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**THE
LORD'S DAY
IN THE
COVENANT OF GRACE**

PART FIVE

**“The Lord’s Day”
and the Second Century
‘Church Fathers’**

Patmos to the Planets

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Paragraph 9
“The Lord’s Day” in Documents of the Second Century
A Focussed Perception and Conception

Samuele Bacchiocchi, Ph. D., Professor of Theology, Andrews University, in his ‘*From Sabbath to Sunday: a Historical Investigation of the Rise of Sunday Observance in Early Christianity*’ (Pontifical Gregorian University Press, Rome, 1977), Chapter 7, ‘*Anti-Judaism in the Fathers and the Origin of Sunday*’, states,

“Ignatius, Barnabas and Justin, whose writings constitute our major source of information for the first half of the second century, witnessed and participated in the process of separation from Judaism which led the majority of the Christians to abandon the Sabbath and adopt Sunday as the new day of worship. Their testimonies therefore, coming from such an early period, assume a vital importance for our inquiry into the causes of the origin of Sunday observance.”

From this, the reader is supposed to conclude,

One, The *process of separation from **Judaism***, led to the abandoning of the Sabbath Day.

Two, The same *process* led Christians to **adopt** Sunday.

Three, “*The **causes** of the origin of Sunday observance*” and “*the **process** which led Christians to adopt*” it, started with these three ‘*witnesses*’, Barnabas, Ignatius and Justin. They are of “*vital **importance** for our inquiry into the causes of the origin of Sunday observance*”.

Four, They “*witnessed and **participated** in the process ... which led ...to*” the abandonment of the Sabbath.

Five, **Each and all** of the three ‘*witnesses*’ “*participated in the process of separation from Judaism which led the majority of the Christians to abandon the Sabbath*”.

Six, As a result of these *causes* and *process*, **Sunday** got to be known and accepted as, and was called, “*the Lord’s Day*”.

Seven, These *causes* and *process* “*led the **majority** of the Christians to abandon the Sabbath and adopt Sunday*”.

We cannot agree with **any** of these inferences, **because**, in the first place,

The *process of separation from **Judaism***, led exactly to such a remonstrance of Ignatius and Barnabas to the **defence** of the Sabbath Day – a remonstrance that the **Judaists** would have **understood** and would have understood the **purpose** of. Had such remonstrance addressed a Sunday / Sabbath issue it would have been incomprehensible and senseless to anyone and most of all to the

addressed, the Judaists.

And we cannot agree with any of these inferences, because, in the second place, Justin – not Ignatius or Barnabas – and only half a century later, was the one who put the *process of separation* from Judaism and the *abandoning* of the Sabbath Day that would lead to the adoption of Sunday as an ultimatum and a gun to the head to Christianity.

Bacchiocchi's mistake is that he treats the three witnesses on par and as if they lived in very approximate time, and actually attributes to Barnabas and Ignatius the dubious honour of supplying the "causes" of the *process* that eventually ended in the Sunday having been *adopted* and the Sabbath having been *abandoned*.

Our purposes will be to distinguish the motives, circumstances and aims of the three mentioned 'witnesses'. We must get some impression of the historic background of their writing for the three had each their own reasons for, and objectives with writing. Their differences are attributable to the religious, social and political developments and atmosphere of their times. It is questionable though whether Ignatius and Barnabas reflect an ongoing issue concerning the Sabbath Day and Sunday. This provides the point from which I shall reason against the traditional and popular 'proofs' from the 'Church fathers' that Sunday 'from early on' was the Christian Day of Worship.

I hope that through our investigation it will become clear what the nature of this Sabbath-Sunday issue really was. My findings come unexpected taking into account the ages old traditional view that the Church of the second century had been established in its observance of the Sunday and rejection of the Sabbath Day.

The '*witness and participation*' of the three 'fathers' significantly differed. Between Ignatius and Barnabas greater similarity is seen than between them and Justin. In fact, a great gulf separates Justin from both Barnabas and Ignatius. Their differences should not be discovered from or be ascribed to only the narrower time limits of their individual activity, but also to ideological or theological predispositions of greater periods of time. Nevertheless .

The unwritten code of uniformity and acceptability demands,

First:

1, Judaism, Old-Testament and ‘ceremony(ialism)’ are the **same**;

2, Jewish and Judaism are the **same**; so anti-Jew(ish) / anti-Semitic and anti-Judaism;

3, Lord’s Day, Eighth Day, First Day of the week and Sunday are the **same**;

Then, Scholars agree it seems as by agreement beforehand – the general trend of interpretation sets the rule:

4, Lord’s Day, the Eighth Day, and the Sabbath, are mutually exclusive opposites – they are **not the same**.

Bacchiocchi maintains his own findings have shown Sunday observance originated in the second century. Many people more or less of the same mind as he see the fourth century as its starting point. Christianity generally says no, Sunday observance started from the word go of Christianity or at the very latest in the second century. I have in Part 4, Par. 8.2.3, tried to show, that Sunday by the pagan “principle” “*stoicheia*” of “observation” “*paratehreoh*” of the mythical “**no-gods**” “*meh ousin theoi*” of cycles, seasons, spans and passes or days, dates, ages, aeons – “days, months, seasons, years” “*hehmeras ... mehnas ... kairous ... eniautous*”, had been practiced already in the first century and then nearly successfully had entered Christian worship. (Galatians 4:10) Here, I want to show that not Ignatius or Barnabas associated – much less identified – the Lord’s Day with the First Day or Sunday, and that while Justin was the first Christian writer who apologised for the Church’s keeping of Sunday, he doesn’t understand it as being the Lord’s Day.

I at the same time try to substantiate the thesis: *Barnabas* and *Ignatius* (and even *The Gospel of Peter*) argue the Lord’s Day **by association** with the Seventh Day Sabbath, and that they do so while a contrary and antagonistic ideology and practice prompted them to – the ideology and practice of **Judaism within Christianity** – no Sunday-ideology as propagated by Justin and which he imported from the world outside into the Christian Church! Sunday was no known or unknown factor inside the Christian Community during the first half of the second century at least. In other words: I pose Barnabas and Ignatius against Justin, and I do so on the premiss they represent opposing viewpoints on the issue of the Day of Christian Worship – Ignatius and Barnabas the uncompromising, orthodox and fundamentalist viewpoint, and Justin the liberal, enlightened, and compromising viewpoint.

9.1.
The Teaching

9.2. Ignatius “The Lord’s Day” – Etymology, Use and Abuse

My thesis is:

“The Lord’s Day” in Ignatius (9:1) **presupposes** the Sabbath (Seventh Day) as it **should** be for Christians, namely, “according to living the Lord’s Life”, as “a Sabbath-living” that is “according to Christ Jesus” (8:2) – a “living” “wherein also our life sprang up through Him and His death” – **but that Ignatius found the Christians were “living” “according to Judaism” (8:1) and “according to a Sabbathising” void of “Christ Jesus” and void of that “living according to the Lord’s Life” (9:1).**

Negatively, my thesis is:

“The Lord’s Day” in Ignatius (9:1) **does not** suggest the First Day of the week / Sunday; that if Ignatius were to write today he would have called Sunday observance a “Sabbathising” **void of “Christ Jesus” and a “Judaism”, void of “the Lord’s Life”.**

The very first thing to do in order to get at the real meaning of the “Day” called “the Lord’s Day” when encountered in “the Church fathers” of the early second century, is to rid oneself of one’s conditioned and indoctrinated preconceptions about it. The first of these is that the expression “*kyriakeh*” is of common incurrence. It is not. The express phrase “the Lords Day” in fact occurs **nowhere** during the second century. In *The Teaching* only the word “*kyriakos*” is found. Also in *The Gospel of Peter* this term occurs **without** the word “Day” attached. In some later manuscripts of the *Ignatius Letter to the Magnesians* the word “life” was fixed into the phrase, and, “according to the Lord’s living” “*kata kuriakehn dzohntes*”, became, “according to the Lord’s life living” “*kata kuriakehn dzohehn dzohntes*”. Still later – much later – the word “life” “*dzohehn*” got dropped altogether in copies and in interpretations, and the single word “*kyriakehn*” became **interpreted or explained:** “*according to the Lord’s Day*” – the thought “*day*”, being **presupposed** for meaning the First Day of the week or Sunday.

One will have to go to much later in history to discover where and how this process developed, which – considering the relative

documents – was not during the second century. My aim is to disprove the traditional and popular explanation of the Ignatius passage(s) that mention “the Lord’s Day”, that Ignatius rejects the “*Jewish*” Sabbath, and therefore rejects the Sabbath altogether, and that he teaches the keeping of the First Day of the week in the Sabbath’s place – calling it “the Lord’s Day”.

Popular mistake **1**, Ignatius **mentions** the expression, “the Lord’s **Day**”.

Ignatius’ Letters nowhere contain the combination, “the Lord’s **Day**” “*kyriakeh hehmera*”. His Letter *To the Magnesians*, does contain the word “Lord’s” in conjunction with the word “living” “*dzohntes*”, “according to the Lord’s (Life) **living**” “*kata kyriakehn (dzohehn) dzohntes*”.

Popular mistake **2**, Ignatius **says** the Sabbath Day **is no longer valid** for Christians.

Ignatius supposes the new (Christian) **life-style** that “no longer is a **living-for-the-Sabbath**” “*mehketi sabbatidzontes*” – which means “no longer living/being a **legalistic** Sabbath-keeping like the Judaisers’ ”. (Not “like the Jews’ ”!) The “Sabbath-living” which Ignatius **rejects**, is that which is boasted answers all the will of God and pretends is the means to salvation. Ignatius presupposes its **opposite** – the **true and Christian** “Sabbath-living”.

The terms, “no longer (is)” “*mehketi*” and “until now” “*mechri nun*” allude to this **presupposed** true, and Christian, “Sabbath-living”. Ignatius assumes and takes for granted the “Sabbath-living”: “**according to Jesus Christ**” – as the natural and logical anti-pole of the “*sabbatidzontes*” of the “Judaism” which he so opposes. Ignatius answers the legalism of “Judaism” by presupposing the Christian “living” of-and-by-“grace” – by presupposing the Christian “Sabbath-living” that is “life” promised the Church already by the Old Testament prophets but also by the Lord Himself. Such “Sabbath-living” then – in the days of the prophets as well as in Ignatius’ **own** day, implied and **entailed its practical reality** – the true and Christian “Sabbath-living” **of the Church** which was **not in itself its purpose**, but the purpose of which was to **glorify** Christ Jesus and to **serve** his Church – a “Sabbath-

living ... according to Christ Jesus!"

Ignatius does not suppose the **exclusion** of the Sabbath Day from Christian living by "grace". He does not suppose celebrating the Sabbath Day "according to Christ Jesus" or because of "grace received" is cancelled out, or impossible, or the denial of true Christian "living", or that it is the will of God "no longer". On the contrary, he supposes the confirmation of such true and Christian "Sabbath-living". (When they rely on Ignatius Sunday protagonists agree; it is only when the Sabbath-keeper points at the fact that they disclaim it.) Ignatius in any case does not suppose the **First Day** of the week was part of Christian "living" by "grace received"! This is where one's perception must be kept focussed on the essence of Ignatius' argument, or be distraught by the traditional misrepresentation of it.

The essence of Ignatius' reasoning is **expressly stated** but just as definitely is **implied**. When he argues **against** the "Judaists" "Sabbath-living" he presupposes the **pure and Gospel** "Sabbath-living" – which is not the First Day of the week, but the "Sabbath-living ... according to Christ Jesus"!

Ignatius uses the phrase "*kata kyriakehn dzohntes*" anaphorically – **to avoid repetition** of the word "Sabbath". His **complete** idea is, "no longer Sabbath-living for its own sake ... but Sabbath-living to Christ Jesus". The first is justly interpreted as "Sabbatising", but the second is of the essence of the prophetic and evangelical Sabbath's celebration "according to Christ Jesus" because of "grace received".

Ignatius could not deny the reality of the Sabbath Day in the Christians' **contemporary** keeping of it **while** he speaks of the **Old** Testament **prophets** through whom God commanded the Sabbath holy unto Him as a "living according to the Lord's Day on which **also our** life sprang up through Him and His death". Ignatius simply translates Old Testament-Christian language like Isaiah 58:13 into New Testament-Christian language like Mark 2:27.

Ignatius says more by ethical **premiss** of the true and Christian Sabbath than of the Judaists' "Sabbatising". He argues against the **perversion** of the true Christian Sabbath from the standpoint and on the strength of its unadulterated, **New** Testament, **reality**. The Judaists' "Sabbatising" is just one – the minor categorical statement –

of the two propositions of the syllogism. The major proposition is the unmentioned, the implied and presupposed, of true, Christian "Sabbath-living". Ignatius reasons from the particular to the general: from the **rejected**, "Sabbatising . . . **not** (*"mehketi"*) according to Christ Jesus" – to the **desired**, inferred, predicative "Sabbatising . . . **according** to Christ Jesus".

Ignatius presupposes the **Sabbath Day and the Lord's Day in and by reciprocal association – whether meant as an era or life-principle, or as a day**, and in no way whatsoever has the First Day of the week or Sunday in mind.

Popular mistake **3**, Ignatius teaches **Christians** "no longer Sabbatised" which means they no longer observed the Sabbath Day.

Ignatius says "the divine prophets" – of the **Old** Testament times – (8:2), "they who walked in **ancient** customs" (9:1), maintained a lifestyle of "no longer living for the Sabbath, but (living) according to the Lord's Life" "*mehketi sabbatidzontes, alla kata kuriakehn dzohntes*". **They** "lived according to Christ Jesus" "*kata Christon Iehsoun edzehsan*". (9:1 and 8:2) The **Old** Testament prophets lived the **Christian** life, and **they**, no longer "entertained a Judaistic life-style" – just like "us until now" ("*ei gar mechri nun kata Ioudaismou dzohmen*") . . ." The crux of the matter is **we**, like **they** did, "are confessing we have received grace" "*homologoumen charin ... eilehfenai*" if we "no longer practice sheer Sabbathising legalism, but practice a living according to the Lord's". "The just shall live by faith", is God's word through Paul and the Preacher to the Hebrews about half a century before Ignatius and through Habakkuk centuries before him. Whether of Old or of New Testament, whether Jew or Gentile, "through knowledge the just shall be delivered", said the Psalmist – all "the divine prophets" "living according to Christ", "having come to a new hope – no longer living for the Sabbath, but for the Lord's Day"!

Ignatius' *Letter to the Magnesians* is a solid piece of eschatology, having "*everything to do with Christ*" according to the most definitive restriction of "*Christianity*" by the pen of Karl Barth. Who spoke about Sunday?

Popular mistake **4**, Ignatius means “**the First Day of the week**” with “the Lord’s Day”.

First, Although it is not impossible to understand “the Lord’s Day” in Ignatius for **a day**, and that a day **of the week**, he **rather** uses the expression to indicate the Christian **era** or Christian “**life**” –principle, and he does so by associating the **Sabbath Day** with it – not the First Day of the week.

Second, If understood to be a day **of the week**, it is clear Ignatius associates “the **Lord’s Day**” with the **Seventh Day** or with the **principle** of the **Seventh Day** as the **Sabbath Day**. The Sabbath of **Christian** worship is supposed in, of and during the OLD Testament era. Only then **by implication** the Sabbath of **Christian** worship is supposed in, of and during the **NEW** Testament era. Ignatius applies the feature and “**Lord’s Day**”-characteristic of **Old Testament** worship, **to** New Testament believing, and *vice versa*. It implies an identification of “Sabbath” and “Lord’s Day”. For Ignatius the Lord’s Day isn’t a ‘Christian’ thing in any **new** sense – for example a new **day** of worship, the First Day of the week. For him the Lord’s Day is a **Christian** thing of universal, eternal, “grace” – exactly what his whole argumentation indicates the Christian Day of Worship **should** be, and supposes, **is**.

Popular mistake **5**, Ignatius views Sabbath-keeping as a **ceremonial practice** of the Old Testament dispensation and therefore as no longer valid for Christians.

Ignatius argues the exact opposite: That the Sabbath of the Old Testament – or rather its “life”-principle – was a spiritual reality of “grace”, “hope”, “love” and “faith”. And for this very reason for Christians the **supposed and true** “Sabbath (Day)-living” has become “the Lord’s (Day) living”, a “Sabbath (Day)-living” “according to Christ Jesus”.

Popular mistake **6**, Ignatius is **anti-Jewish**, and therefore must be anti-Sabbath and pro-Sunday / First Day of the week.

Ignatius speaks of a “Judaism” of before the “Jewish” Judaism of the Christian era. For him there’s nothing racial about “Judaism”, also nothing dispensational. But he might blame Christianity for being dispensationalist and racist. For Ignatius “Judaism” **IS** Christianity “**without** Christ”! “The divine prophets” under the previous dispensation, “lived the Sabbath” – says Ignatius – according to the principles of

“Christianity”. They “no longer lived for the Sabbath” but with the eye to Christ, that is, “according to Christ Jesus”.

By the logic and consequence the Church **erred** in its Sabbath-keeping it **also** kept the Sabbath Day **truly**. As by the same logic and consequence in its “practicing sheer Sabbathising legalism (not) living according to the Lord’s life” it is implied the **Old** Testament Church kept the Sabbath Day truly Christian, is it implied the Church **New** Testament kept it truly Christian.

Ignatius supposes a Christianity that existed before the Christianity of the Christian era. In Ignatius we find a Judaism pre-dating Christianity, and a Christianity pre-dating both Judaism and Christianity. Ignatius deals with PRINCIPLES, even with eras – and by practical relevance the involvement of their common forms and institutions. For him the Christian era spans all ages and surpasses all “life”- manifestations or morphoses.

Ignatius does so, employing the power of supposition or association and relation – in this case the supposition, the association with and the relation between the Sabbath and the Lord’s Day. His fundamental premiss is that this relationship and these two principle factors of supposition and association had been there all the time. The First Day of the week or Sunday for that matter and in this regard and context is a senseless and redundant thought. You won’t find it in Ignatius – yes, nowhere, not in the authentic or in the false manuscripts. You will find the First Day of the week only in the abuse made of Ignatius’ writings to the advantage of Sunday-worship.

The reader through this radical approach here adopted against the TRADITIONAL interpretation of Ignatius, may find the argumentations presented difficult and to remain difficult until he allow Ignatius’ *Letter to the Magnesians* to speak for itself.

The example applied below, will show how without the least reason or provocation, it simply is not only assumed, but presumed, that “the Lord’s Day” means “*the First Day of the week*” (or Sunday into which traditionally “the First Day” has mutated).

The Lord's Day in John

In all fairness – over against the overweight of traditional prejudice against the Sabbath and preference to the First Day of the week – the reader should be informed in advance that **another way** exists whereby to approach the question as to the real meaning of “the Lord's Day” “*kyriakeh*” in Ignatius as well as in these few “early Church fathers” of the second century.

Revelation 1:10 is the FIRST instance of application of the phrase “the Lord's Day”, and in this the first instance, the phrase is used NOT by ellipsis, but fully, with the word “day” “*hehmera*” next to the word “Lord's”, “*kyriakeh hehmera*”, “*en tehi hehmerai kyriakehi*”.

The documents, *The Teaching* and *The Gospel of Peter*, use the single ellipsis or synecdoche, “*kyriakeh*” “the Lord's” for “the Lord's **Day**”. They don't use the extended, almost pleonastic, “*kyriakeh hehmera*” “the Lord's (Day) + Day” – as is the case in Revelation 1:10. However, Ignatius' *Letter to the Magnesians* has “the Lord's **living**” – “*kyriakeh dzohntes*”. This needs not suggest there had been an earlier manuscript of Ignatius, one with the elliptic use, *i.e.*, without the word “life” / “living”, because the very earliest – Revelation 1:10 – used the double (pleonastic) expression, “Lord's + day”.

The ‘Church fathers’ themselves as to their use of this term, “*kyriakeh*”, adopted an **approach of association**, which is obvious from their elliptic use of the term “*kyriakeh*” – which requires the full meaning of the term must be derived by contextual imperative, *i.e.*, by contextual implication, association and relation. A **direct** association being made in Ignatius between “the Lord's” and “life”, it indicates the use “*kata kyriakehn dzohntes*” is the authentic.

The ‘Church fathers’ constantly and without exception **associate** “the Lord's” with specific Biblical concepts and realities – of which the most important is the **Sabbath**, and none of which **ever** is the First Day of the week! These earliest ‘Church fathers’ even associated “the Lord's (Day)” with **extra-Biblical** concepts – again **none** of which even remotely suggests, presumes, implies, alludes to or derives from, or prompts, the **extra** Biblical and pagan concept of the Day of the Sun!

The idea that the First Day of the week is associated with “the Lord's”, only appeared **later** in history. Traditionally it is purely **pre-supposed and taken for granted** that “the First Day of the week” had originally and already in the first century been associated and identified with “the Lord's (Day)”. The

meaning traditionally given to “the Lord’s (Day)” as well as to other concepts associated or identified with it, like “the eighth day”, “the seventh age”, “life / living” – or whatever – are **traditionally, preconceived and pre-judged** to be, in terms of the week, the First Day! But there’s nothing of the sort in the documents themselves that asks for such an identification.

The traditional and accepted Romish interpretation with its method of pure presumption, are here rejected unequivocally.

How lamentable that Reformed scholars and ministers scramble after the meaning the False Prophet has bestowed upon the Lord’s Day in these, the first instances of its use outside the Scriptures.

It must be left for future research where in time and history the association of the “Lord’s Day” with either the “First Day of the week” or, with “Sunday”, began. That association **did not start in the first or second century** – the fact of which we are here in the process of showing and substantiating at the hand of the documents containing the expression the Lord’s Day themselves.

It is obvious, however, **how** the association between and identification process of the Lord’s Day and the Sunday originated. A very good example of it can be found in Walter Bauer’s *Wörterbuch zum Neuen Testament*, where Bauer lists the occurrences of the word “*kuriakos*”. He mentions the *Manichean Inscriptions* or *Kephalaia* (earliest manuscripts written in capital letters) that have “*kyriakeh hehmera*” in Revelation 1:10, and informs the reader, “das heist gewiß der Sonntag Apk 1,10. Dafür “kyriakeh kuriou” D 14,1. Ohne “kuriou” ... PE 9,35, 12, 50. “kata kuriakehn dzehn” unter Beobachtung des Herntages leben (Ggs. sabbatidzein IMg 9,1.) (“that is, without doubt the Sunday – Rev.1:10. So also The teaching ...)” Bauer gives the word the meaning of his own time. He takes today’s meaning (“*Sunday*”) and puts it into the word’s meaning of the first two centuries – “The Lord’s”. He doesn’t as he should have done, take the meaning of those times and bring it to the word today. Also notice how Bauer does it: he just does it, having, nor giving, reason or grounds for doing so. Then it is just taken for granted we should believe him! And people do believe him – that’s the most astonishing.

Second thing is: Bauer creates his own “*opposites*”. He says “unter Beobachtung des Herntages leben” is the “*opposite*” (“*Gegensatz*”) of “*sabbatidzein*”, which translates, “To live under the observing of the Lord’s Day – the opposite of ‘to live under the observing of the Sabbath Day’”. Bauer puts two **days** in opposition (the Sunday and the Sabbath) – not two **ways** of “living” one’s

(religious) “life”-day. Bauer takes only half the thing Ignatius speaks of, and makes of it the opposite of the ideal thing to do, namely, “to live under the observing of the **Lord’s Day**”. That **half**-thing is: “to live under the observing of the **Sabbath Day**”. The **full** thing would have been: “no longer according to the **Lord’s Day** to live under the observing of the **Sabbath Day**”. The **full** thing **presupposes** the **ideal** thing, which would have been: “until now to live the **Sabbath Day** according to living the **Lord’s Day**”. In other words, “to Sabbatise” only tells half what the malpractice was. The fault with the Judaisers was they did **not** “live the Sabbath according to living the Lord’s Day”. To have “received grace” would require a “Sabbath-living according to living the Lord’s Day”. Sunday-arguments always disregard the unity of the two clauses. “Judaism” separates and opposes the two; Christianity unites them. For Christianity there is no “but” “*alla*”, and no “no longer” “*mehketi*” – only an “until now” “*mechri nun*”. For Christianity there is no “no longer Sabbath-living but without living the Lord’s Day”. That is the rule according to the Judaists. The rule for the Christians – sad to say – greatly lacked – that Christian “Sabbath-living” should be “according to living the Lord’s Day”.

Third thing Bauer does: He gives references to sundry instances of the secular use of the word “*kyriakos*”, like “*kaiserlich ... Herstkass ... Herndienst*” – “*emperor’s (prerogative) ... ruler’s tax ... (civil) rule’s service*” – **but then completely ignores** the importance of this established secular use of the term for Christian language. The possibility is waved that the Christian use of the word was started exactly for its **reactive** “lordly” connotation: The world has its “lord”, its “lords” and its “lordly” things – and so also the Christian Faith and Community have its own “Lord” – and no other “lords” besides, and its “lordly” things – of which its “Lord’s Supper” and its “Lord’s Day” are the “first” or most important, and to which all the emperor’s or the world’s “lordly” or “first” things, cannot compare. This contradistinction Bauer did not take into account, but created his own instead. The case perfectly illustrates the nature of the process how the Lord’s Day **originally** must have got associated with the Sunday and must have lost its true Sabbath-living-meaning of the pure and uncorrupted Christian Faith of the first two centuries.

The earliest example of such application I could find is that of St. Ambrose. **Even he still did not use the words “the Lord’s Day”!** Here is how **Stephen Korsman, ‘Theotokos’**, received it from “an

anonymous contributor”:

The Sabbath and the 8th day

The Sabbath command is the only one of the Ten Commandments which can be altered in any way, because only it is a part of the ceremonial law. This is taught by the Roman Catechism issued after the Council of Trent:

“The other commandments of the Decalogue are precepts of the natural law, obligatory at all times [and for all people] and unalterable. Hence, after the abrogation of the Law of Moses, all the Commandments contained in the two tables are observed by Christians, not indeed because their observance is commanded by Moses, but because they are in conformity with nature which dictates obedience to them

“This Commandment about the observance of the Sabbath, on the other hand, considered as to the time appointed for its fulfilment, is not fixed and unalterable, but susceptible of change and belongs not to the moral, but the ceremonial law. Neither is it a principle of the natural law; we are not instructed by nature to give external worship to God on that day, rather than on any other. And in fact the Sabbath was kept holy only from the time of the liberation of the people of Israel from the bondage of Pharaoh.

“The observance of the Sabbath was to be abrogated at the same time as the other Hebrew rites and ceremonies, that is, at the death of Christ. ...Hence St. Paul, in his epistle to the Galatians, when reproving the observers of the Mosaic rites, says: “You observe days and months and times and years; I am afraid of you lest perhaps I have labored in vain amongst you’ (Gal 4:10). And he writes to the same effect to the Colossians (Col. 2:16).”

Of interest is the understanding of Sunday not just as the First day of the Week, but also as the Eighth. We find in the early Church that baptistries were often constructed in an octagonal shape to emphasize the rebirth of Creation which has entered into the fullness of the Kingdom (though yet “through a mirror, darkly”), anticipated in the Old Testament, and fulfilled in Christ:

The following is from *The Bible and the Liturgy*, written by Cdl. Jean Danielou, S.J.:

First, Cdl. Danielou quotes St. Ambrose, Bishop of Milan who died in A.D. 397 - (speaking of the Church of St. Thecla in Milan) “It is fitting that the hall of Holy Baptism should be built according to this number, which is that in which the People obtained true salvation in the light of the Risen Christ.”

“The number 8 was, for ancient Christianity, the symbol of the Resurrection, for it was on the day after the Sabbath, and so the eighth day, that Christ rose from the tomb. Furthermore, the

seven days of the week are the image of the time of this world, and the eighth day of life everlasting [this understanding was also that of the Jews]. Sunday is the liturgical commemoration of this eighth day, and so at the same time a memorial of the Resurrection and a prophecy of the world to come. Into this eighth day, inaugurated by Christ, the Christian enters by his Baptism. We are in the presence of a very ancient baptismal symbolism, to which it may well be that St. Peter alludes in his first Epistle (3:20) - 'In the body he was put to death, in the spirit he was raised to life, and, in the spirit, he went to preach to the spirits in prison. They refused to believe long ago, while God patiently waited to receive them, in Noah's time when the ark was being built. In it only a few, that is eight souls, were saved through water. It is the baptism corresponding to this water which saves you now ...)', and which occurs frequently in ancient Christianity."

The Greek for the Lord's Day is kyriake hemera - the day on which the seer of the Apocalypse (Book of Revelation) came under the inspiration of the spirit (Rev.1:10). This is the earliest reference to the dedication of a day of the week to the Lord; scarcely any other day than the first day (or the 8th), the day after the Sabbath, can be meant by it. It was "the Lord's Day" as the day on which He rose (Mt. 28:1; Mk 16:1; Lk 24:1; Jn 20:1). He writes of this experience happening on a specific day; i.e., the Lord's Day, Sunday - when he, in exile, is permitted to see the Liturgy of the Church in Heaven on the day of the Church's Liturgy on earth.

Contrast the Sabbath to "The Day of the Lord" in both OT and NT: the Day on which God would manifest Himself in His Power and Glory in cosmic convulsions, He would overturn all the enemies of Israel and establish His own people supreme. The New Testament follows this with Jesus speaking of 'my day' in John 8:56, signifying the day of His manifestation as Judge. Also see Lk 17:24-30 "the Day of the Son of Man", and in 2 Peter 3:12 "The day of God on which the heavens shall be destroyed and elements melted in flames to be replaced by a new heaven and a new earth, etc....the day which will come like a thief in the night (1 Th. 5:2,4; the Day which will manifest the works of each one, to be tried by fire (1 Co. 3:13).

That the earliest Christians met on Sunday was facilitated by the teachings of the early Gentile converts such as Ignatius of Antioch (late 1st Century bishop and friend of Polycarp; and the disciple of St. John the Apostle himself!). In his Letter to the Magnesians (9,10), St. Ignatius writes:

"If then those who have walked in ancient practices attained unto newness of hope, **no longer observing sabbaths but fashioning their lives after the Lord's day,**

on which our life also rose through Him and attained unto belief, and for this cause we endure patiently, if this be so, how shall we be able to live apart from Him?...It is monstrous to talk of Jesus Christ and to **practice Judaism**. For Christianity did not believe in Judaism, but Judaism in Christianity, wherein every tongue believed and was gathered together unto God.”

This was written in 107 A.D. ...less than a decade after the last Apostle’s death! ...And Ignatius is writing to churches throughout Asia Minor - churches populated with people who also knew the Apostles! ...

And so, like the Trinity itself, it was only confirmed and re-enforced at the Councils. That is the purpose of Councils, to set out what is the Tradition and proper belief.

Recent Example of the Abuse of the Phrase, “the Lord’s Day”

Says David J. Engelsma – a Reformed minister – in a sermon, speaking precisely like the Pope himself would, (See ‘Apology to the Pope’, 3 / 4 Par. 7.6.8.)

Remembering the Lord’s Day,

“Therefore, the Spirit of Jesus Christ calls the first day of the week, “the Lord’s Day,” in Revelation 1:10: “I (John) was in the Spirit on the Lord’s day...” This one, brief text is a mighty, a conclusive, Word of God for the whole Sabbath-question. All by itself, it utterly refutes the position of Seventh Day Adventism regarding the day of rest and worship for the New Testament Church. What is of greater importance to us is that it clearly teaches that one day of the week, the day on which Jesus arose in glory, is a special day and must be specially observed by those who love the risen Lord. Even though it is certainly true that all the days of the week belong to Christ; nevertheless, it is also certainly true that one of them is “the Lord’s day” in a unique sense.

The Church after the apostles saw this from the very beginning. Ignatius, the most ancient church father wrote: “Let every one that loveth Christ keep holy the first day of the week, the Lord’s Day.”

First of all, in answer, forget about “*Seventh Day Adventism*”! To simply associate the Seventh Day Sabbath with the doctrines held by “*Seventh Day Adventism*” has become the most successful way for repudiating the Sabbath, but at the same time, the most doubtful. What sinister methods Sunday-proponents must resort to! Let’s rather keep to the “*Word of God for the whole Sabbath-question*”.

According to Engelsma, “*This one, brief text is a mighty, a conclusive, Word of God for the whole Sabbath-question. All by itself, it utterly refutes*” the Seventh Day Sabbath’s validity for all Christians.

In repudiation of such presumption,

First, No matter how “*mighty*” and “*conclusive*”, “*this brief text*” in fact is, “*all by itself*”, it is effete by bearing so great a lie so by itself and without *one* – be it how *brief* a *text* – to support it in this miscarriage. No matter how “*mighty*” “*this brief text*” in fact is, “*all by itself*”, it cannot be “*conclusive*”. The idea of *conclusiveness* implies the “*one*” should be considered in the light of “*all*” relevant *texts* and of the whole of the “*Word of God*”. According to the principle of exegesis and hermeneutics, the “*one*” considered in the light of “*all*” relevant *texts* and of the whole of the Bible, the First Day of the week is **never** called the Lord’s Day, is **never** associated with the Lord’s Day, is **never** just vaguely alluded to as probably or potentially the Lord’s Day – **never** except sometimes in ‘Translations’ or ‘Versions’.

Second, “*This one, brief text*”, “*all by itself*”, “*utterly refutes*” the very claim that “*the Spirit of Jesus Christ calls the first day of the week, “the Lord’s Day”*”, for “*all by itself*”, it not by far says anything like “*Jesus Christ calls the first day of the week, “the Lord’s Day”*”! Jesus isn’t even the speaker in this text. It is John who in this text writes, saying, “I was in the Spirit on the Lord’s Day”. John says it by inspiration of the Holy Spirit, and the Holy Spirit is the Spirit of Jesus Christ – therefore, yes, Jesus Christ calls the Day meant, His, for He, “the Son of Man, is Lord of the Sabbath indeed”! (Mk.2:27-28) Now which Day does Jesus call Himself the Lord of? “*The First Day of the week*”? Besides the fact Jesus calls Himself “Lord of the Sabbath Day” by the pen of Mark, in this context of the Revelation, it by the pen of John is clear “the Lord’s Day” is meant that Day of Christ in sovereign, acting Lordship in being worshipped. It can be but one day, the day of Christ’s Victory by which He receives Lordship and honour and for which He is worshipped in the Holy Spirit. On which Day did Christ enter into His Own Rest as God? It was the day in creation, in time and in history about which God did two things: It was the day in which and upon which and of which He both “spoke”, and in deed, “finished and rested” – it was the Seventh Day. God’s Word was His Act – neither one superior to the other: God in Christ – God with us: It is the Christ resurrected from the dead but indeed brought from – as Ignatius put it – “from God’s silence” (of the Old Testament (8:2) – taken for “from the dead”) over into God’s Spoken and Accomplished Word of New Testament Life – God’s Actual Vindication of His Word “concerning the Seventh Day”. Ignatius, John, the New Testament, the Old – they all know but one Day of God’s Worship and of His Rest – The Lord’s Day the Seventh Day of the week Sabbath.

John was “in the Spirit” while actually worshipping in the Spirit of Worship, implying John – the Church in exile – the Diaspora, the scattered sheep, the Church of Martyrs – worshipped **on the Day of Worship**. Which day – throughout the Scriptures – is the Day of Worship and of the Spirit of Worship, but the Sabbath Day? Which day does God single out and assure his people in a land where they are but strangers and sojourners, as sign and pledge of His faithfulness and of their trust? Seven times he calls it in one place “My Sabbaths”!

Three, According to the **fundamental** principle of exegesis and hermeneutics – the “*one*” considered in the light of “*all*” relevant *texts* and of the whole of the Bible – “the **Seventh** Day” whenever with the meaning of “the Sabbath Day”, is **ever** “spoken of” in the spirit of the Lord’s Day, is **ever** “spoken of” in the spirit of worship, is **ever** associated with the Lord of the Lord’s Day, is **ever** associated with the Spirit of Worship, is **ever** and **clearly** in view as prophetically and eschatologically, “the Lord’s Day”. Yea, what Engelsma of the First Day of the week says, he should have said of the Seventh Day of the week, and it would have been true, that “*This one, brief text is a mighty, a conclusive, Word of God for the whole Sabbath-question.*” **By association and in accordance with all** the Scriptures – with all “LAW” – *this text utterly refutes the position of the First Day of the week as “regarding the day of rest and worship for the New Testament Church” which it has usurped. “... (This text) clearly teaches that one day of the week, the day on which Jesus arose in glory* [“in late Sabbath’s slowly turning hours towards the First Day of the week”], *is a special day and must be specially observed by those who love the risen Lord*”.

Notice we are agreed on the mighty truth that *the New Testament, and the New Testament Church, clearly teach “that one day of the week, the day on which Jesus arose in glory, is a special day and must be specially observed by those who love the risen Lord”*. Only matter is, Jesus – as expected, as could be expected and as should be expected – rose from the dead “In Sabbath’s-time” – Mt.28:1, and not on “*the First Day of the week*” – in fact, He rose from the dead “*before the First Day of the week*”.

The Bible says in Matthew 28:1 that Jesus rose from the dead “In Sabbath’s-time” – as simple as that. But the **whole** Bible saw, and sees, it coming. The **whole** Bible promised, and promises, the Sabbath’s vindication coming – at the coming of the God of the Sabbath Day. When He “returned from a far land” – from the land of the dead – it was “Sabbath’s-time” ... because the Sabbath is **God’s**

Day of **God's** rest, is **God's** Day of **God's** completion, is **God's** Day of **God's** blessing, is **God's** Day of **God's** sanctification – is **God's** Day of **God's** speaking in Jesus Christ. If man would like to share in this – all God's and only God's privilege and prerogative – if man desire to enter into **God's** rest, the resurrection and exaltation of Jesus Christ – let him consider and let him believe the Scriptures and let him believe in Him, whom the Scriptures and the Sabbath Day witness to and have witnessed to since the first prompting of a word of Scriptures by the Holy Spirit. This is the utter aetiology and the utter etymology of the phrase “*kyriakeh hehmera*” in the end of those Scriptures that is God's Word.

The only possible way to answer the claim that “*the Spirit of Jesus Christ calls the first day of the week, “the Lord's Day”*”, is curtly: that it makes of the Sabbath's Lord as of “*the Spirit of Jesus Christ*”, as of His Holy Church, the liar; and that it is the greatest contempt and execration the Day of the Lord in the face of God could be paid!

But on the contrary, the Lord's Day is the Sabbath's crown of honour – the Lord's Day is **God's** crown of honour for the Sabbath Day – not for the First Day. For what reason should or could it be for the First Day? Ignatius could go to the prophets to illustrate and argue his case. No one can do that for Sunday, except through unabashed and unabated false witness. *The Spirit of Jesus Christ calls the **Seventh Day Sabbath** “the Lord's Day”* by virtue of the finished task of its Lord-Creator-Redeemer – by virtue of accomplished vindication of Ownership and Lordship, through resurrection from the dead, and through the New Creation the Church and Kingdom of heaven!

Now here's the most important truth to this matter:

*The Spirit of Jesus Christ, **eschatologically**, calls the Seventh Day Sabbath the Lord's Day since and through the **creation**;*

*the Spirit of Jesus Christ, **eschatologically**, calls the Seventh Day Sabbath the Lord's Day since and through **Yahweh's** **Passover-redemption**;*

*the Spirit of Jesus Christ, **eschatologically**, calls the Seventh Day Sabbath the Lord's Day since and through the **giving of the Law**;*

*the Spirit of Jesus Christ, **eschatologically**, calls the Seventh Day Sabbath the Lord's Day since and through **prophetic promise and judgement**;*

*the Spirit of Jesus Christ, **eschatologically**, calls the Seventh Day Sabbath the Lord's Day since and through the **incarnation, suffering, crucifixion, death and resurrection** of the Word of God;*
*the Spirit of Jesus Christ, **eschatologically**, calls the Seventh Day*

Sabbath *the Lord's Day* by the *Spirit of God* since and through the **Ecclesia the Body that is Christ's!**

The 'spirit' of the Sabbath – Sabbath of the LORD your God – is that it is “the Lord's Day”. The Sabbath is Day of Worship belonging to the “day”, of the era, **of Jesus Christ** – “*kyriakeh hehmera*”. **The Sabbath became “the Lord's Day”** by eschatological realisation and fulfilment of the great Day of Yahweh by the resurrection of the Lord, the great Yahweh. But one is supposed to find the First Day of the week here? It's nonsensical!

In the Resurrection: The Sabbath became “the Lord's Day” the first time by true and anti-typical realisation, fulfilment, inauguration and institution in and by and through the sacrifice and resurrection from the dead of “our Passover”, Jesus Christ. God's Sabbath-Rest and Day of God's New Creation-Sabbath-Rest itself, “sprang up (into life) through Him and His death”: as did “also our life”. “By this mystery”, “we received faith”. The Sabbath itself received grace and life “through Him in his death”. By the “mystery” of Christ's resurrection, by the “mystery” and “spirit” of the Lord's Day of **Divine** Sabbath Rest, the **New** Testament “hope” began. For no other reason did John call the Sabbath “the Lord's Day” the first time in writing after the Congregation had spoken of it by this name for the better part of a century.

In the Church: In Revelation 1:10 we see the 'spirit' and “mystery” of God's Sabbath Rest by the resurrection of Jesus Christ, come to full fruition in the history of the **Christian Church** – before it became corrupted very quickly by vindictive men. “I was in the spirit on the Lord's Day”, wrote John. *‘I being the Church in exile, worshipped on God's Sabbath Day. I enjoyed communion with the God of the Church on the Day of its Lord in the Spirit of communion between Lord and Elect – in the Spirit that witnesses of Jesus Christ!’*

Ignatius' Sabbath-message is: The Sabbath before Christ's resurrection from the dead “lived” by the Spirit of Jesus Christ and the Holy Communion of Believers. It has ever since lived by the same dependency. It ever will. This **relationship of dependence** is vital for the **Sabbath** as it is for the **Church**. It never for a moment belonged to the First Day.

Ignatius speaks of a “Sabbath-living”. The Sabbath by *the Spirit of Jesus Christ* lives of, lives by, lives through, and lives unto and lives for the Spirit and Word of God by the very **power of life** unto the Resurrection of Jesus Christ from the dead. That is the

Christian “Lord’s Day” and in this respect it differs from the “Judaistic” “living of the Sabbath”. That is all Ignatius says – and that means a great deal! It means the Sabbath – and no other day; it means the Sabbath, Christian Day of Worship and Day of Christian Worship!

The Sabbath, besides and by last confirmation, by *the Spirit of Jesus Christ* lives of, lives by, lives through, and lives unto and lives for the Spirit and Word of God by the very Pentecostal outpouring in Power of *the Spirit of Jesus Christ*.

Could all this be said concerning the First Day of the week, Engelsma could boldly have made his claim for the First Day. But since this “is written”, can be said, and in fact was “spoken” only “concerning the Seventh Day” of the week by God, **the honour and title to Lord’s Day by eschatological right** belongs to the Seventh Day of the week Sabbath Day, “Sabbath of the LORD your God, Sabbath-rest of God through Christ by victory over sin and death, honoured and crowned, “the Lord’s Day”! Revelation 1:10 bears knowledge of no other “Lord’s Day”. It knows the Lord’s Day of “the Revelation of Jesus Christ” – that is, of the resurrection of Jesus Christ – only!

How can “the Lord’s Day” be “the Lord’s” other than by the exalted Son of Man claiming exalted Lordship, and how can it be another day than the by His exaltation exalted day? “My honourable day”, God proclaimed of the Sabbath Day with the Day of the Revelation of Jesus Christ in view! It is the Day to the “exceeding greatness of his power ... when He raised Christ from the dead”. “The Sabbath was made ... was made the Lord’s Day!” Christ made it: “the Lord’s Day”. God could not be honoured herein by any less than Himself, or by any act, than requires the “exceeding greatness of his power”. No lesser Person it requires, no lesser Power, to “make the Sabbath”, “the Lord’s Day”.

The Sabbath was changed for, was replaced by, was transferred to, and was surpassed by **no** other day of the week, as the Sundaydarians would claim but the Sabbatharians would deny. But the Sabbath, as both the Sundaydarians and the Sabbatharians would deny (What an ironic situation, how comic, in fact, what cynical deadlock between Christians!), from the Old Testament Sabbath – mightily and by the exceeding greatness of God’s power – was changed, replaced, transferred, and surpassed by the New Testament Sabbath – the Lord’s Day – when Jesus rose from the dead, Christ!

Because this CANNOT Scripturally and eschatologically be said concerning the First Day, people simply arbitrarily **speak of themselves** on God’s behalf, and claim for the First Day of the week

what God has claimed for the Seventh Day, that He would, and that He did raise Christ from the dead on the Sunday. Any word therefore that says of Sunday what God “concerning the Seventh Day spoke”, in principle is Judaism and legalism – it is all the desire and works of men. From translation to paraphrasing to theology to doctrine to dogmatism to moralism to legalism – Sunday holiness is and stays idolatry.

“Try the spirits” by this rule. How many will be “*Spirit of Jesus Christ*”? Making such false claims as “*the Spirit of Jesus Christ calls the first day of the week, “the Lord’s Day”*”, they shall all prove counterfeit like the ‘versions’ they produce. They all prove the spirit of man, of erring, lying, cheating, virulent man. See what this man says:

“*Ignatius, the most ancient church father wrote: “Let every one that loveth Christ keep holy the first day of the week, the Lord’s Day.”*” “*Every one that loveth Christ*”! We have heard the human spirits falsely calling the first day of the week, “the Lord’s Day”. Here another false spirit speaks. He is not “*Ignatius, the most ancient church father*”. He is the one who writes, “*Ignatius, the most ancient church father wrote: “Let every one that loveth Christ keep holy the first day of the week, the Lord’s Day”*”. He is the Church!

Ignatius, the most ancient church father, never “wrote” ““Let every one that loveth Christ keep holy the first day of the week, the Lord’s Day””. *Ignatius, the most ancient church father, never “wrote”, “the first day of the week”, or, “keep holy the first day of the week”, or, “the first day of the week, the Lord’s Day”*. *Ignatius, the most ancient church father, wrote:*

“Be not led astray by strange doctrines or by old fables which are profitless. For if we are still living to the life-norms of the principle of Judaism, we confess that we have never received grace. For even the divine prophets lived according to the Life-norm of Jesus Christ! For Christ’s sake also they were persecuted, being inspired by his grace, to convince the disobedient that there is one God, who manifests himself through Jesus Christ His Son, who is his Word ... If then they (those “divine prophets”) who walked in ancient customs came to a new hope (“through Christ”), they no longer lived according to a legalistic keeping of the Sabbath but lived (it) according to the Lord’s Life in which

also our life sprang up through Him in His death. Nevertheless some (of us, the Judaist legalists) deny Him! We indeed by this mystery received faith and were convinced of our disobedience, and for this reason we also (like the prophets) suffer, that we may be found disciples of Jesus Christ our only Teacher. If these things be so, how then shall we be able to live without Him of whom even the prophets were disciples in the Spirit and to whom they looked forward as their Teacher? FOR THIS REASON (the reason of His resurrection) He - whom they waited for in righteousness - when He came, raised them from the dead (in His own body)."

Ignatius speaks of "*Sabbatidzontes*" "Sabbatising". ("Sabbath-living": "*sabbatidzontes*" from "Sabbath" and "life/being" - Participle from Sabbath plus "being" "*ohn*" from "*eimi*".) Those prophets of "ancient customs" are an example for Christians, says Ignatius, that we should not keep the Sabbath like the Judaists do, but **by implication**, like the "divine prophets" did - who kept the Sabbath by "LIVING" it **by faith in Jesus Christ**, because HE is "our Life". The implication is NOT that Christians should no longer keep the Sabbath Day, but that they NOW should keep the Sabbath Day by vitally "living" it through and by the faith of JESUS - that they should keep it as being "the Lord's Day" - Day of the Lord "in" Whom they "are", "in" Whom they "live", in whose resurrection from the dead they are "co-raised" (Ignatius and Paul saying so). Whom they - "in the Spirit", "the Spirit of Christ", "the Spirit of worship", worship "on the Lord's Day". (Says John.)

Ignatius speaks of "life" - the life obtained by Christ and received by faith in Christ through "grace received". Even the Old Testament prophets enjoyed that life through faith because they actually lived by faith in Jesus Christ, or, in Ignatius' words, "according to Christ's living". The Jews by contrast, rejected Jesus but did the most incomprehensible thing. They, while they rejected Jesus Christ, kept on keeping the Sabbath - as though the Sabbath "without Him" could still be "lived" - could still be anything! Only because Christ rose from the dead,

could the Sabbath Day still be “lived” and still “live” on.

Henceforth only Christians by faith – as before only Christians by faith – are the by “grace” ‘livers’ of the Sabbath Day. Only by virtue of Jesus’ resurrection from the dead could the Sabbath in the era **before** Him, be “lived” in the hearts and “living” of the People; could the Sabbath itself, “live”! As the Sabbath before Christ “without Him”, used to be dead, it after He had come, “without Him”, must be dead! The Sabbath does not from its very “being” serve the Church, but the Church like serfs of the Sabbath worship it – which is the “Judaism” Ignatius knows about and which he fights against in this place. The ‘Judaists’ who reject Christ “keep” a spiritually **dead** Sabbath! Because the Jews as a nation keep the Sabbath “without Him”, they also, are ‘Judaists’. **Like the Christians** who keep the Sabbath “without Him”, they also serve and worship a dead Sabbath – a ‘no-god’, and through “Sabbatising”, they also, are idolaters.

To keep on keeping the Sabbath because of the Law and without Christ while being ‘Christians’, is to practise “monstrous” Judaism far worse than the Jews. Ignatius shows how impossible that is for the Christian. Says he in two places: “How then shall we be able to live without Him?” “How then shall we be able to live without Him of whom even the prophets were disciples in the Spirit and to whom they looked forward as their Teacher?” How then shall we, Christians, be able to do what the prophets were unable to do and “live the Sabbath”, “without Him?” For any reason “without Him” – for any reason but for His resurrection – the Sabbath **CANNOT** be “lived”. It might be “kept”, “observed”, but not “lived”, not “remembered”, not “feasted” – not “without Him” or without “the power of His resurrection”!

Says one of the prophets Ignatius has in mind: “Behold upon the mountains the feet of Him Who brings glad tidings, that proclaims peace! O Judah, keep your solemn feasts, perform your vows: for the wicked shall no more pass through you – he is utterly cut off!” What is this but the People of God “co-raised” with Christ? It is Paul and Ignatius proclaiming: “Also our life sprang up through Him and His death”; “You hath He quickened together with Him ... let no man therefore judge you in respect of your ... Sabbath days”! Death has been vanquished, sin destroyed – therefore “the wicked shall no more pass through you – he is utterly

cut off! ... O Judah, keep your solemn feasts, perform your vows”, “for these things are the spectre of (even better) things awaiting you – in fact the Body that is Christ’s ... having nourishment ministered by joints and bands knit together growing with the increase of God, holding to the Head ... which is Christ!”

By reprimanding and rejecting “Sabbath-living” “without Christ”, Ignatius actually proclaims and propagates true and Christian Sabbath-keeping, associating it with “the Lord’s life” and with “the Lord’s Day”! He has got nothing to say about or to do with the First Day of the week. (Ignatius in essence says the same thing as Paul in 1Corinthians 15:54-58.)

How then shall we be able to live the Sabbath without Christ? Christians **cannot** “live” the Sabbath without Christ the way the **Jews** do according to the letter of the law that **kills life**, who keep it “without Him” – without Him who **gives life**. Christians **cannot** “live” the Sabbath like men who do not keep that which is “**the Lord’s**”, by the “power” that is **His**, and to **His** honour!

They – those divine prophets who walked in ancient customs – **they** came to a new hope”: “through Christ”! “**They** no longer “lived the Sabbath” according to those faithless customs which the Judaists – Christian Judaists, Old Testament Judaists, New Testament Judaists, Jewish Judaists – **all** ‘Judaisers’ – adhered to. “The divine prophets walked in ancient customs ... **according to the Lord’s Life**”! Then “Through Him in His death **also our life** sprang up” that is, through Him in His **resurrection** from the dead. By Christ’s resurrection **also we**, must “live the Sabbath”.

And in His **resurrection** by virtue of His death... Jesus’ resurrection is so obvious and matter of fact the supposed condition, it isn’t even mentioned. The fact Ignatius does not mention the resurrection in this regard and context does not mean he doesn’t mean it. Just the contrary – he doesn’t mention the resurrection because he presupposes it and absolutely implies it. Who would think Ignatius because he does not mention it, does not presuppose the Resurrection? Our life sprang up through Jesus Christ by virtue of His death, **in His resurrection from** the dead! The resurrection of Jesus Christ is the basis and motive and essence and content of the Christian’s “Sabbath-living”. Ignatius attacks the Judaistic, legalistic perversion of such “Sabbath-living” – his Gospel is no different than Paul’s in Colossians 2:8 to 23! That is why Ignatius

doesn't in so many words say, "in His death **and resurrection**" – **IT SPEAKS FOR ITSELF!**

The whole passage breathes the "spirit" of "life" – obtained by Christ in resurrection from the dead as the life-giving, creating, recreating and inspiring power of the believer's faith and dedication – of Christian worship, and of the Christian Worship-Rest of "Sabbath-living". Ignatius five times in about hundred and fifty words uses the word "life". Or six times if "Life" is added to "the Lord's living" "*kata kyriakehn dzohohn dzohntes*". Even seven times, if the core of the suffix "being" to the word "Sabbath-ising" "*sabbatidzontes*" is taken to mean "living". That is one in twenty words, counting even the smallest and most incidental ones. No other word and no other concept so dominates Ignatius' thinking. What else then should the phrase "according to the Lord's Life living" indicate than the Day for the remembrance of Jesus' **resurrection** from the dead? The Church has been correct all along in having given this phrase in this Letter this meaning, without doubt! Only mistake it refuses to admit is that it attributed this Life's Day to the First Day of the week. For Ignatius hasn't got a thing to say about, or to do with either, the abolishment of the Sabbath or, with the institution or motivation of the First Day of the week on this fundamental.

There's not the least indication that the First Day of the week should take the Sabbath's place! Ignatius speaks of and supposes the Seventh Day, "Sabbath". But he argues for its true essence – for the Christian-Life-content of it, based on the basis of Christ's "Life" through resurrection from the dead. The Sabbath in old times promised the Saviour. We should keep the Sabbath because He had come and had made the promise true – for being Christians therefore, "even though some (of us) deny Him" ... as if the Law proclaimed a false word!

Why would some deny Him by their living – even by their "living the Sabbath" "without Him" and void of the Faith of Jesus? Because they do not believe the Law has come true and has been confirmed in Christ – has come to its end in Christ; that His resurrection from the dead now is the reason that by "**the Law-of-the-Faith-of-Jesus**" (Rv.14:12) "there remains for the People of God a Sabbath's-living" "*sabbatismos*" (Hb.4:9) that "no longer is a Sabbath-living" "*sabbatidzontes*") "without Him".

The word "*sabbatidzontes*" "Sabbatise", has no negative or un-Christian-like meaning in itself. It was for the unfortunate fact the

Sabbath wasn't "lived" "according to Christ Jesus" and "according to Judaism", that Ignatius expressed his indignation at it in no uncertain language.

We should be prepared to "suffer" for the sake of Christ on this point, the point of exactly the Sabbath "lived" in Christian faith as "living the Lord's Day", "that we may be found disciples of Jesus Christ". Declares John: "Here applies the suffering of the saints – their adherence to the Law-of-the-Faith-of-Jesus" – by the Law of Jesus' suffering, and by the Law of "the Lord's living".

By pretentiousness and presumptuousness a false meaning got attached not only to the Sabbath's keeping in Christianity, but also to "the Lord's" Name, "*kuriakeh*". **The Lord's Name** was profaned. Honest Christians must have been offended by such Judaism in Christianity as is here in Ignatius implicated. They might in reaction have decided not to be associated with it. But instead of to have reformed Christianity, those Christians failed it, and started to compromise "the Lord's" with the lord emperor's day, his "First" or "Head Day", the "Sun-lord's day"! They were enabled to compromise the Lord's Day of Life with the day of the sun-god the emperor on strength of the Scriptures – the Scriptures as brought to their understanding by their learned and respected apologist and role model, Justin the Martyr, who made that single reference in the Scriptures that actually states the time and day of Jesus' resurrection to read "after the Saturday" instead of "in the Sabbath", and, "on the Sunday", instead of "before the First Day of the week". He also made this Scripture to seem to state that Jesus was crucified "on the day before Saturday" while the context of this Scripture in 27:57 states the night intervened after Jesus' giving up of the spirit before He was buried "on the day before Saturday". The Christians were faithful Christians who gave the Sunday the Sabbath's honour – they were the innocent sheep misled by their thief-shepherd.

From the point of view however, of the "Christianity" unequivocally in the whole presupposed by Ignatius, a completely positive affirmation of the **Christian Sabbath Day, must be induced**. Ignatius cannot be blamed for Christianity's lapse. He simply leaves no option for another interpretation as that a "Sabbath-living" "according to Christ Jesus" was the presupposed actual, maintained and **desired** Sabbath-keeping of "Christianity" in his time. But **nothing** about this passage from Ignatius itself, including its context — not even the negative attestation to an actually maintained and lamentable

"Sabbatising ... **no** longer according to **Christ Jesus** ... **but** ... according to **Judaism**" in the Christian **Church** — shows or suggests "*the First Day of the week*"! Assumed and implicated is its antipode: "Christianity" "living the Sabbath" "according to Christ Jesus"!

The heretics of apostate times when the First Day had reached ascendancy over the '*Jewish Sabbath*', forced upon this passage their corrupting pretensions by adding "*the First Day of the week*" as in our example of the abuse of the name, "the Lord's Day". (As I have noted before, the historic point of the initiation of this process will have to be researched. I am not able to say: here are those incidences of such a development and here are the dates. All I am sure of – from the study of these Christian documents from the second century – is that the proposition: Lord's Day = the First Day of the week (Sunday), did not get its foothold in Christian thinking during the century of these documents or through the documents of this century – Justin, who never identifies the Lord's Day with Sunday or *vice versa*, included.

'Expositors' took their task of corruption further by fastening upon Ignatius the label of "anti-Jew" and "anti-Jewish". But "Judaism" for Ignatius doesn't mean historic or modern Judaism, but simply the **principle of its doctrine**, that righteousness is of works and not of the **Faith of Jesus**. "Judaism" for Ignatius is not "anti-Jews" or "anti-Jewish". For him it is the continuance "until now" "*mechri nun*" of a principle that had been active already in Old Testament prophetic times. Ignatius consequently argues the prophets – who were themselves Jews – were "persecuted" for their anti-"Judaism"-stand – for their stand against the way the Sabbath was kept as something to earn one's salvation by. The genuine alternative for "Judaism" – as far as Ignatius is concerned – is the Gospel of Jesus Christ. Ignatius **identifies** the faith of the prophets with the faith in Jesus! But "Judaism" for Ignatius is Christ-less-ness and to "live" without "grace" whether a person lived in times before, or in times after, Jesus Christ. Ignatius had a much better "Evangelical" concept of "grace" – "*charis*" (8:1), than his exegetes, likewise a much better "Evangelical" concept of "Sabbath-living" – "*sabbatidzontes*" (9:1) "according to Christ" (8:2), and likewise a much better concept of "Judaism" – "*Ioudaismos*" as

a matter of principle rather than race, as a matter of being "without Christ"!

Ignatius approaches the Gospel and its Christian "living", strongly Old Testament-orientated. The Old Testament **and the Law** is as much against "Judaism" as Ignatius and Christianity are. For Ignatius "Judaism" is "profitless" "strange doctrines" and "monstrous" "old fables". By this, Ignatius does not have the Old Testament and its doctrine of redemption in mind, or the Law of the Old Testament or its Sabbath. In fact, for Ignatius precisely the Old Testament and the Law and the Faith of the Old Testament, are the opposition and the opposites of, and the antidote for, "Judaism". It is easy to understand – seeing for Ignatius **Jesus Christ** was the "only Teacher" whom the prophets knew. "For the divine prophets lived according to Jesus Christ." (8:2) The prophets were even "persecuted ... **therefore**"! The "grace" that "inspired" the Old Testament "prophets", was "His" – the grace of "Jesus Christ God's Son"! Ignatius simply argues for the one-ness, and sameness, of the Old and the New Covenants. For that reason it cannot be maintained that Ignatius, with "Judaism", meant the Old Testament, its Law or its Sabbath Day. Judaism, once again – for Ignatius – was **manner, motive and merit to the shutting out of grace and Christ** – whether under the Gospel dispensation or under the dispensation of Promise and Prophecy. Ignatius constantly warns **New** Testament believers – warns Christians – not to "Judaize" through self-righteousness and their own works and laws, but to "live" by "faith" (9:1) and "grace" (8:1), in "hope" (9:1) and "obedience" (8:2). He warns to "live" to Christ ... like the Old Testament prophets did. Ignatius constantly talks about the **Old Testament prophets** as 'Christians' who did not "Judaize" through self-righteousness of own works and laws, but who "lived" by "faith" and "grace", and in "hope" of, and in "obedience" to, **Christ!**

Ignatius had a much better Evangelical idea of the Sabbath's **Christian** keeping than the present-day Judaists who so labour to get the First Day of the week to fit into his Letter. Present-day Judaists for the very principle that Ignatius denounces, fashion their own methods, motives and merits to exalt the First Day. In their enthusiasm for the First Day of the week, they to the core "practice grossest / monstrous Judaism". (10:3)

Ignatius in a clear and simple manner explains to Christians how to truly “live Sabbath”. They should “not” ‘Sabbatise’, that is, “live the Sabbath for its own sake”. “But “*alla*”“ it means, they should “live the Sabbath for / according to “*kata*” living the Lord’s life”. Keep the Sabbath for its meaning newly obtained in the full Gospel-Day of Christ. Ignatius in effect says: If you find yourselves in Christ’s Day, then accordingly live God’s Sabbath Day! Don’t keep the Sabbath like the Jews who have not entered into Christ’s Day of grace: **You cannot keep on keeping the Sabbath but refuse the Lord of the Sabbath Day.** But keep the Sabbath for what it in Christ’s Day of grace, hope and faith has become – for its new meaning obtained for it by Christ and in Him – that is, for being “the Lord’s Day” – Day of “Life’s” resurrection from the dead! The Sabbath has but one meaning and one virtue: to witness and to serve Christ the Lord of it, and the Body that is Christ’s. One must be “corrupted” to live or to try to live the Sabbath Day while denying the dispensation of Christ Jesus (10:2). “It is monstrous to talk, Jesus Christ, yet to practice, Judaism” – that is, it is monstrous to keep a Sabbath devoid of the meaning it FIRST obtained in CHRIST and by his grace. (10:3) “Some deny Him though”. (9:1) They profess to be Christians, yet deny Him and live as though they aren’t. Their “Sabbath-living” becomes an embarrassment to Christianity.

“For Christianity did not base its faith on Judaism, but Judaism based its faith on Christianity, and every tongue believing on God was brought together in Christianity.” (10:3) Old Testament faith culminated in Christ – not in the Sabbath, and that’s a fact. So one cannot simply carry on keeping the Sabbath but deny Christ – that would make of Sabbath-living a denial of Christ – it would make of Sabbath-living, Judaism. Judaism denies Christ, and it denies His divinity. True Sabbath-keeping is only possible if Christ is believed and is confessed God risen from the dead. (Which also of course implies Jesus Christ God, crucified and died.)

Christianity antedates Judaism as the prophets already worshipped **Jesus**, as God and for being, God. Ignatius doesn’t argue against the Sabbath so much – he argues for Jesus’ divinity – exactly with reference to the Sabbath Day! To put together everything Ignatius has to say on the issue: If the prophets

worshipped Christ for being God, then what monstrous Judaism is it to keep the Sabbath but not by reason of the Lord's divine life, but denying Him!

The Lord's Day antedates the Sabbath because it demands and commands the worshipping of Jesus as the "Living" – as God! The divine prophets prove it. The "ancients" or Old Testament "prophets" and "divines", observing and celebrating – "living" – "the Sabbath" (the Seventh Day of the week), prospectively, proleptically and eschatologically observing, remembering and celebrating, saw "the Lord's Day". They "no longer Sabbatized" – that is, lived the Sabbath as if it only looked back. "But...": They "lived the Sabbath" for "believing on God" their "hope". They worshipped Christ as God and they saw Him as the coming God, and kept the Sabbath for that reason only.

They with their obedience to the Fourth Commandment "no longer" transgressed the First and Second Commandments. The problem with Judaism is it idolises the Sabbath. With "some of us who deny Him" it also is the problem that they worship the Sabbath as their God. They profess to be Christians but in fact are Judaisers – nay, worse – they in fact are idolaters. Enjoying the age of the Gospel by faith and enjoying the Seventh Day of God's Sabbath Rest by faith meant for the prophets as it should for the Christians, that Christ is God! That is the Gospel meaning and the Gospel keeping of the Gospel Sabbath Day – a "Sabbath-living by reason of / according to *"kata"* living the Lord's life". This, both literally and essentially is the meaning and thrust of what Ignatius says in 8 and 9.

Nothing else is the concern in this Letter of Ignatius. Christ is the content of one's "living" and all else fades into oblivion – even one's Sabbath-keeping. Ignatius is prepared to die for the obtainment of Christ. If Christ and the glorifying of Him are not the inspiration, the motive, the end and the essence of one's Sabbath-living, he should rather do without it because "how can we live without Him" or even keep the Sabbath without Him? To "have" Christ, to have Him "with" one, a person believes Christ his God and Donor of life, grace and hope.

How could "the First Day" or Sunday be "the Lord's Day" while no word about it is heard in "the divine

prophets" or in the life of Jesus Christ Himself? How could the **Sabbath** not be the Lord's Day while every word concerning the promised and prophesied "Lord's Day" in "the divine prophets" was "spoke(n) concerning the Seventh Day" (Hb.4:4) and here in Ignatius' Letter concerned Christ?

How could "*the First Day*" or Sunday be "the Lord's Day" while not a single instance of its mention in the Scriptures covered an eventuality to the confirmation of Christ's **divinity**? How could the **Sabbath** not be the Lord's Day while every single instance of its mention in the Scriptures, both Old and New Testament, covers an eventuality to the **confirmation of no less than Christ's divinity**? And of which His resurrection from the dead is the **surpassing and final** eventuality to the confirmation of no less than **His divinity**?

Ignatius associates the Lord's Day with the Seventh Day Sabbath **in this context**. He associates it with the Lord's divine life. In so doing he promotes the Sabbath's "new hope"-meaning, its "according to Christ"-meaning, its "Lord's Day"-meaning – its Resurrection-meaning!

9:1, "Sabbath-living" "*sabbatidzontes*" must be "not for itself any longer" "*mehketi*", "but" "*alla*", must be "living according to Christ" "*kata kyriakehn dzohntes*".

In the expression "living according to Christ" a strong **eschatological** quality of Christian faith is obviated. Ignatius vents great **expectancy** in these lines. In 7 he fetches the Christian Faith from before the beginning of the world: "... one temple of God ... one altar ... one Jesus Christ, who came forth from one Father and is one with Him whom He returned to".

Upon these very words, Ignatius continues: "Be not led astray by strange doctrines or by old fables which are profitless" – 8:1a. The "doctrines" and "fables" are such as deny the immediately before confessed divinity of Jesus! These "doctrines" and "fables" are "profitless", Ignatius says, because they are anti-Christ. It is characteristic of "Judaism" that it denies Jesus Christ – that it denies Jesus' divinity! "For if" "*ei gar*", is Ignatius' conclusion from the contradistinction of Jesus' divinity and the denial of it in Judaism, "**For if** we are living until now according to Judaism, we confess that we have not received grace" – the "grace" of believing the one,

only and true God and Saviour "who manifested Himself through Jesus Christ his Son". (8:2)

In all of Christian literature except 2John 7 a better or clearer explanation of what Judaism is, will not be found. For no second does Ignatius indulge in anti Law or anti Sabbath or anti-Jew speculation. He is busily engaged in pro Christ, pro Christ's divinity, pro Christian, and therefore pro true Law and pro true Sabbath argumentation.

Again Ignatius employs the word, "therefore" "gar", "Therefore", by reason of the "grace" that is bestowed by God unto the believing in the "one God, one Father and one Son". Says Ignatius, "Therefore the divine prophets lived according to Jesus Christ. Therefore were they also persecuted, being inspired by the grace of Him, to convince the disobedient: That there is ONE GOD...".

Indeed, this is Ignatius' WHOLE argument and the crux of it: "That there is one God, who manifests himself through Jesus Christ his Son, who is the Word proceeding from (God's) silence, who in all respects was well-pleasing to Him that sent Him."

Ignatius supposes the "Sabbath-living" of true believers distinguished from "judaising" believers from both Old – as well as New Testament ages. He wants to show true "Sabbath-living" is "lived" as "the Lord's Life living" – the Lord who is so confessed and worshipped, "Lord" and God! Ignatius aims at promulgating the worship of Jesus Christ the true and only God as "denied" and opposed by "Judaism" – the Judaism of a "Sabbath-living" that is not "the Lord's" or "according to Christ Jesus".

According to Ignatius however, for Christians this is the liturgical and confessional purpose and essence of the "Sabbath being ... the Lord's Day living": "Hasten all to come together as to one temple of God, as to one altar, as to one Jesus Christ, who came forth from the one Father, and is with Him exalted (to come again)". (7:2) Ignatius pictures the Church "The Lord's Life living ... being Sabbath" – nowadays the Church worshipping. Actually it is something familiar to us but in the rather strange idiom of first century Christianity, and

strange to us because it is not Sunday, but the Sabbath which the Church "lives".

The difference between Jews and Christians is Jesus Christ: Jesus Christ the crucified, the Word of God and the Son of God, who Himself in no respect is not God, in no respect is not with God, and in no respect has not revealed God – **in any age**. From this final and grand conclusion, Ignatius once more deduces the certain consequence, employing the words, "If then" "*ei oun*", "If then they (the divine prophets) who walked in ancient customs (the Old Testament faith and ways) came to a new hope (of this divine Jesus), no longer living as if for the Sabbath Day but for the Lord's life by which also our life sprang up through him and his death – though some deny him – and by this mystery received faith, and for this reason we also suffer, that we may be found disciples of Jesus Christ our only (divine) Teacher", the aim and end!

"IF THESE THINGS BE SO ...". "These things": the basis, essence, content and fountainhead of the Christian Faith and of every logical exercise of Christian contemplation and reasoning; of its central ethical exponent, its "Sabbath-living": **If Christ be God!** If Christ be God then, the Christian and believer in God in and through Jesus His Christ, cannot, will not, shall not, live the Sabbath according to Judaism, but will live it according to the rule of the Divine Christ: **"NO LONGER Sabbath-izing, BUT CHRIST-LIVING"** – battle cry of the Faith of Jesus! Ignatius talks about the divinity, the incomparable "mystery" of the Godliness of the Christian Faith – of nothing less, and of nothing else. We worship Christ; we do Sabbath-living being the Body of the Divine Christ of God, not for the reason the Jews observe the Sabbath Day, that is, for the sake of the Law and a righteousness earned by human endeavour that denies the necessity and imperative of Divine Redemption in Christ the Lord. "For if these things be so (if these things be not of grace), how then shall we be able to live without Him of whom even the prophets were disciples in the Spirit and to whom they looked forward as their teacher?"

...” ...how then shall we be able to “**live-the-Sabbath**” without Him?

“...As for this reason He whom they waited for in righteousness, when He came (= came back = rose from the dead), raised them from the dead. Let us then not be insensible to his goodness, for if God should treat us according to human standards none of us should see salvation.” (8:2 to 9:1)

This is Ignatius.

“By this very reason “*dia touto*” let us be his disciples, and let us learn to lead Christian lives – for whoever is called by any other Name than This Name, is not of God”.

They who “deny Him” keep the Sabbath purely as a work of men; they do not live the divine Sabbath, but a Sabbath of their own living, making and standards. But the true Sabbath of God shall in the first place serve the honour and divinity of God and of his Christ; and then shall serve his Body the Church. **After that it no longer is the Sabbath of the Christian Faith, but of Judaism.**

Sunday observance no different, instead of being a Sabbatising of the Sabbath is a Sabbatising of Sunday – it still is the same “Judaism”.

The essence of the Day of Worship changed – not the Day. Its eschatological significance realised, believed and “lived”, “Sabbatising” the Sabbath is “living the Sabbath ... the Lord’s Life Day”. “The Sabbath no longer satisfies the Sabbath”; its keeping its keeping, its day its day (“*mehketi sabbatidzontes*”). **Christ** is the satisfaction of it – He in his Life appearing “from God’s silence”.

Again: Who said Sunday?

“Put aside then the evil leaven, which has grown old and sour, and turn to the new leaven, which is Jesus Christ. Be salted in Him, that none of you may be corrupted, since by your savour you shall be tested.”

Two Paschal implications of the Sabbath’s Christian observance are seen here in the prophetic semblance between “Christianity” and the “divine prophets”: that of “leaven” and “savour”. It implies the Paschal Sabbath of the Fourth Commandment to the memory of Israel’s having set foot

on the shores of the Promised Land – in New Testament event and terminology: in Christ in resurrection from the dead.

Does my Christian devotion savour of, or of the dead works of old, sour and evil leaven of self and own worth and merit that deny Christ – does it savour of “Judaism”? And my Sabbath-keeping? Does my Sabbath-living savour of the life of Christ, “bitter” and without spicing of human virtue and endeavour? Is it “inspired by his grace”? Does my Sabbath-living savour of the divine life – He being raised from the dead, whereby “our life sprang up through Him and through his death”?

Ignatius doesn't argue for the sake of the First Day of the week or Sunday like this, but for the sake of the Church might so live its Sabbaths. He so argues according to the prophets for the sake of Christianity, for the sake of the divine character, divine belonging and divine devotion of the Church to its “living Lord”. Ignatius' whole argument in the quoted passages is to venerate and exalt Christ the living God. From his attempt, results the conclusion that the Church of all ages while worshipping God worships Christ – and the Day supposed of Worship, by its dependence on the worshipping of the living God in Christ – the Sabbath – is “the Lord's Day”.

IGNATIUS (115 AD) PROPAGATES NOT THE FIRST DAY OF THE WEEK, BUT THE SEVENTH DAY SABBATH CHRISTIAN, AS BEING THE LORD'S DAY.

The so-called “Epistles to the churches” of Ignatius – “to the Trallians”, “to the Magnesians” – are both “PSEUDODEPIGRAPHA”: the FALSE use by FALSE author(s) of Ignatius' name to give the FALSE impression of genuineness and of “early” or “Apostolic” time to their writings.

I won't here show historical-critical findings on this issue. For that the reader may consult my publications of 1993, “Die Sondag-Waarheid”, ISBN 620-17952-X, and “Lig op die Dag van die Here”, ISBN 0-620-17951-1. I shall here just mention that as early scholars as John Owen already agreed to the fact of the pseudepigraphical status of these Ignatius “letters”.

But for now, just notice the incoher-encies, inconsistencies, contradictions and GLARING MISTAKES AND INACCURACIES in the following cut from the "Trallians":

"...On the day of the preparation, then, at the third hour, He received the sentence from Pilate, the Father permitting that to happen. At the sixth hour He was crucified; at the ninth hour He gave up the ghost; and before sunset He was buried.

During the Sabbath He continued under the earth in the tomb in which Joseph of Arimathaea had laid Him.

At the dawning of the Lord's Day He arose from the dead, according to what was spoken by Himself, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man also be three days and three nights in the heart of the earth.""

(Epistle of Ignatius to the Trallians, Chap IX)

Mistake 1: "... On the day of the preparation ... at the THIRD hour ... sentence from Pilate". John says Pilate sentenced Jesus "SIX o'clock": "early" ("prohi") = morning = sunrise = Roman time.

Mistake 2: "... at the SIXTH hour He was crucified". Mark says, "It was the THIRD hour (Jewish time) and they crucified him" = 9 o'clock Roman time.

Mistake 3: - and lie! : "... and before sunset [of the same day] He was buried". Matthew and Mark say that "It was evening" ("already" - says the Greek), when only Joseph turned up to ask for the body. John (in the Greek) says, "The Day of (Sabbath's) Preparation having started (with sunset and evening), the Jews ...", and "AFTER THIS, came Joseph ...". Therefore Jesus had to have been buried 'before sunset' in daylight the SAME

day **following**, which was Friday. (See App. to Par. 5.2.1.4, p. 259, Part 1/2.

4. HALF TRUTH - read into this "Letter":

"... During the Sabbath He CONTINUED [supposedly ALL DAY] under the earth in the tomb ..."

Half a truth it is - and therefore fully a lie, for Matthew 28:1 says Jesus' resurrection occurred "IN SABBATH'S (TIME)...!"

5. FULL fledged LIE :

"At the DAWNING of the Lord's day" - or so we find it 'translated'. But one will ONLY find this in inferior and duped 'TRANSLATIONS' - not in the original. Popular translations usually 'improvise' a lot.

The NEW TESTAMENT here - Mt.28:1 -, uses the SAME basic word that Luke uses for the "AFTERNOON" where he tells the time of Jesus' interment on the afternoon of the Friday. Matthew only uses the word more literally and emphatically to say "IN-THE-VERY BEING-OF-LIGHT" - "epi-fohs-k-ousehi": "epi" means emphatic tendency; "fohs" means "light"; "ousehi" participle of "eimi" "to be"/"is", means "being".

6. ADDING INCOMPETENCE: The familiar noise: "... according to what was spoken by Himself, "As Jonah was three days and three nights in the whale's belly ..." `

From Friday afternoon to Sunday "deep early morning" gives two daylight-parts (Friday afternoon and Saturday day) and two night-parts (Friday night and Saturday night).

"ACCORDING TO THE SCRIPTURES THE THIRD DAY" the following stands out IN CONTRAST with this "Letter to the Trallians":

Jesus was crucified on FOURTEEN Nisan, when, as the Synoptists say,

"Having come the first day when they removed leaven" or,

"came the first day without leaven" ...

"when they always slaughtered the Passover".

John calls it "the Preparation of the Passover" (19:14).

BUT: "WHEN EVENING HAD COME", "**came the day of Preparation**", "ALREADY"- "ehdeh" (Mk.15:42, Mt.27:57), ... Jesus still hanging on the cross! -- (Jn.19:31), "(IT) being the Before-Sabbath" (Mk.15:42) (Its equivalent is Thursday-night-Friday-day), BEGAN FIFTEEN Nisan - "Went the Jews" and asked Pilate to have the bodies removed.

"**Then after this**", "came Joseph of Arimathea", and asked Pilate for the body of Jesus.

"It was a Great Day that day", says John - indeed the FEAST Day of the Passover. Passover's "High Sabbath", 15 Nisan was to be. 15 Nisan had begun - it ended not!

Says Luke when Joseph near the end of this Passover Sabbath Day of 15 Nisan closed the door on the sepulchre: "The sun/light towards the (weekly) Sabbath declined" ("... the sun dips down the west", I hear as I write all by coincidence someone saying!) ... "the (TWO) women sitting watching".

Having left Rameses after midnight on 15 Nisan the Israelites THIS SAME DAY, AFTERNOON - having travelled up to Succoth - there burned the "remains" of the Passover lamb.

The PASSOVER Sabbath of that FRIDAY, embraced the BURIAL - it was the SECOND day "according to the Scriptures", the Passover-Scriptures. (1Cor.15:3-4)

16 Nisan when First Sheaf Offering was waved before the Lord: RESURRECTION from the dead! The Sabbath ("Seventh Day"), but CHRISTIAN, is "THE LORD'S DAY"! The Lord's Day is it BECAUSE of but one and eventual REASON: because ON IT, "the Son of Man" by feat of victory was Anointed, Christ and LORD, "LORD indeed of the Sabbath Day"! (Mk.2:27-28)

I SHALL NOW INDICATE THAT IGNATIUS' LETTER TO THE MAGNESIANS WHILE CONTRADICTING THAT TO THE TRALLIANS, CONFIRMS THE PASSOVER'S SCRIPTURES BY THE FACT 'THE LORD'S DAY' IS THE SEVENTH DAY SABBATH, CHRISTIAN!

Epistle of Ignatius to the Magnesians, Chap. IX -interpolated. (Emphasis, bracketed words [...], CGE):

" If, therefore, THOSE who were brought up in the ancient [Jewish] order of things have come to the possession of a NEW hope, NO LONGER Sabbatising [That is, no longer LIKE THE JEWS today and the Judaists of the Old Testament times keeping the Sabbath by the terror of the Law.]

" but living [it] to the spirit of the LORD'S Day ["kata kuriakehn dzohntes"],

" on which [same day] ALSO OUR life has sprung up again by Him and by His death - whom some deny, [but] by which mystery WE [unlike the Judaists] have obtained faith [in Christ], and THEREFORE endure, that we may be found the disciples of JESUS CHRIST our only Master.

[We are not disciples of Moses any more. We haven't got the Law as our master any longer.]

" HOW SHALL WE BE ABLE TO LIVE APART FROM HIM ... [That is, how shall we keep the Sabbath apart from Jesus Christ LIKE THE JEWS who live apart from Christ yet FOR THE SAKE OF THE LAW ONLY, still keep the Sabbath?]

" ... whose disciples the prophets themselves in the Spirit WAITED FOR as their Teacher?

" And therefore HE [Jesus] whom they rightly waited for

" BEING COME, RAISED THEM FROM THE DEAD.

" If, then, THOSE who were conversant with

" the ancient Scriptures came to NEWNESS of hope,

" EXPECTING THE COMING OF CHRIST,

“ as the Lord teaches us when He says,
 “ “If ye had believed MOSES, ye would have believed ME, for he wrote of ME;” and again, “Your father Abraham rejoiced to see MY day, and he did see it, and was glad; for before Abraham was, I am” -

“ HOW SHALL WE BE ABLE (THEN) TO LIVE WITHOUT HIM?

“ [For] the prophets were HIS servants, and foresaw HIM by the Spirit, and waited for HIM as their Teacher, and expected HIM as their Lord and Saviour, saying,

“ “He will come and SAVE us”.

[The prophets were Christians, Ignatius in effect says!]

“ Let US [who call ourselves Christians] therefore

“ no longer keep the Sabbath AFTER THE JEWISH MANNER, and rejoice in days of idleness; ...

“ BUT, let every one of YOU, KEEP THE SABBATH AFTER A SPIRITUAL manner,

“ rejoicing in meditation on the law - (not in relaxation of the body), admiring the workmanship of God - not [as if Sabbath-keeping means] to eat things prepared the day before, not [as if it means] to use lukewarm drinks, [not as if it means] to walk within a prescribed space, or to avoid delight in dancing and plaudits - which [things] have no sense in them.

“ BUT after [TRUE, CHRISTIAN] observance of the SABBATH,

“ let every friend of Christ keep the LORD'S DAY [speaking of the Sabbath]

“ as a festival, as the resurrection-day,

“ as the queen and chief of all the days.

[all things which the Jews called the Sabbath, but which they did not “live”!]

“ LOOKING FORWARD TO THIS [dispensation AND day], the prophet declared,

“ “To the end, for the eighth day, on which our life both sprang up again, and the victory over death was obtained in Christ,

whom the children of perdition [the Jews], the enemies of the Saviour, deny ...".

What doubt could possibly remain that this pseudo-Ignatius writes and argues about the SABBATH AND THE SABBATH ONLY AS BEING THE LORD'S DAY when kept by Christians and when kept in a Christian way - that is, by faith in Christ and by the Faith of Christ? ONLY THE PREJUDICE OF MUCH LATER TIMES AND TRADITION changed the thrust of this document into a CONTRASTING between instead of an association of the "Sabbath" and the "Lord's Day".

The Sabbath is Friday night / Saturday (seventh day of the week). THIS VERY SAME DAY, AS BY CHRISTIAN BELIEVERS, "observed" or "celebrated", IS "THE LORD'S DAY". It is NOT TRUE - as many Sunday-proponents claim - that 'the early church' "consistently", referred to the Sabbath and Lord's Day as TWO DIFFERENT days.

"THREE DAYS AND THREE NIGHTS"

"Three days and three nights" cannot and may not be interpreted IN THE SAME WAY as simply "three days" would be interpreted according to Bible methodology. "Three days and three nights" are the same and also not the same as "three days". Just simple arithmetic and common sense is it that "three days and three nights" comprise "three days"! We are NOT talking of hours - neither does the Scriptures. But the Scriptures also doesn't speak of "days" merely when it speaks of actually "three days and three nights"! Where and when the Scriptures speaks of "days" it means days represented whether by full OR, by part. Granted! But in saying "three days and three nights", Scriptures speaks of "days" as comprised of both "three days" AND, of "THREE NIGHTS" = three days PROPER. THREE NIGHTS MUST BE ACCOUNTED FOR! Don't try all the learned stuff. It isn't learned at all. It simply is disobedience. Three proper AND CONSECUTIVE

days encompassed the period of Jesus' suffering, death, burial and resurrection. That is the case, just by reading 1Cor.15:3-4! That is the case "according to the Scriptures ...". THE PASSOVER SCRIPTURES! 14, AND 15, AND 16 Nisan.

14 Nisan : "Passover always slaughtered"; "leaven removed" - Synoptists; John: "Preparation of Passover".

15 Nisan : Lamb eaten "IN THE EVENING", its "remains", the SAME DAY FOLLOWING returned to dust;

16 Nisan : "The day after the (Feast) Sabbath" : First sheaf wave offering.

Jesus' suffering of dying and death began "at the table" and in the garden of Gethsemane. It was the first of the "three nights".

Then don't forget the night when Joseph took the body of Jesus ... It was the second of the "three nights".

And when the third of the "three nights" and third of the "three days" "the women started to rest ...", "... the Sabbath" in fact had just begun. "IN SABBATH'S TIME" this very day, "an angel descended ..."

'THE EIGHTH DAY'

This pseudo-Ignatius even relates the Sabbath with the "eighth day" of Jewish apocalyptic. Although and despite the fact NO BIBLE-prophet "declared the eighth day", ABSOLUTELY NOTHING in this document per se requires that the Sunday or First Day of the week should be associated, related or equated with the concept of 'the eighth day'! The "Barnabas" document also, may and should be understood the way we have here approached the Ignatius Letter to the Magnesians. ALL borrowers of 'the eighth day'-argument for

Sunday's sake, are parroting TRADITION - nothing more.

CONCLUSION:

This pseudo Ignatius cherishes NO anti-Semitic sentiments. Because of his strong anti-Judaistic sentiments though, he ALL THE WAY CONTRASTS, NOT THE SABBATH WITH THE LORD'S DAY, but the LEGALISTS' Sabbath and as kept by THEM, with the Sabbath as the CHRISTIANS' Sabbath and DAY OF THEIR LORD, and as "LIVED" by them.

But this pseudo Ignatius, because of strong CHRISTIAN, anti-Sabbath sentiments, came to be interpreted as though he CONTRASTED the Sabbath with the Lord's Day which is as false an interpretation as could be given to the authentic Ignatius.

IGNATIUS PART FOUR

Showing - by way of MORE excerpts - that Ignatius presupposes a Christian 'Judaism', and not a Judaistic Christianity, and that therefore, he presupposes the Seventh Day Sabbath for being 'THE LORD'S DAY', for being Christian, and for being Christian Christianity; and NOT for being Judaistic, or Judaistic Christianity.

And by co-incidence showing - by way of the very same excerpts - that Ignatius (and even the Pseudo-Ignatius) was not 'anti-Semitic', but that he respected the Old Testament and the "Prophets" as an example for Christians, and to be followed and imitated by Christians in belief and practice, IN ORDER TO BE TRULY CHRISTIAN.

For the obtainment of these precepts the Loeb Classical Library, 'Apostolic Fathers', Volume 1, 'Translated by Kirsopp Lake', is used - this Edition considered as containing the most authoritative and trustworthy edition of the Ignatius Letters.

\Ephesians, III, 2, "... for Jesus Christ, our inseparable life, is the will of the Father, even as the bishops ... are by the will of Jesus Christ."

V, 3, "... So then he who does not join in the common assembly, is already haughty, and has separated himself. For IT IS WRITTEN [in the Old Testament] "God resisteth the proud...".

VI, 2, "... Indeed Onesimus himself gives great praise to your good order in God, for you all live according to truth [the Scriptures], and no heresy dwells among you; nay, you do not even listen to any unless he speak concerning Jesus Christ in truth."

VIII, 1, "... since no strife is fixed among you ... you do indeed live according to God."

"... even what you do according to the flesh is spiritual, for you do all things in Jesus Christ."

IX, 1-2, "... some from elsewhere ... have evil doctrine; but you ... are in all ways adorned by commandments of Jesus Christ."

X, "Now for other men "pray unceasingly", for there is in them a hope of repentance, that they may find God. Suffer them therefore to become your disciples, at least through your deeds. Be yourselves gentle in answer to their wrath; be humble minded in answer to their proud speaking; offer prayer for their blasphemy; be steadfast in the faith for their error; be gentle for their cruelty, and do not speak to retaliate. Let us be proved their brothers by our gentleness ...".

XI, 1/2, "... only let us be found in Christ Jesus unto true life. Without him let nothing seem comely ...".

XIX, 3, "... the old kingdom was destroyed, for God was manifest as man for the "newness" of eternal life, and that which had been prepared by God received its beginning."

[This beautifully illustrates how Ignatius also treated on the Sabbath and the Lord's Day. God indeed prepared a Christian Sabbath-living, that since its beginning and the divine prophets, waited upon God manifested as man in Jesus Christ unto the newness of true and eternal life.]

XX, "... I will show you ... his faith and his love, his suffering and his resurrection ... that you all severally join in the common meeting in grace from his name, in one faith and in Jesus Christ, "who was of the family of David according to the flesh", the Son of Man and the Son of God ...".

[Consider this very "join(ing) in the common meeting in grace from his name". It is the best definition of Christian "Sabbath-living" because it is the Body of believers impossible without Him in the first place and impossible in the second place without joining in the common meeting and impossible in the third place without the Lord's Day. Here Christianity is pictured living its resurrection faith in joining in the common meeting upon the Lord's Day by the grace from His Name. "... Jesus Christ who is our everlasting life, the Union of Faith and Love." ("To the Magnesians" I, 2,) The Union of Faith and Love" is the name of the Church, and our everlasting life by the resurrection of Jesus Christ from the dead is its bond everlastingly covenanted by grace - its life and living. "All severally join in the common meeting in grace from his name, in one faith and in Jesus Christ" - "all things in harmony with God, the bishop presiding... and the presbyters and deacons entrusted with the service... all in conformity with God and respect for one another, no man regarding his neighbour according to the flesh but in everything (in) love (to) one another in Jesus Christ, not allowing anything to come between that may divide, but united." (6)

Where's the anti-Jewish-ness of Ignatius the anti-Sabbatharians insist he is renowned for? It isn't there! But the antithesis of this Christian worship which Ignatius commends the Church for, is hinted at in 4, "They do not hold valid meetings according to the commandment". In 5 Ignatius says, "the unbelievers bear the stamp of this world, and the believers the stamp of God the Father in love through Jesus Christ, and unless we willingly choose to die through Him in his passion, his life is not in us."

How could it be denied Ignatius understood Jesus' resurrection from the death of his suffering being the basis of Christian congregational worship? How can it be denied he constantly presupposed the gathering together of the congregation in worship to "hold valid meetings according to the commandment" in which willing, free and obedient event the Church receives the stamp of God the Father in her love to God and the Son and the Holy Spirit? Is not that Christian "Sabbath-living" that verily is the observance of the Lord's Day? No one will or could deny - only the Sunday propagandists will insist it involved the First Day of the week and not the Sabbath Day. They will, whether they find call for it or no.

IGNATIUS PART FIVE

I've chosen to discuss Bacchiocchi's dissertation because he being a Sabbatharian should have been able to see and avoid the pitfalls Sunday-interpreters automatically are prone to land in. Shall we see how the process of associating and identifying the Lord's Day with Sunday should **not** have developed in history and in dogmatics?

Bacchiocchi publicly gives permission to make use of his writings, and he has done so to me personally. Therefore with his permission the following.

Samuele Bacchiocchi, Ph. D., Professor of Theology, Andrews University, in his *'From Sabbath to Sunday: a Historical Investigation of the Rise of Sunday Observance in Early Christianity'*

(Pontifical Gregorian University Press, Rome, 1977), Chapter 7, ‘*Anti-Judaism in the Fathers and the Origin of Sunday*’,

“ANTI-JUDAISM IN THE FATHERS AND THE
ORIGIN OF SUNDAY

Ignatius ...”

Already in this heading we notice a certain pre-disposition, namely that there is an “*anti-Judaism in the fathers*” which – we may conclude – implies an anti-**Sabbath** sentiment in these ‘fathers’. The ‘fathers’ opposed the Sabbath, because the Sabbath **is**, and is identical with – it is presumed – ‘**Judaism**’ in the usual and post first century sense of the word.

“According to Irenaeus (*Adversus haereses* 5, 2, 8, 4), Ignatius was Bishop of Antioch at the time of Trajan (A.D. 98-117).¹ The Bishop argues “against the Judaizing tendencies of his territory, which, not far geographically from Palestine, had suffered the influences of the synagogue and of the Judaeo-Christians.”² His language suggests that the separation from Judaism was in progress, though the ties had not yet been severed. In fact the tenacious survival and veneration of Jewish institutions such as the Sabbath is explicitly mentioned by this author. For instance, in his Epistle to the Magnesians Ignatius writes, “For if we are still practicing Judaism, we admit that we have not received God’s favor. For the most divine prophets lived in accordance with Jesus Christ (ch. 8:1,2).”⁴”

Reading this, one gets the impression everything is “(a)ccording to Irenaeus” – that it is Irenaeus who says Ignatius “(t)he Bishop argues “against the Judaizing tendencies of his territory, which, not far geographically from Palestine, had suffered the influences of the synagogue and of the Judaeo-Christians.””³ Now I don’t deny anything said – not as yet – but, one would never have guessed it wasn’t Irenaeus, but that it was “C. S. Mosna, *Storia della domenica*, p. 953” who says so – unless of course one has looked up the reference. The impression is carried on, that “according to Irenaeus ... (t)he Bishop argues “against the Judaizing tendencies ... (i)n fact the tenacious survival and veneration of Jewish institutions such as the **Sabbath** ...” – moreover, that “... Jewish institutions such as the Sabbath is explicitly mentioned by this author”. (Emphasis CGE)

Here we have a ‘Judaism’ – that of the Church – in and by which *Judaizing tendencies and Jewish institutions tenaciously survive in, and are tenaciously venerated by, the Church*. It is a

Judaism that **includes** the Sabbath and its keeping. It is such a *Judaizing* as “have not received God’s favor”.

Is the **Sabbath** supposed one **of** the *tendencies* and *institutions* of **this** Judaism? It must be admitted it is.

Only question then that remains, is whether the Sabbath by any means and of whatever nature was one of these – correctly presupposed – *tendencies* and *institutions*, by any means and of whatever nature, was such **Judaism**?

This time, I would say, the answer is negative!

But no, it is affirmative, the scholars insist.

This then is where the difficulty, or the alleviation of all difficulties, should lie.

First,

Ignatius nowhere and in no way equalises *Judaizing tendencies* and *Jewish institutions*. He even less equalises **God’s divine institutions** with *Judaizing tendencies* or with *Jewish institutions*. In fact Ignatius exactly argues **this is what is wrong** with your – Christians’ – “Sabbath-living”! You exactly make of the Sabbath Day and the Christian living of the Sabbath Day what **those Judaisers** of ancient, Old Testament times did, as well as **these Judaisers** of our own times, do: You make of the Sabbath something Jewish – no, worse, you make of God’s Sabbath something that belongs to the Judaisers, those legalists. You attach to God’s Sabbath your own values – make of it something to pay your salvation, which you venerate as saviour, and in order to, add to it any as much of your own obsessive aggravations. You don’t know what the “Lord’s Day” of “Christianity” is! To you it is as strange as the very righteousness that is of grace alone! Ignatius says this in almost as many words in 8:1, “If we until now still live to the norms of Judaism ... **we confess that we have not received grace!**”

From this the ‘Judaism’ Ignatius has in mind, is quite clear. **Its opposite** implies a true, Christian Sabbath-living as the Lord’s Day – belonging to Him and not to lord Self. There is no “*veneration of Jewish institutions*”, no “*practicing Judaism*” in this, the **opposite** of “Sabbatising ... without Him”. There’s no “Judaising” in the Christian’s “living the Lord’s life” and “Lord’s Day” which Ignatius presupposes. “For the most divine prophets lived in accordance with Jesus Christ (ch.8:1,2)”. The **prophets**’ was a “Sabbath-living ... according to Christ Jesus” – it **ought** also be that of “Christianity” – which,

unfortunately, had become a “Sabbath-living . . . according to Judaism”.

But the scholars make us think Irenaeus and Ignatius – *the Bishops* – argue against God’s positive to Judaism’s negative. It is W. Rordorf who, in *Sunday*, p. 140, “... observes with regard to Magnesians 9, 1, that “the real importance of this passage from Ignatius, ... is that it provides contemporary evidence that many Gentile Christians were being **tempted** to observe the Sabbath...”.

(Emphasis CGE)

“**Tempted to observe the Sabbath...**” as though the Sabbath is a tempting evil! As though the Sabbath is “Judaism in Christianity”! That is “the real importance of this passage from Ignatius”! Therefore, if a person is not prepared to accept the Sabbath is an evil of Judaism but the Lord’s Day in and to character, essence as well as form, the scholars are plainly silenced. They talk nonsense. Or the Sabbath of the Lord your God must be nonsense – which seems is how they prefer to put an end to talking nonsense to and fro. One – please! – should just not say it so coarsely, but eloquently, discretely and austere like men of note.

Just read what Rordorf says, “.. In the following chapter he (Ignatius) refers again to these Old Testament prophets “who lived in ancient ways” and who “attained a new hope, no longer sabbatizing but living according to the Lord’s life (or Lord’s day-meketi sabbatizantes kata kuriaken zoen zowntes).”⁵ The necessity to renounce Jewish customs is again urged in chapter 10:3, where the warning is given that “it is wrong to talk about Jesus Christ and live like the Jews. For Christianity did not believe in Judaism but Judaism in Christianity.” In his letter to the Philadelphians the Bishop similarly admonishes that “if anyone expounds Judaism to you, do not listen to him. For it is better to hear Christianity from a man who is circumcised than Judaism from one who is uncircumcised” (ch. 6 :1)....”

This man Rordorf – I don’t care about his CV – as leader of the choir says the fact *these Old Testament prophets attained a new hope, lived according to the Lord’s life or Lord’s day, and no longer sabbatized*; he says these three things meant it was *necessary to renounce THE SABBATH* because the Sabbath – according to him – is a “Jewish custom”. These anti-Sabbatharians they never retreat but to this age old and replete argument of “Jewish custom”. Here also, Rordorf has not said a word more or worth more than the objection to the Sabbath that it is “Jewish custom”. He just garbed his vainglory in purple excessiveness.

He goes on to degrade the Sabbath – in fact he goes on to argue the Sabbath is sin, saying “*that it is wrong to talk about Jesus Christ and live like the Jews*”, meaning *it is wrong to respect the Sabbath*. In effect he says God is the author of sin, having given man the instruction to keep the Sabbath, and even institutionalising it, only to judge *it is wrong* – or that it is sin! Rordorf makes it look like it is Ignatius who says and means these things. But it isn't Ignatius who says so or who means it – it is Rordorf. And therefore Rordorf witnesses falsely and brakes not only the Sabbath Commandment that says, You shall keep the Sabbath holy unto the Lord – and not cast it to the devil – he also brakes the Commandment that says “You shall not bear false witness”.

But to me the most ironic of this play is that Rordorf (and company) really think he is ‘gonna get away with it all’ and with ‘fooling everybody all the time’? Does he think people cannot distinguish between what is Judaistic and what is Christian? Does he think everybody is but too culpable to believing the Sabbath is Judaism and never anything but Judaism? Does he really think God's Word is so impotent? And God's Spirit so lame it is unable to convince minds and hearts of Truth? It is Judaism that confines Sabbath-talk and Sabbath-reasoning to “Jewish custom” to the narrowest sense of the words – that is incapable to grasp Sabbath talk when Christian talk. Sabbath talk is like a light in the darkness – it reaches every corner and crack be it ever so dim or bright. In Christian thinking all the faculties work together. Nothing – as in Judaism – is seen or understood in isolation (Col.2:19). Wherefore don't be mistaken: Ignatius meant “**Judaism**” when he says “Sabbathising” that is **NOT** “according to the Lord's life living”, “BUT is”, “according to Judaism”, “BUT is”, according “to live without Him”. And Ignatius meant the **Sabbath** when he supposes “Sabbathising” that is **NOT** “according to Judaism”, “but IS”, “according to the Lord's Life living”, “but IS”, “according to Christ Jesus living”, “but IS”, according to “having received grace”.

Taken the unambiguous declarations of Ignatius then, it is crystal clear what the Sabbath was and still is: It is the Lord's Day of pure Christianity that ante-dated Judaism – that *survived* Judaism and that today still in the Scriptures has the precedence over Judaism. (Perhaps not in the Church.)

Since when and how could it – the Lord's Day – have become Sunday? Since the day “Christianity” became “Judaism”! Sunday is Christian Judaism. Sunday is Christianity – the Church – “Sabbath-living ... no longer ... according to

Christ Jesus ... but ... until now ... living according to Judaism"! (8:1).

In having rejected "Jewish customs" **and with it** "Sabbath-living but according to the Lord's Life living", "Christianity" "renounced Jewish customs", yet incessantly "judaised".

"... (N)o longer sabbatizing but living according to the Lord's life (or Lord's day ...)."⁵ The necessity to renounce Jewish customs is ... urged ..."

The equation is made: no longer to sabbatise means "the necessity to renounce Jewish customs", and therefore to renounce "to-sabbatise" means to renounce the Sabbath Day. That is Rordorf's logic, see? But Ignatius' logic is quite different. For Ignatius to renounce "to-sabbatise" means: "to live according to the Lord's life / Lord's Day"! For Ignatius a positive assessment of Christian Faith and the renouncement of "judaistic" values meant Christian freedom – a "Sabbathising according to the era of the Lord's (Day)" – the era of "GRACE" that encompasses both Old and New Testament times. It is not "the necessity to renounce Jewish customs" that "is urged" by Ignatius, but the necessity to renounce everything "not-according-to" 1, "the Lord's Life living", 2, "Christ Jesus", 3. "grace received", and, 4, "HIM" or, to renounce everything "without Him"!

"To Sabbatise (contra to) living according to the Lord's life" "sabbatizohntes (mehketi) kata kuriakehn zohehn zohntes" (9:1) is not a "Jewish custom"; it is "Judaism", a "custom" of **Judaism**, and a "living according to **Judaism**" "kata Ioudaismon dzohmen" (8:1). "For the divine prophets lived according to Christ Jesus" (8:2). "They lived according to the Lord's Day" (9:1). "They no longer Sabbatized". Likewise "we until now (no longer) lived according to Judaism", but "confessed that we have received grace" (8:1c). There's a vast difference, and Ignatius supposes this vast difference. There is a possibility "Jewish custom" can be a "living according to the (Christian) Lord's life living". Such had been "the divine prophets' ". In fact Ignatius

supposes a “Jewish custom” of the “persecuted” and “divine (Jewish) prophets” of the **Old** Testament, who “lived according to the (Christian) Lord’s life” and whose “living” had been by “grace”. “(T)hese Old Testament prophets “who lived in ancient ways””⁴ of “Jewish custom”, “attained a new hope, no longer sabbatizing but living according to the Lord’s life (or Lord’s day...)”.

Bacchiocchi’s ‘footnote’-reference in this place is “5”. It reads, “5. This concept of a spiritual Christian movement within the Old Testament, of which the prophets were exponents and examples, may seem to us unrealistic, but is indicative of Ignatius’ profound respect for the Old Testament. F. A. Regan, Dies Dominica, p. 26, notes in this regard: “Ignatius’ insistence on the role of the prophets in preparing the way for Christ and the Church, evidences the prevailing spirit of the authors of Christian Antiquity in their deep reverence for those saintly characters of the Old Testament and their inspired message.””⁴

... footnotes 10, 11:

“... (T)he contrast here then is not between days as such, but between ways of life – between the Jewish (I would rather say “judaising”) ‘sabbatizing’ way of life and the newness of life symbolized for the Christian by Christ’s resurrection”; ... “It is certainly illegitimate to see behind this context a simple Sabbath! Sunday controversy. It is rather a contrast of two different ways of living – one apart from ‘grace’ (‘judaizing’), the other in the power of the resurrection life.””

One must fully agree with Bacchiocchi here, but must add it rather is “a contrast of two different ways” of “living the Sabbath-Day”, of “sabbatizing”, the one “according to the Lord’s Life living”, the other, “according to Judaism”. Both “ways of life” revolve around “living the Sabbath-Day”, the first as the way of life of “Christianity”; the latter as the way of life of “Judaism”.

Bacchiocchi’s view contradicts Rordorf’s, as quoted in footnote “3. W. Rordorf, Sunday, p. 140, observes with regard to Magnesians 9, 1, that “the real importance of this passage from Ignatius, ... is that it provides contemporary evidence that many Gentile Christians were being tempted to observe the Sabbath.””⁴

What Rordorf here asserts is only half a truth. And due to the context in which he tells this half-truth, it is a full untruth. *This passage from Ignatius provides contemporary evidence that many*

Gentile Christians were being tempted to observe the Sabbath "according to Judaism", "confess(ing they) have not received grace". As over against these relatively "many Gentile Christians" there were those many Gentile and Jewish Christians who "no longer observing the Sabbath according to Judaism", *observed the Sabbath* "according to the Lord's Life-living", "according to Christ Jesus", according to "having received grace"! **Theirs**, was the "Sabbatising" of "Christianity" – of that "Christianity" "according to" which also "the divine prophets" "lived" **their** "Sabbath" – as were it already a "living the Lord's Day". The indication is these 'many' Christians by far were the **majority** – until most probably some time after Justin.

There's a big difference between "*to observe the Sabbath*" and *to observe the Sabbath* according to Judaism!

I'll tell you where we must go look for the change of the Sabbath Day's observance into the Sunday's observance! You'll find it right there where **the REASON of Christianity for the observance of the day and the MOTIVE of Christianity for the keeping of it was switched in position** – from the first to the last in sequence and importance, from the Sabbath to the Sunday, from the Seventh Day to the First Day of the week! It started with Justin's tampering with the Scriptures! He robbed the Sabbath of its honour of being the day of Jesus' resurrection from the dead, and crowned the day of the lord Sun with it!

The honour of being "the Lord's Day" was to be the day "ON" which, or "IN" which, or "BY" which, or "OF" which duration, the Christ returned "from God's silence". Matthew attributed the honour of it being "the Day of the Lord's Life" to "**late Sabbath's slowly turning hours**". But Justin came along and he – only changing one or two cases, and perhaps a mood – replaced the honour of "the Lord's Life Day" from the Sabbath onto its direct opposite, onto the day of the lord no-god Sun:

"For they crucified him on the day before that of Saturn, and on the day after – which is Sunday – he appeared to his Apostles and disciples ..."

Ignatius still though, adhered to Matthew's esteem of the Sabbath Day for being "the Day of the Lord's Life".

Since Ignatius does not concern himself with a ‘*Jewish*’, but with a **Christian** ‘**Judaistic**’ problem, the following, under *footnote 11*, is irrelevant as pertains it:

“Pagan and Christian authors constantly condemned the idleness and the feasting which characterized Jewish Sabbath-keeping. Plutarch ... places the Jewish “Sabbath-keeping-sabbatismos” among the existing wicked superstitions. ...He upbraids especially their drinking ... and their sitting “in their places immovable” on the Sabbath ... The author of the Epistle to Diognetus denounces the Jewish “superstition as respects the Sabbaths.” He labels as “impious” the Jewish teachings that God “forbade us to do what is good on the Sabbath days” ...”

These are criticism of the **Judaistic** “*Sabbath-keeping-sabbatismos*”, and of the Jewish **nation**. If Plutarch said “Jewish”, meaning Old Testament, he would be wrong, and should instead have said “Judaistic” because “Jewish” and “Judaistic” are different things. Where “*Diognetus denounces the Jewish “superstition as respects the Sabbaths”*” he speaks of contemporary Semitism – not of ‘Jewish’ in the sense of Old-Testament “(*Jewish*) *custom*” which – according to Ignatius – in essence was “Christianity”. Said Diognetus, “The Christians do not worship **in the same way** as the Jews” (3:1). He does not contrast Judaistic Christianity with pure Christianity like Ignatius does, but he contrasts pure and every-day Christianity with national Judaism. Diognetus and Ignatius cannot be compared – one should compare apples with apples.

In the pseudepigraph of Ignatius to the Trallians denouncements similar to those of Diognetus are made against the **Jewish nation** – see above. The perversion crept in by the same tactics as are employed here by Rordorf – the association out of the blue of things unrelated – of Christian thinking (Ignatius) and pagan (Plutarch). Forgotten is the pre-supposition of Ignatius of a *Jewish Sabbath-keeping* of the Old Testament times and of the “divines” of “ancient customs”, that was a “Sabbath-living” “according to Christ Jesus”, **corrupted** by “Judaism” of and **within the Church** of both the Old and New Testament.

The only implication in these comments of interest to the Judaistic problem **in Ignatius** is that the reaction against the *contemporary* Jews’ way of keeping the Sabbath Day came from **concerned Christians** like Ignatius and Diognetus. **It implies unequivocally a contemporary and Christian concern for** the

Sabbath – **not against** it. Sabbath-keeping was going on in Christianity – in the Christian Church and in the Christian way. If Christians no longer were Sabbath-keepers, why would they be interested in or be offended by how the Jews kept their Sabbath? They would have had peace with it! But **because they were Christians**, and also were keeping the Sabbath, the true and Christian Sabbath and its true and Christian keeping was their greatest interest. They, because of their Christianity and because of their belief of the Sabbath – could find no “living to the Lord’s life” in the Jews’ **or Judaists’** Sabbath-keeping – in and outside the Church – and therefore condemned it a “*wicked superstitions*”. It shows the Christians knew well enough what a **Christian** and pure “Sabbath-living” meant and what it in actual fact at that point in time, was – that it exactly was what Ignatius **expected** it should be: a “living according to the Lord”, a “living according to Christ Jesus”, a living according to “grace received”, and a “living ... with Him”. A pure and **Christian** “Sabbath-living” meant “living (it) the Lord’s Life Day”.

“The Lord’s Day” therefore is **Christian** metaphor for the Sabbath Day – not for the First Day of the week. The first day of its Christian living for the Church was the Lordly Day of the Sabbath of the LORD your God – “the Lord’s Day”.

So it doesn’t matter what the heathen or the Christians had to say about the Jews’ Sabbaths. What mattered was the fact the Christian Sabbath was the true Sabbath – the Sabbath “Day of the Lord” “*heh kyriakeh*”. Sad to say, in the Church there are the ever present Judaists, as it had been in the Old Testament Church (of the prophets), so also in the New Testament Church (of believers evangelical and Judaist).

Bacchiocchi concludes under ‘*footnote 11*’, “*In the light of these constant denunciations, the “sabbatizing” **condemned** by Ignatius represents the fanatical and superstitious Jewish Sabbath-keeping, which* (– lamentably –) *attracted both pagans ... and Christians.*” Therefore the “sabbatizing” implicitly **commended** by Ignatius represents the **sober and fundamental, Christian Sabbath-keeping, which apparently attracted both Christian pagans and Jews of another kind** – those who “confessed to have received grace”. (Emphasis CGE)

Bacchiocchi provides a relevant *footnote*,

“13. A. P. Hayman, ed., and trans., *The Disputation of Sergius the Stylite Against a Jew*, CSCO 339, p. 75. It is interesting to notice the rationale adopted by those Syrian Christians who, for instance, “gave oil and unleavened bread to the synagogue” (22:12). Sergius quotes them as saying: “**If Christianity** is good, behold, I am baptized as a Christian. **But if Judaism** is also, behold, I will **associate partly** with Judaism that I might hold on to the Sabbath” (22, 15, p. 77 ...). Hayman offers a significant comment to this text: “It is possible to cite evidence proving that the *Disputation of Sergius the Stylite* is witnessing here to a situation endemic in Syria from the first to the thirteenth century A.D. From the warning of the Didascalia in the third century to the canons of the Jacobite church in the thirteenth, the Christian authorities strove to counteract the perennial attraction of Jewish observances for Christians. Not only in Syria, but throughout the Orient, and occasionally in the West, the Church was perpetually confronted with the problem of **Judaizing Christians** as Marcel Simon’s comprehensive study of the phenomenon has demonstrated. The Church’s anti-Jewish polemic was motivated, **not by any abstract theological considerations**, but by a very **real threat to its position**” (ibid., p. 75). (Emphasis CGE)

Especially the last sentence, “*The Church’s anti-Jewish polemic was motivated, not by any abstract theological considerations, but by a very real threat to its position.*” Applied to Ignatius, or rather to all the dependence on Ignatius for Sunday-worship, it excludes the *abstract theological consideration* of First Day of the week Christian worship in the first half of the second century. First Day worship cannot even be considered “*abstract*” because something “*abstract*” must at least by relevance, association, supposition or whatever be abstractable – which Sunday or the First Day is not. Ignatius faced the *very real threat* **Judaizing Christians** were to Christianity, and from his defence the Sabbath emerges as being implicated and involved – Judaism being the very corruptor of the **Sabbath of Christianity**, the Lord’s Day. Sunday had nothing to do with the whole issue. *The Disputation of Sergius the Stylite Against a Jew* illustrates the fact.

We may very well therefore define the “*Jewish customs*” which Christians according to Rordorf were supposed to “*renounce*”, as having been a *spiritual Christian movement within the New Testament Church*, of which the prophets were exponents and examples. Rordorf doesn’t catch – or refuses to catch – the drift of Ignatius’ reasoning. As Ignatius’ own reasoning about the Sabbath “*is indicative of (his) profound respect for the Old Testament*”, it also is indicative of his profound respect for the ‘Old Testament **Sabbath**’ – and that in contrast with and in opposition to “*Judaism*”. A

"custom" or a "way" because it is "ancient" or "Jewish", isn't necessarily not Christian, or must, as a matter of course, be 'Judaistic'. It may for the very reason of it being "Jewish", be 'Christian' in very real sense. Rordorf is unable to understand that – or he simply is unwilling to admit it. "The Lord's Day" is the example, of just such a "custom" or "way" that because it is "ancient" and because it is "Jewish", in absolute sense is Christian. "The Lord's Day" to repeat – is **Old** Testament metaphor for the Sabbath, and **while** being "ancient" and "Jewish", is it **New** Testament metaphor for the **Christian** Sabbath Day.

Bacchiocchi quotes Regan as saying, "Ignatius' insistence on the role of the prophets in preparing the way for Christ and the Church, evidences the prevailing spirit of the authors of Christian Antiquity in their deep reverence for those saintly characters of the Old Testament and their inspired message". Ignatius' catch-phrases, "no longer Sabbath-living", "no longer living according to Judaism", "but according to the Lord's (Day) living", "they lived according to Christ Jesus", "as having received graced", "how could we live without Him then?" reflect and express his "deep reverence for those saintly characters of the Old Testament and their inspired message" because for him they were "Christianity"! It indicates in practical terms a "living" of the Sabbath Day by **Christianity** and by every individual **Christian** believer, in Christ, and, by "grace received". "Salvation is **of the Lord!**" – translated, "*kuriakos*"! It means a "living" received from Him and returned to Him the Lord – an holy offering of gratitude, faith and enjoyment of his righteousness. It means the Christian counter to Judaism exactly by "living the Lord's Day", true and Christian "Sabbath-living".

"The Lord's Day" therefore in Ignatius has nothing to do with the First Day of the week much less with Sunday. Ignatius doesn't hold anything against the Jews or against the Law. To **insist** Ignatius intends the First Day of the week and entertains anti Jew-ism and anti-Law sentiment, for any Christian is to **return** to exactly the motivations and arguments of Judaism against which Ignatius warns – to create one's own day of worship.

The association in Ignatius of "the Lord's" is with the Lord's **Sabbath** Day; the interpolator who introduced the word "Day" in this passage, was of the same opinion.

Bacchiocchi,

*“These frequent recommendations to **abandon** the practice of **Judaism** imply a strong leaning...”, not “toward **Jewish** practices”, but towards authentic Christian practices “within the Christian communities of Asia Minor...”. “... In this climate (within the Christian communities of Asia Minor) it is hardly conceivable that a radical break from Sabbath keeping had already taken place. On the other hand,...” or rather, on the contrary, “the condemnation of Jewish practices...” no, rather, Judaistic practices, “such as “sabbatizing,” that is, the observance of the Sabbath according to Jewish manner...” no, rather, Judaistic manner, “and the exhortation “to live according to the life of the Lord,” in the course of time may well have motivated the adoption not only of a way of life but even of a day of worship which would be different from the one of the Jews ...” as well as from the one of Judaism. (Emphasis CGE)*

The principle that underlies “the exhortation “to live according to the life of the Lord””, not only “in the course of time” but immediately since the origin of Christianity at Pentecost – and not “may well have” but – certainly and distinctly, *motivated the adoption not only of a way of life but even of a day of worship which would be different from the one of the Jews*. That day would be a “living” of the **Sabbath** “according to Christ Jesus ... living the Lord’s Day of Life” (from the dead) ... “living” it according to the expectation and promise of the “divine prophets” and Christ’s Promise of the Holy Spirit. The First Day of the week is not mentioned or supposed, suggested, insinuated, alluded to, or, **promised**. But this day “the Lord’s Day of Life” indeed, is a *day of worship*, **promised** – a Day of the Spirit and of the Spirit of worship (John) which absolutely, essentially and fundamentally, is *different from the one of the Jews*. It is the Sabbath of “Christianity”, “the Lord’s Day” (Ignatius).

“The introduction of **Sunday-keeping** ... **then**”, not in the least, could “be part of the process of differentiation from Judaism”! *The introduction of Sunday-keeping never was “necessary” for “the process of differentiation from Judaism*”. It never could answer the promise or the Spirit. There were no “reasons” the First Day or Sunday should be the Lord’s Day.

Sunday-keeping was the Church’s own and wilful choice and instrument in becoming part and process of identification and conglomeration with the idealism, politics and religion of the world which only differed with that of Judaism in method and form; not essentially. This process resulted **much later** from and in reaction to

the persistent offence evangelical Sabbath-keeping had become to both the Sabbath-Judaizers and Sabbath-capitulatores. Evangelical Sabbath keepers became isolated to the right and left. About half a century after Ignatius' appearance Christian Sabbath-living on strength of the Lord's Day of Life, got marginalized completely.

The while in Ignatius' day the **Sabbath** was being "lived" *in differentiation from Judaism* – that is, was being "lived" "according to Christ Jesus", "for being / according to the Lord's Day", and "NO LONGER" "according to Judaism", "the introduction of **Sunday-keeping**" could not **then** have begun! It only shows how the "innovation" and 'introduction' of Sunday-worship has been going on for centuries: "Introduced" as from nowhere! This is how Sunday has in fact obtained for itself a foothold in Christian worship. It in the beginning happened in precisely this manner – **nothing extra** the ordinary, but by the manner and method of "innovation" of and from the ordinary and well-known – the word that Karl Barth once used when he tried to explain – and failed to convince – the switch from the Sabbath to the First Day of the week. Christianity only borrowed from the world that which served it well, and made it serve itself. It reflects the dualism of the world – 'there is nothing new under the sun'. One cannot serve Mammon and God – one cannot serve self-interest – Judaism – and Jesus Christ. The world and Judaism are identical twins. Jesus Christ is the only Name given whereby his elect are saved. "For whoever is called by any Name other than this, is not of God". (10:1) For they either: "Lived according to Jesus Christ" "*kata Xriston Jehsoun edzehsan*", "or", "they lived according to a Sabbath-living not the living of the Lord's Life"! "*mehketi sabbatidzontes alla kata kyriakehn dzohehn dzohntes*" (9:2 and 10:1). They lived as Christians, or they lived as the world – the world whether Judaism or legalism. Ignatius maintains this dualism while he looks back to Old Testament times – there are no "Jews" and "Christians" They were all Christians, the divine prophets as well as the Church of his own time. They on the one hand; and on the other the "Judaists" although Judaism only originated out of Christianity. The Judaists were the world, and the world was Judaism.

Asks Bacchiocchi, "Was Sunday already observed by few or by many in the province of Asia at the time of Ignatius (ca. A.D. 115)? This can hardly be established by the problematic passage of

Magnesians 9:1...”, says he. But his question implies Sunday was observed – the only thing to find out was whether by few or many.

Sunday was not then observed by Christians. From where does Bacchiocchi get the information they did? Ignatius shows Christian in Asia in his time kept the Sabbath, so from where else did Bacchiocchi get his information from? He has no information for there is nothing.

If the problem in a Sunday-keeping Church had been that some did not go along with it but instead kept the Sabbath, Ignatius’ handling of the issue would have looked different, no.1, and, no.2, we today would have possessed the Sabbatharians’ remonstrance to Ignatius’ arguments. But we need not depend on such speculation, for we possess in fact just what we need to form a perfect picture of what went on in the Church of Ignatius’ time – his own letters to various Christian congregations. These Christian Churches – as is the only possibility to infer from these letters – kept the Sabbath – uniformly in time, but differently in essence. Unfortunately not everybody observed the Sabbath in an evangelical manner and for its Gospel-motive (Christ’s Resurrection), but some also observed the Sabbath in the Judaistic manner and motivated by the Law and nothing but the Law. As one must deduce from these letters and especially from the one to the Magnesians, this contemporary problem was an ages old one which the “divine prophets” had to face just like Ignatius has to. Then we discover it has never ceased to pester the Church, and that today still most Christians are “Sabbatising” legalists – either Seventh Day Sabbatisers or Sunday Sabbatisers, and that both groups of Sabbatisers completely forget the real issue about the Sabbath – the issue **about the Lord** of the Sabbath and the stewards of the Sabbath the Church!

Today the Sabbath more than ever has become the centre-point from where the **Lord** of the Sabbath may be glorified, because it has been discovered that **Jesus’ Resurrection** has become the new Passover for which the Sabbath Commandment is given to commemorate and celebrate. The work of the Spirit is the Congregation of the Body that is Christ’s and therefore the Sabbath by which is facilitated this congregation and this Body, is the work of the Holy Spirit. The Sabbath Commandment in its Christian context no longer consists of the Old and Written Word only, but is incorporated in the Living Word – in the Law of Deed of Jesus’ being raised from the dead “in Sabbath’s-time”. The Sabbath, it has been discovered, in Jesus Christ has received its every prophetic, eschatological reach through the resurrection of Him from the dead. The creation for which and the redemption for which the Sabbath was commanded to be remembered and sanctified and rested, now has become the New

Creation, the New Exodus and New Entrance into God's New and First and Final Finishing, into God's Holiest, and into God's Temple of Rest – "in Him", Jesus Christ! The Sabbath now, in Jesus' resurrection from the dead, is become the eschatologically **Promised**, the eschatologically **Realised** and in and through and by Jesus Christ Who Rose from the dead Victor and Life, is become eschatologically instituted, authenticated and validated Sabbath of the Seventh Day of God's speaking and doing "in the Son ... in these last days ... to us-ward"!

The challenge is there for Christianity to reconsider its entire Sabbath- / Sunday-dogmatism from the perspective of Jesus' Lordship of the Sabbath through resurrection from the dead "in Sabbath's-time". Suppose – just suppose – this could come about, what attention would the First Day / Sunday receive in such consideration? The First Day / Sunday would have to be forced upon it to receive attention. The Truth would have to be violated – like it was violated in the late second century. So just think what attention the First Day / Sunday must have had in the **Sabbath** debate of Ignatius' day? Sheer nothing! If it cannot be imagined the First Day / Sunday could have part in a future discussion of the Sabbath on the basis of Jesus' Lordship of the Sabbath through resurrection from the dead "in Sabbath's-time" – then it cannot be imagined in the discussion of the Sabbath in Ignatius' day. Its nature *pro rata* and *a priori* excludes the possibility. That is, taking the Sunday was not the day of Jesus' resurrection. Before one might say, Boy, what attention would it get if Sunday really was the day of Jesus' resurrection! Hold it! Because you may take that supposition as point of departure, as basis of further speculation, you must first answer this challenge: Had the First Day been the eschatologically expected day of Jesus' resurrection? Could it be that day of promise and prophecy – of God's 'thus speaking'? No! There then, now answer the question whether the First Day in fact WAS what it COULD not have been: Had it been the day on which Jesus rose from the dead? No! Therefore what attention would the First Day have received in this discussion we imagine for ourselves? Nothing! Then how do you think could it in Ignatius' conversing with the Magnesians Church? It would get no consideration there too!

Therefore because Sunday observance did not start in the early second century it must have survived the Christian repulsion of it in the first century. It must have continued in paganism, parallel with, but not in Christianity.

Whether or not Sunday *was already observed* in the **Church**, as far as this Letter is concerned *can **only** be established by the*

quintessential passage of *Magnesians 9:1*. And the answer unequivocally is, No! I therefore cannot see how this passage is so “*problematic*”; it must be because the learned men feel compelled “*to read in the passage a reference to Sunday*”. The passage contains no reference, no allusion to and no implication of Sunday and in that respect isn’t “*problematic*”.

Was Sunday observed at all? I have shown above and in Par. 8.2.4 Sunday observance already in the first century nearly succeeded to enter Christian worship as the **pagan** practice of the observation of the beggarly astrological principle no-gods – days, cycles, seasons, times – before Paul prevented it with his Letter to the Galatian Christians from permanently getting a hold on Christianity. By the time of Ignatius’ writing however, Sunday observance was still no part of Christian Faith and Practise. In Ignatius’ day, **Judaism** was the big internal, Church issue, the modernistic and liberal in-thing. The ‘open-minded’ thought Jesus Christ was too restrictive and restricted – too simplistic, exclusive and naïve. Righteousness doesn’t come that cheap and plain. It requires man’s very best and own improvement. Judaism is the answer. It offers everything – also the superior Sabbath-keeping. In fact for Judaism the Sabbath embodies the Christian’s total devotion. The more you dedicated yourself to observance of the Sabbath the better Christian have you been. The more you embellished, overburdened and obstructed the Day and its celebrating, the holier have you been and the better have you adored and glorified God. **Judaism was the religion of the Sabbath Day through and through whether Jewish or Christian.** The religion of the ‘true’ Christian – of the Judaist – was “*Sabbathising*” in the first and last.

Jesus? The Law requires we honour the Sabbath; all men are under the Law! Jesus also obeyed God when he observed the Sabbath. It is **God** who says we must keep the Sabbath Day – **Jesus** never commanded us to keep the Sabbath. One only is the Lawgiver, God. And so the Church was divided into two camps: the Unitarians and the Trinitarians; the Judaists and the (plain) Christians; the legalists and the ‘gracists’ – and the Sabbath – in no way whatsoever the First Day of the week – to both parties stood central in **the conflict over Jesus’ “nature” and divinity.** The conflict between Unitarian Christians and Trinitarian Christians, between the Judaist Progressives and the Evangelical Orthodox, began here.

Most tragic the Sabbath is seen associated historically with Unitarianism.

Ignatius experienced the conflict between evangelical and Judaistic Christianity first hand. He saw the legalists and rubbed

shoulders with them, the Judaists, "some (of us who) deny Him" – who didn't believe the uniqueness and divinity of Christ, but "lived for the Sabbath" – **Christians who worshipped the Sabbath!** And he saw the despised orthodox, the narrow-minded straight-faced whose battle cry was: *Sola gratia! Tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe – soli Deo Gloria! Sola Scriptura!*, "living (the Day) of the Lord's Life ... according to Christ Jesus ... having received grace".

Ignatius' was a plea for the **basics** of Christian Faith. The old-time religion was good enough for him – his strength and hope **in the face of persecution and the stake**. Jeremy says of Ignatius as having said, "Let what will come upon me, only so I may obtain Jesus Christ." "A despising of all things for Christ is the very first lesson of the Gospel" (says John Owen), and "for the worst of the cross of Christ Moses despised the very best of the world". And Christ Himself commanded to love God so as by comparison to hate father and mother and house. **Ignatius teaches the Magnesians to hate the Sabbath rather than to despise Christ.**

"Therefore they were also persecuted ... to convince the disobedient there is one God who manifested Himself through Jesus Christ". (8:2b) "Seeing then that there is an end to all, that the choice is between two things ... the one of God, the other of the world, and each has his own stamp impressed on it ... the unbelievers bear(ing) the stamp of the world, and the believers the stamp of God the Father in love through Jesus Christ – and unless we willingly choose to die through Him in his passion, His Life is not in us." (5:1-2) Therefore: "The Lord's Day by His living" (9:1), **or**, "Judaism"!

The greatest honour man can show Christ is to believe and confess and "live" according to his salvation provided. If the Sabbath serve man and the Body of Christ herein, it is well – it is a "living of the Lord's Life".

Ignatius' was no concern of side issues, of minor difficulties. If we must decide between the Lord and God we choose the Lord God is One, and if we must decide between the Lord's divinity and the Sabbath Day then away with the Sabbath and "Blessed He that

cometh in the Name of the Lord!” We “live for the Lord” – we worship Him! **We die for Him!**

Nevertheless the Lord’s Day the Sabbath of the LORD your God is not man’s but “the Lord’s”, “for man”! “We until now have not lived according to Judaism ... have not Sabbatised ... (have not) lived without Him ... but until now have lived according to Christ Jesus ... inspired by His grace!” Therefore the Christian “by the mystery of this grace ... having received grace ... no longer Sabbathising ... living the Lord’s LIFE-Day ... on which also our life sprang up through Him in his death ... whom we wait for in righteousness ... that we may be found disciples of Jesus Christ” like the “divine prophets”. (9:1b, 2b, 8:2b) What could Judaism benefit us in the day of the coming God? The righteous “prophets lived according to Christ Jesus” while they awaited Him in faith only! Their Sabbath-living attested to their Christian expectations clearly.

The Sabbath is a machine of battle in the conflict between “one God who manifested Himself through Jesus Christ” – ‘Trinitarianism’, and “Judaism” – the “some who deny Him” (9:1b). By means of the Sabbath is it “taught” and practically illustrated – “marked” – “what the all exceeding power of God is to us-ward”, as “also our life sprang up through Him and his death” and resurrection. In Christ we see what death is – it is something unconquerable but in and through and by Him. You don’t conquer ‘rest’, but the vanquisher of ‘rest’. Christ is that Rest of God whereby He as God and all his works with Him have entered upon His own Rest – and to remember which and to celebrate, “a keeping of the Sabbath remaineth for the People of God” – as He Commanded the Seventh Day be remembered and sanctified the Sabbath **of the LORD your God**. The Sabbath before Christ by comparison received no glory.

The Sabbath should witness to and serve these its fundamentals and end whilst witnessing to and serving the fundamentals and end of Christianity – which are one: To serve God and his Body the Church. The concerns found in this Letter are much the same as those found in Colossians 2 and in all the New Testament Church, its history and its doctrine – in all its **Scripture**. That history and that doctrine and that

Scriptures proclaim "to the disobedient there is one God who manifested Himself through Jesus Christ". It is the Gospel, and the Sabbath of the Gospel versus the Sabbath of Judaism. It is Unitarianism – the Sabbath by the Law – versus Trinitarianism – the Sabbath by "grace received"; it is universalism versus election, synergism versus grace.

This was the **circumstantial and ideological context** in which Ignatius directly dealt on the Sabbath question within the Christian Church of his age. A perspective from this background is the deathblow to the presumption "the Lord's Day" meant the Sunday because every aspect of the issue concerns Christ's resurrection from the dead. Does the Sabbath belong to the resurrection then the Sabbath is the Lord's Day; does the First Day belong to the resurrection then the First day is the Lord's Day. The belonging to of any would depend on two things: Does it 1, **eschatologically** – promissory, prophetically, prospectively, proleptically – "according to the Scriptures" belong, and 2, does it **historically** – factually, literally, eventually, fulfillingly, confirmingly, retrospectively – "according to the Scriptures belong, to, and with, the resurrection of Jesus? If not the day in **both** ways belong to and belong with the resurrection of Jesus from the dead, then it immediately and without appeal is disqualified to be the Lord's Day. If only in respect of **one** of these ways the day is claimed to belong to and belong with the resurrection of Jesus from the dead, then it not only immediately and without appeal is disqualified to be the Lord's Day, but is **exposed and proved** the treacherous usurper to the title "Lord's Day"!

Ignatius could not reason on the Sabbath issue of his day from these angles because the Sabbath issue of his day was not an issue between Sunday and the Sabbath, but between the Judaistic Sabbath and the evangelical Sabbath. The usurper still bided its time under protection of pagan dominion. Justin would yet have to come to the fore champion of the Christian Sunday.

Summary: There was no simultaneous keeping of the Sabbath and Sunday in the Church in Ignatius' time; there only was the double keeping of the Sabbath Day: the Unitarians or Judaists who idolised the Sabbath instead of to worship Christ, and the old-time-religion "believers" the Trinitarians who "according to Christ Jesus" "lived the Lord's Day of Life (from the dead)", having "received grace".

Continues Bacchiocchi, “... The key sentence “no longer sabbatizing but living according to the Lord’s life (or Lord’s day),” in recent times has been subjected to considerable scrutiny by various scholars.⁷ To read in the passage a reference to Sunday, it is necessary either to insert the substantive “day-hemeran” or to assume that the latter is implied by the usage of a cognate accusative. ...”

There is no way in the world or in all the world’s language and linguistics the two steps here mentioned will “read in the passage a reference to Sunday”. Sunday can only be brought into this *key sentence* by the interpreter’s – which usually also is the translator’s – arbitrary Sabbath prejudice and Sunday disposition. This however is the question to be asked: Who said Sunday? And, How could we have believed him? To think he has for centuries kept the best minds beset with his innovation! It seems though – fortunately – not everybody so easily is falling for his deception nowadays.

“... (A)s pointed out by Fritz Guy, “in the seven letters there is no appearance of such a cognate accusative construction. This would be the only exception. Moreover the noun “life-zoen” is present in the oldest extant Greek manuscript (Codex Mediceus Laurentinus); thus “Lord’s life” is the most likely translation.

More significant still is the context. As Kenneth A. Strand concisely and incisively remarks, “Regardless of what “Lord’s Day” may have meant either in Magnesia or in Antioch and regardless of whether or not Ignatius intended a cognate accusative, the context reveals that it is not the early Christians who are pictured as “no longer sabbatizing,” but that it is the Old Testament prophets who are described.... Surely Ignatius knew that the Old Testament prophets observed the seventh day of the week, not the first! The contrast here, then, is not between days as such, but between ways of life-between the Jewish “sabbatizing” way of life and the newness of life symbolized for the Christian by Christ’s resurrection.”

To all of which one can only agree! Yet, consider:

“... the context reveals that it is not the early Christians who are pictured as “no longer sabbatizing,” but that it is the Old Testament prophets...”

Ignatius relates the New Testament situation with the Old Testament situation – which implies a similar or even the same situation prevailed under both dispensations. Ignatius didactically applies the golden rule, “All Scripture ... is profitable for doctrine ... for instruction in righteousness”, “moved by the Holy Spirit holy men spoke of God”; “Jesus Christ ... whom God had promised afore by

his prophets in the Holy Scriptures”, supplying more of a background than a context. He shows the universal interest of the Sabbath: **it also interested the New Testament Church**. Whereas in the **Old Testament** situation a “Sabbatising ... NOT according to Christ Jesus” implied and presupposed its necessary positive: a Sabbath-living ACCORDING to Christ Jesus, a “Sabbatising ... NOT according to Christ Jesus” in the **New Testament** situation does exactly the same: it **also** implies its necessary positive: a Sabbath-living ACCORDING to Christ Jesus. This Ignatius calls the **Sabbath** in Old as well as New Testament metaphor, “the Lord’s Life / Day”. So *the context* against the background of the prophets’ situation *reveals that it exactly was the early Christians, who are pictured as “sabbatizing”*. The early Christians “Judaised” by **not** living the Sabbath Day the way one would **expect** they as Christians would, namely by “living the Sabbath” “**no longer**” “according to Christ Jesus”, “**no longer**” as “living the Lord’s Day”, “but” “*alla*” “according to Judaism”.

Therefore, **positively** *the context reveals that the early Christians indeed **kept** or “lived” the Sabbath as “the Lord’s Life living ... the Lord’s Day”*. *Regardless of whether or not Ignatius intended a cognate accusative, and regardless of whether or not Ignatius intended it necessary to insert the substantive “day-hemeran”, **there simply is no possibility** the early Christians are pictured as not keeping the **Sabbath**, but as keeping the **Sunday**!* The ONLY possibility **allowed**, is that *the early Christians kept the **Sabbath**, **whether** by living it for being “the Lord’s Day (of) Life”, **or**, by living it “**not** according to Christ Jesus” “but” “according to Judaism”*. The ONLY possibility allows for **either** a Sabbath-keeping by the New Testament Church for its being the Day of the **Resurrection** of Jesus Christ from the dead foreseen by the prophets “upon which also our life sprang up through Him and His death (and resurrection)”, **or**, for its being **NOT** according to this “mystery ... and grace received” – but “Sabbathising ... according to Judaism”.

Love the Sabbath for **this sole reason**: “the Lord’s Life living” “*kyriakeh dzoheh dzohntes*”, or hate it, Ignatius in effect says. If love for Christ it shall be love for the Sabbath; if hate

for Christ it shall be hate for the Sabbath. But if love for the Sabbath it shall be hate for Christ; if hate for the Sabbath it shall be hate for Christ. The Sabbath issue in Ignatius is all a matter of perspective! **But it is a perspective into the focus point and field of vision of which the First Day of the week not so much as by a fraction of the sun's radius appears.** *The "sabbatizing" then which Ignatius condemns, in the context of the conduct of the prophets, undoubtedly included the Sabbath as a day.* The Sabbath was the perfect example and measure-stick or "stamp" (5) of the ideology and idealism of both "Judaism" and "Christianity". Both vied for its brand-asset – Judaism for its humanistic "Sabbath works"-value; Christianity for its prophetic, symbolic Christological value.

Continues Bacchiocchi, "... The "sabbatizing" then which Ignatius condemns, in the context of the conduct of the prophets, could hardly be the repudiation of the Sabbath as a day, but rather, as R. B. Lewis, asserts, "the keeping of the Sabbath in a certain manner-Judaizing."¹⁰ **This in fact is the sense which is explicitly given to the text in the interpolated long recension:** (Emphasis CGE.)

Not denying anything said, the text nevertheless explicitly gives the sense of *the Sabbath as a day*, and, *in the context of the conduct of the prophets, could hardly be any day but the Sabbath after the Christian manner.*

"Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness. 11 But let every one of you keep the Sabbath in a spiritual manner, rejoicing in the meditation on the law, not in the relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, nor walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them."¹² " (See another version of this interpolation above, p 39.)

The **Sabbath** is supposed to be kept a **day** in a spiritual "manner" – not a "spiritual" condition or a "spiritual" 'time'!

Shall we ask how much later was this interpolation composed? Then by so much time later was it the consensus among Christians (of the New Testament era) still, and was the Sabbath (Seventh Day) kept "in a spiritual manner" and by "admiring the workmanship of God".

Then shall we also ask what this "workmanship of God" so "admired" by "us" the 'ordinary' Christians, was? This, and nothing short of this, defines it: "By the exceeding greatness of his power to us-ward who believe, according to the

workmanship of his mighty power which He wrought in Christ ... He raised Him from the dead and set Him at his own right hand in the heavenly realms, far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come, and hath put all under his feet and gave Him to be the Head over all the Church which is His Body – the fullness of Him that filleth all in all”. “And God on the Seventh Day rested from all His works”. “... The fullness of Him that filleth all in all” ... “the workmanship of God” ... this was the Christians’ Sabbath’s “meditation on the law” – their Sabbath’s rest. “Plaudits” of the Sabbath Day any which other or besides for Ignatius as for these Christians had “no sense in them” but were tantamount to “living the Sabbath ... according to Judaism”. (9:1 and 8:1 put together.)

If ever there had been a source outside the Bible and of the Christian era that indicate Christians kept the Sabbath Day, and for reason of the resurrection of Jesus Christ from the dead kept the Sabbath Day, it is Ignatius’ Letter to the Magnesians. If ever there had been a document in the same category that proved Christians at this juncture in history did **not** observe **Sunday**, it is this one.

Continues Bacchiocchi, “... *The fact that Ignatius urges Christians to stop “practicing Judaism” (Magnesians 8:1) or “living like the Jews” (10:3) and to follow the example of the prophets in not judaizing on the Sabbath, implies that many Christians were still following traditional Jewish customs, especially in the matter of Sabbathkeeping. If such were the case, it would hardly seem reasonable to presume that Christians in Asia had already radically abandoned the Sabbath and were observing solely Sunday.*”

Why, o why, “*traditional Jewish customs*”? As soon as it seems Bacchiocchi has grasped the fine innuendo, he swerves off course! Why not *traditional **Christian** customs*? (Here’s the same problem we constantly have to face in expositions of Colossians 2:16-17!) *The fact Ignatius urges Christians to stop practicing Judaism or living like the Jews and to follow the example of the prophets in not judaizing on the Sabbath, implies that many Christians were following traditional **Christian** customs!* Ignatius meant the Christian values should be practised faithfully and strictly – not the Judaistic values! Please! Ignatius says in so many words the prophets “lived according to Christ Jesus”, and that “Christianity did not base its faith on Judaism, but Judaism corrupted Christianity”. (10:3) **The establishment was**

Christian – it was **Gospel** Christianity, and its **perversion** was the thing Ignatius fought against. In that perversion Christian Sunday observance was totally unknown. Ignatius did not combat Sunday observance or a departure from Sunday observance. It's ridiculous! Sunday features not at all. The matter concerned opposing loyalties, the one a loyalty to a value-system of traditional Christian customs, and the other its greatest enemy, the loyalty to the value-system of neo-Judaism – the post Old Testament era Judaism, or the Judaism as Ignatius describes it, that based its faith on Christianity or rather that corrupted Christianity. **Ignatius simply shows Christian Judaism was the same as Old Testament Judaism – it denied Christ and the divinity of Christ.** The fact remains the **Sabbath** stood central in this competition for loyalties and concerned no Sunday/Sabbath-issue. **The issue was:** The **Sabbath** was "lived" either, "according to Christ Jesus", or, the **Sabbath**, was "lived" "according to Judaism". In Ignatius no other day features or is hidden. It is the **Sabbath** which – when "lived according to Christ Jesus" – would feature as "the Lord's Day" in Christian Church life and faith.

Come, let us rediscover this Letter of Ignatius'! Even to make the Sabbath the big issue is an over-simplification. As we have shown before, the problem in the Church of Christ really was one of ideologies: Law against grace, humanism / enlightenment against Scriptural fundamentals.

Continues Bacchiocchi, "*... Let us note, on the other hand, that Ignatius, by urging Christians to differentiate themselves from Jewish practices such as "sabbatizing," offers us significant insight on how the existence of anti-Judaizing attitudes and efforts contributed to the adoption of Sunday observance.*"

First – At the point in time of Ignatius' bishopric and journey to martyrdom, "*anti-Judaizing attitudes and efforts*" of Christians could not in the absence of Christian Sunday observance have "*contributed to the adoption of Sunday observance*". The claim it did, is presumptuous.

*Let us – again – note, that Ignatius does not only urge Christians to distance themselves from Jewish or Judaistic practices such as "sabbatizing", but he most importantly urges them to differentiate **Christian** practices from **Judaizing** practices by and through "living" **Christian** practices "according to Christ Jesus" and "grace received", and "**not** according to Judaism" or **not** "without Him (Christ)". This *anti-Judaizing attitudes and efforts* at this point*

in time, therefore, *contributed **nothing** to the adoption of Sunday observance but contributed **very much** to the adoption of **Sabbath** observance* – of **evangelical, Christian, and Sabbath**, observance. Ignatius’ “*anti-Judaizing efforts*” “*motivated the adoption not only of a **way of life** but even of a **day of worship** which would be different from the one of the Jews ...*” – indeed *would be the **Christian Sabbath** according to the **Christian way of life** – the Lord’s Day!*

Sunday was yet to be explained and motivated decades afterwards. Except perhaps that evangelical Christianity gradually began to annoy both Judaism and liberalism to such an extent they – by the time of Justin Martyr – simply had to part ways. The Sabbath as the Day of Christian worship proved to have been principally instrumental in Church division. From its very ‘time’-nature it till today has been a dividing factor. Unfortunately the Sabbath after the spilt of Justin’s time, was joined to the wrong faction. Whereas **Justin** opted for liberalism, compromise and renunciation of immutable Christian principles like the Sabbath and Holy Scriptures, Christian **Judaism** opted for national or Jewish Judaism, that is, legalism, from which Unitarianism and ultimately Islam seceded. But in the process – logically but most tragically – the Sabbath got dragged along with Unitarianism and all the “*wicked superstitions*” it represents. The conservative evangelical Sabbatharians dwindled away into an insignificant minority. The whole was a process of dirty politics, cowardice and treachery, at the same time of haughty conceitedness – the Church elevating itself above obedience to the Scriptures and asserting its authority. A person who preferred not to at all be part of it will certainly prefer to keep himself at the furthest distance from Sunday veneration. (That is how I understand “*the adoption of Sunday observance*” by the Christian Faith. One may judge it speculative. I say, just produce evidence it is against Scripture or against historical evidence, or offer a sounder speculation. Just stop this hypocritical temerity that won’t budge at finding excuses for Sunday-worship. We have had two thousand years of it now and multiplied by as many apologists. But no one as yet has had the courage to stand up and like a David and like a Daniel admit and confess and repent: “O God, against you only have we sinned! We have sinned more and greater by defending and excusing than by venerating Sunday.)

“*We have indications, however*”, says Bacchiocchi, “*that in the East the substitution of the Sabbath by Sunday worship was gradual since Jewish observances there constituted, as A. P. Hayman points out, “a perennial attraction .. for the Christian.”13...*”

This is a most significant observation. For the time of precisely the development in Christianity of this “perennial attraction”, see Appendix on Apollinarus in Part 1/1, p. 295f. Bacchiocchi himself extensively treats on it under the so called ‘quarto-decimal’ debate that started in the lifetime of Irenaeus – who “flourished in the second half of the second century” (K.S. Latourette) when also Justin Martyr ‘flourished’. The ‘Easter controversy’ should bring to light what I have tried to substantiate throughout *The Lord’s Day in the Covenant of Grace*: That Jesus Christ fulfilled the ‘Jewish observance’ of the Passover and that for Christians it meant not only a ‘perennial attraction’ but “to hold valid meetings” every Sabbath Day “according to the Commandment” (4) of New Testament redemption in Jesus Christ, “having peace through the passion / suffering of Christ” our Paschal Lamb – *To the Trallians*.)

Consider: “(T)he existence of anti-Judaizing attitudes and efforts contributed to the adoption of Sunday observance”. That means Sunday observance must have originated as a reaction to Judaism and must therefore have incurred later in time. It precisely developed in this way, if one compares Justin’s apologies with Ignatius in this Letter. Justin acts in the later half of the second century – Ignatius in the early second century. Justin avoids any semblance of what to him was akin to Judaism, for instance the use of the appellation “First Day of the week” for “Sunday”. And because of the semblance between “Sabbath” – a “Jewish” concept for Justin – and “the Lord’s Day”, he avoided both and spoke of the “Day of Saturn”! Had Sunday been the day of Jesus’ resurrection and “the Lord’s Day” its Christian name, Justin would have used “the Lord’s Day” to the advantage of his cause before the emperor – but he does not. Why not? He must have realised the Christians called the **Sabbath Day** the “Lord’s Day”, so he kept silent that name not to offend the emperor whose ‘lord’s day’ was the Sunday. Even Justin of all people presupposes “the Lord’s Day” was the Sabbath Day, one must infer!

“The constant influx of converts from the synagogue may well have contributed to maintain a constant admiration toward Jewish rites like the Sabbath”, observes Bacchiocchi, but he does not take into account how much the **Resurrection** must have *contributed to maintain a constant admiration toward the Sabbath* specifically, the Resurrection being the fundamental reason, cause and motivation for the Christian “living the Lord’s Day” “according to Christ Jesus”.

“Jewish rites like the Sabbath”,

What is ‘Jewish’, what is “Christian” and what is “Judaism”? What are “rites”?

“Numerous Eastern Fathers in fact fought constantly against the Sabbath which many Christians observed in addition to Sunday.”

Bacchiocchi here refers to two events of different times. *“The constant influx of converts from the synagogue”*, which happened right from the start of Christianity, and, the *constant fight against the Sabbath*. With reference to the *constant fight against the Sabbath*, Bacchiocchi in *footnote 15* refers to *“Canon 29 of the Council of Laodicea (ca. A.D. 360)”* – the fourth century! But he speaks of *“the Sabbath which many Christians observed in addition to Sunday”*, as though in the time of Ignatius. During the whole of the second century however, no same persons observed the Sabbath as well as the Sunday; and it is irrelevant whether or not it might have happened in later times. The idea both days were observed by the same Christians during the second century is a peevish protest against the undeniable validity the Sabbath then enjoyed for the majority of Christians. Christianity of the second century got divided as soon as Sunday started to get acceptable and fashionable, and there is not the minutest documented indication it happened before Justin. The fact Justin was familiar with Sunday observance of course implies Sunday by then had been observed in the Church for some time at least, but it does not imply that the same faction of Christians in the same congregations kept the Sabbath together with Sunday. One must deduce, the Church division obtrusively marked regions where either, on Sundays or, on Sabbaths, Christians congregated. The pattern must have manifested on northern (Syrian) and southern (African) territory. Justin represents the Alexandrian tendency to observe Sundays (The influence of an **Egyptian** sun-cult?), and Ignatius the area where he was bishop – Antioch in **Syria** – where the Sabbath was the ‘conservative ‘*Jewish*’ Day of Worship’. (Bacchiocchi’s view is Sunday veneration was primarily promoted from **Rome**.)

“In the West, particularly in Rome, however”, says he, *“we have found that the break with Judaism occurred earlier and more radically, causing the replacement of Jewish festivities such as the Sabbath and Passover.”*

This could not have happened before the time of Justin’s apologies for Sunday observance. On the contrary, Justin writes as if the emperor is **unacquainted** with Christians observing Sunday. Justin was only **trying to see if** the **idea** of Sunday-observance **might** please the emperor so that it may be introduced also to Christianity in Rome and from there to further abroad. Remember **with Justin and**

in Alexandria, Sunday observance by then had been firmly entrenched in Christian worship. Justin wrote to the emperor who was actually irritated by the **Christians** for being so **Jewish** – he scarcely distinguished between them. It must imply the Christians in Rome had not yet accepted Sunday worship. *In the West, therefore, particularly in Rome, we find that the break occurred later but more radically. And, we find that the break was not “with Judaism”, but within, and with, the Sabbath-keeping – be it waning – Christian Church!* Rome soon was to become the seat of the False Prophet, which would provide the ideal mould for the cultivation of Sunday sacredness.

But that is not our concern here. We shall with Bacchiocchi return to Justin a little further on.

9.3.

Barnabas

“The Epistle of Barnabas, dated by the majority of the scholars between A.D. 130 and 138, 16 was written by a pseudonymous Barnabas probably at Alexandria, a cosmopolitan cultural center where the conflict between Jews and Christians was particularly acute 17 Two major reasons make the epistle important for our

present investigation. First, because it does contain the first explicit reference to the observance of Sunday, denominated as “eighth day.” Secondly, because it reveals how the social and theological polemics and tensions which existed at that time between Jews and Christians played a key role in the devaluation of the Sabbath and the adoption of Sunday by many Christians.”

Here Bacchiocchi provides us with a living example of the fundamental flaw when it comes to the appreciation of the Sabbath-’question’ in the ‘Church fathers’ of the first century – **presumption!** The men don’t think, it seems, just chime.

To illustrate here’s another example of such presumption based on totally different assumptions:

“The first authentic statement so far discovered in which the first day of the week is called the Lord’s day is from Clement of Alexandria at the very close of the first century. He says, “The Lord’s Day Plato prophetically speaks of in the tenth book of the republic, in these words, ‘And when seven days have passed to each of them in the meadow, on the eighth day they set out and arrive in four days.” (W.E. Straw, *Origin of Sunday Observance*, RHPA 1939, p. 37)

As far as this passage from Clement is concerned, it should be noted the days are **not** named, but **numbered**, and “*the eighth day*” could have been any of the weekdays. Of further interest is that this writer, Straw, refers to Ignatius in a footnote on this page, where he says, “*The authenticity of the epistle of Ignatius to the Magnesians is seriously questioned ...*” This implies that Straw reckons Ignatius’ reference, would have provided the first “*authentic statement in which the first day of the week is called the Lord’s day*” because, if “*authentic*”, it would have been earlier than Clement’s reference to ‘the eighth day’. Nevertheless, even if accepted the Magnesians is authentic, the Letter supplies no “*statement in which the first day of the week is called the Lord’s day*”. Ignatius also never mentions ‘the eighth day’ or indicates the First Day of the week could have been ‘the eighth day’, or suggests the Lord’s Day could have been ‘the Eighth Day’. Ignatius rather implicates the **Sabbath** “the Lord’s Day” in the sense in which Barnabas calls the **Sabbath** the “Eighth Day”.

On what grounds then does Straw base his claim that the statement of Clement – who interpreted Plato who was not a Christian and was not speaking of the Lord’s Day – is “*The first authentic statement in which the first day of the week is called the Lord’s day*”? On no grounds whatsoever! Clement’s statement was as authentic or true as the devil’s would have been. Everybody, Clement, Straw, Bacchiocchi – simply assumes ‘the eighth day’ is the Lord’s Day, therefore the Lord’s Day is the Eighth Day, therefore the Eighth Day

is the First Day of the week, therefore the First Day of the week is the Lord's Day and therefore according to Bacchiocchi Barnabas "contain(s) the first explicit reference to the observance of Sunday (being) denominated as "eighth day"", and according to Straw Clement is accredited with "the first authentic statement in which the first day of the week is called the Lord's day". Worse than Babel!

In any case: Who of Bacchiocchi and Straw is right? And why should one accept any one of them is correct? I maintain neither has better grounds for his assertion than presumption.

A second preliminary note to make is that Bacchiocchi tells us Barnabas was "... probably at Alexandria, a cosmopolitan cultural center where the conflict between Jews and Christians was particularly acute". We have above taken cognisance of the strong indication Sunday observance started at Alexandria, as must be deduced from Justin's writing to the emperor. The veneration of Sunday – in Alexandria and in the region it represented – one could not deny, must have contributed to "the (particularly acute) conflict between Jews and Christians" and against the Sabbath at this "cosmopolitan cultural center". Nevertheless, such a legitimate inference not at all implicates "the Eighth Day" should mean Sunday in the Epistle to Barnabas. Had Barnabas been of Justin's opinion he would have written in the same manner, and would have said "Sunday". Also accounting Barnabas wrote almost half a century before Justin, his *explicit* association of the **Sabbath** and the "Eighth Day" should be taken at face value for what it in fact meant. At this stage the "theological polemics" and ideological conflict "between Jews and Christians" must have been less defined than in Justin's day. The recent disastrous Roman wars and destruction considering, the "Eighth Day" could for Barnabas have meant the sign of **Jewish** apocalyptic expectation. "Moses received (the covenant) of the Lord, but (the people) were not worthy (of it), (and the tables were broken). But learn how we received it: Moses received it when he was a servant, but the Lord Himself gave it to us as the people of the inheritance, by suffering for our sakes. ... We through Jesus the Lord who inherits the covenant, should receive it, for he was prepared for this purpose." (9:4-5) The Christians took over "the inheritance" from the **Jews** – the "Sabbath" became the "Eighth Day". Who spoke of Sunday or of the First Day? Not Barnabas!

Remember at the beginning Bacchiocchi made the statement, ““Ignatius, Barnabas and Justin, whose writings constitute our major source of information for the first half of the second century...””? (Emphasis CGE) Now he talks as if they are minor sources, and as if for “information for the first half of the second century”, we have to rely on some other sources in order to explain Barnabas. Says he, “(Barnabas) contain(s) the first explicit reference to the observance of Sunday, denominated as “eighth day””, and reveals the “... devaluation of the Sabbath and the adoption of Sunday by many Christians”. “The first explicit reference” tells there were others before. *Devaluation and adoption* presume a foregoing and ongoing process maintained “by many” others. One should expect to find earlier than, all be it not so *explicit reference* at least as Barnabas, that should reflect the process of *devaluation* of the Sabbath and adoption of Sunday, but in vain.

Because one does not find any of these three things in Barnabas – the “devaluation of the Sabbath and the adoption of Sunday by many Christians” and “the first explicit reference to the observance of Sunday” – or any of these “many” others presumed, “explicit” or otherwise, one’s eyes run the bookshelves for those *sources* that will inform us on these ‘facts’. Therefore, either Barnabas informs us on these assumptions and is a *major source*, or it does not and still is a *major source*, so that the only question to answer remains is **whether or not** he does. And the answer is he does not! No other *information* remained from the early second century than these Bacchiocchi mentions. So if the information he alleges exists not in **this** document, Barnabas, then Bacchiocchi must have put it there. (Of course, not only Bacchiocchi, but about every other scholar.)

But notice what says Straw (p. 63), “... (T)he Fathers who lived during this period of over two hundred years between Ignatius and Eusebius quoted from each of (the) three Syriac epistles (of Ignatius, to the Ephesians, the Romans and Polycarp) ... and from these three only – not a word from any of the other (letters) ...”. “The others” included Ignatius’ Letter to the Magnesians. It seems this letter was not, as Bacchiocchi asserts, one of those “writings (that) constitute our major source of information for the first half of the second century”. Wherefore should Barnabas have *constituted* one of “our major source” if it had been “pseudonomous”? Where is the *authentic* Barnabas?

It seems a waste of time the time spent on these “our major sources” in any case . . . only to find they quite “explicitly” associate the **Sabbath**, and not the First Day of the week, with the “Lord’s Day”.

Second point to emphasise: Bacchiocchi makes of **Barnabas the turning-point** in the evolution of Sunday-observance. Remember his position reached regarding Ignatius? There he vaguely admitted Ignatius supposed the Sabbath and provided no *explicit reference to the observance of Sunday*. Next “major source”? Barnabas! “First explicit reference to the observance of Sunday” found! (No other sources in between, mind.) So we take from the shelves and open *Loeb Classical Library, Apostolic Fathers I*, Harvard Heinemann, 1979, and start reading from page 337 to 409 . . . and find? Nothing of the sort, not even an interpolated version!

Continues Bacchiocchi, “A careful reading of the Epistle of Barnabas reveals that the author purposes to demonstrate the total repudiation on the part of God of Judaism as a true religion. While Ignatius condemns the “Judaizing” of some Christians, Barnabas rejects totally “Judaism” both as a theological and a social system. It would seem that the author’s attacks are directed particularly, as A.Harnack observes, “against Judaizing Christians who probably wanted to safeguard Jewish religious beliefs and customs.” 18 In fact, Barnabas categorically condemns those Christians who leaned toward a position of compromise with the Jews, saying, “take heed to yourselves and be not like some, piling up your sins and saying that the covenant is theirs as well as ours. It is ours, but they lost it completely just after Moses received it. . .” (4 :6-7).19” (Emphasis CGE)

Where is the “explicit reference to the observance of Sunday” in this “careful reading” of the Epistle of Barnabas “revealed”? Where does Barnabas *repudiate* or *condemn* the Sabbath? Would not his *total rejection* of ““Judaism”” have been an implicit approving and defence of the true Sabbath – which is exactly I find “revealed” in the fact he defines the Sabbath Day “in which” the Eighth Day” consists? No, it is simply accepted *a priori* Barnabas’ “total repudiation on the part of God of Judaism” means his *total repudiation on the part of God of the Sabbath!*

Where does Barnabas identify Judaizing and “Judaizing Christians” with sound Old Testament faith and religion? It will be a good thing to remember Ignatius called the sound Old Testament faith and religion “Christianity”! Barnabas in principle doesn’t differ with Ignatius in the least – only in style. But exactly like in Ignatius, the Sunday or its observance – mentioned, implied or supposed – **won’t be found** in Barnabas. Nor would the *devaluation*, or *condemnation* of the sound Old Testament faith and religion – Old Testament “Christianity” – be found in Barnabas! Nor would the

devaluation, or condemnation of the Old Testament Sabbath be found in Barnabas!

On the contrary, Barnabas constantly and consistently argues “*against Judaizing*” from the very premiss of the Old Testament Covenant of grace being the basis of the New Testament Covenant and of both being of one content and nature. And this fundamental and essential approach of Barnabas underlies his statements that directly apply to “the Sabbath” Day and the “Eighth Day”.

Yes, like Ignatius, Barnabas is still unacquainted with Sunday even though he has picked up a few extra-Biblical symbols for the Gospel-era and / or its Sabbath Day, like ‘the eighth day’.

But can't you see Barnabas explicitly refers to the First Day of the week designating it 'the Eighth Day'? No, I can't. I do however see in Barnabas exactly and everything implied in both Bacchiocchi's self assured and Harnack's hesitant statements. But it implies not nor alludes to Sunday as no allegorical description or definition of Barnabas' does. Says Bacchiocchi, “*In fact, Barnabas categorically condemns those Christians who leaned toward a position of compromise with the Jews*” – from the viewpoint they were Judaistic and not truly Christian ‘Jews’.

Says Barnabas, “... *“take heed to yourselves and be not like some, piling up your sins and saying that the covenant is theirs as well as ours. It is ours, but they lost it completely just after Moses received it...” (4 :6-7).19*”

Barnabas *explicitly* and *categorically* claims for **Christianity**, “Moses” and the “Covenant” of Moses, indeed the “Covenant” he describes was that as was written on stones: “It is ours” he says – the Jews having “lost it completely”.

The old problem with the learned gentlemen is once more obviated, namely that **they don't recognise** that Barnabas' hostility to “Judaism” and patronage of what to him was genuine Christianity, presuppose the Sabbath and associate with the Sabbath as **Christian** “heritage” – not Sunday! Once more the scholars equate and identify the sound Old Testament faith and religion with “Judaism” – **they**, not Barnabas! Once more the theologians confuse anti-Judaism with anti-Old Testament sentiment and anti-Sabbathism of modern days. Once more they identify anti-Judaism with anti-Jew or -Jewish, and Christian faith with anti-Sabbathism. Then how they bring pro-Sunday motives into the picture only they will know, and how *explicit reference* to the First Day, not they themselves can tell.

“In order to persuade these Judaizing Christians to abandon Jewish beliefs and practices, Barnabas launches a twofold attack against the Jews: he defames them as a **people** and he empties **their** religious beliefs and practices of any historical validity by allegorizing their meaning. As a people, the Jews are described as “wretched men” (16:1) who were deluded by an evil angel (9:5) and who “were abandoned” by God because of their ancient idolatry (5:14). They drove “his prophets to death” (5:12) and they crucified Christ “setting him at naught and piercing him and spitting upon him” (7:9).” (Emphasis CGE)

And this meant mainstream Christianity rejected the Sabbath and adopted Sunday? It does not even mean mainstream Christianity accepted “Judaism”, for if it did, Barnabas would not have written against it in this Letter. Only while Judaism was not acceptable to Christianity and tried to get a foothold in Christianity, could Barnabas have written against it. So the very fact Barnabas wrote against Judaism, implies the “real threat” it had been to Christianity. No one will want to deny! Why then everybody denies Barnabas did not write about the First Day of the week as if it were “the Eighth Day”? Barnabas is occupied with combating the Jews’ and “their ancient idolatry”, they having “crucified Christ “setting him at naught...””. Barnabas sees before his eye an “Eighth Day” of faith as the true fulfilment of the in the Jewish people disappointed promises of God – and he sees God’s faithfulness which faithfulness His Sabbaths were the sign of fulfilled in Jesus Christ. God’s faithfulness thus answered the unfaithfulness of Israel by allegory of the Sabbath Day: “That (Sabbath) which I (God) have made; (that Sabbath) in which will rest all things and (that Sabbath in which) I shall make beginning (of) an Eighth Day that is a beginning of another world”. In ‘literal’ (*wortwörtliche*) metaphor this means: God made the Sabbath for a symbol of his dealings with man in Jesus Christ. All the people who will find rest will find their rest in Christ’s day and dispensation, and it – that symbolic ‘Sabbath Day’ – through the resurrection of Him (15:9) will be the beginning of the Christian age. Barnabas does not have the First Day of the week in his mind, but the first day of the Christian dispensation – “that Sabbath which” God “made”, and “in which Sabbath” God “had made beginning” of a New Age: “had made beginning of an Eighth Day”!

(I shall not waste time on answering the claim Barnabas meant a future “heavenly” world with an “Eighth Day” . It would be an arbitrary idea.)

It is clear Barnabas *launches an attack against the Jews **as a people***. It is also true he *empties their religious beliefs and practices of any historical validity or meaning*. But it is not true – not even “*by allegorizing*” – that Barnabas *launches an attack against the Jews as **God’s Old Testament People***, or that he *empties* The Faith of the previous dispensation, its *beliefs* or its *practices* like the Sabbath, *of any historical validity or meaning*. That Barnabas does not do. At this point in our discussion we have already referred twice to the simple fact Barnabas insists on the Old Testament Faith as having been ‘Christianity’ – precisely what it meant for Ignatius too.

Does Barnabas *persuade Christians to abandon ‘Sabbath’-beliefs and practices* like he *persuades “Judaizing Christians to abandon Jewish beliefs and practices”* (– ‘*Jewish*’ meant racist as with Justin, or Judaistic, as with Ignatius)? He does not. (Unless one presume the Sabbath is racist and Judaistic.) Does Barnabas *launch an attack against the Sabbath*; does he *defame* the Sabbath *as an Old Testament Institution*? He does not. Unless one presume Barnabas attacked and defamed the Old Testament and its divine Institutions. (We shall still look at Bacchiocchi’s assertion of “Three basic arguments ... advanced by Barnabas to invalidate Sabbath observance”.) Does Barnabas *empty* the Sabbath as a *religious and Christian belief and practice*? No, he does not! Does he *by allegorizing* the Sabbath’s *meaning*, *empty it of any historical validity*? Or on the contrary to rationalise its *historical validity*? No! Does Barnabas *launch* such *attacks against* the Sabbath like he “*launches a twofold attack against the **Jews***”? Does Barnabas attack and defame the Sabbath like “*he defames **them** (the Jews) **as a people***” and like “*he empties **their religious beliefs and practices of any historical validity***”? No! The Jews in this context are not Jewish Christians, and Christian Sabbath-keeping isn’t Judaism – not for Barnabas *categorically*!

Does Barnabas *persuade Christians to accept ‘**Sunday**’-beliefs and practices*? He does not. Does Barnabas *launch a protest in favour of “Sunday”*? Nowhere! Is Barnabas the champion of a Sunday-observance promotion campaign? Not as can be discovered in this document! Does he extol “*Sunday*”? If he does, it would be most interesting to learn! Does he extol Sunday as the Lord’s Day? Not even Justin attempted that impossibility, how could Barnabas? Does Barnabas produce the essence that should *fulfil* Sunday as a *Christian belief and practice*? Does he use any methodology or style like

allegory to give, explain and magnify the *meaning* of Sunday? Does he present any evidence or argument for Sunday's *historic validity*? The answer to each and every of these questions is, an unequivocal, No!

Therefore should it not be most reasonable to ask for the concrete evidence of "the first explicit reference to the observance of Sunday"?

Taking into account the clear and demarcated contextual and circumstantial evidence wherein and whereby Barnabas speaks of a certain "day" "denominated as "eighth day"", Sunday is by post-mortem as well as by moribund examination ruled out candidate to be or be "denominated as "eighth day"". Then by evidence of exhibit no. 1, the word "explicit": The foil ever so *carefully* is opened to reveal . . . It's empty? No, wait! . . . "denominated as "eighth day"" – there it is laid bare: "Do you see what He means? "The present Sabbaths are not acceptable to Me, but **THAT WHICH I** had made, **IN WHICH** all things resting I shall make the beginning of an eighth day, **THAT IS** the beginning of another world'. Wherefore we also celebrate with gladness the eighth day **IN WHICH** "*en hehi*" indeed Jesus rose from the dead, was made manifest (Christ and God), and was exalted into heaven".

THAT Sabbath WHICH I had made, THAT Sabbath WHICH I had made IN WHICH all things resting I shall make the beginning of an eighth day, THAT Sabbath WHICH I had made THAT Sabbath WHICH IS the beginning of another world . . . **the First Day of the week?**

The cadaver *denominated "Eighth Day"* on post mortem proved to be "The Sabbath Day"! There it was crucified and buried with the Law in and with Jesus Christ, to in and with Him **rise again** in newness of Everlasting Life "in Sabbath's-time"! And in the free speech of the Christian believer, this Sabbath is that Sabbath which Barnabas saw as "Eighth Day". By divine authentication and authorisation – by "inspiration of the Holy Spirit – the prophet (John) wrote", "I was in the Spirit on the Lord's Day" – on this Christian Day of Worship-Rest.

This is passage 15:8 of the Epistle. In 15:5 Barnabas describes exactly when and where this event – the event of both God's making and of His resting – took place, what it was, and

wherein existed its meaning and importance: “ ‘And He rested on the **Seventh** Day’ . This means, when His Son comes He will destroy the time of the wicked one, and will judge the godless ... and then He will truly rest on the **Seventh** Day” . It before and after the death and resurrection of Jesus Christ was “the Seventh Day” !

In both passages the “day” mentioned, is defined the “Sabbath” – “that which” and “in which” God’s Son Jesus rose from the dead, thereby having obtained for the “Sabbath” a “meaning” it before had not had, but now having been obtained for it by Christ, the Church *denominated* it an *Eighth Day*.

Where is that “explicit reference to the observance of Sunday”? Instead we find “the present Sabbaths are not acceptable, but that **Sabbath** which God (through Jesus Christ) **had made**, in which **Sabbath** all things **resting**, God **will make** the beginning of an eighth day” . So that we find ourselves as Christians in that eighth day **today**, God in fact having accomplished what He had said He would. ‘Today’, I say, reminds one of the Letter to the Hebrew believers where it says, “Today, if you hear My voice, don’t harden your hearts” ... but ... “through faith” in ... “Jesus who had given them rest” ... and with Him who had ... “entered upon his own rest as God” ... “enter into the *katapausis* of God” ... “wherefore has remained valid for the People of God a “*sabbatismos*” – a keeping of the Sabbath Day!”

The Sabbath thus literally became the first day of the present dispensation or ‘Eighth Day’. Barnabas employs the concept allegorically – an ‘Eighth Day’ cannot be taken for arithmetically sequential the day of the week following the Seventh Day of the week. The *allegory* in the passages from Barnabas is restricted to the *nomination* “Eighth Day” . Further everything is ordinary finite, literal language of New Testament faith. We must understand what we read **for what we read** – except for the allegorical *nomination* “Eighth Day”, by Barnabas’ **association** the Seventh Day Sabbath (not the First Day of the week) – being “the beginning of the eighth day” initiating the Christian era into its new future. The “Eighth Day indeed” is the Sabbath Seventh Day “**IN WHICH** Jesus rose from the dead, was made manifest, and was exalted into heaven”,

"is made the beginning of an Eighth Day" – the first day of the Christian era (15:9).

One may compare Bachiocchi's explanation of 15:9 and will find scarcely an agreement. The Resurrection comprises three aspects: "rose from the dead", "was made manifest", "and was exalted into heaven". "Was made manifest" refers to Jesus' appearance before the Father IN VICTORY OF RESURRECTION; so also "and was exalted into heaven" – as described in magnificent detail in Ephesians 1:22b to 22. "Was made manifest" does not refer to Jesus' appearances to men; "and was exalted into heaven" does not refer to Jesus' ascension into heaven on the fortieth day after his resurrection. The glory of the Resurrection is these three things "in a moment, at the sounding of the last trump", in resurrection from the dead of Jesus, the Christ!

Also in the past Old Testament era the Sabbath Seventh Day was the first day for man under the dispensation of grace. But it "**remained**" the Seventh Day the Sabbath of the LORD your God and Seventh Day of the week and of creation and time, a "*Sabbatismos*" – "a keeping of the Sabbath for the People of God". Barnabas allegorically calls the Sabbath an "Eighth Day" – no other day, no day after it, but the Sabbath itself. For man the Sabbath Day – the Seventh Day – is the first, and for God – whose Day it is – it is the Seventh Day the Sabbath of the Lord your God – the Day of God your Lord's Act of finishing rest, sanctification and blessing only possible in, through, and for the sake of Jesus Christ. Without God's Act of and in and through and for the sake of Jesus Christ He (I may say only because it wholly is untrue) God would be lame. So the Sabbath (I may say only because it wholly is untrue) – it would be empty and lame, nonsensical, worthless without God's Work of Word: Jesus Christ. Never has there been a moment God was not savingly Active but in Jesus Christ. Never has there been a moment God was thus savingly Active as here in Jesus Christ in raising Him from the dead. In the resurrection of Jesus Christ from the dead God and his Work are the same and one; and are at one – at peace and at rest. Never as thus savingly Active in Jesus Christ as in the Day of his resurrection from the dead, was God, God. Therefore thou shalt remember the Sabbath of the LORD your God to keep it holy unto Him. Barnabas must have said the same thing in his own manner, and even if I'm wrong, I won't exchange my view for another unless it is truer to the allegorical meaning Barnabas entertained for his "Eighth Day". But never could I accept these things be said or thought of the First Day of

the week – if said of the First Day it would be out of harmony, out of rhythm and out of feeling with the greatest symphonic work the world has ever heard – the Song of Moses and of the Lamb. Yes, it also is the song of Moses ... remember the Sabbath? Remember Jesus said the Sabbath was made for man? Remember Paul sang this song with these words: “And what the exceeding greatness of His Power to us-ward”? “THEREFORE the Lord THY God commanded THEE to keep the Sabbath Day!” Because of His salvation “to us-ward”, in Jesus Christ, in resurrection from the dead, “in Sabbath’s-time”! See the Church celebrating and feasting in eating and drinking of the Lord Jesus, as of his body and his blood partaking by faith – it is the Body that is Christ’s feasting her Sabbaths, her Lord’s Supper monthly, her feasts by Lordship of the Resurrected One, her Head.

“As to the fundamental Jewish beliefs (such as the sacrificial system, the covenant, the promised land, the circumcision, the levitical laws, the Sabbath and the temple) the writer endeavors to demonstrate that they do not apply literally to the Jews, since they have a deeper allegorical meaning which finds its fulfillment **in Christ and in the spiritual experience of the Christians.** (Emphasis CGE) 20

Does Bacchiocchi insinuate Barnabas was wrong? Then I’m rather wrong with Barnabas than correct with Bacchiocchi. And it won’t require “allegorical meaning” to justify the “deeper meaning” of “the fundamental beliefs” of Old Testament Faith to “find its fulfillment in Christ and in the spiritual experience of the Christians” – it will need only good old ‘evangelical faith’, and if we really need hermeneutic help, good old Christian eschatology will do.

“... The writer however, as J. B. Lightfoot points out, even though he “is an uncompromising antagonist of Judaism,... beyond this antagonism he has nothing in common with the anti-Judaic heresies of the second century.”²¹ W. H. Shea rightly observes in fact that “on many of the cardinal beliefs of Christendom the author is quite orthodox.”²²

This sums it up: “Even though he “is an uncompromising antagonist of Judaism,... beyond this antagonism”, Barnabas “has nothing in common with the anti-Judaic heresies of the second century.” “Now is that necessary to make a statement of? Why, Barnabas constantly actively employed every possible means and method to combat, and has been proving himself enemy number one of *the heresies of Judaism of the second century* . . . so that here, the most incredible discovery is made Barnabas “has nothing in common with the anti-Judaic heresies of the second century”?”

Even though Barnabas was an uncompromising antagonist of Judaism, he “**beyond**” this antagonism was quite orthodox and on cardinal beliefs of Christendom, in fact held to the common fundamentals. To go “beyond this antagonism of Judaism” and ‘orthodoxy’ would have meant to revert to **extreme** “Judaism”. What this statement means is that Barnabas was orthodox but not so orthodox as to keep the Sabbath, because that would have been an “anti-Judaic heres(y)” – going *beyond* the cardinal beliefs of Christendom, not to speak of “Judaism”! If Barnabas kept the Sabbath, he would have been guilty of both “monstrous” “Christendom” and “monstrous” “Judaism”, as Ignatius has said, “It is monstrous to talk of Jesus Christ and to practice Judaism” – for Sunday-scholars only one thing: Sabbath-keeping!

In short, this statement here quoted means Sabbath-keeping is the arch-heresy and worse than the most despicable *Judaism*. It is the only way Sunday protagonists can justify their claim that Barnabas “contain(s) the first explicit reference to the observance of Sunday”. It proves one thing for a fact, that Sundaydarians are opportunists, who having no argument and no strength of argument to motivate, explain or defend Sunday from the Scriptures or from documents of the first half of the first century, must resort to method – reprehensible trickery like this. What does it say of Christianity?

What is meant here is not to allow the possibility Barnabas kept the Sabbath. Barnabas according to this statement was too *orthodox* an *observer* of the cardinal beliefs of Christendom like Sunday-keeping **to have observed the Sabbath** – that’s what it means. Barnabas therefore must have had *nothing in common* with what **they** – these scholars – have in mind, namely “Judaic heresies of the second century” and worse, such as to believe and live a Christian Sabbath. Barnabas *observed* Sunday, is what they allege – not such monstrous Judaism like a Christian Sabbath-keeping. Nothing more farcical could exist so far as the scholars are concerned than a Christian Sabbath keeping. Barnabas according to them could not have had anything *in common with* such *heresy* of “Judaism” it goes “*beyond*” “Judaism” and can only be described as an “anti-Judaistic heresy”: a Christian Sabbath keeping!

What with God is wise with man is foolishness and with man is loathsome with God is holy.

“... The repudiation of and separation from Judaism on the part of Barnabas represents then, not the expression of a heretical movement, but a necessity felt by the Christian community of Alexandria. ...”.

What is actually meant is, *the repudiation of and separation from Judaism on the part of Barnabas represents then, not the expression of a heretical movement that confessed, believed and lived the Sabbath, but a necessity felt in reaction to that movement, by the Sunday observing Christian community of Alexandria.*

All sounding very logical, but, as clear as daylight nothing of the sort will be found in the Barnabas Letter! On the contrary, to have referred to the document under consideration would expose the very consideration for its doubtful character and worth, so the strength of its argument must be sought from another quarter – from speculation and assertion by pure presumptuousness.

“... However, the allegorical method and extreme attitude of the writer testifies, as J. Lebreton aptly remarks, “not indeed to the deep thought of the Church, but, at least, to the danger which Judaism constituted for it, and the Church’s reaction to the danger.”²³ ...”

Again, the real meaning – despite the word “*however*”, and the euphemism “*not indeed to the deep thought of the Church*” non the less – is: *The allegorical method and extreme attitude of the writer testifies to the danger which Judaism through Christian Sabbath keeping constituted for it, and the Church’s reaction through Sunday keeping to the danger of such Judaism like Christian Sabbath keeping.* This, the real false meaning of this statement is everything directly contrary to what Barnabas in the fifteenth section says.

This then had to come, and eventually had to be admitted, that “... The depreciation of the Sabbath and the introduction of the “eighth day” is part of this attempt which the author makes to destroy the strongholds of Judaism...”

Look how the intent of the scholars is made the intent of Barnabas! In Law or business, that would have been seen as dishonesty. In science, that would have meant the end of one’s career. I think it was Jesus who once said something like to the shame of the Church the world is more righteous than it. In ‘*theology*’ such dishonesty is acclaimed with praises.

The author’s aim (that of Barnabas) is first to picture true Christian Faith in its practicality as well as idealism. Only by ideological contrast and ethical encounter does Barnabas answer Judaism – not as a “*real threat*” to “*Christendom*”. “*Christendom*” was a threat to Judaism! What Judaism claimed belonged to it, Barnabas claims “*is ours!*” Christendom invaded and overcame Judaism. Unfortunately, however, meanwhile the world in certain respects had been infiltrating and was busy overcoming the Church. But the world’s success was not as yet the obvious. At this stage of its history the Church’s success over Judaism was still the

conspicuous. Politically and socially the Church left its mark on Judaism; religiously and ideologically too. The Church was becoming the guardian of the “heritage” of the “covenant”. The Church in the Jews’ stead has taken over stewardship of the institutions and promises and covenant formerly known as the “Jews’ ” . But now this spiritual heritage was getting better known for their ‘Christian’ affiliation and commitment. “*Christendom*” has become “*the stronghold*” of Christian Sabbath-faith (of the old “Jewish” faith, if you like)! Barnabas always presupposes this superiority and exclusiveness of Christianity. For no moment does he succumb to Judaism as pertains a single event or spiritual treasure of its cultural heritage – that is, of the Church’s growth in stature to the measure of Christ. Barnabas claims every promise of God for the Church. He claims the Sabbath for Christ. (And not Christ for the Sunday.)

Let us see if this is true or not.

“... *His (Barnabas’) reasoning deserves attention. He writes:* “1. Further, then, it is written about the sabbath also in the Ten Words which God uttered to Moses face to face on Mount Sinai, ‘And treat the sabbath of the Lord as holy with clean hands and a pure heart.’ 2. And in another place he says, ‘If my sons keep the sabbath, I will let my mercy rest upon them.’ 3. He mentions the sabbath at the beginning of the creation: ‘And in six days God made the works of his hands, and ended on the seventh day, and he rested on it and made it holy.’ 4. Observe, children, what ‘he ended in six days’ means. This is what it means, that in six thousand years the Lord will bring all things to an end, for a day with him means a thousand years. He himself bears me witness, for he says, ‘Behold, a day of the Lord will be like a thousand years.’ Therefore, children, in six days, that is, in six thousand years, all things will be brought to an end. 5. ‘And he rested the seventh day’ means this: When his Son comes and destroys the time of the lawless one, and judges the ungodly and changes the sun and moon and stars, then he will rest well on the seventh day. 6. Further he says, ‘You shall treat it as holy, with clean hands and a pure heart.’ If, then, anyone can now, by being pure in heart, treat as holy the day God declared holy, we are entirely deceived. 7. Observe that we will find true rest and treat it as holy only when we shall be able to do so having ourselves been made upright and had the promise fulfilled, when there is no more disobedience, but all things have been made new by the Lord. Then we shall be able to treat it as holy, after we have first been made holy ourselves. 8. Further he says to them, ‘Your new moons and sabbaths I cannot endure.’ You see what it means: it is not the present sabbaths that are acceptable to

me, but the one that I have made, on which, having brought everything to rest, I will make the beginning of an eighth day, that is, the beginning of another world. 9. This is why we also observe the eighth day with rejoicing, on which Jesus also arose from the dead, and having shown himself ascended to heaven (ch. 15).”²⁴

First: Show me Sunday in this? But that is as necessary to ask as Sunday is relevant, for here is the crux of the matter as far as Barnabas is concerned:

“... ‘And he rested the seventh day’ means this: When his Son comes and destroys the time of the lawless one, and judges the ungodly and changes the sun and moon and stars, then he will rest well on the seventh day”.

The reason for all difficulty in understanding Barnabas is the usual “allegorical” method attributed to him. Like here, Barnabas does **not** use allegory. He applies eschatology – Christian eschatology. Therefore one should first know what eschatology is. And to know what it is, one should first know what it is not. Christian eschatology is not Judaism or Judaistic eschatology. “We can no longer put up with earthly, limited and vulnerable life, and in our eschatological finality we destroy life’s fragile beauty. ...If eschatology were no more than religion’s ‘final solution’ to all the questions, a solution allowing it to have the last word, it would undoubtedly be a particularly unpleasant form of theological dogmatism, if not psychological terrorism. And it has in fact been used in just this way by a number of apocalyptic arm-twisters among our contemporaries.” (Moltmann, *The Coming of God, Preface*, p 11)

In Barnabas’ day the “apocalyptic arm-twisters among our contemporaries” were the Judaists. For them eschatology could not happen contemporarily but had to remain that fearful last-day thing toward which one is driven by one’s religious self-inflicted torments. Jesus could not give them rest, says Hebrews 4:8, because Jesus was contemporary eschatology. Judaism’s self-righteousness is deaf for the call, “Today, if you hear my voice, harden not your heart!” Only Jesus can dig an ear to hear and form a foot to follow the call, “Today!” A righteousness of works and without faith in Jesus, cannot and will not. In Barnabas’ day the “apocalyptic arm-twisters among our contemporaries” were the Judaists. He could but answer them as he did here. And mark how Barnabas’ application answers the criteria (Moltmann’s) for Christian eschatology: “**Christian** eschatology has nothing to do with apocalyptic ‘final solutions’ of the arm-twisters’ kind, for its subject is not ‘the end’ at all. On the contrary, what it is about is the new creation of all things. Christian eschatology is the remembered hope of the raising of the crucified Christ, so it talks

about beginning afresh in the deadly end. 'The end of Christ – after all that was his true beginning', said Ernst Bloch. Christian eschatology follows this christological pattern in all its personal, historical and cosmic dimensions: **in the end is the beginning.**"

Barnabas' subject is not 'the end' at all, but the true beginning. "The end of Christ – after all that was his true beginning." In Barnabas' words, "'And he rested the seventh day' means this: When his Son comes and destroys the time of the lawless one, and judges the ungodly and changes the sun and moon and stars, then he will rest well on the seventh day." "That Sabbath which I had made - in which all things resting - I shall make the new beginning of - I shall make it an Eighth Day!" "Christian eschatology ... talks about beginning afresh in the deadly end." For Barnabas it also meant the death of Judaism.

"Then he will rest well on the seventh day" – this is the provisional, fulfilled Future. "Christian eschatology is the remembered hope." It says, "When his Son comes ..." – which He did and so did fulfil the condition for the rest of God on the Seventh Day. Saying, "All things resting - I shall make the beginning", Barnabas is using the exact same Present Future of 'contemporary eschatology'. He doesn't predict what God still must do in the distant future of the day of judgement, but he speaks of that "Sabbath which I **had made**, and everything **now in it resting** [through the Son in his resurrection from the dead], **now shall be** that beginning" and end of my will, the Kingdom of God – that is, **Jesus Christ – in the hearts and lives of men**. An Eighth Day My Seventh Day TODAY has become... The essence of Barnabas' allegory is: "If you hear my voice" o Israel, People of God, "don't harden your heart", but "enter into my rest, seeing therefore it remains [first]: that some (the believers) must enter therein (still) because they (the unbelieving Judaists) to whom it was first preached (by Jesus **until "today"**) entered not in because of unbelief, for which reason He again determines **today** for a new day of deciding! For if Jesus had given them rest, why would he afterwards have spoken of yet another opportunity? For that reason there remains [the second thing]: A keeping of the Sabbath for the People of God because (they had entered **through Him**) that already **is entered** into his own rest (on their behalf through resurrection from the dead)". Barnabas calls it the Eighth Day, while he, like the Hebrew Letter writer, speaks and

presupposes two things: The rest – *katapausis* – **of God**, and “a keeping” of God’s **Sabbath** Day – *sabbatismos*. The *katapausis* is the basis, the strength and the cause of the erected temple thereupon, the Church, “celebrating her Sabbaths” (Col.2:16).

Now notice Bacchiocchi’s direct contradiction of this eschatological and contemporary allegory of Barnabas, of the Sermon to the Hebrews and of Moltmann and un-predisposed or fair hermeneutics:

“Three basic arguments are advanced by Barnabas to invalidate Sabbath observance . . .

(1) The rest of the seventh day is not a present experience but an eschatological rest that will be realized at the coming of Christ when all things will be changed (vv. 4-5).

We propose: The rest of the Seventh Day is a present experience of the eschatological rest that had been realised in the coming of God in Jesus Christ when all things were changed – and we believe that is the meaning of Barnabas’ above quoted passage.

As shown, Barnabas does not share Bacchiocchi’s idea of what eschatology is nor Bacchiocchi’s understanding of Barnabas. Because for Barnabas *The rest of the Seventh Day is the present experience – the Christian eschatological remembered hope and the Christian eschatological rest that **had been realized in the coming of Christ from the dead** when all things **had been** changed.* “When his Son comes and destroys the time of the lawless one, and judges the ungodly and changes the sun and moon and stars, then he will rest well on the seventh day.” This is the finishing of all the works of God in having raised Jesus from the dead, destroying the lawless one, sin, death and devil. “And I saw the serpent fall from heaven and with him a third of the stars”. And God the Seventh Day rested: in the Son in Whom I am well pleased. God’s pleasure of his Son was God’s rest – his rest of the Eighth Day the Christian dispensation. God and Barnabas supposing and speaking of the Seventh Day Sabbath, that is, and of an event the event of that day.

(2) The sanctification of the Sabbath is impossible for man at the present time since he himself is impure and unholy. This will be accomplished in the future “after we have first been made holy ourselves” (vv. 6-7).

We propose: The sanctification of the Sabbath was made possible for man by and in Christ Jesus in the present time since He himself is entered into His own rest of redemption before them and on

behalf of those who are impure and unholy in themselves. This He had accomplished in the past and historic and real event of dying and rising for the sin and justification of sinners without and before we have first been made holy ourselves – and we believe this is the meaning of Barnabas' above quoted passage.

*This – the sanctification of both man and the Sabbath – will be accomplished in the future of Christ – in his future of resurrection from the dead which is the “Today!” of the Christian era. There shall never be a time “after we have first been made holy ourselves” is precisely Barnabas' point! That time we shall be made holy shall be Christ's Day, the Day when God **IS entered** into His own rest and with God we, through and in and with Jesus Christ, shall have entered into the rest of the holiness of and from God! That is the only way to our holiness and that is what Barnabas tells the Christians as well as the Judaists who believed and taught we can only with God enter upon His Sabbath rest “after we have first been made holy ourselves”.*

“(3) God has explicitly declared, “Your new moons and sabbaths I cannot endure”; therefore the present sabbaths are not acceptable to Him, but only the one which is future. This will mark the beginning of the eighth day, that is, of a new world (v. 8).”

We propose it was Barnabas' first and last intention to say, *God has explicitly declared, “Your new moons and sabbaths I cannot endure”* being void of Christ and the denial of His dying and rising for the salvation of all his Elect not excluding the heathen, and that *therefore the present Sabbaths of the Jews or Judaism were not acceptable to Him, but only the one which* according to the promise of the Messiah and the eternal Covenant of Grace *is future* and confronts every man with the call: “Today, if you hear my voice Jesus Christ, don't harden your heart, but enter in in the katapausis of God Jesus Christ. For *this will mark the beginning of the eighth day, that is, of a new world*, God's rule and dominion: the Gospel era, and will be the mark of the Church keeping her Sabbaths, feasting Christ Jesus as by faith eating and drinking of the body and of the blood that is the life and the blood of the New Covenant whereby Christ has entered into the most holy of the presence of God, his right hand in heavenly places. We believe this, as it was for Barnabas, is not foregone allegory but the free expression of Christian confession and enjoyment of the reality of the Gospel Sabbath's purpose and worth – its eschatological significance. We deny as we believe Barnabas would that he alluded to the Sunday or to the First Day of the week how and whatsoever.

We consequently and consistently must continue to reject and prove wrong that ...

“... With these arguments Barnabas, “utilizing this weapon of allegorical exegesis,”²⁵ empties the Sabbath of all its validity for the present age, endeavoring to defend the church from the influence of such an important Jewish institution. ...”

... which presupposes what cannot be traced in Barnabas' Letter, that he was a total Sunday-keeper and total Sabbath-rejecter. Barnabas does not *empty the Sabbath of all its validity for the present age*, but imaginatively with colour-strokes of words, pictures “the Seventh Day” and “the Sabbath” as “an Eighth Day” in **Christian** worship of the **present age**, in bright adoration and glorifying of the resurrected Lord of the Sabbath and of the People of that Day (or Era) against the background of death's Judaistic darkness. (An apocalyptic darkness it is, while the brightness is that of Christian expectation and surprise – like “an angel from heaven” at the brightness of which the guards of all cosmic dominion fall to the earth like dead and all the creation is lit by the Light of Life emerging from the depths of hell Christ Victor – “in Sabbath's-time”!)

“... His effort to supersede the Sabbath by means of these intricate allegorical and eschatological argumentations is an implicit recognition of the influence that the Sabbath was still exerting in the Christian community of Alexandria....”

No doubt. But of greater importance is to recognise who filled the whole stage and set to the drama. In Barnabas the characters are two: Christianity over against Judaism. Therefore one should just reverse Bacchiocchi's picture, see the positive of the negative photo: Barnabas' *effort by means of these intricate allegorical and eschatological argumentations is an implicit recognition of the influence that the Judaistic cosmopolitan community of Alexandria was exerting in the Christian community of Alexandria*. The Judaistic cosmopolitan *community of Alexandria* refused their ideological supremacy to be overcome by Christianity and the Sabbath to become de-politicised and Christian, de-ideologised and Christian, de-mythologised and Christianised, freed from Law and set free for Christ. They wanted to retain the Sabbath the legalistic Institution it had become in Judaism and hated to see it claimed and enjoyed by the heretical Sect of Christ. The Christians, Barnabas might have thought, would do well to give the Sabbath a new name, like an “Eighth Day” perhaps? Unfortunate the concept derives from Judaism, and could be Barnabas never realised? No, I think, he must have known because he

in this argumentation of his borrows so much from Jewish apocalyptic. Therefore I think Barnabas just decided enough is enough and I'll show them the facts, that the Covenants and the Promises and the Law "is ours"! Show the Judaists, and claim what is ours and exhibit it on huge banners: The Sabbath is Christian, is Our Eighth Day! He could not find a more conspicuous or larger "sign board", than this the Sabbath-Day.

We nor Barnabas are speaking of the decline and fall of the Sabbath and the rise and victory of Sunday; we speak of the Sabbath vindicated against its "real threat" "in the Christian community of Alexandria", **Judaism**. This Judaism by far not was composed of Jews only. It was a *cosmopolitan community* was Bacchiocchi's own observation, and the same proportion is reflected in the Judaism and in the "*Christendom*" of that region and time. Judaism wasn't a conglomerate of Jewish ideologies only, but also of race and caste, politics, policies and politics, and of philosophies and religions that even included pagan and idolatrous popularity. The Judaism seated *in the Christian community of Alexandria* might just as well have incubated the Sunday egg and have reared the chicken.

However, *the Sabbath was still exerting in the Christian community of Alexandria its influence* and – according to this *major source of information*, Barnabas – was still understood and observed according to true Christian Faith although by any means of imagination defended for being the **Christians'** "heritage", as for example by describing it an "Eighth Day". The Sabbath Seventh Day-Eighth Day was NOT YET *superseded* by either 'the First Day of the week', or 'Sunday'!

"... The "eighth day" is inserted at the end of chapter 15 as an appendix to the discussion on the Sabbath, and two basic justifications are given for its "observance":..."

I love the unintentional ambiguity of Bacchiocchi's statement! *The "eighth day" is inserted at the end of chapter 15 as an appendix to the discussion on the Sabbath, and two basic justifications are given for its observance . . . "Its" – the Eighth Day's or the Sabbath's? . . .* Like a blind man who is asked to distinguish coins but is given the same twice will say they are the same. (Like hearing "eighth day" and hearing "Eighth Day" cannot distinguish the first is the eighth day in counting, the second The Eighth Day by name.) So it appears between the Sabbath and the Eighth Day in Barnabas. So it seems in this statement. And so it should be, as Barnabas intends it. They are the same, and identical, and one. The First Day is not the cloned Eighth Day. The Sunday is

an outsider and a stranger. In fact it comes as a usurper and a thief and murderer. It will kill the Seventh Day and have killed Sabbath as well as Eighth Day (even its brother the First Day of the week). Then it will steal the crown of honour but cannot steal the honour by heritage. It may put on the mask of the previously honoured but cannot mimic its behaviour because it won't know its past. Its day of shame shall come fast and sure.

“... (1) The eighth day is the prolongation of the eschatological Sabbath: that is, after the end of the present age symbolized by the Sabbath, the eighth day marks “the beginning of another world” (v. 8). “This is why we spend (agomen) even (dio kai) the eighth day with rejoicing” (v. 9).... “

We propose: *The eighth day is the prolongation of the eschatological Sabbath* which is the Seventh Day Sabbath of the Old Testament and that it, not *after the end of the present age* but at its beginning and for the present age *marks the beginning of another world* the Kingdom of Christ. *The eighth day symbolizes the Sabbath, and marks “the beginning of”* this new world – Christianity. *“This is why we spend even the eighth day with rejoicing in which Jesus rose from the dead”* – it being of the Christian era and available for the Christian era for Christians to celebrate with joy.

The Eighth Day Barnabas means is the “present Sabbath” – the Sabbath of Christian Faith that is “acceptable to God”, as over against the “present Sabbaths” of Judaism that is “unacceptable to God”.

The Eighth Day comes not “after the end of the present age” but at its beginning and *marks* it – that is, it is of the same nature as the Christian age – it is the **Christian** Sabbath! It *marks* the last days before the end and is characteristic of the end-time or Christian era. Its different characteristic is the **Church** or People that keeps it and the **reason** the Church keeps it for. Its difference is **intrinsic**, not in form or in time.

The Eighth Day Barnabas means is the “beginning” of the present age “symbolized by the Sabbath”. *The Eighth Day* which Barnabas means, *symbolizes the Sabbath* – not the Sabbath the Eighth Day.

“The eighth day marks “the beginning of another world”.” Barnabas means the **Sabbath, as the Eighth Day**, distinguishes or *marks the* “beginning” of the present age which is *another world* under the dispensation of Christ.

“This is why we spend (agomen) even (dio kai) the eighth day with rejoicing” – “This is” ... because of the resurrection of Christ –

“... The eighth day is “also (en heh kai) the day on which Jesus rose from the dead” (v. 9).” It means Christians keep the **Sabbath** for reason of the resurrection of Jesus Christ from the dead. (Or should – seeing they for no reason but unbelief and disobedience are keeping the Sunday instead.)

“... The first theological motivation for the observance of Sunday is of an eschatological nature....”

The first theological method to the furtherance of the motivation for Sunday observance was the manipulation of the Scriptures and the historic facts implied, and by the misinterpretation of the Scriptures started by Justin whereby the eschatological significance of the Sabbath of the resurrection of Jesus Christ from the dead was transferred to Sunday.

“... The eighth day, in fact, represents “the beginning of a new world.” It is here that appears the incoherence of the author-perhaps acceptable at that time. While, on the one hand, he repudiates the present Sabbath inasmuch as this would have a millennaristic-eschatological significance, on the other hand he justifies the observance of the eighth day by the same eschatological reasons advanced previously to abrogate the Sabbath.”

We propose: *It is here*, where the Eighth Day by Barnabas’ own statements is placed at “*the beginning of a new world*”, that appears the incoherence – not of the author – but of the interpreters, as would the Eighth Day come “*after the end of the present age*”. Nowhere and in no manner does Barnabas say that! “The eighth day, in fact, represents “the **beginning** of a new world.”“ For Barnabas that “Day” of “beginning” appeared in truth and historically “When the Son comes and will destroy the time of the wicked one (sin, death and devil) . . . and then will rest on the Seventh Day”.

The Future Tense is gnomic emphatic, even imperative: “The statement of a fact or performance which may be rightfully expected ...” (Dana and Many) The events in fact are emphatically Past and Perfect: “On strength of the omnipotent truth and success the Son had come and had destroyed utterly and finally the time of the wicked one (sin, death and devil) . . . He by virtue that and after that He had finished, had accomplished, had succeeded and had triumphed in the undertaking of His Grand Purpose, rested satisfied and exalted Victor on the Seventh Day”.

Barnabas can only have in mind the resurrection of Jesus Christ from the dead so that he repudiates the present Judaists and their

Judaistic Sabbaths whereby –contemporary with Barnabas – was denied God’s accomplishment and rest in Christ so that the present Sabbaths were emptied of all eschatological validity for the present age. The Sabbath was made void of Christ.

“...(H)e (Barnabas) repudiates the present Sabbath inasmuch as this would have a millenaristic-eschatological significance...”

Not understanding what Bacchiocchi means I decline to comment.

“...It is noteworthy that Barnabas presents the resurrection of Jesus as the second or additional motivation. Sunday is observed because on that day “Jesus also (en he kai) rose from the dead” (v. 9). Why is the resurrection mentioned as the additional reasons for observing Sunday? Apparently because such a motivation had not yet acquired primary importance.”

Over the years Bacchiocchi has stuck to this interpretation of his of 15:9. By admitting “because such a motivation had not yet acquired primary importance”, Bacchiocchi at least recognised “the resurrection mentioned” for being an “additional” “motivation” and “reason for observing Sunday”.

We propose, however, that the resurrection was the **only** reason and motivation for observing the Sabbath Day as an “Eighth Day”. As we have rendered Barnabas above several times, “The present Sabbaths are not acceptable to Me, but THAT Sabbath WHICH I had made, IN WHICH Sabbath all things resting I shall make the beginning of an eighth day, THAT Sabbath WHICH IS the beginning of another world’. Wherefore we also celebrate with gladness the eighth day IN WHICH (Sabbath Day) “en hehi” indeed Jesus **rose** from the dead, was **manifested** (Christ and God), and was **exalted** into heaven (thereby)” – one performance, three-fold glory!

“...Barnabas in fact, in spite of his sharp anti-Judaism, justifies the “observance” of the eighth day more as a continuation of the eschatological Sabbath than as a commemoration of the resurrection. This bespeaks a timid and uncertain beginning of Sunday-keeping. The theology and terminology of Sunday are still dubious. There is no mention of any gathering nor of any eucharistic celebration. The eighth day is simply the prolongation of the eschatological Sabbath to which is united the memory of the resurrection....”

We propose: that Barnabas in fact, through his sharp anti-Judaism argumentations recognised the influence which Judaism

*still exerted in the Christian community of Alexandria. He opposes this endemic cosmopolitan Judaism by motivating and justifying the observance of the Sabbath Day as an eighth day – as a continuation of the eschatological **Sabbath** in commemoration of the **resurrection**. This not even bespeaks a timid and uncertain beginning of Sunday-keeping. The theology and terminology of Sunday are still totally unknown and absent. . . . The eighth day is simply the prolongation of the eschatological Old Testament Sabbath Barnabas often refers to in his Letter, to which is united the memory of the resurrection as first and superseding all previous reasons and motivations.*

“There is no mention of any gathering nor of any eucharistic celebration”, Bacchiocchi contends. But in the very continuation of section 15:9 Barnabas in 16:1 writes of the Church Assembly: “I will also speak to you concerning the Temple, and show how the wretched men (Judaists) erred by putting their hope on the building, and not on the God who made them, and is the true house of God.” Barnabas then goes on to describe how the Temple was destroyed and is replaced with the Christian Community, in 16:8 to 10 saying, “Learn in what way the temple of God shall be built in the Name of the Lord: The habitation of our heart was corrupt and weak. . . . When we received the remission of sins and put our hope on the Name, we, became new, being created again from the beginning, and became the new (Temple), wherefore God truly dwells in us, in the Habitation we are . . . who have been enslaved to death (but) were saved into the incorruptible temple.”

As the ‘Judaistic’ Sabbath had become the Christian Eighth Day, so the ‘Jewish’ Temple had become the Christian Church. “This is a spiritual Temple being built for the Lord.” (16:10)

“...Later in our study”, says Bacchiocchi, “it will be shown that Sunday was initially denominated “eighth day” not only because it epitomized the eschatological Christian hope of a New World, but above all because in the growing conflict between the Church and Synagogue it best expressed the fulfillment and supersedure of Judaism (of which the Sabbath was a symbol) by Christianity.26...”.

Consider: “Sunday was initially denominated “eighth day” ... because it epitomized the eschatological Christian hope of a New World”. Where? By whom? How? The **Sabbath** was initially

denominated “*eighth day*” by Barnabas – and by no one else – because it, the “**Sabbath**”, and not “*Sunday*”, epitomized the eschatological Christian hope of a New World. Where, ever in your life, have you seen “*Sunday ... epitomized the eschatological Christian hope of a New World*”? But the whole Bible is full of how the Sabbath epitomized the eschatological Christian hope of a New World. So that it should be expected that the Sabbath would be the day of the eschatological Christian hope of a New World in the moment and event of Jesus’ resurrection from the dead, realised and perfected.

Where is “*the growing conflict between the Church and Synagogue*” at this juncture in history seen as involving Sunday? Or even the First Day? There is not a single source that has survived the times that could show it. “*The growing conflict between the Church and Synagogue*” sees “an Eighth Day” involved in Barnabas – nowhere else. And it sees “the Lord’s Day” involved in Ignatius and the Teaching – nowhere else at this stage in the history of the Church. And both these types of documents – the “eighth Day” and the “Lord’s Day” documents – have another “day” in common this time, namely the Sabbath Seventh Day! The common factor by itself should indicate with what ‘day’ the “eighth Day” and the “Lord’s Day” are associated with and should share the same hours on the clock and the same square on the almanac. Then this deduction from these specific sources constitute all *sources of information* – minor and *major* – from the first two thirds of the second century – absolutely all! There therefore is nothing that *will show that Sunday was initially denominated “eighth day”, or that in the growing conflict between the Church and Synagogue Sunday best expressed the fulfillment and supersedure of Judaism by Christianity, or and above all that Sunday epitomized the eschatological Christian hope of a New World.* Point for point the Sunday played no such rôle! Instead, point for point, The Sabbath Day Seventh Day of the week – Christian – *was initially denominated “eighth day”, in the growing conflict between the Church and Synagogue best expressed the fulfillment and supersedure of Judaism by Christianity, and above all, epitomized the eschatological Christian hope of a New World,* I cannot emphasise the precise and exclusive place and part the Sabbath in these very respects has held historically. By neither of these had the Sunday received entrance and entrenchment in the Christian Faith. Rather the opposite of Bacchiocchi’s procedures incurred, that the Sunday, by brutal shoving out the Sabbath from the position it by divine determination has obtained for itself in the Christian Faith and Worship during the first and two thirds of the next century, cunningly and deceptively

usurped the Sabbath's place and part. This 'process' **began** with Justin. Justin did not complete the 'process' nor took it further. It started with him.

“... Jerome (ca. A.D. 342-420), for instance, explicitly interprets the symbolism of the seventh and eighth days as the transition from the Law to the Gospel, when he writes that “after the fulfillment of the number seven, we rise through the eighth to the Gospel.”²⁷

Bacchiocchi's reference to a writer of two hundred years after Barnabas to explain what Barnabas meant is objectionable and is rejected out of hand.

In the end Bacchiocchi just snowballs ahead, considering nothing in his way. He makes an absolute case for Sunday from the 'evidence' from Barnabas, collecting every loose particle as the snow gets picked up. Meantime he thinks he defends the Sabbath? I wonder what he really knew he was doing. Concludes he on Barnabas,

“...The polemic arguments presented by Barnabas both to invalidate the Sabbath and to justify the eighth as the continuation and replacement of the seventh, reveal how strong anti Judaic feelings motivated the adoption of Sunday as a new day of worship. However, his paradoxical argumentation, his failure to distinguish clearly between the seventh and the eighth eschatological periods, and his uncertain theology of Sunday all seem to indicate that a distinct separation between Judaism and Christianity as well as between Sabbath and Sunday observance had not yet taken place, at least in Alexandria.²⁸”

Bacchiocchi didn't dare to say this at the beginning? Now he is so self-assured? What brought about the change? If one hasn't got fact, truth and sound sense to rely on, one is forced to resort to method purely. By bold but blind assertion bend the reader's eye! It always works. But let us read Bacchiocchi's last statement on Barnabas with seeing eyes that see,

- *The polemic arguments presented by Barnabas to invalidate the Sabbath...*

Barnabas *argues not to invalidate the Sabbath. He argues to invalidate the **Judaists'** Sabbath.*

- *The polemic arguments presented by Barnabas to justify the eighth day...*

Barnabas *argues not to justify the eighth day. He argues the Eighth Day justifies the **Sabbath** as the **Christian Sabbath**.*

- *Barnabas argues to justify the eighth as the continuation and replacement of the seventh day.*

Barnabas argues the Sabbath is the Sabbath in which God makes a beginning of an Eighth Day. He argues the Eighth Day is an allegory of the seventh day, not its replacement. The eighth day cannot be the continuation and at the same time the replacement of the seventh day.

- *The polemic arguments presented by Barnabas reveal how strong anti Judaic feelings motivated the adoption of Sunday.*

From where does Bacchiocchi get the idea it was Sunday's adoption that was motivated? *The polemic arguments presented by Barnabas reveal how his own strong anti Judaic feelings were supposed to motivate his readers to adopt a pure and purely Christian Sabbath-keeping – like it had been an “Eighth Day” to them that could not have anything in common with the Judaists’ Sabbath – except the day as such— it, the Sabbath, now no longer being considered the **Judaist’s** Sabbath, but an-Eighth-Day-being-the-Christian-Sabbath.*

- *His failure to distinguish clearly between the seventh and the eighth eschatological periods*

Barnabas says God said He would make the Sabbath an Eighth Day and the beginning of another world. The Sabbath Seventh Day would be **both** the last day of the old dispensation – an Eighth Day – and the first day of the new dispensation – its Sabbath – because on it Jesus rose from the dead. Barnabas not so much ‘distinguishes between’ the previous or Jewish or first or old eschatological period and the present or Christian or second or New eschatological period. Barnabas rather ‘clearly distinguishes between’ the “present”, “Judaistic” and legalistic ‘Christian’ observance of the Sabbath and the eschatological or true and ‘evangelical’ observance the Sabbath should have received of true Christians. He places the Sabbath not so much between the past and future, between Old and New Testament, but right at and as the centre of the New, it being both the last and first or ‘Seventh’ **and** ‘Eighth’ of eschatological ‘days’.

Barnabas does not **fail** to distinguish between the seventh and the eighth eschatological periods but **not at all** distinguishes between the seventh and the eighth eschatological periods. The concept of the seventh and the eighth eschatological periods is not that of Barnabas; it is Bacchiocchi's.

- *His uncertain theology of Sunday*

Barnabas has no uncertain theology of Sunday because he certainly has **no** theology of Sunday. Although his theology and argumentation might be paradoxical, Barnabas entertains a theology of the **Sabbath** that fundamentally is quite orthodox in that he

recognises and underscores the Sabbath's eschatological and Christian hope.

- *All seem to indicate that a distinct separation between Judaism and Christianity had not yet taken place, at least in Alexandria.*

Barnabas' purpose was to make that *separation as distinct as possible!*

- *All seem to indicate that a distinct separation between Sabbath and Sunday observance had not yet taken place*

Nothing in Barnabas *indicates* a process of *separation between Sabbath and Sunday*. It simply isn't there – during Barnabas' time in Church history not by the farthest stretch of the imagination. It as far as this period is concerned originated and exists in the minds of opportunist dogmaticians and nowhere besides.

Tony Zbaraschuk,

TZ:

"We know from the Gospels that Jesus rose from the dead the day after the Sabbath, and Barnabas is pretty obviously drawing a connection between the first day of the week when God begun to create everything, and the first day of the new week when everything was re-created."

GE:

First: We know nothing "from the Gospels" what Barnabas was doing.

Two: From Barnabas himself it is not at all obvious he drew a connection between: Quote: "the first day of the week when God begun to create everything, and the first day of the new week when everything was re-created." That is what TZ thinks - not what Barnabas wrote.

Three: SUPPOSE Barnabas had the Gospels' ONLY account of the day and time of Jesus' resurrection in mind - Mt.28:1. Then keep in mind he wrote about a quarter of a century before Justin and could therefore not have been misled by Justin's rendering of Mt.28:1.

So Barnabas - who wrote in Greek had Mt.28:1 the way we read it today in its ORIGINAL text in mind - we suppose.

Then: he pretty obviously drew a connection between the Seventh Day of the week "Sabbath", when God FINISHED ALL HIS WORKS when everything was re-created by "the exceeding greatness of His power to us-ward ... which He wrought in Christ

when He raised Him from the dead" ... "IN THE SABBATH'S FULLNESS" - opse de sabbatohn - every thought and every word written "according to (as could and should be expected) the Scriptures"! The LAST 'day / period' is what Barnabas was writing about - not the First Day.

Four: Then for TZ's information: You did not give in English what Matthew or Mark (16:9) wrote; you gave Justin's perversion of Mt.28:1.

Five: And with that you have the EARLIEST (after Gal.4:10) indication of how Sunday-observance started in the Christian Church - it began with the adulteration of the Scriptures— adulteration like that of TZ's.

Barnabas associates the '**Sabbaths**' – the Old Covenant Sabbath by reason of the Law – with some allegorical period which he describes metaphorically with the phrase "the eighth day" - "the eighth day IN WHICH, Jesus also rose from the dead, and was made manifest, and ascended into heaven". Regardless of what the Gospels say, it is what is stated in Barnabas! 'Very specifically' this is NO specific 'day' of the week! The ONLY thing 'pretty obvious', is that Barnabas does NOT 'identify' the 'eighth day' with the First Day of the week, but rather associates it with the 'old' Sabbaths, even in their 'present unacceptability'.

Barnabas blames Christians ("children", 4) for keeping their "present Sabbaths" without Christian meaning. He does not vent 'anti-Jewish sentiments' **at all**, but explains that Christians, no longer should keep the Sabbath **because the Law** forces them to. According to Barnabas, in believing in Christ, these Christians ought to have found the true Sabbath that God from the beginning had intended for them - which according to Barnabas was **no** literal day whatsoever.

Barnabas does so through a process of reasoning the literal **Seventh** Day Sabbath of creation (15:1-3) as 'meaning' a period of "thousand years" (4); as well as 'meaning' some metaphysical day of judgement (5). The Sabbath – according to Barnabas – no longer can be a specific day, the First Day of the week included, because impossible to keep properly, but rather is 'meant' as a "promise" of Christ - 6-7.

8: "Further He says to them (at Sinai, 15:1, "my sons", 2), I cannot stand your new moons and your Sabbaths! See what He means, Unacceptable are (your) present Sabbaths to me, but that acceptable thing which I had made, in which thing I shall rest everything, a beginning of an eighth day that is (the) beginning of another world – wherefore also, we celebrate the eighth day with joy, in which day Jesus rose from the dead, and (after) having been made manifest, indeed ascended into heavens." (Rendering CGE)

In this there is no suggestion of the First Day of the week! Barnabas presents 'the-new-meaning-the-Sabbath-received' in the event of the resurrection of Jesus Christ from the dead. It was this,

"... something I had made / perfected - ho pepoiehka", and "in which everything rested", which now, was made "a beginning of another world" (8b). This is a direct reference by Barnabas to 15:3, where "He (God) speaks of the Sabbath at the beginning of the creation", when "God on the Seventh Day in the day (of it) made and end / perfected (sunetelesen), and in it rested, and sanctified it (the Seventh Day)".

According to Barnabas this day, and "in it", first of all, the 'new' world of the Christ-era "became", or "was made a beginning of". And in the end, it meant, that "When the Son comes, He will destroy the time of the wicked one, and then He will truly rest on the Seventh Day". (5)

"No one, at the present time, has the power to keep holy the day which God had made holy" (6) - which can 'mean' any or both of the Seventh Day or the experiencing of the reality of the 'day' of the 'new beginning'. "But when all things have been made new by the Lord; then we shall be able to keep it holy".

(7) Barnabas here of course refers to the new earth after Christ's return, and again he is ambiguous as to the keeping holy of the Seventh Day or the 'day' of the 'new beginning'. In any case, Barnabas makes association between the Seventh Day Sabbath of the creation and the new Sabbaths of after Christ had come and had made everything new through resurrection from the dead. The First Day never comes into the picture.

Only one perfection is envisioned by Barnabas - the "ending made / perfected" which is simultaneously the "beginning made / perfected" of, and in, and by, the single and comprehensive moment of Jesus Christ being 1, raised, and 2, of Him appearing (before the throne of God), and 3, of Him being taken up or exalted into heavens. (9)

This is what Barnabas meant is the Sabbath-Seventh Day's "meaning": "He (God) means this!", 4, "Notice children, what is the meaning of He made and end ...". It is "an eighth day" that is BOTH and AT ONCE God's "making and END", and His 'making a NEW BEGINNING".

Common sense despite Barnabas himself, can only 'identify' this "eighth day" with the Seventh Day he has been speaking of all along - the Sabbath Day that "presently" was kept in an "unacceptable", Judaistic way for the Law's sake, and not because and for the sake of Jesus Christ. With that, my conviction is in perfect sympathy.

If the First Day of the week ever came into play or at all was relevant, Barnabas would have mentioned it in so many

words; he would have made the direct association between the Christ-event and the First Day of the week which he is making between the Christ-event and the Seventh Day Sabbath. Because Barnabas specifically and in detail makes mention of God's Divine acts of the **Seventh** Day, he would have pointed out the actual deeds of God on and of the First Day, 'meant' he, the First Day of the week. Barnabas would have done as Justin two or three decades later would do - he would have mentioned the First Day, and he would have mentioned God's creation of light on the First Day. Not the least allusion to anything of the kind can be traced though. Barnabas at no stage had the First Day of the week in mind, I repeat. And I repeat, to force the First Day into association with the 'Eighth Day' because of false 'translation' of Mt.28:1, amounts to adulterating the Scriptures—the exact same way Justin did.

TZ:

Re: Barnabas and eighth day,

GE claiming: "*From what word of Barnabas does one get the idea he with 'eighth day', meant Sunday? Or, even more far-fetched, the 'Lord's Day'? Barnabas associates the Seventh Day Sabbath with 'the eighth day' - there is not the least allusion to any other day (of the week) per se in Barnabas. He identifies the 'eighth day' with "the seventh period" - which 'period' he (in his own way) derives from the Seventh Day Sabbath Day!"*

I really do not see where you are getting this from the text, which is very specifically **contrasting** the two days rather than identifying them. The eighth day, to Barnabas, is the day the Lord rose from the dead, and **not** one of "*the sabbaths that now are*".

We know from the Gospels that Jesus rose from the dead the day after the Sabbath, and Barnabas is pretty obviously drawing a connection between the **first** day of the week when God begun to create everything, and the first day of the **new week** when everything was re-created. (Emphasis GE)

Note that I don't accept Barnabas as canon, so I don't have to worry about this being used as authority for us to keep the Sabbath at present. But I think it does tell us what at least some Christians were

doing in the generation or two after the apostles. I think you are allowing your (very justifiable) desire to keep the Sabbath to override the plain evidence that some second-century Christians were no longer keeping Sabbath, maybe even some first-century ones.

Consider:

"... plain evidence that some second-century Christians were no longer keeping Sabbath, maybe even some first-century ones."

It may surprise you, but I maintain some second-century Christians were no longer keeping the Sabbath, but Sunday. **Justin Martyr** supplies the first 'plain evidence' of it though – **not Barnabas**.

And it may surprise you even more, if I told you I believe Sunday-worship tried to make its inroads into Christianity at a VERY early date (but failed), for Paul reprimands the **Galatian** Congregations they were "superstitiously observing days" etc. so as for them to have "made u-turn" to their "weak and beggarly (former) principles" – to their "by nature not gods" – which they "desired / lusted" to "serve / worship again", just as when they "knew not God", and were pagans still.

As to Barnabas:

I first wrote, "From what word of Barnabas does one get the idea he with 'eighth day', meant Sunday? Or, even more far-fetched, the 'Lord's Day'?" I used the words "what word" not without purpose! You supplied the word, "The eighth day, to Barnabas, is the day the Lord rose from the dead, and **not** one of "the sabbaths that now are"."

But then I said, "**associated**"; you quote me as having said Barnabas "identified" "the two days" – "the eighth day" and "the Seventh Day Sabbath Day" with one another! I did not say that; I wrote: "He identifies the 'eighth day' with "the seventh period" – which 'period' he (in his own way) derives from the Seventh Day Sabbath Day!" Quite different things!

Now Barnabas is NOT "very specifically **contrasting** the two days" he concludes hither and thither from any which one of them. If he makes any sure impression it is of confusing his concepts of the 'days', "periods" and even "years".

Consider:

"The eighth day, to Barnabas, is the day the Lord rose from the dead, and **not** one of "the sabbaths that now are"."

This is what Barnabas actually wrote,

"The Lord says to them (the Jews), I cannot stand your new moons and your Sabbaths! Do you not see what he means? (He means the present Sabbaths are not acceptable to me, but that which I have made, in which I will give rest to all things and make the beginning of an eighth day that is the beginning of another world. Wherefore we also celebrate with gladness the eighth day in which Jesus also rose from the dead, and was made manifest, and ascended into heaven."

Barnabas undeniably **associates** "Sabbaths" with "the eighth day", namely, "Sabbaths ... that which I have made, in which I will give rest to all things and make the beginning of an eighth day that is the beginning of another world". He does NOT associate anything with the **First** Day of the **week!**

Then Barnabas associates these 'Sabbaths' – of whatever nature they may be – with some allegorical period which he describes metaphorically with the phrase "the eighth day" – "the eighth day IN WHICH, Jesus also rose from the dead, and was made manifest, and ascended into heaven".

Regardless of what the Gospels say, it is what is stated in Barnabas! 'Very specifically' this is NO specific 'day' of the 'week' ! The ONLY thing 'pretty obvious', is that Barnabas does NOT 'identify' the 'eighth day' with the First Day of the week, but rather associates it with the 'old' Sabbaths, even in their 'present unacceptability'.

Barnabas blames Christians ("children", 4) for keeping their "present Sabbaths" without Christian meaning. (He does not vent 'anti-Jewish sentiments' at all, but explains that Christians, no longer should keep the Sabbath because the Law forces them to.) According to Barnabas, in believing in Christ these Christians ought to have found the true Sabbath that God from the beginning had intended for them – which according to Barnabas was no literal day whatsoever.

Barnabas does so through a process of reasoning the literal Seventh Day Sabbath of creation (15:1-3) as "meaning" a period of "thousand years" (4); as well as "meaning" some metaphysical day of judgement (5). The Sabbath (according to Barnabas) no longer can be a specific day, because it is impossible to keep properly, but rather is 'meant' as a "promise" of Christ 6-7.

8: "Further He says to them (at Sinai, 15:1, "my sons", 2), I cannot stand your new moons and your Sabbaths!
See what He means,

Unacceptable are (your) present Sabbaths to me, but that acceptable thing which I had made, in which thing I shall rest everything, a beginning of an eighth day that is (the) beginning of another world – wherefore also, we celebrate the eighth day with joy, in which day Jesus rose from the dead, and having been made manifest, indeed ascended into heavens."

(Rendering CGE)

In this there is no suggestion of the First Day of the week! Barnabas presents the new meaning, the Sabbath had received in the event of the resurrection of Jesus Christ from the dead.

It was this, "... *Something I had made / perfected – ho pepoiehka*", and "*in which everything rested*", which now, was made "*a beginning of another world*" (8b). This is a direct reference by Barnabas to 15:3, where "*He (God) speaks of the Sabbath at the beginning of the creation*", when "*God on the Seventh Day in the day (of it) made and end / perfected (sunetelesen), and in it rested, and sanctified it (the Seventh Day)*".

According to Barnabas this day, and "*in it*", first of all, the '*new*' world of the Christ-era "*became*", or "*was made a beginning of*". And in the end, it meant, that "*When the Son comes, He will destroy the time of the wicked one, and then He will truly rest on the Seventh Day*". (5)

"*No one, at the present time, has the power to keep holy the day which God had made holy*" (6) – which can '*mean*' any or both of the Seventh Day or the experiencing of the reality of the '*day*' of the '*new beginning*'.

"*But when all things have been made new by the Lord; then we shall be able to keep it holy*". (7) Barnabas here of course refers to the new earth after Christ's return, and again he is ambiguous as to the keeping holy of the Seventh Day or the '*day*' of the '*new beginning*'.

In any case, Barnabas makes association between the Seventh Day Sabbath of the creation and the new Sabbaths of after Christ had come and had made everything new through resurrection from the dead.

The First Day never comes into the picture.

And there is only one perfection envisioned by Barnabas – the "*ending made / perfected*" which is simultaneously the "*beginning made / perfected*" of, and in, and by, the single and comprehensive moment of Jesus Christ being 1, *raised*, and 2, of Him *appearing* (before the throne of God), and 3, of Him being *taken up or exalted into heavens*. (9)

This is what Barnabas meant is the Sabbath-Seventh Day's "*meaning*": "*He (God) means this!*", 4, "*Notice children, what is the meaning of He made and end ...*". It is "*an eighth day*" that is

BOTH and AT ONCE God's "*making and END*", and His '*making a NEW BEGINNING*'.

Common sense can only 'identify' this "*eighth day*" with the Seventh Day he has been speaking of all along – the Sabbath Day that "*presently*" was kept in an "*unacceptable*", Judaistic way for the Law's sake, and not because and for the sake of Jesus Christ. With that, my conviction is in perfect sympathy.

If the First Day of the week ever came into play or at all was relevant, Barnabas would have mentioned it in so many words; he would have made the direct association between the Christ-event and the First Day of the week which he is making between the Christ-event and the Seventh Day Sabbath. Because Barnabas specifically and in detail makes mention of the Divine acts of the Seventh Day, he would have pointed out the actual deeds of God on and of the First Day, had he '*meant*' the First Day of the week. Barnabas would have done as Justin two or three decades later would do – he would have made mention of the First Day, and he would have made mention of God's creation of light on the First Day. Not the least allusion to anything of the kind can be traced though. Barnabas at no stage had the First Day of the week in mind, I repeat. And I repeat, to force the First Day into association with the '*Eighth Day*' because of false '*translation*' of Mt.28:1, amounts to adulterating the Scriptures (the way Justin did).

If this is below the standards of SDANet for publishing, I would call it cowardice for hearing the truth. And kindly don't repeat the objection it is "*incoherent*", for better coherency in this case of Barnabas' allegorical reasoning, is just not possible, and is used as an easy but poor excuse to reject a better explanation than ever before of the issue.

TZ:

After discussion with the other moderators, I am rejecting your proposals. Your argument does not seem even coherent, much less a worthwhile contribution to the SDAnet discussion environment.

9.4.

The Gospel of Peter

Serapion, bishop of Antioch, in about 190 AD says of this apocryphal fragment, “most of it belongs to the true teaching of the Lord, although certain things are add-ons”. It could just be that the theological assertions of this ‘Gospel’ are the “add-ons”. Just may be the chronological data reflect actual chronological days of Jesus’ Paschal fulfilling, and were what Serapion deemed as belonging to the ‘true’ things in this ‘Gospel’. If so, I have some amazing inducements to indicate!

I have accepted the available translations of this document without questioning for the whole period up till now of my working on *The Lord’s Day in the Covenant of Grace*. I did at an earlier stage notice some curious implications in the Gospel of Peter with regard to 7:27, “*nuktos kai hehmeras heohs tou sabbatou*” “we fasted and sat bewailing (the) night and (the) day until the Sabbath”. See ‘Die Sondag-Waarheid’, 1993. My impressions have been adjusted significantly since.

“We fasted and sat mourning (the) night and (the) day, for as long as it was the Sabbath” – this means the disciples must have bewailed Jesus’ death the night after his burial and the following daytime.

Section 8:28 to 33a tells of the grave’s sealing. 28 says the Pharisees and scribes “assembled”. In 29 they went to Pilate with their request. In 8:30 the elders ask the seal and guard for the approximate period of “up to three days” “*epi treis hehmeras*”. The whole process of the sealing and guarding of the tomb is described, 33 rounding off with the words, “They sealed it with seven seals (33a) and pitched tent there, and stood guard.” (33b) The whole of that daytime was occupied with these measures, and obviously the night’s spending in the tent, is implied.

The “assembling” mentioned in 8:28 must therefore have been on this day on which the disciples mourned and fasted, as mentioned in 7:27.

After this day the interval of the night is implied, for the ‘Gospel’ records a crowd that gathered the following daytime “of the Sabbath”, by “*prohias epifohskontos tou sabbatou*” “early afternoon of the Sabbath”. (9:34)

Here are **three consecutive days**:

- 1, Daytime of the day of crucifixion **and** burial (6–6:24);
- 2, Night and following daytime of the disciples' hiding, mourning and fasting (7:25–27), and of the sealing and guarding in the meantime of the sepulchre (8:28–33);
- 3, Night and following daytime of the crowd's assembling and viewing of the sealed tomb (9:34 further).

Now notice three things:

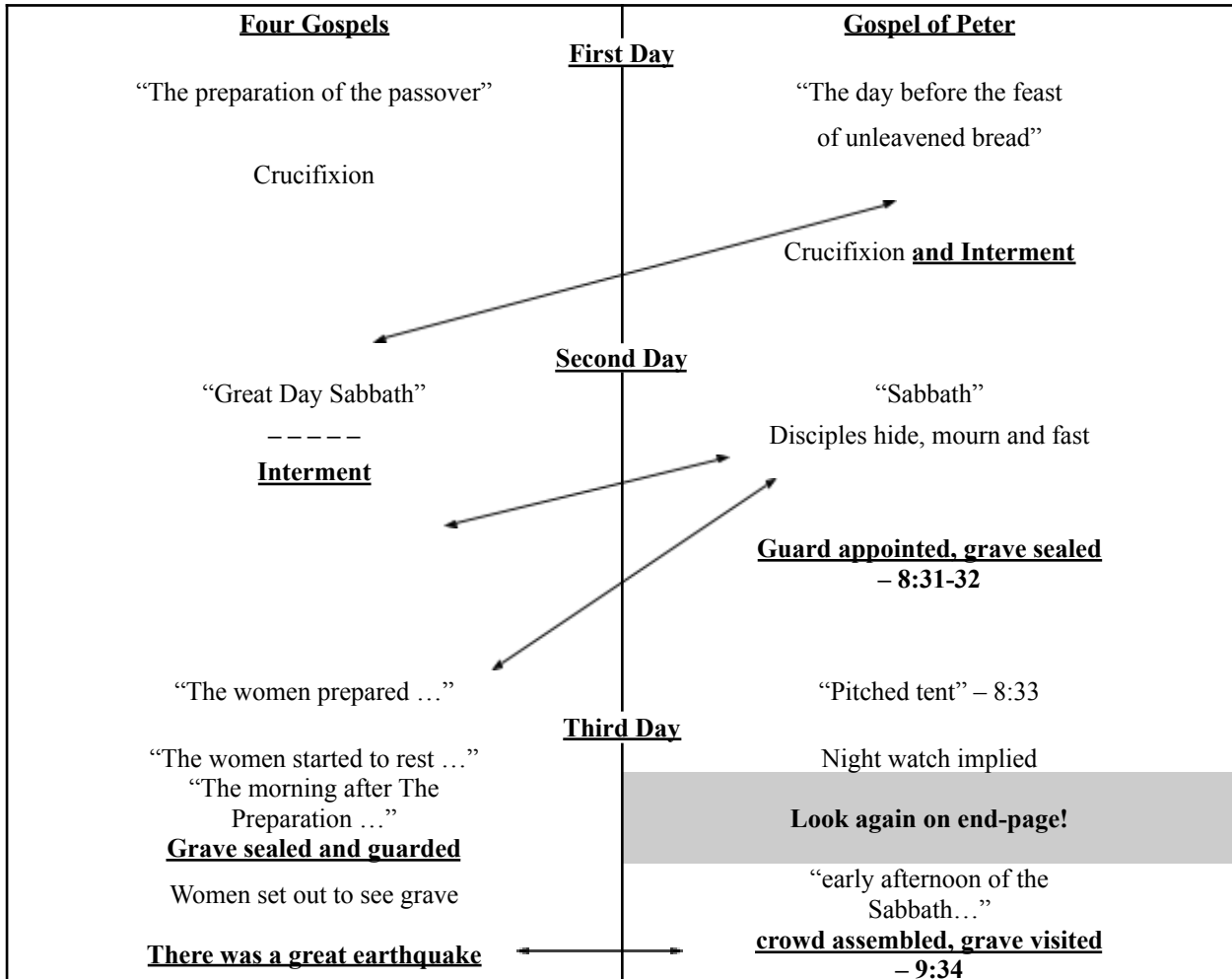
1. The first day of events – day of crucifixion and burial – is defined: “He (Herod or Pilate – the text is ambiguous) delivered Him to the people on **the day before their Feast of Unleavened Bread**”. (6)

2. The second day – bewailing, guard – is defined: “the **Sabbath**”: “We fasted and sat bewailing night and day, for as long as it was the Sabbath”.

3. The third day – crowd and viewing of grave – is defined: “**the Sabbath**”.

The Gospel of Peter differs on several points with our findings regarding the Passover-chronology of events, but in its own way **indicates the first three days of Passover Feast Season**. This is an important aspect that escaped my attention before.

But in this ‘Gospel’ is also obvious most of the traditional errors with regard to the dating and related events of Jesus’ last Passover Feast Season. The differences can be contrasted thus:



Two Sabbaths immediately following one another can only mean the second is the weekly Sabbath. The first Sabbath therefore will be the Friday, the Feast-Sabbath or Great Day of the Feast.

The inevitable and undeniable conclusion is that the ‘Gospel of Peter’, dating from the late second century, confirms a Thursday crucifixion.

An implication of this conclusion involves the meaning of the word “*epifohskoh*” “in the reclining light”.

A further implication of this conclusion is the meaning of the expression “the Lord’s (Day)” “*heh kyriakeh*”.

I want to show the relation between and association of the two things “the Lord’s Day” and “the Sabbath” in this ‘Gospel’ in order to

show how “the Lord’s Day” was generally understood during the second century.

Am I attempting the impossible, for isn’t the relation and association here between the Lord’s Day and the First Day of the week? Scholars never refer to this document but to “prove” ‘*the Lord’s Day was observed in the early Church*’, meaning Sunday?

If Serapion is found referring to this ‘Gospel’ already in 190 AD, chances are good it had existed for quite some time, perhaps thirty years? That would have been from about 160 AD, when Justin Martyr apologised for the Christian Faith – his way. Justin didn’t write of the Lord’s Day the First Day of the week; he wrote of the Day of the Sun! He of course also referred to the Sun’s Day to pone it directly opposite the Sabbath of the Seventh Day – the one lord’s day against the other Lord’s Day.

Now in what context does Peter’s ‘Gospel’ apply the Lord’s Day, and in association with or contra-distinction to which day of the week? We so far have taken notice of three daylight-parts this ‘Gospel’ mentions:

14 Nisan – day of crucifixion and burial. (Thursday)

Come night – and 15 Nisan – the disciples hide, mourning and fasting. (Friday).

Daytime 15 Nisan, this situation continues “till the Sabbath (of the Passover) ended” – the while the Pharisees, scribes and Pilate seal and guard the sepulchre.

Come night, come 16 Nisan, they pass the night watching and sleeping in their tent.

Daytime following , “early morning” of 16 Nisan ... [Now watch this space! We shall return to it shortly].

“Early afternoon”, the crowd gather, and visit the tomb.

This ‘Gospel’ indicates (9:34) the time of day of the crowd’s gathering, procession and visit to the sepulchre, with the words “*prohias epifohskontos tou sabbatou*” – literally, “early, of-reclining-light-being of-the Sabbath’s”. That plainly is the “early afternoon of the Sabbath” – the hours noon to 3 pm. It rather indicates the time the whole affair got to an **end** than when it got **started**.

In 35 it says, “But in the night wherein the Lord’s Day declined” “*tehi de nukti hehi epefohsken heh kuriakeh*”, the events surrounding the resurrection occurred.

The ‘Gospel of Peter’ unambiguously – through its very employment of the word “*epifohskoh*” in these two instances – shows it counts and indicates the hour of day to ‘Roman reckoning’ as from midnight to midnight. It presupposes the sun’s ‘rising’ as from midnight to noon; and its ‘decline’ as from noon to midnight.

This implies: “The Lord’s Day” is **not** indicated as **starting** here in 9:35, “in the night ...”. It is indicated as “in the night day declining” during the **last phase** of the day – Roman time – that is, from sunset till midnight. Before this 8:34 indicated “the Sabbath” declining during the **first phase**, that is, from noon till sunset (nightfall). And anybody can see: **One and the same day is called, “the Sabbath” as well as “the Lord’s Day”!** (This is contrary my previous conclusion.)

Now after the further happenings of this night (11:45) in which the guard consulted with Pilate and he told them not to talk about it (49) – we are faced in textual sequence by this **retrospective parenthesis** in 12:50:

“On the morning though “*Orthrou de*” of the Lord’s Day “*tehs kuriakehs*” Mary Magdalene a disciple of the Lord (*Mariam heh Magdalehneh mathehtria tou kuriou*) when-of-fear “*phoboumeneh*” for the Jews “*dia tous Ioudaious*” – for the reason “*epeideh*” they-then-on-fire-having-been “*ephlegonta*” of anger “*hupo tehs orgehs*” – **did not do** “*ouk epoiehsen*” (what she intended to do, when) at the grave “*epi tohi mnehmati*” (“*epi*” with Dative – location and time) for the Lord the things usually done by women at the deceasing “*epi tois apothnehiskousi*” (“*epi*” with Dative – location and time) of those loved by them.”

This is the third time mention in textual sequence is made of the Lord’s Day. But the event referred back to, was the first in time on the Lord’s Day. The purpose with referring **back** to what **had** occurred on the Sabbath morning is, to explain the women’s **present** and ongoing action which – in time of day – coincided with that of the guard and Pilate’s activities. Both parties’ activities – presently and concurrently – happened in the early morning hours of the night – a fact indicated **in 11:45** where the guard consulted with Pilate “while it (still) was night” “*nuktos*”.

The time-indication **in 12:50** (“early morning on the Lord’s Day”) does **not** have bearing on Mary’s **actions of which** it is said **in 51**: **“Bringing with her** “*labousa meth’ heautehs*” her friends, she came **to the grave / arrived upon the grave** “*ehlthen epi to mnehmeion*” (“*epi*” with Accusative – location) where He was laid. And afraid that the Jews might see them, she said, “Whilst we were unable on that day in which He was crucified to bewail and mourn, let us **now** “*pahn noun*” go do those things **for the grave** “*epi tou mnehmeiou*”“. (“*epi*” with Genitive – relation, *cf.*, “peace upon earth” “*epi gehs eirehneh*” = “peace for the earth”) . **It was after the whole drama and its aftermath.** 12:51 is the continuation of the events of

the night in which the guard and Pilate contrived (the whole of section 11:43 to 49). In other words, **12:50 is a parenthesis.**

The difference between my rendering and the traditional version of the ‘*Gospel of Peter*’ is this: **Tradition** (not the Gospel of Peter!) says, Mary and her friends went to the grave in the morning on the Lord’s Day, meaning **Sunday** morning. **I say** what I believe this document says, that Mary and her friends went to the grave in the morning of the Lord’s Day, meaning the morning of the **Sabbath Seventh Day**, with certain intentions, but were **prevented at the grave** by the Jews. Therefore they **again**, but in the nightly hours of **Sunday** morning came to the grave, to at last do what they at the grave the Sabbath morning before, intended to do but were **prevented** to do.

| | |
|--|---|
| Third Day – 16 Nisan | |
| <p>“The women started to rest ...”</p> <p>“... after the Preparation the Jews ...” Grave sealed and guarded</p> <p>... of the Sabbath ...” “Mary ... set off to see grave when suddenly there was an earthquake” ...” Resurrection! 28:1</p> | <p style="text-align: right;">Night watch implied</p> <p style="text-align: center;">“In the morning ...</p> <div style="background-color: #cccccc; padding: 5px; text-align: center;"> <p>“... early, of the Lord’s Day Mary did not do those things because of the Jews” – 12:50</p> </div> <p style="text-align: center;">“In the slow hours ...</p> <p style="text-align: right;">“... of the Lord’s Day” crowd gathered, viewed grave – 9:34</p> |
| New day already ... | Day still ending ... |
| <p>“After the Sabbath the women bought spices ...”</p> | <p>“In the night in which the Lord’s Day declined there sounded from heaven ...” Resurrection! 9:35</p> |
| Fourth Day | |
| “While still night ... | |
| <p>... on the First Day of the week ... the women came”!</p> | <p>... Mary bringing with her, her friends, ... let us now do for the grave ...” 12:51 – cf. 11:45</p> |

Section **9:35** – according to the Roman idea of “late in / on” the day – tells the time of the resurrection when “*in the night ... the Lord’s Day (Sabbath) waxed old*”.

In the narration of the following events “*of the night*” (11:45) there is no indication of a resurrection, but its after-effect among the guilty.

12:50 – “*Early morning of the Lord’s Day though*”, does **not** concern the resurrection and does not give the time thereof!

In the very next sentence, **12:51**, the narration of events “*of the night*” (11:45) is **resumed**. Again, there is no indication of a resurrection at this stage. Then, “*Mary came, and with her, she brought her friends*”. “*Let us do it now*”, this morning of the First Day, says she. “*But who will role (I’ve a hundred times overlooked this mistake before I noticed it – like we never see our mistakes in greater things too – so I’ll leave it there for you to discover and learn from it.) the stone away for us, it is so big!*” Of course, they discovered, the grave already was open – it being already Sunday morning!

(Refer AT Robertson, ‘Word Pictures’ Matthew 28:1, below.)

Tradition and Sunday dogmatism appeal to the ‘Gospel of Peter’ to substantiate the claim of Sunday-”Lord’s Day”-observance in the second century. It is insisted this document confirms the Gospels’ (alleged) timing of the resurrection of Jesus “at dawn on the First Day of the week” – Mt.28:1.

For this persuasion the unsolvable contradiction between 35 and 51 exists, that 35 states the resurrection took place, 1. while the Lord’s Day was running out and, 2. in the presence of the guard and the Jews, and, 3. with no women near; while 51 states, 1. it was the dawn of the Lord’s Day, 2. with no guard or Jew near, 3. but **the women being prevented!**

Based on the assumption the word “epifohskoh” means the rising of light and not its reclining and declining, the objection is made: that where Mary in **50** is said to have been prevented, the reference – as in **52** – was to “*the day when He was crucified*”. (According to the ‘Gospel of Peter’, Jesus was buried on the day that He was crucified.)

52 states, “They were afraid the Jews may see them [while they were at the grave on Sunday morning] and said, “Although we were unable to bewail and mourn on the day when He was crucified, let us do it now, here at his grave (nevertheless)!”

50 however, states, “On the morning though of the Lord’s Day Mary Magdalene a disciple of the Lord, for fear of the Jews – because they then were very angry – did not do at the grave for the Lord the things usually done by women at the deceasing of their beloved.”

The question here is, does the time-phrase, “early morning of the Lord’s Day” have adverbial bearing on the finite verb “did not do” “*ouk epoiēhsen*” (constative Aorist)? Does the clause mean constatively: “Mary on the morning of the Lord’s Day did not do what women customarily do ...”?

If it does, this section 50 cannot refer to the day of crucifixion because it wasn’t the Lord’s Day ‘*by matter of fact stated therewith*’ – ‘constative’ Aorist.

To avoid this (undesirable) implication, **editors supply** (insert) a demonstrative pronoun, “*heh*” “the one”, to make the clause read as if the time-phrase and finite verb do not directly relate, as I have translated. Thereby they push the parenthesis forward, so that it does not **include** the time-phrase, but applies it to the next finite verb in context (in 51), “(she) came upon the grave” “*ehlthen*”. The reading then would follow: “*Mary **the one who** “heh” because for fear of the Jews (on the day of the crucifixion) could not do what women customarily do for their beloved at their deceasing) **on the morning of the Lord’s Day came** upon the grave bringing her friends with her.*” The predicative clause “did not do” loses its factual and finite quality, a subjunctive weakening being forced upon it through this reading.

This obviously is serious and impermissible manipulation of the text and thrust of the passage.

Therefore “*epifohskoh*” **cannot** mean the same as “*orthros*” “dawned”, and **must** have its literal and Gospel-meaning of “declined”, also in this document.

But that is not the most important inducement for our concern here. What is of greater importance is the matter of **association and relevance**. We have found the latest incidence of the appellation “the Lord’s Day” in the second century reveals a positive relation and association between Lord’s Day and Sabbath and none between Lord’s Day and First Day / Sunday. Twice the Sabbath is mentioned; three times the Lord’s Day; not once the First Day; not once the Sunday. Association and relation all belonged to Sabbath and Lord’s Day – mutually, particularly, exclusively and, positively!

It’s a myth of Christian tradition that the Lord’s Day is the Sunday / First Day of the week. The Gospel-truth is, the Lord’s Day is the Sabbath Day – which fact and circumstance the Church of also the **second** century believed and held dear in faith, hope and love, celebrating her Sabbath Days free and sovereign – Days of, and to, the Lord Jesus.

(See: ‘*A Positive Re-assessment of Colossians 2:16-17*’, Part 4, Par. 8.6.)

One thing has been established beyond a doubt through the study of the word “*kyriakeh*” in The Gospel of Peter: The word means a “day” – a “day” that “reclines” and “sets” and that “dawns”, and in all incidences of such manifestations **is associated with the “day” called the “Sabbath”**, and therefore must be understood for a **day of the week, the Seventh.**

(The word “*kyriakeh*” does not mean the day of Jahwe’s coming at the event of the return of His Christ – not the Day of the LORD, “*hehmera (tou) Kuriou*”. These findings also apply to Revelation 1:10 and prove Bacchiocchi and others thinking like him, **wrong!**)

Robertson’s Word Pictures of the New Testament: “**Now late on the sabbath** as it began to dawn toward the first day of the week (*opse de sabbatwn, th epipwskoush eii mian sabbatwn*). This careful chronological statement according to Jewish days clearly means that before the sabbath was over, that is before six P.M., this visit by the women was made “to see the sepulchre” (*qeorhsai ton tapon*). They had seen the place of burial on Friday afternoon (Mark 15:47; Matthew 27:61; Luke 23:55). They had rested on the sabbath after preparing spices and ointments for the body of Jesus (Luke 23:56), a sabbath of unutterable sorrow and woe. They will buy other spices after sundown when the new day has dawned and the sabbath is over (Mark 16:1). Both Matthew here and Luke (Luke 23:54) use dawn (*epipwskw*) for the dawning of the twenty-four hour-day at sunset, not of the dawning of the twelve-hour day at sunrise. The Aramaic used the verb for dawn in both senses. **The so-called Gospel of Peter has epipwskw in the same sense as Matthew and Luke as does a late papyrus.** Apparently the Jewish sense of “dawn” is here expressed by this Greek verb. Allen thinks that Matthew misunderstands Mark at this point, but clearly Mark is speaking of sunrise and Matthew of sunset. Why allow only one visit for the anxious women?”
Emphasis GE.

Objection:

My friend from South Africa, you are indeed most magnanimous in your display of hyperbole and backbush rhetoric. You presume that no one but you have studied the scripture and can ever understand its truth. I gave my reasons in the quote from A.T. Robertson, Ma, DD, LittD, professor of New Testament and Greek, writer of the Life

of Christ and a notable Baptist. I should think he has a little more weight than you have thus far demonstrated. I shall believe him and his viewpoint. Have you read his harmony of the gospels? Have you read anyone's harmony of the gospels?

Many of us have years of study and we are not ignorant of scripture, as you presume. End of argument from my point of view. I shall continue to regard Sunday, the first day of the week, and the day our blessed Lord rose from the tomb, and the day we honor our Lord with worship and the gathering of the saints. The scripture is plain to me.

GE answered:

Robertson in his *Harmony* renders *opse sabbatohn*, ON THE SABBATH LATE or words to the effect - I haven't now got the time to go fetch them exactly. And he in his *Grammar* gives the best of explanations, and eventually surrenders grammar as the reason for believing "after the Sabbath". And Calvin argued Jesus was resurrected on the Sabbath, and in the very event of His resurrection - according to Calvin - abolished the Sabbath.

I quote from a Sunday-protagonist:

"The Bible Union renders the term by "late in." Meyer gives, "Late upon the Sabbath;" Lange, "But about the end"; Robinson, in Lexicon of Greek Testament, gives, "At the end of," "at the close of," "late," "late evening," "at the end of the Sabbath;" De Wette and others, "After the Sabbath had ended;" Bloomfield, "After the Sabbath." While seeming to differ, critics substantially agree, as some begin where the others end.

Dr. Schaff, in a foot note on Lange, says: "The usual translation of opse (sero) Sabbatohn is, toward the end of the Sabbath, or late in the Sabbath, meaning the closing period, near the end, but still during the Sabbath, or late in the day. The Vulgate, vesperi sabbati; Beza, extremo sabbato; Tyndale, the sabbath day at even; Coverdale, upon the evening of the sabbath holy day; Cranmer, Genevan and Bishops versions, in the latter end of the sabbath day."

The Greek phrase translated "As it began to dawn" occurs but twice in the New Testament. [Yet not quite for it occurs in different form a few times; see LD book 2, 'Resurrection'.] In Luke 23: 54, it is rendered, "drew on" in the sense as given by Robinson, "to begin." Of Matt. 28:1, he says, "... of the Jewish day beginning at sunset." Casauhon, an eminent critic and theologian at Geneva, in the sixteenth century, says the word is

used properly of the first appearing of the heavenly bodies. This is in harmony with a Jewish custom to begin the day with the first appearing of the stars. The "drew on" of Luke, and the "beginning to dawn" (of the stars), would make the meaning of Matthew late in the Sabbath, and not the dawning of morning. This would also be in agreement with the Scriptural method of beginning the day at or near sunset.

It was not I who accumulated the above data; it was a Sunday-believer who did. Not until the twentieth century will an English Translation of the New Testament be found that says Jesus rose from the dead, after the Sabbath, on the First Day! E.g., Geneva Study Bible 1599, Mt.28:1, "*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 sepulchre.*" Check even Lightfoot and Coleridge! Nevertheless, to the above may be added these contemporary sources, Marshall: "Late of sabbath's"; Revised Version: "Now late on the Sabbath Day".

Refer article, AT Robertson, 'Grammar' – see, 'Questions I put to Prof. Samuele Bacchiocchi'.

I say we don't even need a direct reference to Jesus' resurrection on the Sabbath Day to know it was on the Sabbath Day that He rose from the dead— **all** the Scriptures from the **nature** of the Sabbath in them, show it would and should have been "In Sabbath's-time"!

Robertson's Word Pictures ("Harmony"?) of the New Testament: "*Now late on the sabbath as it began to dawn toward the first day of the week (opse de sabbatwn, th epipwskoush eii mian sabbatwn). This **careful chronological statement according to Jewish days** clearly means that **before** the sabbath was over, that is **before** six P.M., this visit by the women was made "to see the sepulchre" (georhsai ton tapon).*" (Bold and underlining, CGE)

Objection:

What day of the week Jesus died is trivial. What is important is that Jesus rose. I tend to adhere to the traditional burial on Friday/empty tomb on Sunday observance, but it is strictly my own pov. The one thing Scripture is clear on is that the empty tomb was discovered on the morning of the first day of the week (which would to us be Sunday).

Answer:

And which, to us or anyone would imply the day that He rose on was the day before! No sure, clean and innocent and may God help me never to judge you for what you hold fast to.

The notion of a Sunday resurrection remains what it is, against the Scriptures! God has a way of doing things, and one of His ways is to make important an opportunity for the worship of Him BY HIS CHILDREN. It has always been like that, and it has always been just the one day, "God thus concerning spoke", and that Day was "the Sabbath Day of the LORD your God", or, in NT terminology, "the Lord's Day". ONLY THAT, explains the importance the matter has FOR GOD, and then, "for the PEOPLE of God". Hb.4:9 uses the word 'apoleipetai' - "stays important", or, "remains valid". The importance of God's Sabbath Day derives from the Lord of the Sabbath, 1, and 2, from the People of the Sabbath.

I have but one concern - where is it? In the SDA-Church? I don't think so! Then where SHOULD it be? In the Reformed, Protestant Churches, in the General Assembly of Believers, in the Church Universal! "He that despised Moses' Law, died without mercy ... of how much sorer punishment, suppose ye, shall he be thought worthy who ... hath ... counted (unholy) the blood of the covenant ..."— whereby the New Testament Sabbath, "... was sanctified"?

Is mine a preposterous use of Hb.10:29 with reference to the Sabbath seeing the NT Sabbath is sanctified by only the blood of Jesus' mercy?

Objection:

Scripture is VERY CLEAR that the tomb was found empty on the morning of the first day. Kindly refrain from hijacking this into yet another one of your dead horse beatings.

Answer:

Have I ever denied? Scripture **is very clear** that the tomb was found empty on the morning of the First Day, can't **you** see it? Scripture is **very clear** that Jesus was raised before the morning of the First Day. Clear? Then why call it **my** dead horse? (I would like to see you keep the flies off your dead horse!) My faith is built upon the **Living Truth of Christ Resurrected from the dead "In Sabbath's-time"**— as the Scriptures promised and as the Scriptures confirmed.

'The Lord's Day' and 'Tradition'
Conversation

Tali Orlando

Is it bad to go to Church on Sundays, why do some now say its Saturday only ? Like, many say it's Pagan to go to Church on Sundays because it symbolizes the Sun God instead of Christ. Although we are there to worship God, the Devil is the one taking the worship simply because we are doing it on Sunday and it symbolizes the Sun God. I don't know, but aren't we supposed to worship God 24/7 every single day. Why are people so focused on only worshiping him one day out of the week. Don't Get this Sabbath stuff?

Alive in Christ

There is no day that is any more special or "holier" than any other. There was during the old testament period, but not now. Not Saturday, not Sunday, not any day.

We are instructed to gather regularly with other believers. Period. The days or days we do that are 100% irrelevant.

GE

You have not 'worshipped' until you have worshipped in, and as, "The Body of Christ's Own" - as being and for being, the Church of Christ. If you could do that "24/7 every single day" - which you or nobody else has ever done - you haven't 'worshipped' God one single day yet,

but have "24/7 every single day" disobeyed and dishonoured God who has never asked that from you. Yours would have been but the pure worship of your own will; not of God's will.

So then would you wish to worship God His Way, here is it: "They shall be My People, and I will be their God; and I will give them **one heart**, and **one way** that they **may**, fear Me." **Jr33:38-39**. To worship God is not everyone's own decision, but the gift of **God's** grace, determined by **will** of God in **how**, to be worshipped. Hence His **Sabbath Day**. Also read **31:33-34**, of God's New **Covenant People**. God does not have an 'Old' Covenant People; He never had, He never shall! His only People He bought with a Price. Cf. 32:25-27, 40.

Ann Sni

From my understanding, there are those who feel that since the Sabbath is Saturday, we need to go to church on Saturday. However, the early church would celebrate the Lord's Day - the first day of the week in addition to the Sabbath.

But I agree with you - EVERY day is the Lord's Day. I think that it's important to set aside a day for corporate worship, fellowship and teaching. We do that on Sunday. I have no reservations in my mind that it is what God desires.

GE

"... in addition to the Sabbath ..."! Jr32:35. "In vain do they worship Me, teaching doctrines the commandments of men. For laying aside the Commandments of God ye hold the tradition of men ... which have a show of wisdom in will worship and humility, not in any honour (to God, but) to the satisfying of the flesh." Eccl4:5-8, Mk7:7, Col2:22-23. Let us rather "labour fervently in prayers ('worship') that (we) may stand perfect and complete in all the **will of God**." Col4:12.

Marcia

Well, Saturday honors the god Saturn, so it's just as bad as Sunday. Their argument is obviously very ignorant. They must not

know or take the time to research and find out that every day of the week is named after a god or planet that is also a god.

Donn A

I didn't know going to church was bad.

Amy G

This is what Paul had to say. Col 2:16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, Col 2:17 which are a shadow of things to come, but the substance is of Christ. The sabbath was a shadow of the rest (from works of the law) that we have in Christ. He is our sabbath.

GE

Christ is not your Sabbath. Christ keeps you; you don't keep Him, and by the sound of it you also haven't keep the Sabbath in any way.

Friend of Spurgeon

99% of Christians worship on Sunday. Only the other 1% worship on Saturday.

Targus

99% is pretty high. Judging from the low showing on Sundays compared to the membership lists it's probably more like 50% worship on Sundays and 49% sleep in.

GE

At home or on the pew?

DHK

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

GE

Well, then the Church has never obeyed or profited from the provision made for its worship, but has failed its Lord altogether in worship.

Trust it

A few people have used the word worship when talking about believers getting together. Can somebody show me where Christians are told to get together to worship, much less to do it on a certain day?

Reformer

Oh how I love it when the truth is so humorous..... I guess I must be really Pegan because I would love to have church 7 days a week.

GE

Yes, Saturn is just as bad as Sunday. Christians keep neither. Here's why I say it's "Sabbaths", ONLY, for 'Christians':

Ironic that it is the '**Lord's**' day, Singular, and not all days, 'Lord's days', Plural!

The Lord's Day is pinpointed accurately and originally here, so that nobody shall have excuses:

"In the Sabbath's fullness of daylight it being", Matthew 28:1. It, that time, came as judgment day; it is coming again as judgment day; it presently presents itself every day "The Seventh Day the Sabbath of the LORD your God" as judgment day. Be not be mistaken; be warned!

It is impossible to translate 'kyriakeh hehmera' with a Plural, not only because of exact rules of Greek grammar and idiom, but from the nature of this day the Lord's Day being the specific **Day of His obtaining Lordship**:- through His Triumph "In the Sabbath" of His resurrection from the dead. The truth of or about the Sabbath of the LORD your God starts with Christ, in Him, and through Him. Jesus Christ, is "The Beginning of the creation of God".

The Sabbath UNMISTAKEABLY SINCE CHRIST is 'The Lord's' one and only 'Day', defined, "The Seventh Day God thus concerning spake". For our ears in our age: 'Saturday'. "I hate YOUR, (so called) 'sabbaths', says God; 'sabbaths'

of the invention of men fearlessly called, 'Sundays' as were it, 'The Lord's Day'!

And is there anything bad about Sunday? Not 'normally'. But religiously in Christian sense 'religiously' in fact, yes, and here's why: "You observe days and months and seasons and years. I fear for you, that perhaps I have labored over you in vain."

Exactly! In vain! So, What were these 'times'? Here is their definition given by Paul himself: "You returned to your former (PAGAN) miserable first elements of not-gods (stoicheia), you by observation superstitiously worship (paratehreh) them, days, months, seasons, years".

The heathen used to call Sunday the Queen of these idolatrous days, We Christians exchanged God's Sabbath Day for her.

The Sabbath, that is, "The Seventh Day God thus concerning spake: And God (in and through Christ) the Seventh Day rested from all His works" (Where else than in the resurrection of Christ from the dead? Read Eph1:19 to the chapter's end.), is the 'right' day of Christian Worship-Rest, 'The Lord's Day', **because**: Jesus Christ is the Word and Law of God to Christians, Living and Present! Christ exalted the Sabbath Day in that He exalted the Father and the works of the Father "I come to magnify thy Law" ... God is glorified and magnified in Jesus Christ.

Christ honoured no other day for whatever reason, but the Sabbath for being God's **appointed** Day wherein **to**, honour and glorify the Son - however He used every other day to God's honour.

Therefore did Jesus honour the Sabbath by saving life on the Sabbath, by conquering evil on the Sabbath: always with the eye on the Ultimate Saving Work of God through Him by raising Him from the dead IN THAT GOD THUS RESTED.

Genesis tells the SAME story of redemption the Gospels tell.

The meter of the Song of Moses and the Lamb is seven; its rhythm is punctuated every Seventh-Day-Sabbath-of-the-LORD-your-God. You ask me why? I can't tell you why except so God composed it because so God willed it and so God loved His Own Song of Redemption. That's why it's GOOD to go to Church to worship our Saviour God -- to be in rhythm and in harmony with our Conductor. Swell the chorus! Raise the cymbal.

God's music is not cacophonous or out of time. I attended a charismatic church once and they repeated some songs over and over until at last they got the Holy Spirit's approval or something and on that second the orchestra of excellent musicians collapsed into discord and disorderly noise. I am a very good appreciator of music; that moment I recoiled horrified. God's music and God's Song of Love does not go like that.

Donn A

Equally, when you insist Christians can only go to church on Saturday, you are saying they need to observe one day over and above another, as you stated about those who go to church on Sunday, the Lord's day. Pagan? Saturday isn't pagan?

GE

I'll seize this opportunity as an exercise in patience; not as an exercise in exegesis.

I do not insist Christians should go to church on 'Saturday'. Pagans make of 'Saturday', 'Saturday', and use it for mirth to drown the day's bad luck --- as they thought.

I am not saying Christians need to observe one day over and above another; **God** says His Sabbath, the Lord's Day (HEREIN lies its distinction!) should be observed if we are believers in **Him**, the Lord. But more, Jesus **invites** us to His Sabbath-rest - if we have been graced Jesus having given us **Himself** our Salvation-Rest, and Paul **encourages** us in it's

observance and tells us not to be beguiled of our reward in Christ or be judged and condemned for feasting Sabbaths'-Feast!

Trust it

And now some new thinking on why to honor the Old Covenant Sabbath. ... "The meter of the Song of Moses and the Lamb is seven; its rhythm is punctuated every Seventh-Day-Sabbath-of-the-LORD-your-God. You ask me why? I can't tell you..."

Please refrain from mocking Gerhard for thinking like this. He means well.

GE

You wish you could sing your Sunday-worshipping to that melody and rhythm; but you find it impossible, so envy those who learned it for the "NEW Song" it shall ever be. But I'm glad you recognised it for being "some new thinking" .

So why did you not quote my reason? "except so God composed it because so **God willed** it and so **God loved** His Own Song of Redemption"- and that with His eye on Jesus Christ!

Now by what reason, on what basis, do you mention "the Old Covenant Sabbath"? Read Jr24:7, Ez20:12, 20, 22:26, 44:24, in immediate and whole context of the **New** Covenant, Jr44:10, et al. Read Ez44:2b and 46:2, prophesying Jesus' resurrection from the dead! Jr17:12, 14, 25, 27, this **very** Covenant of Grace pronounced the Sabbaths of God the Eternal despite the fickleness of Israel. Jr32:39, "I shall give them one heart and one Way", and this Word God fulfilled, thus, "I AM, The Way". Yes, Already in 'Moses' proper, God expressed the Sabbath Commandment in terms of the New Covenant Law of to Love God with all one's heart. Dt4:29, 6:5, and the Fourth Commandment in between in

Dt5! "O that there were such an heart in them, that they would fear Me, and keep all my commandments always!"

One God, one Saviour, one People. No, say we Christians, we do not belong to those so commanded! But God never had another People than the People He AS NEW TESTAMENT COVENANT SIGN FOR EVER gave the Sabbath to. That's what I can't get of you antinomians ("Don't Get this Sabbath stuff?"), you always make the Sabbath belong to **anything** than to the God or the People of the Sabbath! God "made the Sabbath", not 'for the Law', but, "for man"!

Grace

It seems to me the ones who insist on a Saturday Sabbath, are still waiting for their Messiah. They didn't recognise Him when He came, their eyes were and are still blinded.

GE

Some Sabbatharians do recognise their Messiah in His Commandments, and all their lives do wait for Him, in fact, 'Sabbathly'. It seems all anti-Sabbatharian Sundaydarians cannot recognise the Law's witness to their 'Messiah' the Law Giver.

From the first claim of this conversation, all of them, to the last, I hereby challenge on the principle of 'Sola Scriptura'. And I put my pre-conclusion on the table, every one of them, not pro-Seventh Day Sabbath Lord's Day, have NO Scriptural basis. I care not WHO mentioned which. I have answered them all and each, scholarly as no one else has done in the history of Church doctrine. I say this, and shall conclude what I here have said, with this, from Calvin: "For the more we are afflicted by adversaries, the more surely our fellowship with Christ is confirmed." (I read Calvin wrongly through poor sight, but think it's better I leave my mistake.)

The changes of mind I have made in my life, are plenty, and no one easy. I can give reason for what I believe, before men in sympathy with me; before scoffers at me; before any my superior in every way; before everyone my inferior in every way, and honour Christ in humbleness of heart and full consciousness of my weakness, sinfulness and guilt - I'm talking about MY guilt and sinfulness and falling short **eternally**. "In Christ", "by grace", "through faith", "according to the Scriptures" I shall speak, or hold my peace!

Trust it

Who's talking in riddles? Gerhard Ebersöhn, "The meter of the Song of Moses and the Lamb is seven; its rhythm is punctuated every Seventh-Day-Sabbath-of-the-LORD-your-God. You ask me why? I can't tell you why except so God composed it because so God willed it and so God loved His Own Song of Redemption. That's why it's GOOD to go to Church to worship our Saviour God -- to be in rhythm and in harmony with our Conductor."

GE

I'm glad you see it as a 'riddle'; it may indicate you are beginning to think.

Ed Sutton

I'm not Grace, but I'll take a shot at this. Despite the fact that Grave [sic] misspelled "recognize", and wrote "there" when she meant "their", I see no riddle, here (unlike in the words "In the Sabbath's fullness of daylight it being", or "Seventh-Day-Sabbath-of-the-LORD-your-God", which happens to be absolutely nothing of the Song of Moses and the Lamb (Rev. 15:3-4), and which words are not anywhere close to being found in any version of Scripture I've ever seen, and I have checked more than 25 versions, FTR) I had no difficulty understanding this perfectly. So here goes -

It seems to me the ones who insist on a Saturday Sabbath,

While ‘Saturday’ apparently is and been [sic] the Sabbath (assuming, of course, that what we call ‘Saturday’ is the seventh day, and no error in history was ever made, as to “losing” or “gaining” one or more days, where in fact, for example the second day is actually the fourth day, were one able to have a complete and valid calender[sic], since that time of Genesis 1, I believe she means insisting on ‘worshipping’ on that day. The ‘Biblical’ “day” starts at sundown or “evening”, regardless of our current clocks. There is nothing that has ever been said in Scripture to override this, from creation, of which I am aware. So the question becomes one of insisting on worshipping between what we would say is ‘sundown’ on Friday evening, until ‘sundown’ on Saturday PM.

“Generally, the Jews are still waiting. (Jn. 4:25; 7:41-43) They didn’t reconise (sic) Him when He came”.

Most Jews did not. (Lk. 19:44; Jn. 7)

“there (sic) eyes were and are still blinded.”

Yep. (Jn. 12:40; Rom. 11:7, 25; II Cor. 3:14)

Grace

Ed, thanks for explaining my statement better then I did. Sorry about the misspellings, it seems I’m always in a hurry.

GE:

I do like this statement of yours, Ed Sutoon! No comment I could give could have improved on its own comment. But if I were your professor at school, I would have given you not one mark in blue for its worth.

I inserted a few ‘sics’, “the fact that Grave (sic) misspelled”; “valid calender (sic)”. Ed Sutton reminds me of ... But never mind the “L-a-n-g-a-u-g-e Cop”, Grace, that is how we all have come to know Ed Sutton.

You, Ed Sutton, “see no riddle”, but in “In the Sabbath’s fullness of daylight it being”, or “Seventh-Day-Sabbath-of-the-LORD-your-God”, which happens to be absolutely nothing of the Song of Moses and the Lamb (Rev. 15:3-4)”. You obviously don’t know the ‘first variation’ of this Song, Exodus 15.

As for your contention, the words ... “In the Sabbath’s fullness of daylight it being”,

and,

"Seventh-Day-Sabbath-of-the-LORD-your-God" ... **are not anywhere close** to being found in any version of Scripture" ... "I have checked more than 25 versions)", only **is you telling us** all how inattentive, rather, how un-knowledgeable, you have read.

One 'version' you obviously must have ignored, is the 'original':

"Opse", 'Late', WITHOUT EXCEPTION ANYWHERE; IT IS NOT DEBATABLE.

"sabbatohn", 'of the Sabbath / Sabbath's', Genitive Possessive of time, nature and belonging.

"tehi", 'in the / with the /during'

"epi-", 'centre', 'in', 'over'; also 'tending', 'pointing to',

"-fohs-", 'light', 'day'.

"-ous(as)" - 'being' ('to be', 'is')

"-ousehi" - Dative, 'in/with/by/during'

"eis" - 'in the eye' 'with in view' in the context of time; translated here, "TOWARDS", like our present hope now WITH THE EYE on the Last day which is our hope BEFORE the last day.

"mian ('hehmeran' by ellipses)"

Accusative demanding distance and approach over distance, not inside or part of: "Towards / before the First Day"

Thinking

The issue lies here. The sabbath was celebrated on saturday which was from sun down on friday to sun down on saturday. Christians began to meet on sunday because that was the day that the Lord rose from the dead. Though there was a little debate about it in the early church. The bigger debate in the early church was whether they should celebrate Easter using the Roman Calander which the Alexandrians and the Romans used or celebrate it on Passover which the eastern churches primarily did. Polycarp agreed to disagree with the episcopal at Rome about this matter. The switch from sabbath to sunday was earlier and more accepted in the church. Is that helpful?

GE

You are talking of **after** the Apostolic Church, so, your talking is irrelevant.

You do however refer to the 'switch from sabbath to sunday', which I propose during the apostolic age, FAILED, as is clear from the NT as such, Galatians 4:10 being the only inference to Sunday-observance (that tried to make its inroads into Christianity at the time). Paul's admonition obviously had been heeded, because we do not read about the same danger again.

But let us take it one step at a time. First DHK's 'Daily' worship by the early Church. Refer the archives for my answers there. But here's my answers of about thirty years ago:

"Every Day"

The earliest Christian believers, according to their history in the Acts of the Apostles, assembled "every day" for worship. Luke's "Acts" does not only mention the fact that the Apostolic Congregation worshiped "every day". It further stipulates that the Church observed Passover. That implies that Christian worship "every day", is meant generally. In Acts 2:46, the phrase stipulating the believers' "continuing daily" with one accord in the temple, is placed as a parenthesis within the very history of their worship on the Day of Pentecost. The expression "continuing daily" is clearly used not in the sense of special, congregational and liturgical worship 'daily', but refers to the believers' "**waiting**" in Jerusalem as Christ had commanded them for the promise of power to be fulfilled.

The fact that 2:1 states that the believers assembled "in one place" implies that they were not always assembled in one place, and if not always in one place, then not always on every day.

In Acts 5:42 it is said that the apostles ceased not to teach and preach Jesus Christ daily in the temple and in "**every house**". The meaning is clear that the apostles taught each day, but not each day in congregation in the temple neither each day in congregation in the believers' homes. Had congregational teaching and preaching every day been meant, the apostles would have taught and preached in "houses" and not in "every house". By mentioning "temple" as well as "every house" two distinct ways of preaching and teaching are implied. When they worshipped in the temple the people came to the apostles in the temple to be taught and to hear their public proclamation. When in the houses, the apostles went to the people to teach and proclaim the Gospel privately.

"The apostles in those days had to **leave the Word of God** and serve tables". 6:2 Seven deacons were appointed to see after charity in order to allow the apostles to engage full time in proclaiming the Gospel. That implies that the multitude of disciples 6:1 did not worship full time, every day.

"Continuing daily" does not mean that the Church had no special day of worship. In addition to the special observance the earliest Christians bestowed on the celebration of Passover, Acts also records the gathering of the Christian Body on a Sunday (The First Day) and on Sabbaths (Saturdays).

Two Days

Had not Luke recorded that the Church gathered for worship on specific occasions, one might have been more inclined to deduce from the disciple's use to "continue every day", that they deemed "all days alike". (Paul) But now the distinction had been made: certain days were selected and separated from other days of the year and from other days of the week, as days of Christian dedication and worship.

Two weekdays are notably distinguished in terms of being mentioned in the Acts, the "Sabbath" and the "First Day of the week". No other days of the week are called by name in Acts. That makes the mention of these two days singular and significant. Only these two days of the week, the Sabbath and Sunday, are in the Acts indicated by name and at the same time are associated with congregation of Christian believers. From this fact arises the question, Were both these days in the same manner associated with congregation, worship and proclamation of the Gospel? Were both days "holy", that is, "put apart" for the purpose of worship? Were both days liturgical? Or was one only? And in what manner would the First Day and the Sabbath be similar to both be "holy", or different both not to be "holy"? Which of the two days was the real Day of Worship for the Church and, what for Christians was the basic motive for its "keeping"? Were both days, celebrated Christian Feast Days? These questions are clearly answered when the relevant Scripture passages are consulted. Acts as such supplies the answers. We will not enter into argument rooted in any time after the time of the lives of the people involved - the apostles, or any time after the time of the recording of their acts. It is not necessary at all to go to later times than Luke's own time, the time of the origin of Acts to find out which day of the week the Christian day of worship used to be then.

The chapters in Acts which mention these two days of the week, are, respecting Sunday ("First Day of the week"), 20(:7); respecting "Sabbath" (Saturday), 13(:14, 42, 44); 16(:13); 17(:2); 18(:4). There is, though, also Acts 2:1 to 4:3. This passage does not supply the name of the day of the week that the event recorded there occurred on. Yet it tells of a day on which, 1, God acted in such

a manner, and, 2, the first Christians acted in such a manner and had such an experience, that the attributes and qualities of the Christian Day of Worship are made unmistakably recognisable. Acts does not say the things that characterise the Christian Day of worship happened "on Sunday", or, "on the Sabbath", but it without doubt presupposes the Christian Day of Worship. Which of Sunday and the Sabbath could this day have been? If this day had been the first Christians' Day of Worship, it follows that where their Day of Worship might elsewhere in Acts be described, it would be described there, as it is described in chapter Two. Corresponding passages in Acts must supply the answer to the question which day of the week the very first Christian Day of Worship that started the Church's era was.

The Week

Acts distinguishes the two days, the "Sabbath", and the "First Day", in terms of their relation to the periodic concept, "week". The Sabbath is designated sabbaton - "the Cessation / Finishing / Rest / Last (of Seven Days)", and Sunday is designated mia sabbatohn - "The First of days numbered (sequentially and not consequentially) with reference to the Sabbath". That implies that the "week" - the seven days cycle of Jewish and Biblical origin and worldview, was the time-regulation according to which the first Christians ordered their lives and their life of faith in the Christ. And that again implies that they, as Christians and as Congregation, excepted and distinguished times and days to the Old Testament institutional order and to no seasonal, astrological or arbitrary, heathen, cycle of days. From the time-regulatory institution of the "Bible-week" the first Christians exempted and selected days for the specific purpose of the worship of Jesus Christ, Lord and Head of the Body his Church. That means, certain days of

the week were "secular", and certain, "holy" to them, i.e., dedicated to "worship".

Acts 2:1 to 4:3, One Day

Acts 2:1 to 4:3 covers one event of the one Day of Pentecost. It is not the second chapter of Acts only that deals with the events of the Day of Pentecost. The section starts with, "on the to be completed Day of Pentecost" - en tohi sumplehrousthai tehn hehmeran tehs pentekostehs, 2:1. The first series of events centre around the morning about 9 a.m. (2:15), and starts in the "one (sacred) place" ("The place" was the prophetic venue. See further on.). This first sequence of events concludes with Peter's declaration, "Repent" et cetera and the mention of the number baptised that Day, verse 41. Then a few things are mentioned by the way for the sake of clarity and perspective on the events of the day (verses 42 to 47). This is not the end of the day's events though. More follows in chapter 3. It now is afternoon 3 p.m. and time for assembling in the temple for the hour of prayer (verse 1). Peter and John attended. Then they through healing the lame man by way of illustration, taught what they all morning had taught by preaching the Word. In this act of healing they showed and confirmed the power of the Christ whom they had been preaching all day. They through the new freedom the lame man received showed and confirmed the joy of forgiveness for sins - the heart of the Pentecostal message.

Then follows, verses 12 and further, a speech very similar to that of the morning. They preach in the temple now, and soon meet with opposition. Because it now is late afternoon ("vespers") the disciples are not dealt with immediately but are held in custody until the next day (4:1-3). The Day of Pentecost was the day involved all along, from 2:1 to 4:3.

Is it the Christian Day of Worship of which this passage in Acts tells? This question should be answered at the hand of the deepest reasons for being of the Christian Faith.

Fully Come

On determined points in time the revelation of God culminates in fulfilment of his promises to his people. For the earliest believers such an occasion arrived "when the day of Pentecost was fully come". The Christians found themselves "all with one accord in one place". 2:1 The Church of later times with both hands takes hold on this event as the example of and norm for time of worship for "whosoever shall call on the name of the Lord". 2:21 "Calling on the name of the Lord" - that, is Christian worship. And this incidence of first, corporate calling on the name of the Lord, by believers in congregation at appointed time, sets the pattern for all time to come. The Church grasps at this reference to the assembling of the earliest believers because every detail of the occasion points and answers to the essentials and attributes of the Day as the Christian Day and Feast of Worship.

The Promise

"Pentecost" (Fiftieth Day after seven weeks, "counted from the day after the sabbath" (of Passover, 15th Nisan) was the acme to which the "Feast of Weeks" accrued. Here the first Congregation finds itself in communion within a time-order disposed by God in fulfilment of his Word. The Church's time is demarcated in weeks, in cycles of seven days to the order of original divine creation and salvation. It is not at all per accident that Christ's first disciples all, with one accord, on this day, the last Day of the Feast of Weeks, or, Fiftieth Day, "came together". On this day, "This Jesus", "having received of

the Father the promise of the Holy Ghost, sheds forth this, which ye now, see and hear". 2:31,33 "This", was the assembling and proclamation of the disciples then, through the Holy Spirit, realised on the condition of God's promise: this Jesus - the Resurrected from the dead. "This Jesus", "having received of the Father the promise of the Holy Ghost, shedding forth this, which ye now, see and hear", makes Pentecost, to the date and day of God's design, "fully come". It is the real and fullest fulfilment of the meaning of the Feast of Weeks. Passover reaches its last milestone. The First Sheaf of the earth had become the harvest's First Loaves of Bread. The Sheaf had become the Meal. Christ The Risen, creates his Body and through his Spirit gives it life. "This is the Day the Lord has made, let us rejoice in it ... The voice of rejoicing and salvation in the tabernacles of righteousness: The right hand of the Lord doeth valiantly. I shall not die, but live and declare the works of the Lord. Open to me the gates of righteousness ... This gate is of the Lord into which the righteous shall enter. I will praise thee for thou hast heard me and art become my salvation. The stone the builders refused is become the headstone of the corner... Ps. 118:24, 15-22 We are singing of the Church of Christ born of the Holy Spirit.

The Proclaiming, Witnessing Body

After his resurrection Jesus ordered his disciples, "Wait for the Father's promise". They had to wait until the weeks were fulfilled before they would be "endowed with power from above" by the Holy Spirit. The believers, through the working of the Spirit, come together, on strength of Jesus' resurrection. On strength of Jesus' resurrection: because this thing would simply not have happened had Jesus not been resurrected and because the resurrected Christ, is the Father's whole promise. As is

the resurrection of Christ, the assembling of these, as one, in one place, and in one faith, is the realisation of the promise of the Holy Spirit: "This Jesus God raised up ... therefore being by the right hand of God exalted, and He having received of the Father the promise of the Holy Spirit, sheds forth this, which ye now see and hear ... whereof we all are witnesses".

This is the "gift of the Holy Spirit" that witnesses as the Body of Christ. This is the gift of The Covenanted Promise. "Therefore let all the house of Israel know assuredly ...". "Each in his own language, hear!"

Behind the assembling in unison of Christian believers there was the Spirit through whom they are become witnesses - witnesses of Jesus Resurrected, verse 31:- This is the gift of the Promise of the Holy Spirit. "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." This is the gift of the Holy Spirit distinctly promised and clearly and exclusively witnessed to. It is the witness of the Christ, the Christ resurrected - resurrected and exalted at the right hand of the Father in the Most Holy Place of the heavenly Sanctuary.

The "power" which Christ commanded his disciples to wait for "from above" is here manifested and witnessed to as the power that raised Jesus from the dead. It is called a "great power". Indeed it was the "exceeding greatness" of God's power - the only "power" "according to his working" that could "finish God's works which He had made" Gn.2:1-3 the only "power" that could "put all things under his feet and give him to be head over all things", "finishing" all God's works. It is the power of "the fullness of Him that fulfils all in all", Eph.1:19-23. God's "fullness of time" is God's fullness of all his works. Without the one the other is not "fullness" properly, is not "finished" yet, not "fully

come", not "perfected", not that which surpasses the "very good" of the Sixth Day, has not "entered into the rest" of the Seventh Day yet. This is the power of creation - the power that has entered into the rest fully, God's power of the Seventh Day employed optimally, "finishing" "all his works he had made" - He ever was employed in. It is the power of redemption. This is God's "rest", the greatest of his works, his ultimate rest ... the power to raise Jesus from the dead! For this purpose God created the Day. In this sense only the Lord declares was the Sabbath made for man.

The Day

Congregation - of one accord, plenary and witnessing, in the power of the Spirit of Christ: the Crucified and Resurrected: This entails the Day of Christian Festivity, of Christian Rest and of Christian Worship. Without this divine, work, there would be no rest and no Sabbath. "This which ye now see and hear", is the "Promise" to the Church of Christ and this is the Day of Christ-Promise, fulfilled. Without this Day - indeed the Lord's Day "fully come" - there would be no Day of Rest and Worship and no Body "gathered", but the endless sequence of ordinary days of a scattered and toiling, sighing and yearning flock without Shepherd. "This which ye now see and hear", is God's rest. It is God in the Son, and in his Body the Church, "entered into his own rest", "fully". Without the Son, God had never rested, had never fulfilled, had never "finished". Divine act, the act of rest, first in the Son, then in the sons, Spirit and Entity, Body and life, Feast of harvested Sheaf made Bread, inseparable from Endowment and Day, from Meeting and Feast - inseparable from the Day of Pentecost, the Day of God's acting and resting.

This is the witness of the Holy Spirit of Promise - the Promise of the Christ resurrected from the dead, which the Church since the time of Justin has for eighteen hundred and fifty years denied God's Sabbath Day and has consecrated to the Day of the Sun.

The Witness

Who are these joyous, these feasting, these freemen and freed, on the Day the Lord has made "fully come"? Who is this Body? Because it is promised: "In the last days it shall come to pass, saith the Lord, I will pour out of my Spirit upon all flesh... and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy ... and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. 17-18, 21 Those, "whosoever" were these sojourners at Jerusalem - "all Israel" "hearing" and "seeing" "this thing". They, "whosoever", were "Jews, devout (Jews) from every nation under heaven "come together". These "whosoever", "every one "heard" (the apostles) speak in his own tongue. These "whosoever", were these Jews who "each in his own language, our own in which we of (Jewish) nativity ... heard the wonderful works of God? ... What meaneth this?" 5, 6, 11, 12 ... for us, "whosoever" "in this place", "of one heart" and "of a kin", "assembled" being "inhabitants of Jerusalem"? What meaneth this for us? The answer comes: "This is that which was spoken of by the prophet Joel!" 16 The congregation and the witness, in fact, the proclamation of God's wonderful works in Christ Jesus, reaches fulfilment in reaching all of the house of Israel. God is faithful to his word. He keeps his promise to his people and finishes his works. Christ is raised. And the body of Christ is created within the people to whom belong the promises and the covenant and the law. (Paul) "The same day there were added to them about three thousand

souls." "To them", that is, to "Israel" were added these of spiritual lineage, the Israel of the last days. That, makes of "them", the "Church", and that, makes of the Day of Pentecost, the Christian Day of Worship. Acts 2 supplies the clearest and most definite indication of Christian Worship, of the Day of Christian worship and of the inseparability of Christian Worship and Christian Day of worship.

The Order

We thus far know for sure that the Day involved was, 1, a day designated as a day of the Week. See Part Two, Par. 6.6.3. The "week" determined by the "Seventh Day-Sabbath" by creation-order. We know for sure that it was, 2, the Day after the seventh seventh day of the Feast of Weeks, The Fiftieth Day, "Pentecost" by Covenanted order. We know for sure that, 3, it was the day of fulfilment and finishing of God's Word of Promise; and that, 4, the Congregation kept this Day by Christian order. The Church observes this Day. Having received it from the Old Testament Christ having promised it, the Church now designates this Day of First Bread Wave Offering the first time fulfilled, to the Christ as the day of his worship. He, being appointed (the "Lamb slain from the foundation of the world"), slaughtered this Passover, exalted in being raised from the dead this First Sheaf of the beginning of harvest, and glorified in his Body on earth being created this First Bread of completion of the harvest, the Fiftieth Day - He was anointed the Christ He being the fulfilment of the Father's promise, this Day, the Sabbath. "If the First Fruit be holy, the lump also", Ro.11,16!

Picking up ...

The Church worshipped every day and is supposed to worship every day still, is what DHK claims, because of the single word,

'daily', in Acts 2:46. That is taking the word and the text out of context, and immediately implies the corruption of the meaning of both.

Read the section from verse 41 to 3:1, e.g., and the illegitimacy of DHK's claim becomes clear. Those first Christian on Pentecost were together "in one place", which we do not know was which, but it was not the temple or the synagogue, as it seems. Then 2:41 says "the same day" - Pentecost - about 3000 were added. 42: "and they continued" to gather in that same place? verse 44 "all who believed were together ..." still in that same place? 45: "Sold their possessions ... " nowhere else left for them to worship than this 'place'? AND SO: 46, "The continued daily", BUT OH MY! it says, "In the temple"! So the Church always every day worshipped, then every day it had to be in the TEMPLE! NOW: What about their assembling in that 'old' place of theirs? What about their congregations in the homes of some believers? IT WAS EVERY DAY IN THE TEMPLE, remember! So today still the Christian Church should be found in the Jewish temple. But strangest of all, NOT keeping the Seventh Day Sabbath. That is what it means, according to DHK's single-word-argument of 'daily'.

And so on, as I said, refer to previous discussions.

Consider:

Ed Sutton, "While 'Saturday' apparently is and always been the Sabbath"; "... assuming, of course, that what we call 'Saturday' is the seventh day, and no error in history was ever made, as to "losing" or "gaining" one or more days"; "... where in fact, for example the second day is actually the fourth day, were one able to have a complete and valid calendar (sic), since that time of Genesis 1"; "... I believe she means insisting on 'worshipping' on that day" "... The 'Biblical' "day" starts at sundown or "evening", regardless of our current clocks. There is nothing that has ever been said in Scripture to override this, from creation, of which I am aware."

GE, ... so what? What have you actually said? That "... So the question becomes one of insisting on worshipping between what we would say is 'sundown' on Friday evening, until 'sundown' on Saturday PM"?

WHAT QUESTION IS THAT? ... besides being irrelevant.

Consider:

Ann Sni, "The early church would celebrate the Lord's Day – the first day of the week."

More easy to say than show. Cordially invited!

Ann Sni

EVERY day is the Lord's Day. I think that it's important to set aside a day for corporate worship, fellowship and teaching.

GE

Now you say, "The early church would celebrate the Lord's Day – the first day of the week", then you say, "EVERY day is the Lord's Day. I think that it's important to set aside a day for corporate worship, fellowship and teaching". Not the one or the other is true; both are false statements of yours – not only because they are self-contradictory, but because both are contradicted by the NT.

The 'Lord's', Day is 'The-Lord's-Day' BECAUSE, set aside THE day for and of corporate worship of the Lord through fellowship and teaching. You, have supplied a very handy explanation of which day and what day the Lord's Day is, and for what reason. With thanks!

Ann Sni

We do that on Sunday. I have no reservations in my mind that it is what God desires.

GE

I appreciate your honest concern; let no one – not me – judge you in that! God knows

the heart and that is all God wants to know. Not how clever anyone can get.

Nevertheless, while you are sincere, the more is it your duty to be able to answer, HOW you concluded, "We do that on Sunday", because "that it is what God desires"? 'On Sunday ... because God desires'?

I have just one question: Scripture, please? Then I shall believe you it is God's 'desire'! You may have no reservations in your mind, but I have this thorn in the flesh: Scripture!?

Ann Sni

Sorry - the "this is what God desires" is not that we worship on Sunday but that we DO worship Him one day a week.

GE

First it was, "The early church would celebrate the Lord's Day – the first day of the week"; then it was, "EVERY day is the Lord's Day. I think that it's important to set aside a day for corporate worship, fellowship and teaching"; now it's "that we DO worship Him one day a week". I think you should call in the help of men like Ed Sutton and Bound.

Ann Sni

For the Christians today, that day is usually Sunday (although I do understand those who choose Saturday). For those who cannot go to church on Sunday for whatever reason (usually work related - emergency and medical personnel), they should find another day to do this - maybe finding a Saturday night service - or a Saturday morning service with a like minded Seventh Day church. :) God desires our hearts EVERY day but it is important to be involved in a church where we can corporately worship, learn and fellowship together.

GE

Nonsense! You all 'worship' on Sunday and on no other day, especially not on Sabbath.

Consider,

Marcia, "Well, Saturday honors the god Saturn, so it's just as bad as Sunday. That argument is obviously very ignorant. They

must not know or take the time to research and find out that every day of the week is named after a god or planet that is also a god."

GE

We - Sabbatharians - say 'Saturday', 'Sunday' etc. **without worshipping**, but to communicate (mostly with Sunday-worshippers), simply. God knows the intentions of the heart.

Yet was I shocked to learn how great numbers of 'Christian' peoples literally idolatrously do 'worship' - like their pagan forebears did. They even still make sacrifices and 'paratehrein'-'divine' the entrails. They rip the heart from the victim and hold it to the upcoming sun of the first day of the new year! and things like that. And for a Christian that is acceptable worship? I'm not talking of Peruvians only; I'm talking of several Scandinavian nations. Even the English. I'm thinking of confessing Christian 'stars' who worship Buddha and undertake journeys to greet the upcoming sun from the heights of the pagan gods. LIVE, today, Christians!

And we say we are Christians, while we are "venerating" "the Lord Sun's Day"? But that is NOTHING; wait till we start DEFENDING that Sun's day with the Bible!

I have read but one book on New Age Christianity. I believe it is taking the world by storm. I guess the idolatry implied in the 'Sunday-question' has to do with it. I actually know nothing; neither am interested to learn more. I don't need 'research' in that direction. I'll stick to researching the Bible; like my ancestors die ou Boere in a wilderness of open spaces and stillness, they and God's Word. So some of them got to know the true Lord's Day, and began to worship Christ of the Seventh Day Sabbath. Then arrived the Seventh Day Adventists from America, and contaminated their pure religion with false doctrine. That was almost a fatal

blow to the simple truths about the Sabbath Day, that world wide through the Seventh Day Adventists swung the 'Sabbath-question' into the one track lane of legalism. It was a sad, sad day!

"Everyone is self-complacent and passes censure on the ideas and conduct of others, and, in the ensuing quarrel there is an eruption of poison." John Calvin

Trust it

GE, "*The Seventh Day Adventists swung the 'Sabbath-question' into the one track lane of legalism. It was a sad, sad day!*" ... And many have been driving right along with them. And, for the record, that day came long before them. Col. 2:16 "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days"

GE

Now mark how legalism and legalists make of the Word freedom the word bondage, while blind as lowest dungeon of misery for the Light's enlightened Body, that casts indelible ineffaceable indomitable

"spectre-of-things-a-coming-which-is-the-Body-of-Christ's-Own ... growing with the growth of God" !

I say this sincerely, in deep sympathy with you (not with your standpoint): Have you ever considered how utterly legalistic your standpoint is?

There are many things that make up 'legalism'. The first ever and anon is to replace the Commandment of God with one's own. I therefore return to you my same question: 'Scripture, please?', for stating categoric-ally (which is for stating ever so legalistic-ally as before): "this is what God desires" is not that we worship on Sunday but that we DO worship Him one day a week."

Also think about this glaring **discrepancy**: "this is what God desires" is not that we worship on Sunday but that

we DO worship Him **one** day a week", versus, "God desires our hearts **EVERY** day but it is important to be involved in a church where we can corporately worship, learn and fellowship together."

The solution lies in this, that there is no such thing as 'Church' or to be the Church, or to participate in Church, or to Congregate as the Body of Christ's Own or whatever not in the same event also to be 'Sabbatising' (to use an expression of **Ignatius** the martyr) "according to the Lord's Life"; not "ON THE SABBATH" to be what these things indicate; that is, not utterly to BE, a Christian, "Sabbaths' celebrating", as Paul describes the very same in Col2, and Luke in Acts 13:44,

"On the To-Hear-the-Word-of-God-Sabbath-Day" !

Christianity has not yet begun thinking on the Sabbath.

Ed Sutton

Hogwash! I'd say Paul addressed this nearly 2000 years ago.

This is an 'open issue', of one's own persuasion, and comes under the "doubtful things" part of Law of Liberty, according to the Bible, just as does the eating of meat, etc. 1 Receive one who is weak in the faith, but not to disputes over doubtful things. 2 For one believes he may eat all things, but he who is weak eats only vegetables. 3 Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. 4 Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. 5 One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. 6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. (Rom. 14:1-6 - NKJV) Further: 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. 16 So let no one judge you in food or in drink, or regarding a festival or a new moon or

sabbaths, 17 which are a shadow of things to come, but the substance is of Christ. 18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, 19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. 20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations— 21 “Do not touch, do not taste, do not handle,” 22 which all concern things which perish with the using—according to the commandments and doctrines of men? 23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh. I have no intention of letting another judge me over this, simply because Scripture says not to let his happen.

GE

I'm talking about rotten 'Christianity'.

Consider, "This is an 'open issue', of one's own persuasion"... An 'issue' "of one's own persuasion", is no 'open issue'; it is one of narrow-mindedness conceitedness, like, "I have no intention of letting another judge me over this, simply because Scripture says not to let his happen."

Are you now talking about your quoted Scriptures that deal with the 'issue' of righteousness by faith? Well then, what has that to do with the 'issue' of conceited Christianity that has not yet started to duly think on the 'Sabbath-issue'?

By the way, Who judges you and in what?

And why is it you by your jittering look so judged?

Bound

The early Church fathers - from as early as the second century all spoke of the Lord's Day as being a day of worship. Justin Martyr, Ignatius, Melito, Tertullian, and Origen all mention it. I think they'd know about the early church since they were involved in it.

GE

"... spoke of the Lord's Day as being a day of worship"
 ... Absolutely! You can show me one instance
 "as early as the second century" as for being **Sunday**
 though? You cannot. I know these writings; you
 cannot. On the contrary, I can show you they -
 who "as early as the second century" "wrote" - associated
 the **Sabbath** and 'the Lord's Day' as in essence
 being one and the same.

Only one thing in this statement of mine
 which is not entirely correct, and that is
 that I used 'they', while it was but one,
 Ignatius.

Therefore, The 'Church fathers' - from as
 late as **after** the second century may perhaps
 all have spoken of 'The Lord's day', as being
 the day of worship, like, maybe, Melito,
 Tertullian, and Origen, **BUT**, for Justin Martyr
 and Ignatius. Because, Justin Martyr did not
 at all write 'the Lord's Day', but, "The Day
 of the SUN". And Ignatius, as I have already
 referred to, wrote about the Seventh Day
 Sabbath of the OLD Testament
 "Christian-prophets" whose "Sabbatising was
 according to the Lord (Jesus') LIFE"!

Ann Sni

From Justin Martyr's First Apology: CHAPTER LXVII --
 WEEKLY WORSHIP OF THE CHRIS-TIANS.

"And we afterwards continually remind each other of these
 things. And the wealthy among us help the needy; and we always
 keep together; and for all things wherewith we are supplied, we bless
 the Maker of all through His Son Jesus Christ, and through the Holy
 Ghost. And on the day called Sunday, all who live in cities or in the
 country gather together to one place, and the memoirs of the apostles
 or the writings of the prophets are read, as long as time permits; then,
 when the reader has ceased, the president verbally instructs, and
 exhorts to the imitation of these good things. Then we all rise together
 and pray, and, as we before said, when our prayer is ended, bread and
 wine and water are brought, and the president in like manner offers
 prayers and thanksgivings, according to his ability, and the people
 assent, saying Amen; and there is a distribution to each, and a
 participation of that over which thanks have been given, and to those
 who are absent a portion is sent by the deacons. And they who are

well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.”

GE

Who denied? You MAY expect everything pro-Sunday in here, even that perverting concoction of the Truth, “on the day called Sunday we come together”; and “on the day after that of Saturn, which is the day of the Sun”; “Sunday the same day on which Jesus Christ rose from the dead”, for Matthew’s “*In / On the Sabbath Day BEFORE the First Day*”,

and,

“He was crucified on the day before that of Saturn (Saturday)” and of course meant, buried as well, for Mark’s crucified on the day BEFORE “the day before that of Saturn”, i.e., crucified BEFORE, Friday (on which Jesus was buried, 15:42&Mt27:57), BEGAN.

“There is NO FEAR” before God even in his judgment! So ‘they’ simply CHANGED Mk15:42&Mt27:57 into BEFORE DAY ENDED. Justin Martyr! Compare KJV and NIV and see for yourself.

Bound

AD 90: “One the Lord’s own day gather together and break bread and give thanks.” **Didache**, 14:1

AD 107: “Let every friend of Christ keep the Lord’s Day as a festival, the resurrection-day, the queen and chief of all the days.” St. Ignatius, Epistle to the **Magnesians**, Chapter IX

AD 130: “Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me... Wherefore, we keep... the day... on which Jesus rose again from the dead.” Epistle of **Barnabas**, Chapter XV

AD 160: “There is no other thing for which you blame us, my friends [speaking to the Jews], is there than this? That we do not live according to the Law, nor... do we observe the Sabbath as you do.”

“For we would observe the fleshly circumcision, and the Sabbaths, and in short all the feasts, if we did not know for what reason they were enjoined you - namely, on account of your transgressions and the hardness of your hearts.”

“But the Gentiles, who have believed on Him, and have repented on the sins which they have committed, they shall receive the inheritance... although they neither keep the Sabbath, nor are circumcised, nor observe the feasts.” St. **Justin** Martyr, Dialogue with Trypho, Chapters X, XVIII, and XXVI.

AD 190: “He, fulfillment of the precept, according to the Gospel, keeps the Lord’s day... glorifying the Lord’s resurrection in himself.” **Clement** of Alexandria, The Stromata, Book VII, Chapter XVII

AD 197: “For we solemnize the day after Saturday in contradistinction to those who call this day their Sabbath.” **Tertullian**, Apology, Chapter 16

The truth is, there is not a single historical text that speaks of Christians observing the Sabbath as their primary day of worship.

So, despite sabbatarian claims to the contrary, it is an unavoidable historical fact that Sunday was established as the highest and holiest of days long before the councils and proclamations of the fourth century. It was observed by the very first Christians and by all succeeding generations. In the end, the only way sabbatarians can really refute the historical evidence that Sunday is the God-ordained day of Christian worship is to accuse the early Christians - including the very first Christians - of apostasy.

Joe

God is quite partial to the Sabbath Day. Not A Sabbath Day, but THE Sabbath Day. He established the sabbath day himself, honored it himself. Blessed it. His son Jesus honored it.

Good enough for me.

GE

I thank God that you see it, Joe. If you can see this much, you must come to see further, that Jesus 'finished' honouring and magnifying the Sabbath of the LORD your God, when He finished "all the works of God", his Father, as He said, "The third day (according to the Passover Scriptures) I FINISH!", "When God raised Him from the dead", by and verily in, "the exceeding greatness of his Power to us-ward, according to the working of his Mighty Power which He wrought in Christ WHEN HE RAISED HIM FROM THE DEAD AND SET HIM AT HIS OWN RIGHT HAND IN HEAVENLY EXALTATION" --- "Sabbath's-time"!

Bound

Then He should have rose on that day then and we Christians won't celebrate the Lord's Day.

Joe

People will pick any day they want, with any biblical reason which appears significant in their minds and call it a Sabbath Day. We can celebrate everyday. We can go to church any day of the week, but we are to rest from hard work from Fri Sundown-Sat sundown to honor God. It may not be a direct command, but it's quite obvious there is a clear partially by our Lord upon which day he chose. The day HE prefers. The day which comes up in scripture as the day of rest. No need to take liberties to change it imo. But we aren't to judge if others do change the day of rest. I don't believe it's a salvation issue.

GE

No Joe, I retract -- I don't think you have 'seen' anything yet.

Jesus' resurrection from the dead is not people picking any day they want, but God who appointed and applied the Day of Jesus' resurrection for His Holy Purpose. No other reason could be more 'Biblical'! The eventuality of Jesus' resurrection specifically on the Sabbath Day is not any reason that might have appeared significant in their minds: It is God's reason for calling

the Day of His THUS blessing, of His THUS sanctifying, of His THUS resting, of His THUS finishing ALL the Works of God's utter GREATNESS AND POWER, TO call it THE Sabbath Day, The LORD'S Day. It is the beginnings of God's Rest-Day; it is Christ's "making" of "the Sabbath".

"THEREFORE", We can celebrate NO OTHER day. "THEREFORE", We can go to church on NO OTHER day of the week LIKE THIS. Therefore we shall work hard towards keeping it for this reason its greatness and honour received from God. It is most direct a command "GIVEN", as it's quite obvious there is this clear partiality by our Lord upon which day He chose in that He chose it to finish all the works of God on, and raise Christ from the dead on. The day HE prefers. The day which comes up in Scripture as the day of GOD'S REST IN CHRIST. No need or right to take liberties to change it into Sunday.

We aren't to judge if others do change the day of rest, God judges the intent of the heart. I don't believe it's a salvation issue; I think it is far more serious: I think it is a damnation issue. That's why we shy away from it. (It won't help if I retracted my last statement; people will think it anyway of me.)

Let me go on with Bound's references,
Bound, "AD 90: "One the Lord's own day gather together and break bread and give thanks." **Didache**, 14:1"

GE,

Which you, Bound, PRESUME, is Sunday. 'The Teaching' is from first century Christianity, and mentions, "the Lord's Day" ("the Lord's" without 'day' 'hehmera', if I remember correctly). It's two different days! Justin bragged we all, i.e., the Christians in the latter halve of the second century, like the heathen, came together on "SUNDAY" - openly. Christians had nothing to fear from the pagans, they worshipped on the same day!

Two different days!

Bound, "AD 107: "Let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days." St. Ignatius, Epistle to the **Magnesians**, Chapter IX"

Ignatius associates the **Sabbath** (of the Old Testament) with the 'Lord's Life' or 'Day'. The 'queen' etc. is an interpolation that helped the pseudo-Ignatius not a bit.

Book 4/2, p 324,

Ignatius defended this very stance of a "Sabbath-living according to Jesus Christ" against a Judaistic keeping of the Sabbath "without Christ" and "without grace" by Christians, **already in the second century**. Ignatius also argued this very **legalistic** approach to Sabbath-keeping already existed in **OT times!**

p 397, Ignatius uses 'sabbatidzontes' - the "living-of-the-Sabbath", precisely like Hebrews uses 'sabbatismos', that is, the observance of it. **It can be done in one or the other way:** it can be a

"living-of-the-Sabbath-Day-**according**-to-Christ", or, "a

"living-of-the-Sabbath-Day-**without**-Him".

(These are both Ignatius' expressions! To put a point in at any place, is anyone's guess-work.) The first is the 'Christian' Sabbath which Ignatius would have liked to see observed by Christians; the other is the judaizing Sabbath-keeping "without Christ" which Ignatius regretted in fact had been observed by Christians.

The four Gospels treat on the Sabbath for no different reason - **they would have the Sabbath Day belong to Jesus,** Lord of His Disciples as well as Lord of His Day of Worship. The Jews - even the Christians of Ignatius' day - envied Jesus the prerogative! They "Sabbatized without Christ", said he.

This book 5, p 45 above,

"BUT after [TRUE, CHRISTIAN] observance of the SABBATH,

"let every friend of Christ keep the LORD'S DAY [speaking of the Sabbath]

"as a festival, as the resurrection-day,

"as the queen and chief of all the days.

[all things which the Jews called the Sabbath, but which they did not "live"!]

"LOOKING FORWARD TO THIS [dispensation AND day], the prophet declared,

"To the end, for the eighth day, on which our life both sprang up again, and the victory over death was obtained in Christ, whom the children of perdition [the Jews], the enemies of the Saviour, deny...".

What doubt could possibly remain that this **pseudo**-Ignatius writes and argues about the SABBATH AND THE SABBATH ONLY AS BEING THE LORD'S DAY when kept by Christians and when kept in a Christian way - that is, by faith in Christ and by the Faith of Christ? ONLY THE PREJUDICE OF MUCH **LATER TIMES** AND TRADITION changed the thrust of this document into a CONTRASTING between, instead of an association of the "Sabbath" and the "Lord's Day".

Consider,

Bound, "AD 130: "Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me... Wherefore, we keep... the day... on which Jesus rose again from the dead." Epistle of **Barnabas**, Chapter XV."

GE,

Yes! Mt28:1 - unadulterated: "In the Sabbath's fullness of daylight, after noon" `Opse sabbatohn tehi epiphohskousehi eis mian s."

Bound, "AD 160: "There is no other thing for which you blame us, my friends [speaking to the Jews], is there than this? That we do not live according to the Law, nor... do we observe the Sabbath as you do. For we too would observe the fleshly circumcision, and the Sabbaths, and in short all the feasts, if we did not know for what

reason they were enjoined you - namely, on account of your transgressions and the hardness of your hearts.

But the Gentiles, who have believed on Him, and have repented on the sins which they have committed, they shall received the inheritance... although they neither keep the Sabbath, nor are circumcised, nor observe the feasts." St. **Justin** Martyr, Dialogue with Trypho, Chapters X, XVIII, and XXVI."

GE,

After all this rambling of Justin's, where is he mentioning ``the Lord's Day"?

Bound, "AD 190: "He, in fulfilment of the precept, according to the Gospel, keeps the Lord's day... glorifying the Lord's resurrection in himself." **Clement** of Alexandria, The Stromata, Book VII, Chapter XVII"

GE,

"The Lord's Day ... according to the Gospel . . ." **Show** the Lord's Day according to the Gospel!: "For God thus concerning the Seventh Day spake: And God the Seventh Day rested from all His works" . . . "through the Son" . . . "in these last days" the Christian age or Gospel-era. "God the Seventh Day rested THEREFORE the Seventh Day is the Sabbath of the LORD your God." "IN FULFILMENT OF THE PRECEPT" . . . who said it again, not Clement? Which 'Precept'? The Fourth Commandment? Speaking of which day?

Bound, "AD 197: "For we solemnize the day after Saturday in contradistinction to those who call this day their Sabbath." **Tertullian**, Apology, Chapter 16"

GE,

What were we talking about, 'the Lord's Day'?

Bound, "The truth is, there is not a single historical text that speaks of Christians observing the Sabbath as their primary day of worship."

GE,

The only truth here, is your total ignorance and obstinacy.

The Sabbath not only was the primary day of worship for the first Christians; it was

their only, and only unanimously acknowledged day of worship. Read Acts 15:21, Col2:16-17, and, most importantly because the later of the New Testament books, the Gospels, where you will find no clue at all to another day of the worship of the ESTABLISHED Christian Church.

Bound, "So, despite sabbatarian claims to the contrary, it is an unavoidable historical fact that Sunday was established as the highest and holiest of days long before the councils and proclamations of the fourth century."

GE,

Candidly admitted!

Bound, "It was observed by the very first Christians and by all succeeding generations."

GE, Candidly refuted and rejected for nothing but presumption.

Bound, "In the end, the only way sabbatarians can really refute the historical evidence that Sunday is the God-ordained day of Christian worship is to accuse the early Christians - including the very first Christians - of apostasy."

GE,

God is the only Judge. But if I may appeal on behalf of those Christians of yonder dark ages, they were simple men. How many could read? How many Bibles were in circulation? How much of printing presses and computers? Or just time or a light to study at in after-work-time? etc. WHO WOULD HAVE MADE OF THE DAY OF WORSHIP A TOPIC FOR DISPUTE WHILE ONE'S LIFE WAS IN CONSTANT DANGER JUST FOR CONFESSING ONE BELIEVED IN CHRIST? If I were judge, I would make the responsibility of your modern-day Mr. Know-all so much the greater for the ancient's want of privileges he so heavily relies on.

In the end, the only way Sunday-worshippers can really refute the historical evidence that the Seventh Day Sabbath is the God-ordained day of Christian worship, is to accuse all Sabbath-keepers -

including the very first Christians - of apostasy.

Bound, "Then He should have rose on that day then and we Christians won't celebrate the Lord's Day."

GE,

Bound, you have seen it! You have seen it! This is the crux of the WHOLE 'Sunday-Sabbath-issue'!! Joe (above) has not seen it yet. But you did! And that brought YOU, to the axle around which everything rotates and rests on: "Then He should have rose on that day then and we Christians won't celebrate the Lord's Day". But the unfortunate reality for "we Christians" is, that "the Lord's Day" is the Seventh Day Sabbath upon which God raised Christ from the dead, and we, will NOT celebrate "*the Seventh Day God thus concerning did speak*" the Seventh Day being the Lord's Day. WE WILL NOT, but CORRUPT GOD'S WORD THE **SCRIPTURES** TO SAY: 'ON' THE FIRST DAY, INSTEAD OF "ON THE SABBATH", so that we can go on to "*venerating worship superstitiously*" the "day" of the Sun queen of all the "days" of "*former* (pagan idolatrous) *beggarly first principle not gods*".

(I could hear you mutter, The man is mad! I thought so too myself for long.)

Bound

I don't think you are 'mad'. The sabbatarian reasoning is actually understandable. The reason is quite simply, really. Sabbatarians look at the Ten Commandments and see no other choice but to worship on Saturday:

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it (Exodus 20:8-11).

From the heights of Mt. Sinai, God commanded that the seventh day be kept as a holy day of rest, commemorating His creation of the world. What's more, sabbatarians are absolutely correct when they teach that changes to the calendar - including the change from the Julian calendar to the Gregorian - never altered the order of the days of the week. Saturday is, and always has been, the seventh day. So the question is raised 'why don't all Christians worship on it?'

If we ask our adventist friends, the answer we get is:

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects and was honored by Christians.... He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would... advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment (Ellen G. White, *The Great Controversy*, p. 53).

According to sabbatarians, the Church made the State's "betrayal" of the Sabbath official at the Council of Laodicea (343-381). Canon XXIX of the Council states that "Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day."

Their conviction that Sunday worship is the fourth-century invention of an apostate church, and that the first Christians worshiped on Saturday, also leads sabbatarians to interpret certain New Testament passages in unique ways. Take, for instance, Colossians 2:16-17: "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ."

Most Christians take St. Paul to mean that we no longer have an obligation to worship on the seventh-day Sabbath. But sabbatarians insist that the Apostle cannot be talking about the weekly Sabbath here. He must be speaking of Jewish "high Sabbaths" - special holy days like Passover or the Day of Atonement.

Another passage that frequently comes up in Sabbath-versus-Sunday discussions is St. John's reference to being in the Spirit on "the Lord's Day" (Revelation 1:10). Most Christians interpret "the Lord's Day" as the day on which He rose from the dead - that is, Sunday. But sabbatarians maintain that "the Lord's Day"

refers to the Sabbath. They cite Matthew 12:8 - “the Son of Man is Lord even of the Sabbath” - as grounds for their interpretation.

I ultimately disagree because I believe these sabbatarian arguments are founded upon serious misinterpretations of history and of the Scriptures.

Let us first investigate the already-mentioned passage in Colossians:

“So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.” (Colossians 2:16, 17, italics mine).

As I said, sabbatarians argue that St. Paul refers here to special festal Sabbaths, and not to the weekly Saturday Sabbath. But when this scripture is allowed to speak for itself, one can only conclude that St. Paul is telling the Colossians that they no longer must worship on Saturday.

Why do I say that? First of all, there is the natural logic of the text. St. Paul first mentions “festivals,” which are yearly. Then he speaks of “new moons, which are monthly. The next logical step is his discourse would be something occurring weekly - like the Saturday Sabbath.

Secondly, the Greek word for “sabbaths” in this text is *sabbaton*. As I said, sabbatarians insist that this word refers to Jewish “high Sabbaths.” But when you look up all the New Testament instances of the word *sabbaton*, you discover that in every case, it refers to the weekly Sabbath.

There is yet a third way that the text makes reference to the Saturday Sabbath. Suppose we ask, “What are these ‘festivals’ of which St. Paul speaks?” To answer that question from the Scriptures, we must turn to Leviticus 23. In this passage, God delineates for Moses all His holy feasts. He speaks of the Passover, the Feast of Firstfruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. But the very first festival mentioned in this chapter - the first on the list of feasts - is the weekly Sabbath (Leviticus 23:3).

So in reality, there seems to be no way that Colossians 1:16, 17 can be understood as not referring to the Saturday Sabbath. St. Paul’s teaching on the matter is plain. The weekly Sabbath, along with other Old Testament holy days, is a “shadow” of something greater and more real - Christ. As we have seen, the historical record also shows that the early Christians entered into the deeper reality of Christ by worshiping on Sunday.

What Day is “the Lord’s Day”? It would not help the sabbatarian argument, obviously, if the early Christians actually gave the special title “the Lord’s day” to some day other than Saturday. That would indicate that the Sabbath did not hold a position of primacy in their worship. So sabbatarians insist that when he uses the expression “the Lord’s Day” (Revelation 1:10). St. John must mean the Sabbath. As I mentioned above, they support their claim by invoking Jesus’ statement that He is “Lord even of the Sabbath” (Matthew 12:8). But this argument cannot pass muster.

First of all, the fact that Jesus calls Himself “Lord even of the Sabbath” in no way implies that Saturday is the day denoted by the idiom “the Lord’s day.” Let me ask a simply question. What would Jesus say if we asked Him, “Are you also Lord of Monday, or are you only the Lord of Saturday?” I think Jesus might very well answer, “The Son of Man is Lord even of Monday.” The truth is, He is Lord of all days! So, if “the Lord’s day” means only “the day of which Jesus is Lord,” then any day of the week is as much “the Lord’s day” as Saturday is. Matthew 12:8, then, does nothing at all to help us understand what St. John means by that particular phrase.

So how can we determine what he means? We can figure it out the same way we figure out the meaning of any idiomatic expression. We find out how others in the same culture, at the same time in history, use the phrase. When we do that, the meaning of “the Lord’s day” becomes crystal clear. The fact is, “the Lord’s day” in early Church writings always refers to Sunday.

St. John wrote the Book of Revelation sometime around AD 95. Only a few years later, St. Ignatius composed a series of important epistles. Ignatius had converted to Christianity in the days of the Apostles. He was ordained the third bishop of Antioch in AD 69, and shepherd his flock through some of the greatest persecutions the Church has ever known. In AD 107, on his way to martyrdom in the Roman arena, St. Ignatius wrote this to the church at Magnesia:

“If, therefore, they who were under the older dispensation came into a new hope, no longer keeping the Sabbath, but living in observance of the Lord’s day, on which day also our life rose through him and through his death,... how shall we be able to live apart from him, of whom even the prophets were disciples, and waited for him in the spirit as their teacher?” (St. Ignatius, Epistle to the Magnesians, Chapter IX, italics mine).

This epistle is extremely important for any of us who really want to know on what day the early Church worshiped. When St. Ignatius talks about those who had been “under the older dispensation” and “who came into a new hope,” to whom does he

refer? Clearly, he means the first Jewish Christians, the ones on whom the “new hope” first dawned.

This is made doubly obvious by the fact that Ignatius himself was converted in the middle of the first century. So when he speaks of his predecessors in the Faith, St. Ignatius can only be referring to the very first generation of Christians. And one of the central features of their faith was that they were “no longer keeping the Sabbath, but living in observance of the Lord’s day”! Ignatius also makes it plain that the “Lord’s day” is Sunday, the day on which “our life rose through him.”

GE

Consider,

Bound, “Sabbatarians insist that when he uses the expression “the Lord’s Day” (Revelation 1:10). St. John must mean the Sabbath. As I mentioned above, they support their claim by invoking Jesus’ statement that He is “Lord even of the Sabbath” (Matthew 12:8). But this argument cannot pass muster.”

True, bringing these Scriptures together, won’t serve for direct ‘proof’, although all implications may add up to it.

I personally believe John is talking of the Sabbath. He is ‘in the spirit’, which means that he ‘in the spirit’ worshipped, in congregation with the universal Church away from whom he was in exile. He, ‘in the spirit’, joined the Church in actual worship. It implies he met with them on the **Sabbath** which was the **only** day the Church came together to worship on, according to EVERY piece of information that is found in the New Testament. “I John, who also am your brother and **companion**”. Where were John’s companions? They were companions in prayer and worship elsewhere “for the Word of God” and “for the testimony of Jesus Christ” --- Which is Church! “Church”, is for, and Church is where, and Church is WHEN ‘brothers’, ‘companion’, for to receive the Word of God and for the witness of Jesus Christ.

Everything suggests the Sabbath’s observance. Many other aspects are playing a

role, e.g., see the emphasis on the number 7 in the context, and 'last', comparing John's Gospel, and the 'last day' there. Not direct things, but convincing non the less THE SABBATH BEING SO TAKEN FOR GRANTED in the NT.

The whole context of Rv1:10 suggests Christ's resurrection from the dead. Read the whole, then also texts like verse 18. No, it's impossible not to recognise the **close nexus between Christ's resurrection and the Day of the Lord in Rv1**. Then the arguments the day of Jesus' resurrection was the Sabbath Day as I have explained, come under scrutiny.

Bound, "The fact is, "the Lord's day" in early Church writings always refers to Sunday."

"*The fact is*"? How is it, 'fact'?

"... in early Church writings"? Where does 'early' begin and where does it end?

"... always refers to Sunday"? 'Always'? How many times needed to make 'always'?

Ignatius wrote to second century Christians, true. But observe he reprimands as well as encourages them by referring them for true worship of God, to the Old Testament prophets, whom he calls Christians! Ignatius SO, tells the Christians of his own time, THEY - the old Christian prophets, THEY did not 'Sabbatize', that is, kept Sabbath because of the Law merely, as if it would merit them salvation; no, THEY "Kept the Sabbath because of / according to the Lord's LIFE" (kata kyriakehn dzohehn). I have referred you to this before. You obviously did not take it for of any worth or weakness; I could just as well have said nothing, so much respect you have for anything not your own opinion. (I think you are merely posting stuff from some writing of yours just so, here.)

In Ignatius it is the greatest fallacy there is any suggestion to the First Day / Sunday. The association in Magnesians is with the Seventh Day Sabbath from every angle of approach.

But you are right in that these references give the undeniable indication of which day the Christians worshipped on: It was on the Sabbath, "NOT SABBATIZING, BUT ACCORDING TO THE LORD'S LIFE (KEEPING SABBATH)" Irrefutable, and irrefutably against the Sunday-humbug of Christian tradition!

Bound, "Ignatius also makes it plain that the "Lord's day" is Sunday, the day on which "our life rose through him.""

GE,

We are going round in circles. You PRESUME the Lord's Day is Sunday, then by thus presuming, 'prove' Sunday is the Lord's Day.

You are right though the Lord's day is the Lord's Day because it is the **weekday** - a 'creational' **reality** - on which the Lord by resurrection from the dead became Lord, and so the **day** of his resurrection, became the Lord's Day. There is NO other 'proof' than Christ's resurrection for the Lord's Day being the Lord's Day. Later Christian documents do not supply, or are that 'proof'! So everything comes down to one factor: On which day of the week did Christ rise from the dead? And I have ALWAYS been saying, it is not Mt28:1 **only** that tells us; it is, and **must be**, the **whole** of Scriptures. So that, where one read in Genesis 2 that God on the Seventh Day finished all the works of God, or, that He rested, or, that God blessed, or that He sanctified, God did neither had He not done it in Christ through Christ and for making Christ, Lord of the Day of God's thus finishing and resting and blessing and sanctifying --- **and no how even in Christ, but until God had raised Him from the dead.** The whole Bible knows no 'Sabbath' or 'Seventh Day' other than THIS day of Christ "the Lord's, Day".

Bound, "First of all, the fact that Jesus calls Himself "Lord even of the Sabbath" in no way implies that Saturday is the day denoted by the idiom "the Lord's day." Let me ask a simply question.

What would Jesus say if we asked Him, “Are you also Lord of Monday, or are you only the Lord of Saturday?” I think Jesus might very well answer, “The Son of Man is Lord even of Monday.” The truth is, He is Lord of all days! So, if “the Lord’s day” means only “the day of which Jesus is Lord,” then any day of the week is as much “the Lord’s day” as Saturday is. Matthew 12:8, then, does nothing at all to help us understand what St. John means by that particular phrase.”

GE,

Yes, Jesus is Lord of all days, but not all days are “the Lord’s Day” - as I have shown many times now; it doesn’t say ‘The Lord’s days’.

Even in Jesus’ words in this text He does imply He is the Lord of all days, by exceptionally being the Lord of the Sabbath, “Therefore (don’t ignore this word; it brings into play the specific ‘Sabbath’-dispute of the context) the Son of Man (‘Exalted Being’ - already an allusion to Christ’s resurrection) is Lord: EVEN of the Sabbath!” (‘KAI’ s.) For Christ to be Lord of all days is good and ordinary; but to be the Lord of EVEN the Sabbath; that is exceptional because of the day being so out of the ordinary! Again, why is the day so extraordinary? Because Christ the Son of Man “MADE the Sabbath” so extraordinary - another allusion to Christ’s resurrection on the Sabbath Day.

People who bring Romans 14 into play here just don’t know what they are doing; they are doing very bad exegesis.

Bound, “Most Christians interpret “the Lord’s Day” as the day on which He rose from the dead - that is, Sunday. But sabbatarians maintain that “the Lord’s Day” refers to the Sabbath. They cite Matthew 12:8 - “the Son of Man is Lord even of the Sabbath” - as grounds for their interpretation.”

GE,

You mention here THE point of contention I have EXPERIENCED with either sides re WHY the Sabbath and not Sunday? I have found the SDAs, the self-appointed guardians of the

Sabbath, most vehement, pertinacious to the point one react in horror and disgust, and leave off discussion with them. From the other side I have had to meet with much subtler, much wiser, but still cowardly and hypocritical rebuttal.

Most Christians interpret "the Lord's Day" as the day on which He rose from the dead. Now that to me is without controversy. The Day upon which God "WROUGHT", THAT IS, AVAILED, TRIUMPHED, BY THE UTTER POWER OF GOD'S OMNI-POTENCY. That Day, the Lord by exactly it (Col2:15c) is made 'LORD', Conqueror, Potentate, Master, and, as Paul states this very fact in Eph1:21, "is NAMED above EVERY NAME that is named" by the NAME of the LORD, which I have never seen anyone acknowledged yet, that the point here is not so much above all names of OTHER, LESSER potentates, but above all Names of GOD'S OWN! No higher name has God, than "Lord"!! THAT, is what Paul emphasises in Eph1:9-23, and THAT, Paul attributes inseparable to Christ's RESURRECTION from the dead!!

THUS: Asks Karl Barth in a sermon to his prison Community: "What is it that makes of THIS DAY, THIS PARTICULAR DAY? IT IS THAT WHICH HAPPENED ON IT AND TO IT".

There you have why it MUST be concluded the DAY named, "The Lord's Day" IS, THE DAY upon which Christ rose from the dead, and God in the exceeding greatness of his POWER and "ENERGISING" or "WORKING" and "FINISHING" "all the works of God":::: "RESTED". Which, throughout the Scriptures, not only in Mt28:1, IS, "the Seventh Day the Sabbath of the LORD your God".

I don't care a hack what 'the sabbatharians' think or say; it is what the Scriptures - in total - has to say.

Bound, "As I said, sabbatharians argue that St. Paul refers here to special festal Sabbaths, and not to the weekly Saturday

Sabbath. But when this scripture is allowed to speak for itself, one can only conclude that St. Paul is telling the Colossians that they no longer must worship on Saturday .”

GE,

Colossians 2:12-19— there is your proper appropriate pericope. Verse 18 by contrast emphasis this: That, Here is the Body of Christ's Own, “feasting, (spiritually) eating and drinking whether of month's or of Sabbaths' Christ-Feast”, and Paul undauntedly commends: “Do not you let yourselves be judged or damned in it!”

With apology to Bound:

From the heights of Mt. Sinai, God commanded that the seventh day be kept as a holy day of rest, commemorating His creation of the world. From the depths of the Red Sea, God commanded that the seventh day be kept as a holy day of rest, commemorating His redemption of His Chosen People. From the depths of hell, God commanded that the Seventh Day be kept as a holy day of rest, commemorating His resurrection of His Chosen One.

So the question is raised, ‘Why don't all Christians worship on it?’ And my answer, must be, They have been **fooled** to keep Sunday instead.

Bound

This is wonderful rhetoric but can we affirm it through Christian history?

So, despite sabbatarian claims to the contrary, it is an unavoidable historical fact that Sunday was established as the highest and holiest of days long before the councils and proclamations of the fourth century. It was observed by the very first Christians and by all succeeding generations. In the end, as I've said before, the only way sabbatarians can really refute the historical evidence that Sunday is the God-ordained day of Christian worship is to accuse the early Christians - including the very first Christians - of apostasy.

GE

You just ramble on with your same blunt 'reason' of presuming groundless assumption for fact and as proof, to prove further groundless assumption presumed for fact and as proof, "... an unavoidable historical fact that Sunday was established", ... "It was observed by the very first Christians" ...

Jerry L

Did God bring you out of Egypt? If not, these don't pertain to you, except what is natural law written on your heart, like do not kill or steal and the such. Jesus is our sabbath, we have no days. We can worship any day.

Exo 20:2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. Deu 5:6 'I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery. Col 2:16 Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-- Col 2:17 things which are a mere shadow of what is to come; but the substance belongs to Christ.

Do you worship on Shabbat? Do you have services on Friday evening? Do nothing on saturday and then end it on the evening of saturday? Do you celebrate Easter on Passover or on the Roman Calander? Do you wear four tassles on your garments to remind you of God's covenant and Torah? Why should we not celebrate the resurection of our Lord on the day he rose as the first of many? (I'll be honest I haven't read the whole thread) You probably don't have a crucifix at your church because of the risen Lord. Should we not honor that day as the day of the New Covenant? Shabbat was made for man not man for the Shabbat. We have no need to set a "hedge around Torah" to keep it safe. Does not Paul say Circumsition is of to no avail unless it be of the heart? Just curious.

GE

Yes, we do not have any days; all days belong to God who only has immortality and who only created all things and appointed all things and all days according to his own will and power. If you haven't got the Scriptures, you won't know about any of God's appointments. No "natural law written on your heart" or not, can make you any the wiser in the things of God. Maybe in the things of nature; but not

in the things of God. Like not even history can replace the Scriptures when it comes to the things of God.

Ed Sutton

GE, "Mt28:1 - unadulterated: "In the Sabbath's fullness of daylight, after noon" Opse sabbatohn tehi epiphohskousehi eis mian s.",

Unadulterated????

.....

the later end of the Sabboth day, whiche dawneth the first daye of the weke, (Bishop's - 1568)

Now in the end of the Sabbath, when the first day of ye weeke began to dawne, (Geneva - 1587)

The sabbath being over, and the first day of the week beginning to dawn, (MACE - 1729)

Now after the sabbath, as it began to dawn toward the first day of the week, (WES- 1755)

In the end of the sabbath, as it began to dawn towards the first [day] of the week, (WEBSTER)

After the Sabbath, in the early dawn of the first day of the week, (WEY ~1900)

And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, (YLT- 1862)

In the end of the sabbath, as it began to dawn towards the first [day] of the week, (DARBY)

And in the end of the sabbath, when it began to dawn towards the first day of the week, (D/R)

Now after the Sabbath, as it began to dawn on the first day of the week, (WEB)

Now after the Sabbath, as the first day of the week began to dawn, (NKJV)

Now after the Sabbath, toward the dawn of the first day of the week, (ESV)

After the Sabbath, as the first day of the week was dawning, (HSCB)

Now after the Sabbath, as it began to dawn toward the first day of the week, (NASB)

After the close of the Sabbath, with the dawning of the first day of the week, (MLB)

I'd suggest that the translators of these 15 versions which cover a 450 year period, were just as "unadulterated" as is the translator of the version you are either quoting (or translating yourself), per se.

And the only two of these I cited that agree exactly are two separated by an ocean and a 65 year interval, at that.

The 15 versions, alone do not necessarily make a single one of them a better (or worse) translation, of the passage in question, but it does, nonetheless, show that your own observation/preference may not be exactly 100% 'unbiased.'

GE

Yes! Mt28:1 - **un-adulterated**: "In the Sabbath's fullness of daylight, after noon" 'Opse sabbatohn tehi epiphohskousehi eis mian s.' :-

I am biased; very much so. Does it prove me wrong? According to your judgment it does. And eventually it proved you to be your self and only accredited objector. Congrats!

I group these 'Versions':-

A 1) "On the later ende of the Sabboth day, whiche dawneth the first daye of the weke, (Bishop's - 1568)"

According to ES, everybody, "on", "late/r", "of" = 'after', 'early', 'NOT belonging to'.

A 2) "Now in the end of the Sabbath, when the first day of ye weeke began to dawne, (Geneva - 1587)"

According to ES, everybody, "in", means 'off, out'; when the approach of the Sunday began, means when the Sunday itself had begun; "of" is no Possessive; the time did not belong to the Sabbath - it was not 'of the Sabbath's, but of the Sunday's.

A 3) Ditto with regard to : "Now in the end of the Sabbath, when the first day of ye weeke began to dawne, (Geneva - 1587)"

A 4) Ditto: "In the end of the sabbath, as it began to dawn towards the first [day] of the week, (WEBSTER)"

A 5) "In the end of the sabbath, as it began to dawn towards the first [day] of the week, (DARBY)"

It's getting monotonous; so many **in perfect agreement** as to "On the Sabbath".

A 6) "And in the end of the sabbath, when it began to dawn towards the first day of the week, (D/R)"

A 7) "And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, (YLT- 1862)" ALL seven agree **exactly**, 'in / on / of the Sabbath' .

B 1) "The sabbath being over, and the first day of the week beginning to dawn, (MACE - 1729)"

Ed Sutton is BLIND for the **contradiction** he REFUSES to see: "the first day of the week **beginning** to dawn" is 'while-it-was-**ON**-the-Sabbath' still; a case of the Ablative, misapplied. (There is no Passive here, to mention only one factor!) That period of time ('while-it-was-**ON**-the-Sabbath'-still-the-first-day-of-the-week-**beginning**-to dawn) **started**, one second after noon on Saturday, about six hours BEFORE Sunday. Just like the ablator of a space-ship **beginning** to disintegrate at **beginning** to enter into atmosphere will **remain** part of the vehicle until it is part no more. "The end of the Sabbath", beginning to disintegrate, eventually vanishes; it never

becomes part of the First Day. MACE is a pitiable attempt at fraud.

B 2) "Now after the sabbath, as it began to dawn toward the first day of the week, (WES- 1755)"

Ditto; amateurish attempt at **fraud, paid** for by the ignorant, cheated laity. Wesley wasn't only a cheat; he was an antinomian free-willer.

B 3) "Now after the Sabbath, toward the dawn of the first day of the week, (ESV)"

Ditto; amateurish attempt at **fraud.**

B 4) "Now after the Sabbath, as it began to dawn toward the first day of the week, (NASB)"

Ditto. Contradictory and self-destroying nonsense.

B 5) "After the Sabbath, as the first day of the week was dawning, (HSCB)"

Ditto. Besides, 'after' the Sabbath - as ES believes himself, is dusk after sunset; not early morning which in fact is half-way through the day.

C 1) "After the Sabbath, in the early dawn of the first day of the week, (WEY ~1900)"

This is better; at least a **consistent** and successful **fraud.** It recognises the Genitive "opse sabbatohn" for a Genitive; and the Accusative "eis mian sabbatohn" for an Accusative, and therefore falsifies the Genitive into an Accusative, and the Accusative into a Genitive.

C 2) "Now after the Sabbath, as it began to dawn on the first day of the week, (WEB)"

Ditto.

C 3) "Now after the Sabbath, as the first day of the week began to dawn, (NKJV)"

Ditto

C 3) "After the close of the Sabbath, with the dawning of the first day of the week, (MLB)"

Ditto. This is so muddled, it's difficult to find its place between all the fraud. Nevertheless, ALL of these, **agree** exactly - they all **pervert** the Word of God.

Look at the **dates** in the groups. Three out of seven in group A are sixteenth century; three are nineteenth century. I don't know what DR stands for, so can't say its date, but from its language it looks recent, "And in the end of the sabbath, when it began to dawn towards the first day of the week", so I guess it's Douay-Rheims which is nineteenth century. The Roman Catholic's favourite Version then!

To the 'A-group' **can be added,**

American Standard Version 1901; "Now late on the sabbath day, as it began to dawn toward the first [day] of the week";

Mile Coverdale 1535, Upon the euenynge of the Sabbath holy daye, which dawneth ye morow of the first daye of ye Sabbathes;

Wyccliffe 1395, But in the euentid of the sabat, that bigynneth to schyne in the firste dai of the woke;

425 Vulgate, Vespere autem sabbati quae lucescit in primam sabbati venit Maria Magdalene;

... and this one I don't have the identification of, "In the ende of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary";

J.B. Rotherham Emphasized Bible, And, late in the week, when it was on the point of dawning into the first of the week, came

The Bible in Basic English, Now late on the Sabbath, when the dawn of the first day of the week was near

Jay P. Green's Literal Tr., But late in the sabbaths, at the dawning into the first of the Sabbaths

Strong, In the end of the sabbath, as it began to dawn toward the first day of the week

English Revised Version, Now late on the sabbath day, as it began to dawn toward the first [day] of the week.

There you have **17** old **and** new Translations, and their most obvious common exhibit is their courage, honesty and brilliant English under girded by scholarly knowledge and mastery of the Greek. The rest are every one to a greater or lesser degree the victim of the 'dynamic-equivalent' approach to 'Bible-translation' --- two mutually exclusive concepts.

But take **only** the **KJV** (The words of the man who said may his part in Christ be taken from him, translated he not to the best of his conscience.) What he here stated, was equivalent of "Sabbath's-time's". Then compare with this, the **NKJV** and READ the two, side by side. One is adulterated; the other is not. If both to you are pure and the translators of both could confess their part in Christ be taken from them were they to translate against their conscience, then, dear Ed Sutton, it's time you go read Hebrews 4 from verse 9 until you'll read of the sword of the Word.

I'll repeat:

There are two criteria only for knowing what words mean in context:

- 1) the meaning of words as such and
- 2) the meaning of words where used elsewhere in documents of the same kind or / and of different kind.

By both of these criteria,

"Opse", WITHOUT EXCEPTION, means, 'late'.
IT IS NOT DEBATABLE.

And, "sabbatohn", means, and is, 'of the Sabbath / Sabbath's / in the Sabbath / on the

Sabbath'— Genitive, Possessive, of time and kind.

"tehi", 'in the / with the /during'
 "epi-", 'centre', 'in', 'over'; also
 'tending', 'pointing to',
 "-fohs-", 'light', 'day'.
 "-ous(as)" - 'being' ('to be', 'is')
 "-ousehi" - Dative, 'in / with / by /
 during'

"eis" - 'in the eye' 'with in view' in
 the context of time; translated here,
 "TOWARDS", like our present hope now WITH THE
 EYE on the Last day which is our hope BEFORE
 the last day.

"mian ('hehmeran' by ellipses)"
 Accusative demanding distance and approach
 over distance, not inside or part of: "Towards
 / before the First Day"

Now the adulterations wantonly switch
 everything about; meanings and elementary laws
 of Grammar and Syntax; the conscientious and
 pure translations stick to simplest of
 word-meanings possible.

Bound

All that I can say is the historical evidence is against your position as I see it. I personally don't have a real problem with your rhetoric or proof-texting but I'm not seeing this hermeneutic present in the early Christian community which gives to pause.

As St. Ignatius said so pointedly: "If, therefore, they who were under the older dispensation came into a new hope, no longer keeping the Sabbath, but living in observance of the Lord's day, on which day also our life rose through him and through his death,... how shall we be able to live apart from him, of whom even the prophets were disciples, and waited for him in the spirit as their teacher? (St. Ignatius, Epistle to the Magnesians, Chapter IX, italics mine).

I don't see any room for your hermeneutic to affirm the opposite. They "no longer keeping the Sabbath, but living in observance of the Lord's day" is pretty clear to me.

There is other evidence which refutes the sabbatarian argument that this change from Sabbath worship to Sunday worship happened in the fourth century. Every step of the way I can't find any historical evidence to add weight to the sabbatarian position. I hear a lot of

rhetoric and a lot of proof-texting but we see a lot of that kind of thing everywhere. Ultimately I try to 'test-everything' through the Quadrilateral (Scripture, Tradition, Reason and Experience). I can appreciate that, for you, the Scriptural argument adds up to Sabbath worship but I must take you to task when you begin to distort history for the sake of your argument. History is against you here as well as Reason and Experience. Personally, I don't hold any animosity toward sabbatarians but I don't believe their arguments hold up to scrutiny.

That said I would hope that Saturday worship would not be rejected by the Most High God if such was ultimately done out of innocent error but when one attempts to distort history and reason I wonder how innocent one is? You may say that you don't give a haxk what sabbatarians say but you are being naive if you don't admit that it is these arguments which serve to filter your interpretation (hermeneutic) of the Biblical Testimony. I can see the classic sabbatarian apologetic running all through your posts.

We know, through St. Ignatius, that prior to the fourth century the Christian community held the Lord's day apart from the Jewish Sabbath that is simply a clear historical fact which completely refutes the sabbatarian argument proposed in 'The Great Controversy' by Ellen White. So, using the classic sabbatarian hermeneutic doesn't seem to hold much water in the debate. I understand you can turn your attention to attack the historic record to sow doubt as to their legitimacy but then we both stand in the realm of opposing hermeneutics with the vast weight of historical practice against you. Are we to then make this leap on nothing but our distrust of the Gentile Church? I would argue that such a leap is against reason... i.e. it doesn't seem rational. It seems desperate and even reactionary.

GE

Bound, "All that I can say is the historical evidence is against your position as I see it."

As you see my 'position', or as you see "historical evidence"? As I see it, it's as you see "historical evidence" that makes you decide it is against my 'position'. Could you see "historical evidence" from another position, you might have found mine, more in line with "historical evidence" than yours. But yes, 'historical evidence' of much later than the first two centuries, may be

against my position, of course, because what I maintain, rests solidly on the evidence of the first century, and partly on the historical evidence of the second century.

Consider,

Bound, "your rhetoric or proof-texting ... I'm not seeing (its) hermeneutic present in the early Christian community". But you say you "don't have a real problem with (my) rhetoric or proof-texting"?

From this no 'real problem' in one paragraph, my 'rhetoric' deteriorated to "this leap on nothing", "a leap against reason".

Consider,

Bound, "As St. Ignatius said so pointedly: "If, therefore, they who were under the older dispensation came into a new hope, no longer keeping the Sabbath, but living in observance of the Lord's day, on which day also our life rose through him and through his death,... how shall we be able to live apart from him, of whom even the prophets were disciples, and waited for him in the spirit as their teacher? (St. Ignatius, Epistle to the Magnesians, Chapter IX, italics mine)."

GE,

Ignatius did not say this. There's a big difference between this above, and this:- "If, therefore, they who were under the older dispensation came into a new hope, no longer **Sabbatizing** (venerating the Sabbath solely by reason of the Law), but according to the Lord's **Life** living, kept The Lord's Day, on which day **also our** life (just like theirs "who under the old (Testament) dispensation came into a new hope") through him and through his death arose, how shall we be able to live any longer (or keep the Sabbath any longer) **apart from him**, of whom **even the prophets** ("they who under the older dispensation came into a new hope") were **disciples** (that is, Christians) and in the spirit (just like John on Patmos) waited for (or "in the spirit" 'worshipped') Him in the spirit as their teacher (on the Lord's Day)?" Our life came forth from the dead on the same day the Lord's Life came forth; that is why we "keep Sabbath not (legalistically) sabbathizing, but according

to / because of the Lord's **Life**" (or resurrection).

For no second did the First Day project or protrude; all that prompted Ignatius' argumentation, was the Sabbath Day all along, and its keeping by the **Old** Testament **Christian** prophets **as an example for us**, Christian disciples of the **only**, Lord of all his **only**, People.

Bound, "I don't see any room for your hermeneutic to affirm the opposite. They "no longer keeping the Sabbath, but living in observance of the Lord's day" is pretty clear to me."

GE,

It's not about "keeping the Sabbath". Ignatius is against keeping the Sabbath '**sabbatizing without Christ**'; Ignatius is **FOR** "**Keeping Sabbath according to / because of the Lord's Life**" ('kata kyriakehn dzohehn') or resurrection. I cannot put my understanding of Ignatius in this place, clearer. I'll leave you with the decision you have made for yourself already whether this is "historical evidence" or "proof-texting rhetoric". To me, it's 'evidence' and, 'proof' – both ways.

If only you could let me, see into that secret little room the First Day hid itself in!

Bound, "There is other evidence which refutes the sabbatarian argument that this change from Sabbath worship to Sunday worship happened in the fourth century."

GE,

I told you, 'the sabbatarian argument' does not interest me though I am a Sabbatharian myself. My own view is that Sunday-worshipping and Christian worship on Sunday were well established by the fourth century, and Sabbath-keeping perhaps only found with the Jews and Judaists neither of whom were Christians. The emperor's reasons for Sunday-worship are obvious: Each and the lot had to do with the divining of the "venerable

day of the sun". It can only do "the sabbatarian position" harm; no good!

Bound, "Every step of the way I can't find any historical evidence to add weight to the sabbatarian position. I hear a lot of rhetoric and a lot of proof-texting but we see a lot of that kind of thing everywhere."

GE,

Ja, it's evident all over; not only with the SDAs, but with the Unitarians too; and, with the Sundaydarrians not in the least less than with them. **Look at yourself**, with what you are busying yourself with, with "historical evidence to add weight" to, or to take away weight from the ONLY 'Evidence' or 'Proof', the Scriptures! Rather heed John's - no, Jesus' warning -, Rv22:18-19. Your approach fully relies on the assumption the Scriptures only aren't enough or all.

Bound, "Ultimately I try to 'test-everything' through the Quadrilateral (Scripture, Tradition, Reason and Experience)."

GE,

It sounds good; as long as neither is to the detriment of 'Scripture'.

Bound, "I can appreciate that, for you, the Scriptural argument adds up to Sabbath worship but I must take you to task when you begin to distort history for the sake of your argument. History is against you here as well as Reason and Experience. Personally, I don't hold any animosity toward sabbatarians but I don't believe their arguments hold up to scrutiny."

GE,

And I appreciate your kindness; but why should I be 'taken to task' for "distort(ing) history for the sake of (my) argument"? Where I 'translated', **literally**, Galatians 4 where Paul says the erstwhile heathen believers "*return to your beggarly first-principle-not-gods, you superstitiously divining worship, days, months, seasons, years"? Then so be it! It in any case happened long before the 'history' you have in mind!*

Bound, "That said I would hope that Saturday worship would not be rejected by the Most High God if such was ultimately done out of innocent error but when one attempts to distort history and reason I wonder how innocent one is?"

GE,

Now if there is something I don't mind - that runs off me like water on a duck's back (as we say in Afrikaans), it is to be falsely accused. It makes me feel good; because I know something I have said must have struck home.

What you mean with "Saturday worship", Christian worship on the Sabbath, I assume, a priori according to you must be "rejected by the Most High God", unless, "if such was ultimately done out of innocent error". So you must perceive something of what I have said, that not exactly adulates Christian worship on Sunday. That's promising!

Bound, "You may say that you don't give a haxk what sabbatarians say but you are being naive if you don't admit that it is these arguments which serve to filter your interpretation (hermeneutic) of the Biblical Testimony. I can see the classic sabbatarian apologetic running all through your posts."

GE,

Well, then I must have failed miserably, because I have tried my utmost best not to fall for that sort of stuff. Nevertheless, could you be a bit more specific? What do the others in this discussion say about me being so stereo-type 'sabbatarian', that "the classic sabbatarian apologetic can (be) seen running all through (my) posts"?

How about an example or two, if I may ask?

Some people have a queer way of reacting to stress. My wife told me last night of a pre-op patient who eyed her surroundings so, then started laughing so that everybody else eventually were laughing with her. I was told I myself (in a post-op situation that time - it was a very painful and private -otomy), got the theatre coming down with laughter over my laughter. That is how I feel at this moment.

Anyway . . .

Bound, "We know, through St. Ignatius, that prior to the fourth century the Christian community held the Lord's day apart from the Jewish Sabbath that is simply a clear historical fact which completely refutes the sabbatarian argument proposed in 'The Great Controversy' by Ellen White. So, using the classic sabbatarian hermeneutic doesn't seem to hold much water in the debate."

GE,

This is getting past the laughing stage. I don't "use the classic sabbatarian hermeneutic"; I have never read "'The Great Controversy' by Ellen White", just may so have happened I read some extracts. So I won't be able to discern how her "sabbatarian argument" would be "refuted" by "clear historical fact".

But as for your allegation, Bound, as for your PURE PRETEXT, claiming, "We know, through St. Ignatius, that prior to the fourth century the Christian community held the Lord's day (meaning Sunday) apart from the Jewish Sabbath (as far as you are concerned the only 'Sabbath') . . . is simply a clear historical fact which completely refutes the (meaning, any and all) sabbatarian argument"—as for this your allegation, Bound, you are giving me a pain that brings back memories.

Bound, "I understand you can turn your attention to attack the historic record to sow doubt as to their legitimacy but then we both stand in the realm of opposing hermeneutics with the vast weight of historical practice against you. Are we to then make this leap on nothing but our distrust of the Gentile Church? I would argue that such a leap is against reason... i.e. it doesn't seem rational. It seems desperate and even reactionary."

GE,

You must keep me out of this one; I meant it for you, Bound. Here: Yours, "In the end, the only way sabbatarians can really refute the historical evidence that Sunday is the God-ordained day of Christian worship is to accuse the early Christians - including the very first Christians - of apostasy", which I returned to you, "In the end, the only way Sunday-worshippers can really refute the historical evidence that the Seventh Day Sabbath is the God-ordained day of Christian

worship, is to accuse all Sabbath-keepers - including the very first Christians - of apostasy." With Complements.

Bound

Despite sabbatarian claims, it is an unavoidable historical fact that Sunday was established as the highest and holiest of days long before the councils and proclamations of the fourth century. It was observed by the very first Christians and by all succeeding generations.

Now, obviously, it's difficult to accuse the first followers of any religion of apostasy. But I also contend it is spiritually irresponsible to label as apostates men like St. Ignatius and St. Justin, who stood against the powers of darkness and shed their life's blood for their beloved Christ. "Ambition" and "thirst for power" did not motivate these men. As leaders of an outlawed religion, they received no reward through their positions but martyrdom. So when they affirmed the Church's tradition of worshiping on Sunday, they were simply doing their job - preserving the Faith of the Apostles.

GE

Bound, how many times more are you going to say the same things? Until you hope I'll admit I accused them of the things you imply I did and shall recant? I'll not admit or recant; but will tell you again, it is you, falsely accusing me of making these accusations.

However noble men like Justin were, they were just sinners like you and I. They were not Apostles of Jesus Christ even though they became martyrs for their faith. However, you have not even noticed that I deny this taken for granted level placement of Justin and Ignatius which you hold. Justin dealt fraudulently with the Scriptures; Fact. In his 'sabbath-passages' Ignatius did not deal fraudulently with the Scriptures. However short the period of time between them, Ignatius will always be the earlier and nearer to the Apostolic age than Justin. Maybe it was the regions they lived in that might have influenced them differently; I don't know. You

are the one who claims 'history' to be judge. I didn't live through that history; I am committed to the writings they have left posterity. Objective stuff which must be approached detached; not as though one knew the age like one's own. That is playing Judge. then what does such a judge do? He 'saints' whomever he likes, and anatomises whomever he dislikes; and attributes everything of his own liking to the sainted, and everything of his disliking to the damned anatomised. Such is Roman Catholicism.

"St. Justin, who stood against the powers of darkness" is absolved from all his sins because he argues for Sunday worship. Meanwhile Justin's very Sunday-pleas are compromise with "the powers of darkness". Simply survival, 'motivated' the man. So is it if one trust princes or saints.

But to Bound, that means, "So when they affirmed the Church's tradition of worshiping on Sunday, they were simply doing their job - preserving the Faith of the Apostles." You oblige me to be repetitive. You pretend blind Ignatius never mentions Sunday or that Justin never mentions the Lord's Day.

Of neither Ignatius and Justin is it true "they affirmed the Church's tradition of worshiping on Sunday". "Worshiping on Sunday" was, no, 'tradition' of the Church as yet. Even Justin, had to beg the pagan Emperor's recognition of the Christian's Sunday-worship for this **new thing** it was and which Justin hoped would become the acceptable and vogue with Christianity. It is your 'history', conspicuously evident from the document itself.

Bound, "They received no reward through their positions but martyrdom."

GE,

That can be true of Ignatius. But Justin scored a deal. 'O sir emperor, Look how we Christians all worship our Lord Jesus on the day of your sun-god lord! Is it not wonderful we have this most important day to you, in common?' As it usually goes with one that

surrender to a godless power, Justin suffered martyrdom regardless.

When I say Justin perverted the Scriptures in Mt28:1 and set the trend for every age after him, I do not condemn his soul to damnation. But I do judge concerning what he wrote and aimed at, and condemn it to damnation as far as I have authority to, and that limit is set to me as it is set to you who judge what Justin wrote into eternal heavenly bliss. There's no difference between your and my judging; judge we judge Justin. Only query as far as I am concerned, is, by what standard do we judge Justin? I say what he wrote should be judged by the Scriptures only; therefore I shall be obliged to condemn 'Justin'. You decided to judge Justin by history; and of course, shall I be such a fool as to oppose your verdict? By the mere status quo of the Church's Sunday veneration, Justin should be greatest of saints!

Bound, "When these facts are recognized, Constantine's edict of 321 can be understood in its true historical light."

GE,

Ja, but with reservations. Was Constantine ever a Christian? Did he promulgate the edict from Christian motive? The edict itself defines its motives and reason, even its nature per se, and that, was nil percent Christian and 100 percent pagan.

Bound, "Constantine embraced Christianity during his campaign against Maxentius in 312. He spent the rest of his life trying to make the laws of the Roman Empire consistent with Christian ideals and practices not the other way round. Proclaiming the traditional day of Christian worship (Sunday) as an official day of rest was just part of that ongoing process.

GE,

Here begins the part I shall leave for the Seventh Day Adventists and company like 'the sabbatarians' and Bound, to answer. I have a long study of mine on these questions -

and maybe a fact or two - lying in the drawer for decades now; worthless, not because anything wrong with it, but because of its irrelevancy! I have become disinterested in it. If it may interest others, my best wishes. Whatever the outcome, as far as for me, it will be meaningless for getting to grips with the real issue of Christianity's Sunday veneration and Sabbath desecration.

Bound, "From this same perspective, the pronouncement by the bishops at the Council of Laodicea - that Christians must not rest on the Sabbath, but rather honor the Lord's day - is seen as just another skirmish in the battle against those who would force practices of the Jewish Old Covenant upon the New Covenant believers... to put the Light back into Shadow. This is a problem the Church has faced from its very beginning. It's the reason St. Paul had to admonish the Galatians, . . ."

GE,

The problem/s at and of the Council of Laodicea, were "a problem the Church has faced from its very beginning. It's the reason St. Paul had to admonish the Galatians. . . ."?? What a 'leap on nothing' and 'against reason', dear Bound! Do you want me to take you seriously?

Bound, "But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire against to be in bondage? You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain (Galatians 4:9-11)."

GE,

It could be you are quite right you know! Come to think of it, **Sunday** promulgated so strongly **that very** "weak and beggarly element to which you desire again to be in bondage" to! As at the Council of Laodicea, so in this very discussion.

Bound, "So what, ultimately, do sabbatarians need to understand here? What do they need to see, in order to avoid historical misunderstandings and scriptural misinterpretations? Like the early Christians, sabbatarians must come to recognize that the

Incarnation, life, death, and Resurrection of Christ opened a new way to God for us. They need to accept that the ways of God's Old Covenant - including the Sabbath worship - have been surpassed in the new Kingdom of Grace."

GE,

Christianity in fact, from New Testament times, had to learn the ways of God's Covenant - including the Sabbath - have been surpassed in the new Kingdom of Grace. No longer is its core and heart, or essence and content, God's first creating, or God's first redeeming of Israel, but God's Redeeming of the Israel of God in spirit and truth through Jesus Christ. "If then Jesus had given them rest, He shall not after this (His salvation), speak of another day thereafter— therefore there remains for God's People a keeping of the Sabbath, He having entered into His own rest as God into his own."

Hb4:8-10.

So what, ultimately, do anti-sabbatharian sabbatharians need to understand here? What do they need to see, in order to avoid historical misunderstandings and Scriptural misinterpretations? Like the early Christians, they must come to recognize that the Incarnation, life, death, and Resurrection of Christ opened a new way to God for us. They need to see **this**, in the **own** understanding of the Early or Apostolic **Church, as written and revealed** in their **own** writings, the New Testament. (Not the 'dynamic-equivalent' way, which requires yonder Church life and writings, to be shown and revealed in **later** - or / and **present** - Church life and writings.)

The Gospels were composed at that stage in its history where the Church had had come to the recognition and full understanding, that the Incarnation, life, death, and Resurrection of Christ opened a new way to God for us. **All** the writings of the New Testament incidentally are the direct result of **this** knowledge, understanding and **certainty**; but

the Gospels **more** than the other. I have said this before; I say it again, Show Sunday-sanctity in the **Gospels**, then I'll pay attention to Sunday-argumentations otherwise.

One may say the Gospels are already of the 'post-Apostolic age' - the chief of the apostles, Paul and his era no longer featuring as when they made their influence felt at Pentecost and its after-shockwaves. The Gospels in themselves are the 'later Christian literature'; not even the Teaching, Ignatius or Barnabas are 'early Christian literature'. They rather were 'early **post**-apostolic Christianity'. Justin must be filed in the '**late** post-apostolic Christianity' file, so far is it removed from 'apostolic', not only in date, but in essence. Light years removed, came and went the Councils and saints like shooting stars.

Bound, "Of course, even one who accepts the fact that the Church has always worshiped on Sunday may still ask, "Why did the Church make that change? How could it set aside the Fourth Commandment like that?" To answer those questions, one must look to the teachings of the ancient Church - the Church that opened its doors on the Day of Pentecost and has preserved the teachings of the Apostles unaltered ever since."

GE,

Your old trick, as always with you and your like, Make a statement first of something totally unwarranted as if the surest thing on earth, and take for granted your reader will just as unwarranted presume with you. (Or that you're the best of buddies. How could he question your integrity?!) E.g., "Of course, even one who **accepts the fact** that the Church has **always** worshiped on Sunday may still ask" ...

I have last seen this method so masterly applied by Prof. Samuele Bacchiocchi the Seventh Day Adventists of renown second to none but Mrs E.G. White! And you tell me, Bound, you "can see the classic sabbatarian apologetic running all through (MY) posts"! I have seen nothing **but**, 'the

classic sabbatarian apologetic' in your 'rhetoric' - only in reverse gear.

Bound, "Why did the Church make that change? How could it set aside the Fourth Commandment like that?"

GE, The same thing: Assumption stated for fact to depart from as if fact, to prove non-fact for fact. Bacchiocchi has met his match in Bound.

The Church never did any such thing as 'set aside' or 'change' the Fourth Commandment - never at the beginning; never afterwards. It was the apostates who 'set aside' and 'changed' the Fourth Commandment; not the Church.

Why, seen the 'fact' (according to you) the Church has **always** worshiped on Sunday, 'change' or 'set aside' the Fourth Commandment? ONLY if LATER 'set aside' or 'changed', can you talk of 'set aside' or 'changed'; not if 'always' as from the start the Church worshiped on Sunday.

Bound, "In examining those teachings, the sabbatarian will discover something he may find quite surprising: According to the ancient Church, Saturday is the Sabbath! The Sabbath was never "changed" from Saturday to Sunday, as some Christians mistakenly claim."

GE,

Another of your hackneyed sabbatarian-istic 'surprises', Bound. This 'discovery' of yours is centuries old.

Bound, "For two thousand years, the Church has recognized Saturday as a holy day that commemorate God's resting after the creation of the world."

GE,

Which only the vulnerable ignorant may receive for news or even for Gospel.

Bound, "The Church also reveres Saturday as the day on which Christ descended into hell, shattering its gates and freeing mankind forever from the bonds of death."

GE,

Which of course is rubbish, unless - no, even though you meant, "The Church" is the **Roman Catholic** Church. The Seventh Day Adventists say Jesus 'rested in the tomb'. Which is the greater blasphemy, is for everyone to decide for himself if he will share in.

But Christ shattered the gates of hell and in Himself freed all redeemed forever from the bonds of death, not "the day on which Christ descended into hell", but on the day "*the God of Peace* (or 'rest') *brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the* (one and only) *Everlasting Covenant*" (of Grace), "*having worked*" . . . "*through Jesus Christ: That-Which-Is-Well-Pleasing-In-His-Sight; That, to Whom be glory for ever.*" That **Resurrection** from the dead, was on no other day than "*In the Sabbath's fullness in the very height of daylight tending towards the First Day of the week.*" In plain English, Christ 'descended' not into hell, but **from** the dead, death and hell and grave, "*afternoon of the Sabbath Day*", **rose!**

Bound, "Now, as the Council of Laodicea's pronouncement indicates, the Church has never observed the Sabbath in a Jewish manner - with things like mandatory resting from work and travel restrictions.

GE,

'The Church' - Roman Catholic or Protestant - has as much judaised 'sabbatizing' on Sundays as ever did the Jews on the Sabbaths, 'with things like mandatory resting from work and travel restrictions' the caboodle!

Bound, "But the Sabbath is a day on which special services and liturgical practices has historically been observed."

GE,

Which day of the week now is this 'sabbath'?

Bound

In fact, I've heard sabbatarians quote historical claims that Christians of later centuries continued to keep the Sabbath. But they misunderstand these texts, because they do not recognize that the honor the ancient Church gives to the Sabbath has always been secondary to its reverence for Sunday. For while the Church believes that the Sabbath is holy, and the creation it commemorates is awesome, it understands that both have been infinitely superseded in the coming of the Son of God to earth.

GE

Must your 'Sabbaths' now mean 'Sundays'? Then I could understand what you actually say, is **Sunday** is the "day on which special services and liturgical practices have historically been observed". Which of course is true, depending on who the 'Church' you speak of, was. Then it had to be the 'Sunday-keeping' Church of after-apostolic times! But if you mean the Apostolic Church, then 'Sabbaths' must mean the Seventh Day that was the Sabbath Day on which special services and liturgical practices historically were observed, before, Sunday-observance superseded Sabbath-observance.

Bound

Many aspects of the old creation have already disappeared. For instance, St. Paul assures us that "if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5:17). For those who believe in Jesus Christ, death - an inescapable feature of the old creation - has been "abolished" (2 Timothy 1:10).

GE

And so you will carry on without stopping, unless stopped. I stop you where it got unbearable - at this lie, "death - an inescapable feature of the old creation". At this point in time there is no 'old creation'; the present creation is the same 'old creation' to this day. God's 'old creation' has never had "death - an inescapable feature". The very thought is blasphemy.

Bound

So the new creation has already burst forth into existence. When did this begin to unfold? On the day of Christ's glorious Resurrection! One that day, God established the foundations of this new world that includes eternal life for mankind. Rising in the flesh, Christ our God made possible our eternal union with Him. By the power of His Resurrection, man is blessed by the indwelling of the Holy Spirit and may live in oneness with the Father under the earnest of new heavens and a new earth.

GE

So far, so good.

Bound

Now, the old creation was commemorated on Saturday, the day of its ending."

GE

The creation was **not** commemorated on 'Saturday'; it was 'commemorated', "*on the Seventh Day the LORD rested.*" The Sabbath is not the "ending" of any 'old creation'; it is the day of **God's** finishing and bringing to end all **His works** old and new—making of the Seventh Day the first day God and his creation together rested and revived. God's creation **and** salvation are perfected "In the Sabbath".

" *Wherefore the LORD blessed the Sabbath Day and hallowed it.*" It is not at all said in Exodus 20, "*God finished all His Works*", because it is only said in the **New** Testament, as in Hb4:4-5. That first Seventh Day Sabbath at the creation was the Sabbath of God's New Creation whether seen from 'Old Testament' or 'New Testament' point of view. The New Testament Sabbath by the resurrection of Christ from the dead on it, is the true Sabbath of God's Rest as well as of God's finished creation.

Bound

The New Testament tells us that this creation in which we live, the one that God spent six days creating, will not last. St. John declares, "Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away" (Revelation 21:1).

GE

God declared his 'old creation', "good", "indeed **very** good", and even on its Seventh Day, **rested** from all His works— 'rested'— even through Jesus Christ in resurrection from the dead! But Bound declares, "death - an inescapable feature of the old creation". That, is really, bad!

"I saw a new earth and a new heaven" - the earth and heaven of God's creating redeemed! Redeemed exactly from corruptibility and death brought upon it— not by God or by his creating of it, but by man and his sin! Heaven and earth shall pass away, if could pass away the Word of God. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." Mt5:18, cf., Phil.1:6, Ps138:8. God's creation stands as fast as God's Word. As sure as Christ fulfilled the Word of God and indeed became "the all in all fulfilling fullness of God", as surely shall not pass away the creation of God's willing. The Word of God in Jesus Christ, redeeming and saving confirms and affirms the **works** of God's creation and redemption. What is the redemption or salvation of creation if not exactly its preservation and conservation? The works of God are **one** in Jesus Christ.

Bound

But the new creation will never pass away. Thus, it can only be commemorated on the day on which it begins.

GE

Even 'reason' says 'commemorate' means to bring to memory an event **after** its event. How can you 'commemorate' beforetime?

The new creation will never pass away only because God redeemed and restored it. By the force of it, neither can God's 'old' creation 'pass away' as if God never created or saved it. What a commemoration of **failure** on the Part of God would that be that commemorate the passing away of his works!

Bound

As St. Athanasius (fourth century) writes, "The Sabbath was the end of the first creation, the Lord's day was the beginning of the second, in which he renewed and restored the old; in the same way as he prescribed that they should formerly observe the Sabbath as a memorial of the end of the first things, so we honor the Lord's day as being the memorial of the new creation." (On Sabbath and Circumcision, 3).

GE

The Sabbath of the Seventh Day was the end or climax or purpose of the first creation. Many theologians say it. Athanasius is just one of them. This very **Sabbath** by the resurrection of Christ from the dead on it having now become the **Lord's Day, so,** became the beginning of God's New Creation, **in which** God renewed and restored his **old creation**. In the **same way** as God formerly prescribed that they should observe the Sabbath as a memorial of the end of the first things, so God now prescribed that we should honour the Sabbath as being and for the Lord's Day, as being and for being, the memorial of his Resurrection, the first of days of the New Creation.

Can you show me where I am essentially at variance with Athanasius? Point is, there is only tradition that gives cause to understanding Athanasius as speaking of **different** days. That differentiation is not indicated from within Athanasius' statement itself. Just a point of **irony!**

I have heard that Athanasius was influenced by an ancient British Sabbatharianism. I have also heard that the

Seventh Day was observed at his monastery. A streak of smoke goes up where the coal of fire hides. (As we say in Afrikaans, more or less.)

Where, in any case, is the **necessity** the Lord's Day should be **another** day than the Sabbath which God has **not** revealed to any before? Where would have gone the **necessity** God from the beginning "thus concerning the Seventh Day spake"— prophetically and prospectively?

All that sets the standard is 1) God's Word and 2) God's Act, 3) through Christ 4) according to the Scriptures. We only perceive in the Scriptures a Word which God "thus concerning the **Seventh** Day spake". We do not hear that, 'thus concerning the First Day', spoken at all.

Bound

This is why the ancient Church often refers to Sunday as the "eighth day." As the day of Resurrection, Sunday becomes the doorway through which we pass beyond this temporal and fading realm - this universe that operates on the seven-day cycle that the Sabbath remembers - into God's eternal day.

GE

Again, who were your 'ancient Church'? You mean the present Church! It is not true "the ancient Church often" - or at all - "refers to Sunday as the "eighth day."" Only once in the second century does Barnabas speak of the 'eighth day'. Barnabas associates the 'eighth day' with the "Seventh Day" - not, with Sunday— what call it or 'refer to' it as 'Sunday'! Wrong, and false; and misleading the credulous. That was exactly what Justin did when he in his debate with Trypho wrote about the 'eighth day', but with reference to Sunday.

Bound, "... the doorway through which we pass beyond this temporal and fading realm - this universe that operates on the

seven-day cycle that the Sabbath remembers - into God's eternal day."

GE,

It's beautiful prose - rhetoric - but worthless theology.

Bound

When did historical evidence become 'rhetoric'? I have given you historical evidence which you have not refuted with any evidence. You have attempted to twist their meaning but you have no evidence for your position.

GE

When did historical evidence become 'rhetoric'? When - through the pen of Bound - rhetoric, became 'historical evidence' .

Donna A

Apparently, according to church history, early Christians met for corporate worship on Sundays. They weren't confused about scripture.

GE

"According to church history" - 'modern' Church history - perhaps. Because they're so confused about Scripture. Else they apparently would not have got so confused about the corporate worship of early Christians.

It doesn't matter who said this, it is such a pithy remark:

"Christ was Jewish, we are not, we are Christians. Completely different."

When I studied Galatians and was in debate with Eric Bolden, through long and struggling contemplation and argument, I had to accept Eric's viewpoint for correct, and mine for incorrect, at this very point: Christ was Jewish, we are not, we are Christians. Paul reckoned just the opposite. He in Galatians argues that he as for being a Jew under the law, in fact was found under bondage just like the pagan heathens - there was no difference between him and them. Paul the Jew

had to become a real lost and hopeless pagan before God in his mercy could save his soul.

One should find a lot on the history of Sunday-observance in 'history' and history books. So that comprises a VAST field of investigation, MANY GOOD scholars have made it their life's task. Not so I. I stopped learning or be taught more about the history of Sunday or Sabbath observance, one could say with the second century. History cannot help one much in obtaining a saving knowledge in the things concerning Jesus Christ.

From and during the first two centuries, there is nothing concerning Sunday observance to be learned or understood because there are only a few scanty and negative references to Sunday-sacredness or Sunday-"OBSERVATION" (not, 'observance').

Bound

As I supplied in an earlier post, St. Justin Martyr (100-165), defending the Christian Faith before the pagan emperor and philosophers of Rome, had this to say about the Christian day of worship:

Sunday is the day on which we all hold our common assembly, because it is the first day on which... Jesus Christ our Saviour... rose from the dead. "

GE

Question: WHO, are or were, "we all"? All Christians? Half a century after the last apostles and nobody thought to worship on the Sabbath? Then what did Justin write for against some who in fact did still worship on the Sabbath? So, this one, 'all **Christians**', is ruled out.

Two other options remain; two options NO argument however strong or weak can be brought:

One. 'All we' in the mind of Justin - all those who agreed with him. Together with the sudden appearance of the Sun's Day of worship

in Christian literature, this mention of the secluded 'all' of Christians who with Justin on the Sun's Day worshipped, give the first **historic** indicators of ecclesiastical DIVISION in Christianity.

Two. "All we" - 'we Christians', 'Lord-Jesus-Christ-worshippers', like, 'we' heathen, 'Lord-Sun-worshippers', 'we all', Sir Emperor, you, and I and all of US, 'we all' worship on the Day of the Sun!

Bound

AD 160: "There is no other thing for which you blame us, my friends [speaking to the Jews], is there than this? That we do not live according to the Law, nor... do we observe the Sabbath as you do."

Here Justin again is 'very' clear as to the Jewish objections to Christian Observances. "We do not live according to the Law, nor... do we observe the Sabbath as you do."

They didn't observe the Sabbath as the Jews did. As I pointed out in an earlier post the early Christians did observe the Sabbath but with a 'Great Vesper' service followed by the breaking of the bread on the Lord's day... Sunday!

Also, what evidence do you have, outside of novel hermeneutics, to present that the early Christian felt they needed to observe the Sabbath as Jews or that the Sabbath was called the Lord's day as your posit?

GE

Put on those glasses I recommended, they aid in near-sightedness. I **never**, "present(ed) that the early Christian felt they needed to observe the Sabbath as Jews". The necessity to keep Sabbath originates with being the People of God, from the need to worship for being this Community of Believers in Christ, and from the necessity to so communicate for worship. But most fundamentally the keeping of the Sabbath by the early Church sprang from this: "If Jesus had given them rest", that is, If Jesus saved them, which He did; and, from this, "He - Jesus - having entered into His own rest as God in his own". "**THEREFORE**", says the

writer, "*remains valid for the People of God* (the New Christianity) *a keeping of the Sabbath Day.*"

Please, do not return the answer 'sabbatismos'='katapausis'. If they **meant** the same, the writer would have **written** the same. He did not, but under the inspiration of the Holy Spirit, used the DIFFERENT words he used, for the edification of the Body of Christ's Own, who "feasting, eating and drinking" of Jesus Christ spiritually, "*celebrated Sabbaths' Feast*". The writer deceived not, nor dealt fraudulently with the Word of God, but feared God in his very use of each word he wrote. Read the verses after verses 8-10.

Donn A

The bible specifies, the first day of the week, that would be Sunday. Who now wants to call God a liar?

GE

If I said, The Bible specifies, the first day of the week, that would be Sunday, I must call God a liar. The Bible does not 'specify' it.

If I said, The Bible specifies, the first day of the week, that would be the Sabbath, I must call God a liar. The Bible does not 'specify' it.

If I said, The Bible specifies, the first day of the week, that would be the Lord's Day, I must call God a liar. The Bible does not 'specify' it.

If I said NOT, The Bible specifies, "The Seventh Day the Sabbath of the LORD your God", I must call God a liar. The Bible does, 'specify' it.

If I said NOT, The Bible specifies, "Therefore remains for the People of God, a keeping of the Sabbath Day", I must call God a liar. The Bible does, 'specify' it.

Bound

Again, what evidence do you have, outside of novel hermeneutics, to present that the early Christian felt they needed to observe the Sabbath as Jews or that the Sabbath was called the Lord's day as your posit? I have offered you evidence to the contrary as early as 69 AD, with the example of St. Ignatius, that Christians observed the Lord's day apart from the Sabbath and in fact the two observances were two different days. Outside of novel hermeneutics you have, so far, offered no evidence to suggest that the Lord's day is the Sabbath. For me this is a real problem for sabbatarians.

GE

You only repeat your own 'rhetoric' of before. I have dealt on every point of yours in this statement or rather contention of yours, but you only try to make me look silly by challenging me on them as if I have had no answer before. This time I'll only answer through straight forward **denial** of **your** 'evidence',

the early Christians felt they needed to observe the Sabbath '**as Jews**' ;

that '**Sunday**', 'is called the Lord's Day',

even as "**early**" as "69 AD" (which anyone can see you meant for 169);

that "Ignatius" supplies an 'example' in **your** favour and not in mine;

that Christians observed the Lord's day "apart from" the Sabbath;

that the Christians had "two observances (that) were two different days"

... and herewith with compliments shall return your own. Outside of novel hermeneutics you have, so far, offered no evidence to suggest that the Lord's day is Sunday - or rather, was Sunday. For me this is no problem for sabbatarians, but one fabricated to unsettle the uncertain.

Bound

Okay so you are calling the evidence I offered on St. Ignatius fabricated? This is the first time you have said this. Before you attempted to 'read' your own interpretation into the text. Now you are

denying it as a fabrication? Which is it?

GE

My dear Bound, You are not supposed to offer evidence on 'St. Ignatius'. (He has been sainted already.) 'St Ignatius' is supposed to offer evidence on the stuff you have fabricated on him, pretending you have him as evidence for or on it!

More on a positive note,

I love the German in Ez13:1, "Dass Herrn Wort GESCAH zu mir ...", "The Word of God HAPPENED to me". God's Word is still His CREATING Word! "The LORD speaks, and it is."

We shall understand nothing of God's revelation in Christ or in the Scriptures, 'happen' His Word not to, and in, us.

We must put away our own spirit, verse 3, and, verse 2, **our own heart**. So did Calvin understand the Sabbath Commandment. So did Ezekiel and Jeremiah.

I won't be able to breath my next breath, if not God willing.

This conversation made me realise, there is in every man a lying spirit - in me foremost. I used to have on every back-page of my books Tyndale's statement as a whole his, wherein he prayed God to take away his part in Christ had he not always dealt honestly to his conscience. I felt - as a result of this conversation, I am unable to claim such honesty to myself, but have to admit my sinfulness in every corner of my heart and every act of my hands or lips. Whatever I have said or written, I did sin in it and through it. Without God's forgiveness in every word or argument of mine, ever, I am both lost and damned.

I think I could sum it up in one word: Integrity. Like integrity proves my lack of integrity; so does it prove the lack of it in anyone else. No one is exempted from God's judgments, and every knee shall bow before God

in judgement. One shall be found before the face of God, in Christ, or outside of Christ. I for myself speaking, can only confess and pray, God be merciful to me, sinner, for my part in Christ Jesus, Saviour Lord, only!

This I write, from the effects of this discussion upon my own soul. Be it ridiculous to anyone. But be unfaithful to the Word of God as concerns The Sabbath of the LORD your God, may my soul burn in hell!

This time I'll only answer through straight forward denial:

... of, Your "evidence", "the early Christians felt they needed to observe the Sabbath as Jews";

... of, Your "evidence", that Sunday was called the Lord's day as you posit!

Bound

I didn't 'posit', I gave historical evidence to the fact that two martyrs distinguished between the Lord's day and the Sabbath.

GE

... of, Your "evidence", 'to the contrary' that the Sabbath is called the Lord's Day;

... of, Your 'evidence', "as early as 69 AD" (which anyone can see you meant for 169);

...

Bound

Tossing in your own words into historical text to twist its meaning doesn't contradict it's 'actual' meaning. Especially when we have multiple texts which point out the fact that the Lord's day was a distinct day from the Sabbath.

GE

Another 'evidence' that I am right, that Bound does not know his tables.

... of: Your 'evidence', that Ignatius supplies an 'example' in your favour and not in mine;

... of: Your 'evidence', "that Christians observed the Lord's day apart from the Sabbath";

... of: Your 'evidence', that the Christians had "two observances (that) were two different days"

... and herewith with compliments returned, your own,

Outside of novel hermeneutics you have, so far, offered no evidence to suggest that the Lord's Day is Sunday - or rather, was Sunday. For me this is no problem for sabbatarians, but one fabricated to unsettle the uncertain.

Bound, do you realise, **vis a vis your theory** you did not quote one single word or phrase from your 'evidence'?

You claim "**multiple texts**" that mention "the Lord's Day" ...

In the first century: ONE="multiple texts";

In the 2nd c., 0="multiple texts";

If 'The Lord's (Life)', then in the 2nd c., ONE="multiple texts".

You remind me of Prof. Bacchiocchi whose '**abundant** evidence' for a sunrise reckoning of the day in the NT, is Mt.28:1 - ONE - which actually is Zero 'evidence'! You remind me also of another SDA I debated with and was summarily dismissed and banned when I opposed him, who talked of dictionaries and commentaries as 'evidence'.

There is a lying spirit in this discussion. It made me think of my use of Tyndale, and that I am not able to claim untainted integrity like he did. So I changed it on the back page of every book of mine - for future prints. I say Bound also is subject to a lying spirit; he is not exempt like I am not exempt. Bound's talking on the first century documents to me proves but one thing: He - you hear me Bound - you have no clue of what actually is contained in either Barnabas, Justin or Ignatius. You are ignorant as concerns their content. That I have shown

you, over and over. And while you are unable to recognise where you are at a complete loss as to fact, you are also unable to recognise where

you are at a complete loss to understand.

I'll summarise my claims for you, mentioning the facts— no 'interpretation':

Ignatius is the ONLY 1st century writer (The Teaching excepted) who uses the expression "The Lord's (life)";

Ignatius not even uses the expression "The Lord's Day";

Ignatius ASSOCIATES by contrasting, "Sabbatising ... WITHOUT Christ", with 'Sabbatising' "according to the Lord's LIFE";

Ignatius not at all mentions or suggests the First Day of the week.

Barnabas associated the 'eighth day' with the "seventh era", which in turn, he associates with the Seventh Day Sabbath;

Barnabas not at all mentions or suggests the First Day of the week.

Barnabas is the first 1st c. writer who refers to the 'eighth day', and Justin plagiarised from Barnabas and corrupted the association Barnabas had made between the Sabbath and the 'eighth day', into an identification of Sunday and the 'eighth day'.

Justin not at all mentions or suggests "The Lord's Day"!

Justin twists Matthew's words and meaning around to make "On the Sabbath", "On Sunday", and to make it mean "after" the Sabbath.

Where Barnabas and Ignatius argued ABOUT THE SABBATH WITH REGARD TO THE RESURRECTION OF CHRIST, Justin LIES and asserts the resurrection was "On the day of the sun" and 'after', the Sabbath.

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