed to have ruled Earth during an age of happiness and virtue. Cronus (Kronos, Cronos) is the Greek god (Titan) who ruled the universe until dethroned by his son Zeus. The name "Saturday" retained its Roman origin in Egypt. Saturday is called **Saterday**, in the Middle English; dies **Saturni**, in Latin (Day of Saturn); **Sæterdæg** or **Saternesdæg** (Saturn's day), in Old English; **hemera Khronu** (Day of Cronus), in Ancient Greek. This name

was given to the 7th day of the week, no later than the 2nd century for the



planet Saturn, which controlled the first hour of that day, according to Vettius Valens.

We should understand that Saturn is named after the character in Roman mythology. Saturn is named after the god **Saturnus**, the god of agriculture and harvest. Saturn is equivalent to the Ancient Greek god **Kronos**.



Saturn, the god of agriculture

Saturn, the planet

There was a Temple of Saturn in Rome, Italy, built by the Romans to worship the god of agriculture, the Saturn.

Temple of Saturn in Rome, Italy

All these things we have shared are real, but that does not mean that if Christians worship on Sundays, the first day of the week, they give allegiance to the Sól; then no day should be used by Christians and all humanity in this world for worship. They should migrate from this world to the other planets which have not been named after any god, and they should try to delete their names from the days on which they were born; because everyone of us was born on one of these seven days of the week.

The first day of the week is constantly declared in the Bible in the 1st century, even before the name Sunday was introduced in the 2nd century. If the Sabbatarians and the other Protestants insist that Christians who worship on Sundays serve the goddess of the Sun known as Sól, then those who worship on Saturdays serve Saturn, the god of agriculture, and the other gods too. Everyone of us was born into one of these days named by the Romans after their gods; you can't run away from it, except by accepting that you are not the servant of these gods, but you are the servant of the only Creator (Rm 6:16) who named the days of the week with numbers and positions.

So people should stop criticizing Christians and calling them "Sun god worshipers."

Summary to the days of the Week

Day	Corresponds to:
Sunday	The sun, in honor of the sun goddess, Sól
Monday	The moon, in honor of the moon god, Máni
Tuesday	The planet Mars, in honor of the god Mars. The Saxons named this day after their god Tiw and called it Tiw's day. "Tuesday" comes from the

	name of this Saxon god.
Wednesday	The planet Mercury, later named in honor of the Teutonic god Odin or Wōden.
Thursday	The planet Jupiter, later named in honor of the Teutonic god Thor.
Friday	The planet Venus, later named in honor of the Teutonic goddess Frigg or Freya/Freia.
Saturday	The planet Saturn, in honor of the Roman god Saturn.

Fellow Christians, we should not regard any day more than the other to look down upon the rest (Rm 14:5-6). Everything God created was good and perfect (Gn 1:31), so the Sabbatarians should not judge Christians about Saturday and the Sabbaths (Col 2:16-19). We can show righteousness and meet to advice ourselves in each and every day (Hb 3:13-15, Hb 10:25), even in the spirit (1 Co 5:3-5). But in all these, we must remember that, *only Sunday is the Lord's day to meet to partake in the Lord's Supper (Acts 20:7)*.

How the planetary week came to be so commonly used in the processing Christian world.

"The early Christians had at first adopted the Jewish seven-day week with its numbered weekdays, but by the close of the third century A.D, this began to give way to the planetary week. . . . The use of planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. . . . Thus, gradually a pagan institution was engrafted on Christianity" (Hutton Webster, in his book Rest Days, provided this answer).

This planetary week with its days (Sunday - Saturday) named after the pagan deities is not of God. God Almighty did create the week with seven days, but He merely numbered the days one through seven (Genesis 1:3 - 2:3). The Jews and the early Christians (in the 1st century) knew that there are seven days with the numbers (1 - 7) and with positions (1st - 7th).

Hence the world is affected with the Roman naming of the days (Sunday - Saturday), which match correctly with the position of the days (1st - 7th).

(II) THE MONTHS OF THE YEAR

The names of the months and their meanings are as follow:

Month	From the Latin
January	Januarius, in honor of the Roman god Janus.
February	Februarius, in honor of the Roman festival of general expiation and purification.
March	Martius, in honor of the Roman god Mars.
April	Aprilis, which was derived from aperio, a Latin verb meaning to open. The month is so called because it is the month when the earth opens to produce new fruits.
May	Maius, in honor of the Greek goddess Maia

June	Junius, in honor of the Roman goddess Juno.
July	Julius, in honor of Roman emperor Julius Caesar.
August	Augustus, in honor of Roman emperor Augustus Caesar.

The rest of the months—September, October, November, December—are derived from the Latin words for the numerals 7(Sept), 8(Oct), 9(Non), and 10(Dec). They were the 7th, 8th, 9th, and 10th months of the old Roman calendar before July and August were inserted ahead of them.

The Jewish Calendar

The Hebrew months were originally numbered, but over time names were given to them. For instance, Abib, the first month of spring, means "green [ears of barley]" (this month is also called Nisan, meaning "their flight [out of Egypt]"). Later, the Jews borrowed Babylonian names for many of their months, some of which (e.g., Tammuz) refer to pagan deities (Ezek 8:14).

The calendar of the Jews is given below:

Month	Number of days	Corresponds to:	Number of days	Month of civil year	Month of sacred year
Tishri	30	Sept - Oct	31	1st	7th
Heshvan	29 or 30	Oct - Nov	30	2nd	8th
Chislev	29 or 30	Nov - Dec	31	3rd	9th
Tebeth	29	Dec - Jan	31	4th	10th
Shebat	30	Jan - Feb	28 or 29	5th	11th

Adar	29 or 30	Feb - March	31	6th	12th
Nisan	30	March - Apr	30	7th	1st
Lyar	29	Apr - May	31	8th	2nd
Sivan	30	May - June	30	9th	3rd
Tammuz	29	June - July	31	10th	4th
Abib	30	July - Aug	31	11th	5th
Elul	29	Aug - Sept	30	12th	6th

(6) THE SUNDAY AND THE SUN GODS.

The "Sun gods" are the Solar deities, pagan gods which people worshipped in some years ago. Those people worshipped the Solar deities as their pagan gods, and not the Sunday itself. The day could not be worshipped as such; the Sun gods were served on everyday, and not on only one particular day.

Solar deities, gods personifying the sun, are sovereign and all-seeing. The sun is often a prime attribute of or is identified with the Supreme Deity.

The most popular sun gods are **Sól** (the sister of Máni, the moon God); **Ra/Re** (ancient Egyptian god and king of the gods); **Helios** (portrayed as driving a four-horse chariot across the sky on daily basis); **Atum** (the old sun god); and **Kheper** (the young sun god).

In ancient Egypt the sun god Re/Ra was the dominant figure among the high gods and retained this position from early in that civilization's history. The winged sun was an ancient (3rd millennium B.C) symbol of **Horus**, later identified with Ra.

In the myth relating the voyage of the sun god over the heavenly ocean, the sun sets out as the young god Kheper; appears at noon in the zenith as the full-grown sun, Re; and arrives in the evening at the western region in the

shape of the old sun god, Atum. When the pharaoh Ikhnaton reformed Egyptian religion, he took up the cult of the ancient deity **Re-Horakhte** under the name of **Aton**, an older designation of the Sun's disk. Under **Akhenaton**, the sun's qualities as creator and nourisher of the Earth and its inhabitants are glorified.

The sun god occupied a central position in both Sumerian and Akkadian religion, but neither the **Sumerian Utu** nor the **Semitic Shamash** was included among the three highest gods of the pantheon. The sun was one of the most popular deities, however, among the Indo-European peoples and was a symbol of divine power to them. **Surya** is glorified in the Vedas of ancient India as an all-seeing god who observes both good and evil actions. He expels not only darkness but also evil dreams and diseases. Sun heroes and sun kings also occupy a central position in Indian mythology, where Vivasvant, the father of Yama, corresponds to the Iranian Vivahvant, the father of heritage from pre-Islamic times. The Indo-European character of sun worship is also seen in the conception of the solar deity, drawn in his carriage, generally by four white horses, common to many Indo-European peoples, and recurring in Indo-Iranian, Greco-Roman, and Scandinavian mythology.

Helios was the Greek god, the son of **Hyperion** and **Theia**, brother of **Selene** and **Eos**, father of Phaeton amongst others. His Roman counterpart is **Sól**.

During the later periods of Roman history, sun worship gained its importance and ultimately led to what has been called a “**solar monotheism**.” Nearly all the gods of the period were possessed of solar qualities, and both **Christ** and **Mithra** acquired the traits of solar deities. **The feast of Sol Invictus (Unconquered Sun) on December 25 was celebrated with great joy, and eventually this date was taken over by the Christians as Christmas, the birthday of Christ.**

Most famous type of solar cult is the **Sun Dance** of the Plains Indians of North America. In the pre-Columbian civilizations of Mexico and Peru, sun worship was a prominent feature. In Aztec religion extensive human

sacrifice was demanded by the sun



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gods **Huitzilopochtli** and **Tezcatlipoca**.

In both Mexican and Peruvian ancient religion, the Sun occupied an important place in myth and ritual. The ruler in Peru was an incarnation of the sun god, **Inti**. In Japan the sun goddess, **Amaterasu**, who played an important role in ancient mythology and was considered to be the supreme ruler of the world, was the tutelary deity of the imperial clan, and to this day the sun symbols represent the Japanese state.

Helios, the chariot driver

Ra



How can the worshipers of

the sun gods (or the sun) be detected?

1. Those people observe Christmas which was brought by the sun gods.
2. They believe in the sun gods as the solar deities for human salvation.
3. They use the symbols of the sun and the sun gods in their personal lives.

Pope, using the signs of the sun gods

4. The sign of the sun is mostly seen on their Temples and some other things.



The sun



symbol on Temples



5. They have faith in the sun, as the righteous god, and worship it daily.

People paying allegiance to the sun as their god

6. They perform some solar cults such as the Sun Dance and human sacrifice, etc.



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(7)

THE SUN OF RIGHTEOUSNESS.

There are some people who believe that the sun is righteous and hence, it should be worshipped as one of the ways of worshiping God. Fellow Christians, our God hates this idea (Ex 20:4-5, Rm 1:23).

God did not tolerate those who worshipped the gods of the Gentiles (Jer 10:1-10, Psalm 115:1-13). Some of the false God's mentioned in the Bible are Adrammelech and Anammelech (2 Kings 17:31), Asherah (1 Kings 15:13, 18:19), Ashtoreth (1 Kings 11:5,33), Baal (1 Kings 14:23, 2 Kings 23:7), Baalzebub (2 Kings 1:1-16, Luke 11:19-23), Dagon (Judges 16:23-30), Molech/Moloch (Lev 18:21, 20:1-5), Rimmon (2 Kings 5:18) and Tammuz (Ezek 8:14); God hates all gods of this world.

People think the sun is righteous and deserves to be worshipped. They base on the literal expression of "***the Sun of righteousness***" as in **Malachi 4:2**. Let's begin to interpret it, from the first verse: "***1 For, behold, the day***

cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall"...(Malachi 4:1-2).

"The Sun of righteousness" is not a literal phrase and hence, should be dealt with figuratively. Jesus was the rising light that brought hope to those who feared God and were living at the time of His coming (Jn 1:4-9,19; 8:12). John the Baptist was to come and prepare the way for the coming of the sun of righteousness (Mal 3:1-2, 4:5-6 Isaiah 40:3, Jn 1:23), which was referring to the mighty revelation of Jesus Christ in the flesh (Jn 1:14-15). The sun is not in reference to the physical sun, but refers to Christ.

If people think the sun of righteousness which was to come and shine for the world was something literal, then such people of this fallacious belief must be interrogated. What type of sun do you think was shining for Israel and the Gentile nations before the prophecy was given by Malachi?...The sun does not change; there is no sun of sin/iniquity and any sun of righteous. The sun which God created is only one (Gn 1:14-18). That same sun shines for us today (Mt 5:45).

Jesus Christ is the only sun of righteousness, do not worship the sun; it is a calamity to do so.

CONCLUSION: Everything you have read of, is real, it is the truth we have to accept to understand that, the Old Testament law can never save humanity. Don't let the death of Christ be in vain, the Sabbaths have nothing good to offer Christians (Gal 2:15-21).

The Christians of this era, should take heed to worship on Sundays, as

instructed by our Lord Jesus Christ; partaking in the Lord's Supper is the best thing to do. Let's all bind ourselves to the given truth, to reject the plans of the sun gods/goddesses. Christianity is all about Jesus Christ.

[WE THANK GOD FOR GIVING US THIS MESSAGE]



TO GOD BE
GOD BLESS

PREPARED

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CHURCH OF CHRIST

GHANA, E/R - AKIM NYANKOMASE

THE GLORY.
YOU.

BY: NYARKO

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