

Part One of PART THREE

Pentecost

7.

The Sabbath in The Acts of the Apostles

7.0.1.

Acts 2:1, The Fiftieth Day

The Church traditionally holds to “**Palm Sunday**” as the fifth day before the Feast of Passover, ^{John 12} which makes the day “before Passover”, Thursday – the day on which, according to all the Gospels, Jesus was crucified. That in turn makes Jesus’ resurrection “the third day”, on the Sabbath. Tradition – Palm Sunday, contradicts tradition – Friday crucifixion and Sunday resurrection.

The same kind of enigmatic tradition is displayed in the tradition of **Pentecost**. The Church at large teaches that God’s **promise of the Holy Spirit** was fulfilled on the “Fiftieth Day” according to Acts 2:1. The Church teaches that Jesus was crucified on a **Friday**. The Church teaches that that Friday was the **15th Nisan** of the Jewish calendar. ^{NAT 1979 Word-list} The Church teaches that the 16th Nisan, the **day after** the Passover “sabbath”, was the first day of the fifty counted days. The Church teaches that the fiftieth of the fifty counted days was a **Sunday**. Now let us see how that is calculated.

Frid	Satur	Sund	Mon	Tues	Wedn	Thurs	Frid
15	16						
Nisan	Nisan						
	1	2	3	4	5	6	7
Pass-	8	9	10	11	12	13	14
over	15	16	17	18	19	20	21
Sabb	22	23	24	25	26	27	28
	29	30	31	32	33	34	35
	36	37	38	39	40	41	42
	43	44	45	46	47	48	49
	50!						

Acts 2:1 should imply the Sabbath – Saturday, and not Sunday. The Church also teaches that the event of the outpouring of the Holy Spirit hallows the day on which it happened. That honour, to be consistent, should now be bestowed on the Sabbath, and not on Sunday.
See Acts 20:7 Part Two of Part Three

Sadducees’ Reckoning

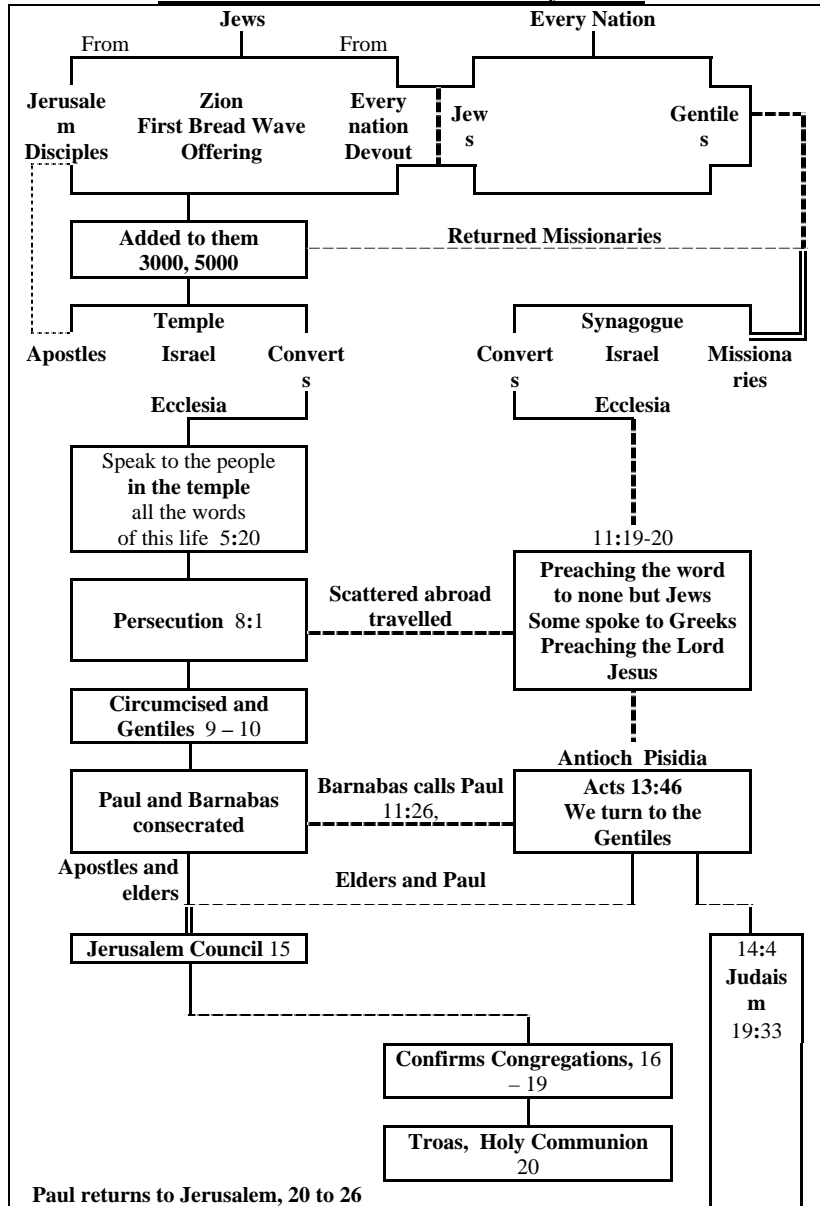
The **Church at large** teaches that Jesus was crucified and buried on the 15th Nisan falling on a Friday. It also celebrates “Pentecost” on a Sunday. “Pentecost” means “the fiftieth day”. What fiftieth day? It is the fiftieth day after starting to count on “the day after the sabbath” **of the Passover Feast**, 15th Nisan. **No, say some scholars.** At the time of Jesus’ crucifixion till after the destruction of the temple in 70 AD, the **Sadducees’** reckoning of the Passover and Pentecost was the one officially used. According to the Sadducees’ calculation, the name “**Sabbath**” **exclusively applied to the weekly Sabbath**. That would imply that “the day after the Sabbath”, the first day of the fifty, would have been **Sunday**, and the fiftieth would have fallen on a Sunday again. But, the Sadducees’ calendar month had **28 days** and invariably started on the **First Day** of the week, which brings the **14th Nisan invariably on the Sabbath**. Christ was crucified on a Friday, but the 14th Nisan could not be a Friday according to the Sadducees’ calendar. To get out of this predicament some scholars argue that there were too many offerings for one day and the 13th Nisan was also used for slaughter. They say Jesus and the disciples ate their Passover meal on the evening-start of the 14th Nisan. This argument has been answered, Par. 5.1.1.6, 5.1.1.7. It only serves to illustrate the bewilderment of its proponents.

See also Part 1 / 1, p. 325; Part 1 / 2, Par. 5.2.1.4, p. 106 and 5.2.2.5, pp. 176 and 198.

See **Appendixes, p. 321, Lightfoot;**
p. 328, Keyser, ‘Dead Sea Scrolls ...’

7.0.2.

Scheme of Christian Church History in Acts



7.1.

The Spirit, the Sabbath and the Gospel to the Gentiles

After Jesus through resurrection from the dead was exalted to the right hand of God and had ascended into the heavens and Most Holy of the heavenly Sanctuary, his few disciples “waited”. They waited in Jerusalem on the mount **Zion**, “the place”^{Is.18:7} of appointment for Christ’s promise to **Israel** to be fulfilled in “power from above”. Then came the Day of **First Loaves Wave Offering** fifty days after First Sheaf Wave Offering, and The Church of Christ was created. From now on, the Christian is acquainted, starts the History of the **Apostolic Church** – the **single** and undivided, earliest, “**Church**”.

Few ideas have had as much influence on Christian Doctrine of Church History and Theology as this. One of the most important practices stemming from this concept is the Doctrine of **Sunday-sacredness**. It is **generally taught** that the Apostolic Church kept Sunday **right from the start of Christianity**. What would become of this theory, however, if, right from the start, i.e., right from Pentecost, the Church had not been the **Apostolic Ecclesia of Jerusalem only**, but **apart** from that, had been the **Missionary Synagogue** of all nations **also**? This investigation will try to shed some light on the probability that Sunday-sacredness would **never** have received the same acclamation if **this** possibility, the possibility of the **dual character of the undivided earliest Church**, had been kept in mind. **Luke** finds the Church in **both** the Temple and Synagogue. He also does **not** know the Church as a **second** entity **alongside** The Israel of God, but as **The Israel of God: within Jerusalem and outside Jerusalem – in the Temple and in the Synagogue**. And Luke most clearly brings **Paul** into the picture of the Church’s history where the Church had **already** existed. Paul’s own letters confirm Luke’s concept of the Church. Paul preached the **same** Gospel as **those** who had preached **before him**. Had Sunday-observance not started in the Missionary Church **before Paul** arrived on the scene, **he** could not have started it. The fact that Sunday is for the **first** time mentioned in Acts **20:7** is **too late** to be reckoned the Church’s **original** practice, and therefore the Church’s **authentic** practice. The idea that Acts 20:7 indicates the Church’s practice of **Sunday**-observance must be **reconsidered**. And it will soon be seen that the claim of Sunday sacredness has no Scriptural, apostolic or Christian historic basis.

7.1.1.

“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 “**continuing 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).

7.1.1.1.

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.

7.1.1.2.

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”.

7.1.1.3.1.

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**.

7.1.1.3.2.

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.

7.1.1.3.3.

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.**

7.1.1.3.4.

The Proclaiming, Witnessing Body of Christ

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**.

7.1.1.3.5.

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**.

7.1.1.3.6.

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.

7.1.1.3.7.

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!

7.1.1.3.8.

Regrettably

Was this Day of congregation, worship and proclamation of the Pentecostal Christian Message of the Risen Christ, the Sabbath, according to any other indications? Or was it not, to any contrary

indication? The passage from Scripture used to show that the First Day actually – and not the Seventh Day Sabbath – eventually had become the Christian Day of Worship and Feasting, is Acts Chapter 20 (verse 7). The Church General refers to this Scripture as though no other Scripture has any relevance to Pentecostal worship as recorded in Acts 2-3. Would that mean that while the First Day is in fact mentioned in Acts 20:7, the First Day is also implied in Acts 2 as the Day of Christian Worship? All of the Acts of the Apostles should be consulted before such a contrary to expectation conclusion should be reached. Can it be fair to ignore Chapter 13 for example? The following columns speak for themselves:

7.1.1.4.1. Contents of Passages The Promise of The Last

<u>to the House of Israel</u> <u>Chapter Two</u>	<u>Days Fulfilled</u> <u>in Christ</u> <u>Chapter Three</u>	<u>to Those Afar Off</u> <u>Chapter 13</u>
Peter said to the Jews ^{14, 5} Ye men of Judea ye who take refuge in Jerusalem be this known to you ¹⁴ This is that spoken by the prophet Joel ¹⁶ It shall come to pass in the last days I will pour out my Spirit upon all your kin: Your sons and your daughters shall prophesy and your young men shall dream ¹⁷ On my servants I will pour out in those days of my Spirit and they shall prophesy ¹⁸		Paul said Men of Israel ¹⁶ God of this people Israel chose our fathers and exalted the people

I will show **wonders** in
heaven
 and signs in the **earth**
blood and fire and vapour
 and smoke ¹⁹
 The sun shall be turned into
darkness
 and the moon into **blood**
 before that **great and**
notable day
of the Lord come. ²⁰
 And it will be that **everyone**
 who calls
 On the Name of the Lord
 shall be saved ²¹
Ye men of Israel ²²
 Jesus of **Nazareth** among
you
approved of God
 by **miracles and wonders**
and signs
 Which God did **in the midst**
of you
 as **ye yourselves** also know
²²
Him,
 being delivered by
the determinate council
 and foreknowledge of God
ye took and by wicked hands
 have crucified and slain; ²³

whom God raised up ²⁴

Peter answered the **people**
Ye men of Israel ¹²
 God of **Abraham Isaac**
and Jacob
The God of our fathers
 had **glorified** ¹³
his Son Jesus
 Whom ye delivered up

Ye denied the Holy One
 And killed the Prince of life
^{15a}

Whom God raised from the
 dead ^{15b}

With an **high arm** he
brought them out ¹⁷

Forty years suffered He
 their manners
 in the wilderness ¹⁷⁻¹⁸
 Destroyed **seven** nations
 Divided their land **by lot** ¹⁹
 Gave judges **450 years** ²⁰
 Gave to them Saul **40 years**
²¹

for David speaks **concerning**
Him
I foresaw the Lord before
 my face
 For He is on my **right hand,**
 I should not be moved
Thou hast made known to
me
 the ways of **life** ^{26-28 (Ps.16)}
Men brethren let me speak
 to **you**
God promised **with an oath**
 the **patriarch** David ²⁹
 that of the fruit of his loins
according to the flesh
he would raise up Christ to
sit on his throne ³⁰
he spoke of Christ's
resurrection ³¹
This Jesus God raised
whereof we all are
witnesses ³²

whereof we are witnesses
^{15c}

His Name through **faith**
 made **strong**

The faith which is by Him
 gave **perfect health** ¹⁶
Brethren ¹⁷
 Those things which **God**
before had shown

by the mouth of **all** his
 prophets

He **raised up** unto them
David
 to be their **king**
to whom He gave
testimony
A man after mine own
heart

who shall **fulfil my will** ²²

²³ God according to his
 promise

of this man's seed

raised unto Israel
a Saviour, Jesus

²⁴ **John** first before His
 coming
fulfilled his course
 preaching the **baptism of**
repentance
to all the people of Israel

²⁶ **Men brethren**
children of the stock of
Abraham
those God-fearing of you
to you
is the word of this
salvation sent

that Christ should **suffer**
He had so fulfilled ¹⁸

He, therefore,

being by the right hand of
 God **exalted**
 and having **received** of the
 Father
 the **promise** of the **Holy**
Spirit ³²⁻³³

²⁷ **They who shelter in**
Jerusalem
and their rulers
finding no cause yet
desired that he be slain
²⁷ in **condemning** Him
 have **fulfilled** the prophets
 read every Sabbath
²⁹ all that was written of
 Him

They took Him from the
tree
and laid Him in a
sepulchre

³⁰ **But God raised Him**
from the dead

He was **seen** many days of
witnesses
from Galilee to Jerusalem
³¹

We declare to **you**
glad tidings
 how the **promise to the**
fathers ³²
 God **fulfilled** to us his
children

shed forth **this**
 Which **ye now** see and hear

For **David** is not ascended
 into heavens
 But says himself
The Lord said unto my
Lord
Sit thou on my right hand
^{34 (Ps.110)}

Until I make thy foes thy
 footstool ³⁵

in that He raised Jesus
As it is written in the
second Psalm
Thou art my Son
Today have I begotten
thee ³³

God raised Him from the
dead incorruptible
not again to be subjected
to corruptibility
 David describes it thus:
I will give you the sure
mercies of David ³⁴

And he speaks also about it
 in another **Psalm** ⁻¹⁶
 Thou wilt not suffer thine
 Holy One
 to see corruption

Now David died and saw
 corruption
But He whom God raised
again
 Saw no corruption

Therefore let **all the house of Israel**

assuredly know
that **God had made**
this Jesus

whom **ye** have crucified
both **Lord and Christ** ³⁶

When **they heard this**
they were pricked in their
heart
and asked, What shall **we**
do? ³⁷

Then Peter answered **them** ³⁸

Repent and be baptised
In the Name of Jesus Christ
For the remission of **sins**

*and ye shall receive the gift
of the Holy Spirit* ³⁸

The Promise is unto **you**
and to your children
As well as to all that are
afar off

even as many as the Lord
our God shall call. ³⁹

Repent ye therefore and **be**
converted ¹⁹
that your sins may be blotted
out ¹⁹

and He may send to **you** ²⁰
the **foreordained** Jesus
Christ

whom the heavens must
receive
till the times of **restitution**
of all things

which God had spoken by
the mouth of all his
holy prophets since the
world began ²¹

Brethren of kin
Be it known unto you
therefore,
That **through this Man**
Is **preached**
to you

Forgiveness of sins ³⁸
And that by **Him**
All that believe
Are justified from all sin
From which **ye could not be**
justified

By the law of Moses ³⁹
Beware therefore
Lest you are found to be
what the prophets call
Despisers

And are caught by
surprise and perish
For I work a work
which ye shall in no wise
believe
though a man declare it to
you

The Lord commanded **us**:
I set **thee** (Israel)
To be a light of the Gentiles
That **thou** (Jew)
Should be for **salvation**
Unto the ends of the earth ⁴⁷

For **Moses** truly said to the
fathers
A Prophet
shall the Lord your God
raise up unto **you**
of your brethren like unto
me ²²

Every soul that will not
hear that Prophet
shall be destroyed from
among the people ²³

Yea, of **these days**
all the prophets have
likewise foretold ²⁴
Ye are the children of the
prophets
and of the covenant
which **God made with our**
fathers
Saying to Abraham, in **thy**
seed
shall **all the kindreds** of the
earth
be blessed ²⁵

⁴³ **Many of the Jews** and
proselytes
followed
Paul and Barnabas speaking
to **them**
persuaded them
to **continue**
in the grace of God
⁴⁴ And the next Sabbath
came almost the whole city
together
to hear the Word of God

⁴⁵ But when the **Jews** saw
the multitude
They were filled with **envy**
And spoke **against**
those things spoken by Paul
Contradicting, blaspheming

<p>To you first ²⁶</p> <p>God, having raised up his Son Jesus</p> <p>Sent Him to bless you ²⁶</p> <p>In turning you away from your iniquities ²⁶</p> <p>every one of you ²⁶</p> <p>They spoke to the people ^{4:1}</p> <p>They taught the people and preached through Jesus Christ the resurrection from the dead ²</p> <p>The priests laid hands on them and put them in hold for it now was toward sunset ³</p>	<p>⁴⁶ Paul and Barnabas waxed bold and said It was necessary that the Word of God Should first have been spoken to you</p> <p>But seeing ye put the Word of God from you and judge yourselves unworthy of everlasting life <i>Lo, we turn to the gentiles</i> ⁴⁶ When the Gentiles heard this They were glad and glorified the Word of the Lord</p> <p>And many believed as were ordained to eternal life ⁴⁸</p> <p>And the Word of the Lord was published throughout the region ⁴⁹</p>
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7.1.1.4.2.
Characteristics of the Passages

<p style="text-align: center;"><u>Acts 2</u></p> <p style="text-align: center;">Tarry ^{Lk.24:49} until ended with power <small>verse 8</small></p> <p style="text-align: center;">(Ex.31:17, Acts 3:19) Fiftieth Day was fulfilled ¹ (First Sheaf Wave Offering 16 Nisan)</p> <p style="text-align: center;">Seven Weeks Fulfilled ¹ Promise Fulfilled ³³ Prophecy Fulfilled ³⁰</p> <p style="text-align: center;">When the Day of Pentecost was fully come ¹</p> <p style="text-align: center;">From about 9 a.m. ^{2:15} Till the hour of prayer ⁶ p.m. ^{3:1} and towards evening ^{4:3}</p> <p style="text-align: center;">They were all with one accord in one place ¹</p> <p style="text-align: center;">Judea, Jerusalem ⁵ One place ¹ and in the Temple ^{3:1} In the City ⁶</p>	<p style="text-align: center;"><u>Acts 13</u> <u>Commendation</u> Word of exhortation for the people ¹⁵ We turn to the Gentiles ⁴⁶ To hear the Word of God <small>44</small></p> <p style="text-align: center;">(Fullness of the Gentiles <small>Ro.11:25</small>)</p> <p style="text-align: center;"><u>Confluence</u> Seventy Weeks Fulfilled ⁴⁶ <small>Dn9:27</small></p> <p style="text-align: center;">Promise Fulfilled ^{32, 33} <small>Ex.15:27; 16:1</small></p> <p style="text-align: center;">Prophecy Fulfilled ^{27, 29 Ps.2}</p> <p style="text-align: center;"><u>Allocation</u> On the Sabbath Day ¹⁴ (of 2nd Nisan ³³ AD 34 <small>Dn.9:24</small>)</p> <p style="text-align: center;">Hour of worship ¹⁵</p> <p style="text-align: center;"><u>Convocation</u> Went into the synagogue <small>14</small></p> <p style="text-align: center;">Came together ⁴⁴</p> <p style="text-align: center;"><u>Location</u> Antioch, Pisidia ¹⁴</p> <p style="text-align: center;">In the Synagogue ¹⁴ and in the City ⁴⁴</p>	<p style="text-align: center;"><u>Acts 20</u></p> <p style="text-align: center;">These tarried for us And we sailed and came to them ⁵</p> <p style="text-align: center;">Travel appointment ⁵</p> <p style="text-align: center;">(After the Sabbath and after Holy Communion)</p> <p style="text-align: center;">From after sunset Saturday before midnight ⁷ till break of day ¹¹</p> <p style="text-align: center;">We were still assembled after we had congregated for Holy Communion</p> <p style="text-align: center;">Asia, Troas ⁶ an upper chamber ⁸</p> <p style="text-align: center;">En route ^{6, 7, 13}</p>
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7.1.1.4.3.

Methodical Distinctiveness of EventsDispensationPraying^{12:3} preaching^{12:5}Customarily^{13:14}Sent by the Spirit^{12:4}Submitting to one another^{13:15}In one place¹⁴Reading the Scriptures¹⁵To hear the Word of God⁴⁴Waxed bold⁴⁶EvocationBy Paul and company
Paul and Barnabasstood up
and beckoning with his
hand
said,Give audience!¹⁶To you is the word of
salvation sent²⁶

He was seen of them who

are his witnesses³¹

We declare unto you

Through this Man is
preached
forgiveness of sins³⁸Be it known unto you³⁸Beware therefore!⁴⁰Business
DiscussedBecause Paul would soon
the next (Sunday)
morning departBy Paul only(probably bent over charts
under the light of lamps)
“discussed” matters with
them.He “continued business”
until midnight⁷
Paul’s planning⁸
went on for longNot a wordPraying and supplicating
steadfast and consenting^{1:14}
Filled with the Spirit^{2:4}
Plenary, of one mind,
and in one place¹
Reading the Scriptures¹⁶
Teaching the people^{4:2}By Apostles
PeterStanding up with the eleven,
lifted up his voice

and said,

Hearken to my words
Be this known!¹⁴My servants shall prophesy¹⁸Hear these words!²²Let me freely speak unto
you²⁹Whereof we all are witnesses³²Let all the house of Israel
know assuredly

Then Peter said unto them,

Repent!³⁸

With many other words

Did he testify⁴⁰
And exhortExhortationmen of Israel¹⁶and ye that fear God¹⁶
the people¹⁵men and brethren^{15, 26}
whosoever among you
Jews and Gentiles^{42, 48}Children of the stock of
Abraham^{26, 32-33}(children of the Promise^{Ro.9:8})All that believe³⁹Whosoever that feareth
God²⁶almost the whole city⁴⁴
Rulers of the synagogue¹⁵ProclamationForeordinationAccording to his promise
and all that was written of
HimIn condemning Him^{27, 29}they fulfilled the prophets.
God hath fulfilled the
promiseHe raised unto Israel a
Saviour²³In that He raised up Jesus
again³³This day have I begotten
theeI will give you the sure
mercies of DavidNo more to return to
corruption³⁴For David served
by the will of God
his own generation³⁶Thou shalt not suffer thine
Holy One to see corruptionDisciples⁷
= 8 disciples¹ :Paul and
Sopater of Berea
Aristarchus
and Secundus of the
Thessalonians
Gaius of Derbe
Timotheus
Tychicus
and Trophimus of Asia
(verse 4)
These⁵Not a wordNot a wordmen of Israel²² men of
Judea¹⁴
and all that shelter
at Jerusalem¹⁴
men and brethren²⁹
out of every nation^{5,6}
all the house of Israel
Children of the covenant^{3:25}My servants¹⁸
(Church)³⁶All^{1, 4, 7}Others¹³Priests, captain, Sadducees^{4:1}Rulers^{4:5}By the determinate council
and foreknowledge of Godthey delivered Jesus of
Nazareth.

Ye have crucified and slain

whom God hath raised up

having loosed the pains of
death

it being predestinated

that he should not be holden
of it²³⁻²⁴David seeing this before³¹
speaketh concerning Him
I foresaw the Lord alwaysthat I should not be moved²⁵

Confirmation

David spake
of the **resurrection of
Christ** ³¹
His soul was **not left** in hell
neither did his flesh see
corruption ³¹
This Jesus hath God **raised** ³²
For David is not **ascended**
into the heavens
though he himself declares
**The Lord said unto my
Lord,** ³⁴
Sit thou on my right hand

God had solemnly **promised**
with an oath that He would
raise up Christ ³⁰
to sit on his **throne**
For the **promise** is unto **you**
And to your **children**
And to **all** that are afar off ³⁹
Those things which
God **before** had shewed
by the mouth of all his
prophets

that **Christ** should suffer
he hath so fulfilled ^{3:18}
He shall send **Jesus**
**Whom before was
preached** ²⁰
**whom the heaven must
receive**
until the times of restitution
which **God had spoken**

By all his holy prophets ²¹

**Glad tidings
how God
hath fulfilled
the promise** ³²
in that He raised Jesus ³³
As it is written
in the second Psalm
**Thou art My Son
this day**
have I begotten Thee ³³

Promise

God according to his
promise
Raised unto Israel a
Saviour, Jesus ²³
to be their **King** ²²
To **you** is the word of
salvation sent **children** of
the stock of Abraham
And **whosoever** feareth
God ²⁶
John had **first** preached
before his coming ²⁴⁻²⁷
The voices of the prophets
read **every** Sabbath
condemning **Him**
they have fulfilled
the **promise made** to the
fathers ³²
in that He hath **raised up**
Jesus again
**as it is written, thou art my
Son** ³³
not to return to deal with
corruption ³⁴
God said **I will** give you the
sure mercies of David ³⁴
which is spoken of in the
prophets ⁴⁰

These going before tarried
for us ⁵
We sailed
And came unto them
and abode seven days
And upon the First Day
because **he would soon the
next (Sunday) morning
depart**
Paul held discussion
with the disciples ⁷

Not a wordThe Christ Resurrected

They preached through Jesus
**His resurrection from the
dead** ^{4:2}
David spoke
of the **resurrection** of Christ ²⁹⁻³¹
Thou wilt **not leave** my soul
in hell
Neither see corruption
Thou hast **made known** to
me
the **ways of life** ²⁷⁻²⁸
This Jesus hath God **raised
up**
Therefore exalted
by the **right hand of God**
The **Lord said unto my
Lord**
Sit thou on my **right hand** ^{33,}
³⁴

While I make thy enemies
thy footstool ³⁵
Whosoever shall call
on the **Name of the Lord**
shall be saved ²¹
Thou hast made known the
ways of life
Thou shalt make me **full of
joy**
With **thy countenance** ²⁸
God made that same Jesus
Lord and Christ. ³⁶
In the name of Jesus Christ
remission of sins ^{2:38}
That **sins may be blotted
out**
Times of refreshing shall
come
from the **presence of the
Lord** ^{3:19}

**But God raised Him from
the dead** ³⁰
**He raised Him from the
dead** ³⁴
**He whom God raised
again** ³⁷
saw no corruption ³⁷
God fulfilled
the promise to the fathers
**in that He raised up Jesus
again**

Thou art my Son
**This day have I begotten
thee**
No more to return to
corruption

Forgiveness of sins

Be it known unto you
therefore
That **through this Man**
is **preached** unto you

that **believe** ³⁹
forgiveness of sins. ³⁸
By Him all are **justified** ³⁹
Lest (**judgement**) come
upon you ⁴¹
**though a Man declare it to
you** ⁴¹

Not a wordNot a word

According to the Scriptures

¹⁶This is that which was
spoken by the prophet Joel

**David speaks concerning
him** ²⁵

I foresaw the Lord
for **He is on my right hand**
that I should **not be moved**
... also my flesh shall **rest** in
hope
thou wilt **not leave** my soul
in hell

neither suffer thine Holy One
to see corruption
Thou made known to me the
ways of **life**

full of **joy with thy**
countenance ²⁵⁻³¹ Cf. Ps.16

Seeing this before
he spoke
of the resurrection of Christ
³¹

He himself says

The Lord said unto my Lord
Sit thou on my right hand
Until I make thy foes thy
footstool

34-35 Cf. Ps.2

Those things which God
hath spoken by the mouth
of all
his holy prophets ^{3:21}

For **Moses said of Him**
A Prophet
shall the Lord your God
raise up ²²

Yes, and **all the prophets** ²³
as many as have spoken
have **likewise foretold**
of these days ²⁴

Moses, verses 17 to 21

He raised **David** to be their
king

To whom **he gave**
testimony

a man **after mine own**
heart ²²

who shall **fulfil all my will**
Thou art my Son

Today have I **begotten** Thee
³³⁻³⁵

Thou shalt not suffer Thine
Holy One to see corruption

He **raised** Him from the
dead

I will give you the sure
mercies of David ³⁴ Cf.

Ps.2, 110

When they fulfilled
that was written of Him ²⁹
God raised Him from the
dead ³⁰

That which is spoken of

in the prophets ⁴⁰

John preached before his
coming

One after me
Whose shoes I am not
worthy to loose ^{24 to 25}

The voices of the prophets
read every Sabbath
all that was **written**
of **Him** ²⁹

Not a word

New Covenant
Prophet, King and Priest

Beware therefore

Which is **spoken** of in the
prophets ⁴⁰

Behold

I work a work which
ye shall in no wise believe
Though a man declare it ⁴¹

The sure mercies of **David**
³⁴

Not a word

David served

his own generation
By the **will of God**
(David) fell on sleep,
was laid unto his fathers
and saw corruption ³⁵

But He whom God
raised again

A Man approved by
miracles and wonders and
signs ²²

David speaks concerning
Him ²⁵
God did **wonders by Him**
in the midst of you ²²
By the **counsel of God**

you had **Him**
delivered, crucified, slain ²³

whom God
hath raised up
having loosed the pains of
death

Because it was **impossible**
that He should be holden of
it ²⁴

My flesh shall rest in hope ²⁶

Thou wilt not
leave my soul in hell
neither wilt thou suffer
thine Holy One
to see corruption ²⁷

Thou hast made known to
Me
the ways of life
Thou
shalt make **Me** full of joy
with thy countenance ²⁸

saw no corruption ³⁷

Not a word

Through **this Man**
Is preached unto you
The forgiveness of sins ³⁸
By **Him**
all that believe are justified
From which ye could not be
justified by the law of
Moses ³⁹

Holy One ^{3:14}	Saviour ²³	
Son of God ^{3:13, 26}	Jesus ^{23, 33}	
Jesus ¹³	I am ²⁵	
The Just ¹⁴	My Son ³³	
Prince of life ¹⁵	Thine Holy One ³⁵	
The Anointed ¹⁸	Whom God raised ³⁷	<u>Not a word</u>
Lord ¹⁹	This / a Man ^{38, 41}	
Prophet ²²	The grace of God ⁴³	
Brother ²²	Word of God / the Lord ^{46, 49}	
Seed ²⁵	Everlasting Life ⁴⁶	
	<u>Remission of Sins</u>	
The Name of Jesus Christ	The word of salvation ²⁶	<u>Not a word</u>
for the remission of sins ³⁸	Glad tidings ³²	
	Through this Man	
	Forgiveness of sins ³⁸	
	<u>To the Heathen</u>	
The promise	Everlasting life	
to all afar off ³⁹	to the Gentiles ⁴⁶	
all the kindreds of the earth	To the Gentiles ⁴⁷	<u>Not a word</u>
shall be blessed ^{3:25}	a light	
As many	As many	
as the Lord shall call ³⁹	as were ordained to eternal	
	life ^{48a}	
	<u>Fruits</u>	
They that gladly	They were glad	
received the word	Glorified the word of the	
were baptised	Lord	
3000 added ⁴¹	Believed ⁴⁸	<u>Not a word</u>
continued steadfastly ⁴²	Disciples were filled with	
	joy and with the Holy	
	Spirit ⁵²	
	<u>Follow-up</u>	
Many believed	Word of the Lord was	
5000 men ^{4:4}	published throughout all	<u>Not a word</u>
	the region ⁴⁹	
	<u>Persecution</u>	
4:3, 5 and further	13:50	<u>Not a word</u>

7.1.1.5.

“The Appointed “Christ”

God after having raised the Christ from the dead “according to the Scriptures” had two important appointments remaining in his diary with Israel as his elected people. The first was The Day of First Bread Wave offering – Pentecost of which the flower from the First Sheaf of Corn would be the risen Christ. It would be the Great Year of Jubilee, The Unique, Christ-Year of Jubilee. The symbolic fullness of “seven weeks”, ten times! ^{Dt.25}

The second and last appointment in God’s diary, for three and half years after, was the Final Day of Atonement, ending the prophetic week of Daniel’s prophecy of “seventy weeks determined upon thy people”. God kept the first of his two last appointments as recorded in Acts 2 to 4:3 scrupulously according to his “eternal foreordination”. The phenomenon of the fulfilment of Joel’s prophecy of the outpouring of God’s Spirit was a promise God made to Jerusalem and its citizens. See chapter two of the book of Joel. The trumpet had to be sounded in Jerusalem on the mount Zion, the “one place”, ^{Is.18} “for the inhabitants of the land” that is, for those “living in Jerusalem”. It had to be sounded with certain sound as appointed through promise.

7.1.1.6.1.

Prophetic Elements of Promise

7.1.1.6.1.1.

The Sound of the Trumpet

Prof. Bacchiocchi draws attention to the significance of the sounding of the trumpet for the Sabbath Day by referring to the trumpet of the Year of Jubilee. “*A Messianic feature of the Sabbath years can be seen in the trumpet blast by means of a ram’s horn (yobel – from which derives the term “jubilee”).*” Bacchiocchi refers to Julian Morgenstern who “maintains that “in all likelihood the ‘great trumpet’ (Is.27:13), a blast from which would inaugurate a new and happier era for conquered and dispersed Israel, was a yobel. All this suggests cogently that the ram’s-horn trumpet was of unusual character, used only upon extraordinary occasions and for particular purpose (cf. Ex.19:13) ... This year acquired its name [“Jubilee”] just because this unique, fiftieth year was ushered in by this blast upon the yobel, whereas the commencement of ordinary years was signalised by a blast upon only a shophar (2Sm.15:10; cf. Lv.23:24) (The Interpreter’s Dictionary of the Bible [Nashville, 1962], s. v. “Jubilee, Year of”, vol. 2, p. 1001).” Continues Bacchiocchi, “The imagery of the Jubilee’s trumpet blast is used by Isaiah to describe the Messianic ingathering of the exiles (Is.27:13; cf. Zech. 9:9-14). Possibly the New Testament refers to the same Jubilee’s imagery when it speaks of the trumpet announcing the

*return of Christ (1Cor.15:52; 1Thess.4:16; Mt.24:31). A third Messianic feature related to the trumpet is the date of Tenth Day of the Seventh Month (Atonement Day) on which the ram's-horn was blown to inaugurate the year of jubilee (Lv.25:9). It was the **cleansing and new moral beginning** offered by God to the people on the Day of Atonement (Lv.16:13-19) which inaugurated the Sabbatical release of the Jubilee year. The connection between the Day of Atonement and the Jubilee year was noticed by Rabbis who said: "The Lord would **forgive Israel's debt** on the seventh month, which is Tishri, at the blast of the shofar, and just as the Holy One blessed be He had mercy upon Israel in this age at the blast of the shofar, also in the future I will have mercy on you through the shofar and bring your redeemed ones near."* Samuele Bacchiocchi, The Sabbath in the New Testament, p. 59 (Emphasis CGE)

From reading chapter 25 of Leviticus it becomes clear that the trumpet is named after the Year of Jubilee, and **not the Year after the trumpet**. The Year as such is called the "Jubilee", verses 10 et al, and **not** the trumpet itself. The verse Bacchiocchi refers to, 25, twice mentions "the trumpet of Jubilee" as the *shophar*. According to Joshua 6:4 the *shophar* was a trumpet of "ram's horn", used at the invasion of Jericho. When it is said that the *yobel* was blown, it simply means **the trumpet of the Jubilee Year**, that is, the *shophar* of *yobel* or "judgement". The same kind of trumpet was used for various purposes and could also have been called, "the trumpet of assembly", "the trumpet of war", "the Sabbath's trumpet", "the warning trumpet", to mention but a few "trumpets".

The trumpet, "blown" as *yobel* ("judgement"), is mentioned on **only two** occasions in the Bible, at the giving of the **Law at Sinai**, Ex.19:13 and at the **invasion of Jericho**, Joshua 6. The eventual invasion of Jericho happened on the "Seventh Day". Because "Seventh Day" is the **technical appellation** for the weekly Sabbath **by this time already in Israel's history**, no reason can be imagined why Israel did not invade Jericho on the Sabbath – the Sabbath being the Seventh Day. Had simply the "last" of any seven days been meant, "the last day" it would have been. By mentioning "the Seventh Day" it is made clear that the Sabbath Day is meant. The encircling of the city should have been exhausting **work** done on the **Sabbath**. The fact that it was exhausting **work** does not contradict the conclusion that it is the Sabbath—"Seventh Day" meant here. Israel was compelled to go round the city on a Sabbath whether it was once on **any of the seven days** or **seven times** on the Seventh Day. It is an irrelevant matter whether Israel went round the city seven times or once – **in principle it was work** of the same nature performed on the Sabbath as **in any case** it would have been. The blowing of the *yobel* at Sinai and forty years after Sinai on the **Sabbath Day**, contradicts the

limitation of its blowing to the **Fiftieth Year of Jubilee**. In the case of the fall of Jericho its blowing was of **prophetic** meaning. The blowing of the *shofar* indicated the **ending of the idolatrous civilisation** and **introduction of the new beginning of God's reign** there, just as the **Christ-era** would **end** the reign of sin and evil and **begin** the Kingdom of God on earth. At both events **the blowing of the yobel is a matter of judgement!** It is not the trumpet's make from ram's horn or from silver or from whatever material that gives meaning to its blowing. It is **the blowing – the event** – that makes the trumpet one of significance. "Sound" the trumpet ... "clearly" a trumpet of **judgement!**

It is the blowing that makes the trumpet and not the trumpet that makes the blowing. The *shophar* is **alternatively** used with the same meaning and for the same kind of purpose as the **silver trumpets**, *chatsotserah*. *Silver trumpets* (Nmb.10:2) were blown for **days dedicated to worship**: "And when they shall blow with trumpets all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. ... In the day of your **gladness**, and in your **solemn** days, and in the beginnings of your **months**, ye shall blow with your trumpets; over your burnt offerings and over the sacrifices of your peace offerings ye shall blow with your trumpets; that they may be to you for a **memorial** before your God: I am the Lord your God". Nmb.10:3, 10 Trumpets were sounded for **assembling**, for **alarm** and for **war**. Nmb.10:3, 7; 5-6; 9 David played before God when he moved the **Ark** while silver trumpets were blown. 1Chr.13-16 They were blown "when the builders laid the **foundation of the temple** of the Lord"; Esra 3:10 when the **temple service** was re-organised; Neh.12:35 **Psalm 98** mentions the blowing of the silver trumpets and is clearly a "foreseeing" of the Christ-event as Peter proclaimed on the day of Pentecost. "Blow ye the trumpet in Ramah, cry aloud", Hosea 5:8, fulfilled in Mt.2:18, the **slaying of infants**, "In Rama was there a voice heard, and weeping and great mourning." Zephaniah describes "**The great day of the Lord**", when **Christ will return**, as when the trumpet shall be heard. 1:16

7.1.1.6.1.2.

On the Sabbath

Very significant in this regard is the fact that the silver trumpets were used when the **idolatrous reign** of Athaliah was ended by coup – **on the Sabbath Day!** 2Kings11-12

The **Fiftieth Year** or Year of **Jubilee** is correctly associated with the Great Day of Atonement—"Sabbath" and with the sounding of the trumpet.

Josephus mentions the trumpet that signified the start and the end of the **Sabbath**. **Only the Sabbath of all single days, is ever associated with the sounding of the trumpet.** The **co-incidence** of the *yobel's*

sounding for the beginning of the “fiftieth year”, and the “**sound from heaven as of a violent wind**” on the “fiftieth day” – the Day of the First Bread Wave Offering – is very meaningful. **As at Sinai fifty days after entrance into Promised land, the trumpet sounded at Pentecost fifty days after Passover-Sabbath of Friday 15 Nisan 30 AD – on the weekly Sabbath!**

The **Greek** word used for the sounding of the **trumpet** at “the **mount** (Sinai) that burned with fire”, at “**blackness, darkness and tempest**”, “at the **voice of words**, which voice they that heard intreated that the word should **not be spoken** to them any more for they **could not endure ...**” (Hb.12:19-20), **is the same word *ehchos***, used for the “**sound from heaven**” that was heard at **Pentecost** (Acts 2:2). *Ehchos* is used **only** four times in the New Testament. Hb.12:19-20 refers to the events at Mount **Sinai** according to Exodus 20 at the giving of the **Law (judgement)**. *Ehchos* indicates the Hebrew *yobel* here. The only other case of the *yobel* **being blown** is in Joshua 6 where the fall (**judgement**) of Jericho – the **beginning** of the Israel era – is recorded. The similarity between the description of the **terrible nature of the events accompanying the sounding** as described in Hb.12:19-20 and Joel 2, quoted in Acts 2:19-20 is remarkable! On occasion of Pentecost it was the sound at which “they all were **amazed and marvelled**” verses 7 and 12, and at which others “mocked”, verse 13, but later, “when they heard this, were pricked in their heart”, verse 37. It was this **same** sound that the Jews would, three and a half years later, **entreat not to hear, Acts 13:45-46! (A Sabbath-event!)** In the third instance of the word *ehchos*’s use it is said that “they were all **amazed** at the “**authority and power** with (which Jesus) commanded the unclean spirits” to come out (**judgement**), and that Jesus’ “**fame**” – *ehchos* (the **word / sound** about Him) “**went out** into every place”, or, “was **sounded** in every place”, Lk.4:36-37. This event marked the **beginning** of Jesus’ ministry! (A Sabbath-event!) The blowing of the *yobel* went along with **terror of judgement** and (joys of) **new beginnings**.

Now in **Joel** it is commanded: “**Blow** the trumpet in **Zion**, sound **alarm ...** let all the inhabitants of the land **tremble** (at the hearing of the sound or word of it)”, 2:1. **Priests** were to “blow” the trumpet (Josh.6). “**Blow**”, from *taqa* – to blow the “**alarm**” (Nmb.10, Ez.33:3). The trumpet was “sounded” for **war** (Judg.7). “The Lord God” shall be the last “to blow the trumpet”, Zech.9:14. It is a trumpet sounded for **worship**, “blown” also on the **New Moon** Feasts, Ps.81:3. “When He bloweth a trumpet”, “**in that time**, the gift (“present”) **shall be brought** unto the Lord of hosts, of a **people scattered and peeled ... to the place** of the Name of the Lord of hosts, **the mount Zion**”, Is.18:7.

The “blowing” of the “sound” of the Joel-prophecy is fulfilled on Pentecost, Acts 2. Also Ethiopia “sent ambassadors”, verses 1-2. Peter could just as well have quoted **Isaiah 18** on the day of Pentecost and have said, “This is that which was spoken by the prophet Isaiah”. **At the sound of trumpet, Jeremiah** calls upon the people for exactly what Peter calls upon them: “**Repent! ... Repent and be converted**”, Acts 2:38, 3:19 Says Jeremiah, “Circumcise yourselves to the Lord, and **take away the foreskins of your heart**, ye men of Judah and inhabitants of Jerusalem: **Lest my fury come forth** like fire, and burn that none can quench. **Declare** ye in Judah, and **publish** ye in Jerusalem, **Blow ye the trumpet** in the land. **Cry, gather together**, and say, Assemble yourselves ... The **sword** reaches unto the **soul**. **At that time** shall it be said ... Behold He shall come ... O Jerusalem, **wash thine heart from wickedness that thou mayest be saved**. ... For this shall the earth **mourn** and the heavens above be **black**, because I have spoken, I have purposed, and will not repent, neither will I turn back from it”. Jer.4 **The sound heard at Pentecost** undoubtedly resembles **the Christ-event in history and the coming of the Lord in judgement, as “foreseen by all the prophets”**. “Because I have **spoken**, I have **purposed**”. God repented not, neither did He turn back from his Word and Purpose, but accomplished and established in judgement. (I see a definite correlation between Jeremiah 4 and Hebrews 4, and therefore an allusion in Hebrews 4 to the Day of Pentecost – and hence the Sabbath’s relevance in Hebrews 4.)

If the sound heard (according to prophecy and promise) had been that of the **Sabbath-trumpet**, the Sabbath would clearly fit the occasion of **Pentecost**, Acts 2. Now in **Isaiah 58** it is said, “Cry loud, spare not, lift up thy **voice like a trumpet**, and **show my people their transgression**, and the house of Jacob their **sins**” (**judgement**), and in verse 13 one of their sins is lifted out – desecration of the **Sabbath!** In chapter 66 the Sabbath is associated with the Feast of **New Moon** on which the **trumpet** was blown. The Sabbath-trumpet heard on Pentecost, like the trumpet sounded at the dethronement of Athaliah and at the fall of Jericho, was the work of the **Holy Spirit**, the Breaker of walls! It was the Word of **judgement** and the **beginning** of God’s Purpose in Jesus Christ in creating “**a people unto himself**”. It was the Preaching of the crucified Jesus Whom God made “both Lord and Christ”. **The Sabbath served the occasion and the purpose.**

7.1.1.6.1.3.

“**Sounding Brass**”

“**Tongues**” resembling the prophetic “trumpet” of **judgement**, **once for all time** had been heard sounded. Its moment of **fulfilment** had been **Pentecost**, the Day of the Promise “fully come” – that is, the

Promise of the **Christ** fully, incarnated, crucified and raised, “fully come”. Bestowed through the gift of the Holy Spirit the “sound” witnesses not of itself but of the Lord who sent it. **It shall be heard once more in human history at the last day of judgement and the coming of the Christ to bring to and end the “former things” and to introduce the eternal reign of Emmanuel, “God with us”.**

Nevertheless **the Corinthian Christians** claimed its re-occurrence. In the occurrence of the fulfilment of the Promise of the Holy Spirit recorded in Acts 2, the gift of “tongues” is genuine and possesses this **fulfilment exclusively to the house of Israel**. Paul, treating on the problem of speaking in tongues in Corinth, has **Pentecost** in the back of his mind as the background for the situation in Corinth. The Corinthians boasted the identical experience and gifts – the privilege of the Israelites at Pentecost! “The whole Church (was) come together **in one place**”, says Paul in **1Cor.14:23** alluding to the Pentecost-assembly “in one place”! The assembly was accompanied by the “**sound** from heaven”, Acts 2:1. The Corinthians claimed possession and **repeating** of this **Pentecostal** phenomenon and the speaking in other tongues, but **corrupted** it into a **noising** of unintelligible gibberish. They gave the trumpet an “**uncertain**”, that is, a false, sound. **Paul** uses the word *ehchos* in the **context** of this false claim. “Though I speak with the tongues of men and angles, and have not charity (“charity” – God’s “grace” or “giving” of **his free willing** – see 1Cor.14:36, 12:18, 24) I am become a **sounding** brass, a **tinkling** cymbal”. Paul alludes to the Pentecost fulfilment of the Joel prophecy and places the **terrible** and overpowering nature of the **real ehchos** and the **faked and disorderly** thing found in the Corinthian Church **over against each other**. Indicating the **false** nature of the strange “tongues” claimed at **Corinth**, Paul again supposes the **Pentecost** event and says, “If the **trumpet** give an uncertain sound, who shall prepare himself to the **battle**?” God’s war, the **judgement** of the **kingdom of Christ** was begun at Pentecost! God’s promise of the Holy Spirit – “**power** (and the sword of the Spirit) from above” – was fulfilled in Jerusalem to wage war for the Kingdom of God, the heavenly Jerusalem! But these Corinthians made a **mocking** of it, **14:23**, using it purely for **self-interest**. **14:4**. God and his Kingdom were **not served** by the “gifts” the Corinthians claimed to possess.^{14:6, 19} They possessed what, and were possessed by, **what they had never received from God**.^{14:36}

The “Noise” or “Sound” of **Pentecost** thus has absolutely nothing to do with “glosalalia”. The prophecy of Joel was meant for those who came up to Jerusalem to find salvation or “**deliverance**”, **there**. For these, **salvation could not be found elsewhere**. **Jerusalem** was the place (Mount Zion) and the **Jews** were the nation. The outpouring of God’s

Holy Spirit as portrayed by the prophet Joel foresaw the origin of **The Christian Church – exclusively within the people with whom God put himself in covenant-relationship**. God kept his promise strictly **within “the House of Israel” and of Judea**. He honoured this committal right within “**one place**”, the Jews’ place of **spiritual “dwelling”, Jerusalem!** (“In the land of the Jews and in Jerusalem”, 11:39.) It was thoroughly a **Jewish** occasion. **There were “Jews out of every nation under heaven”**. And these “individually hear(d) the **apostles speak** in (their) **own tongue**” – the “**language**” they were “**born in**”. Every Jew had to understand the significance of the **date** and **day** for himself as a **Jew**. It was a “ **blessing**” of **judgement**. It was a day to “hear”. The “gift” was one of perceiving and understanding clearly, indeed to understand God’s Eternal Purpose come to fullness. No nonsense this day; no restless doubting or duplicity; it is the Day of perfecting and understanding because it is the Day of Judgement and of **his** speaking. “In the Law it is written, with other tongues and other lips will **I speak unto this people**: And yet for all that **will they not hear Me**, saith the Lord”. Again it is **Paul** who says this, much later than Pentecost. He wrote it to the Corinthians! – 1Cor.14:21. Cf. Is.28:11-12, which is clearly a Messianic prophecy, see verse 16. The **fulfilment of prophecy** was messaged to every one in “the tongue he was born in” – in the **language of the territory** from where he came. The **language** they heard was, **as such**, to each **Jew** the explanation – the “**interpretation**” itself – of the significance of the occurrence and of the apostles’ message. To each, the phenomenon that occurred at Pentecost was one of **judgement! Each heard in no unknown language that needed further interpretation**. Each heard his **own** language – which those Jews of other tongues would **not “hear” because it was not their language**. It was a prophecy of “**sounding**” of the trumpet and therefore one of “**hearing**” as clearly as though “**seen**”. “**What ye now see and hear**”. Not one unintelligible “**strange**” word or syllable would this day be uttered or heard.

All **understood** the **one** message in the **same** way while they **heard differently**. With the Corinthian “tongues” **all hear the same non-sense** but while **understanding nothing, understand differently**. “Babylon” literally. The phenomenon that occurred on the Day of Pentecost when Christianity was born was **prophecy being fulfilled**. Modern “tongues” is **lust gratified** – not **prophecy fulfilled**. The prophecy being fulfilled was **specific and unique**. “**This is that what the prophet Joel spoke of**”, **that what** was “written in the **Law**” 1Cor.14:21) – **that what** God had promised to “**all**” Israel and to **none but all Israel**. “He commanded us to preach to **the people**. Not, to all the **peoples**, but unto witnesses chosen before God – **to us** (Jews)”.^{11:41-42} “Preaching the word to **none but to the Jews only**”.^{11:19}

God would keep his promise according to prophecy “**in one place**” and in no other. (**Eschatological meaning of Solomon’s temple.**) He would visit his people with “power from above” **in Jerusalem**. As “He said unto them, These are the words which I spoke to you while I was yet with you, that **all things** must be fulfilled which were written **in the law of Moses**, and in the prophets, and in the psalms concerning Me ... **Thus it is written**, and thus it behoved the Christ to suffer (in Jerusalem), and to rise from the dead the third day, in order that repentance and remission of sins should be preached in His Name among all nations, **beginning at Jerusalem** ... Behold, I send the promise of my Father upon you: But tarry ye **in the city of Jerusalem, until ye** be endued with power from on high”. If **any of the chosen people were absent from Jerusalem** on the occasion of the fulfilment of God’s promise according to the prophecies of Joel, Isaiah, Jeremiah, David and “all the prophets”, they would not qualify to receive the “blessing” in store for “all Israel”. They would not be **present** to hear **God** speak, to “**this people**” – Israel **assembled** – “each in his own tongue”. But all and **only all those predestinated to the fulfilling of this prophecy “as one were come all together”** through the providence of God – not one was absent.

Peter categorically assimilates the **judgmental catastrophes** of which **Joel** speaks with Jesus’ **crucifixion, death and resurrection**. They were the “miracles, wonders and signs”, says Peter, “which God did by Him in the midst of you”. This was “the day” that the Psalmist described as “**the day the Lord has made**” – it was the Day of Jesus Christ! And from beginning to end, as Joel but also Peter argue, **the Jews were the people involved**. The promise made in **this prophecy** was that God would pour out his Spirit on **his, whole, nation** – “I will pour out my Spirit upon **all flesh**”. **Age** would be no qualification neither would **sex**. The **only qualification** would be that God made this promise to “**your daughters**”, “**your sons**”, “**your aged**” and “**My servants**” and “**My handmaidens**” – **to none but the people of the covenant, the Jews!**

The **eventual effect** would be that the universal, “catholic”, Christian Church would find its **beginning within this fulfilment** of the promise and prophecy. The whole Church of all time was encapsulated in this **nucleus of Israel** – the real spiritual Israel out of the “Israel according to the flesh” according to the Promise spoken by God through the prophet Joel. “Therefore, let all the house of Israel know assuredly, that **God made that same Jesus whom you have crucified, both Lord and Christ**”. Herein now lies the kernel of something **yet future**: “For the promise is to **you** and to **your children, but also to all that are afar off**”. He would be both Lord and Christ of his Body Elect among “**every kindred of the earth**”. Says Joel as Peter quotes him, “And it **shall yet happen** that whosoever shall call on the Name of the Lord shall be

delivered: Because in **mount Zion** and in **Jerusalem** shall be deliverance, **as the Lord had said, as well as in the remnant** whom the Lord **yet will call**”. The **two phases** of the fulfilment of the promise of the Holy Spirit – which is the gift of Jesus Christ – **are put in juxtaposition and are clearly of consequential and chronological order**.

Therefore this promise of the **birth of the Christian Church** is a promise **once for all to the Jews. It can never be repeated**. This being the scenario, the *Sitz im Leben* of the promise of the Holy Spirit of “other tongues”, **no possibility whatsoever exists of it consisting of meaningless jabber or of it ever being repeated**. How ironic is it that “charismatic” or “Pentecostal” movements insist on the abrogation of the Seventh Day Sabbath because it would be a “Jewish institution” and because the Law would be valid “for Jews only” yet they boast possession of the gift of tongues! Speaking in tongues is a genuine **Jewish and apostolic** “gift of the Spirit”. **It will never again be encountered**. In Acts 2 the **apostles** spoke in “**other**” tongues than their own. In Acts 10:46 the **converts** spoke “**with their** (own) tongues”, “magnifying God”. In Acts 19:6 the **converts** spoke “**with their** (own) tongues”, for the first time in their lives “prophesying” or “proclaiming” the redemption in Christ. “**Other tongues**” – than one’s own, Acts 2:4 and 1Cor.14:21 – were the gift by which prophecy was **fulfilled exclusively to the Jews for the creation of the Christian Church**.

“Pentecostals” **insist** to speak in tongues **as if Israel were stranger to the gift and as if God obliges man’s greed and pride**.

7.1.1.6.2.

Gates of God

What happens on **this Pentecost** does not happen naturally or per accident. It does not happen without reason, “**on the Day**”. “There were staying at Jerusalem (for Pentecost) Jews, devout men (who specifically visited for this holy season) **out of every nation under heaven ... Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians**”.^{2:5, 9-11}

The **congregation described here – Jews from everywhere** – assembled in exact **fulfilment of Jeremiah’s prophecy**: They entered Jerusalem through its **gates**, and it meant they on this occasion would **go out** through these gates to **enter the world**. These **visiting citizens** of Jerusalem, **coming and going**, would make of the world citizens of the New Jerusalem. **They would be ordained missionaries for Christ today!** “I will cause thee to **ride upon the high places of the earth** and

feed thee with the heritage of Jacob thy father”, Is.58:14, a **Sabbath-prophecy**.

“And it shall come to pass, if ye diligently hearken unto me, saith the Mighty, the I Am, to bring in no burden through **the gates of this city on the Sabbath Day**, to do no work on the **Sabbath Day**, then shall there enter into **the gates of this city** kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, **the men of Judah, and the inhabitants of Jerusalem**: And this city shall remain for ever. **And they shall come from the cities in Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain (East), and from the mountains (North and West), and from the south (Egypt, Cyrene)**, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord Yahweh. ^{17:21-27}

The convocation through the **gates** of Jerusalem described in Acts 2 as **being the fulfilment** of the Jeremiah prophecy, is a **Sabbath’s prophecy!**

Just as **Joel’s** prophecy was specific, foreseeing this Fiftieth Day of Passover-salvation, was that of **Jeremiah**. The prophets – “**all prophets**” – foresaw the “Day the Lord has made” – the Day of Jesus Christ. **They see the Sabbath as part of The Christ’s Era, the Day they speak of.** They could not foresee Christ’s Day as if it would exempt the Sabbath Day. They foresaw the Sabbath as though **only in Christ’s Day it would come to its right**, find its niche, for the first time would fulfil its purpose, for the first time would really be making sense! Peter quotes the victorious truth that “The Lord has chastened Me sore, but had not given Me over unto death” – forever (“He would not suffer Him to see corruption”). “I shall not die” to see eternal corruption, “but live, and declare the works of the Lord Yahweh”. Therefore, **Open to Me the gates of righteousness**: I will go into them, and I will praise the Lord Yahweh: **This gate is of the Lord into which the Righteous shall enter.** I will praise Thee: for Thou hast become My **salvation**. **The Stone** which the builders refused is become the headstone of the corner. (See Is. 28:16.) This is the Lord Yahweh’s doing; It is marvellous in our eyes. **This is the Day which the Lord Yahweh has made; we will rejoice and be glad in it.** Blessed is He that comes in the Name of the Lord Yahweh. God Mighty blessed you out of the House of the Lord Yahweh. God Mighty is the Lord Yahweh who gave us **light**”, (“Light to the Gentiles”) **Psalm 118**. If this is not speaking of **Jesus and of his resurrection** there is no prophecy in the Old Testament that speaks of His resurrection! The **quoted prophecy** here, Psalm 118, **again**, according to Acts 2, **fulfils Jeremiah’s prophecy exactly**. “**This gate is of the Lord into which the Righteous shall enter**”:

“Go and stand in the **gate** of the children of the people whereby the kings of Juda (The Anointed Christ) come in, and by the which they go out and in all the gates of Jerusalem; And say unto them: **Hear the word** of the Lord Yahweh, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter by **these gates**: Thus says the Lord Yahweh, Take heed to yourselves and bear no burden on the **Sabbath Day**, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the **Sabbath Day**, neither do ye any work, but hallow ye the **Sabbath Day**, as I commanded your fathers. And it shall come to pass if ye diligently hearken unto me, says the Lord Yahweh, to bring in no burden through the **gates of this city** on the **Sabbath day**, but hallow the **Sabbath Day**, to do no work therein, **then shall there enter into this gate of this city kings and princes sitting upon the throne of David**, ^{3:15, 5:31} riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem. And this city shall remain forever. But if ye will not hearken unto Me to hallow the **Sabbath Day**, even entering in at the **gates of Jerusalem on the Sabbath Day**, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem and it shall not be quenched.” ^{17:25-27}

The prophecy, **Psalm 118**, quoted by Peter on par as being the fulfilment of **Jeremiah’s** prophecy, is a **Sabbath’s-prophecy!**

“Now when the Prince shall prepare a voluntary burnt offering or peace offering voluntarily unto the Lord, open to him the gate toward the east, and He shall prepare his burnt and peace offerings as He did on the Sabbath Day – then He shall go forth, and after his going forth the gate shall be shut. ^{Ez.46:12} Fulfilment, finality and departure into the new distinguishes the Prince’s act of peace and voluntary burnt offerings. Open to Him the gate and He will do as he did on the Sabbath Day. “I the Lord Yahweh will be their God Mighty and my Servant David a prince among thee. I the Lord Yahweh have spoken entering upon the covenant of peace with them”. ^{Ez.34:24-15}

7.1.1.6.3.

Son of David

2 Kings 11 makes **prophecy of history** and contains **typical elements** of Messianic promise and prophecy as **fulfilled on Pentecost**, elements like **trumpets, gates, David, and the Sabbath**: “The king **stood by a pillar** (in the house of the Lord), his pillar at the **entrance**, ^{2Chron.23:13} as the **manner for kings** was. And the **trumpeters** stood by the king, and all the people of the land rejoiced and **blew** with trumpets. ...And Jehoiada made a **covenant** between the Lord and the king and the people, that they should be the Lord’s people. Behold, **the king’s son shall reign**, as the Lord had said of the **sons of David**. ... Entering on the **Sabbath ... at the gate**. ^{2Chron.23:3} he took the rulers and the captains and

the guard and all the people of the land, and they **brought the king** from the house of the Lord and **came by the high** ^{2Chron.23:20} **gate** of the guard to the king's house. And they brought out the **king's son**, and put upon him the **crown**, and gave him the **testimony**, and **made him king**.

^{2Chron.23:11} And Johoiada set porters **at the gates** of the house of the Lord that none which was unclean should enter in. ^{2Chron.13:19} And **he sat on the throne** of the kings of the **kingdom** ^{2Chron.13:20}. And all the people of the land **rejoiced** and the city was in **quiet** (rest that Sabbath Day) after they had **slain Athaliah** with the sword". ^{2Chron.23:21}

"I am the door", said Christ. He **"from the seed of David"** is the **Gate** through whom shall enter each citizen of the eternal city of **"Jerusalem above"**. **For this reason**, no burden had to be brought through the gates of Jerusalem **"on the Sabbath Day"**, in, or out. **For this reason**, the Sabbath had to be **"hallowed"**, "put aside". For this reason and for this purpose only, **God himself**, indeed did "put aside the Seventh Day". **God sanctified the Sabbath for no reason but its assimilation with His work of eternal redemption in Jesus Christ**. The **Seventh Day Sabbath of the Lord your God** is **"Christian"**, is **"New-Covenant"**, is **"Pentecostal"**, in the fullest sense possible. The Sabbath's **reason for being, presupposed** in these prophecies is the **Christ-Event and the Christ-Era!** The Sabbath's reason for being presupposed in these prophecies **actualises in the event of Pentecost 30 AD**. The Sabbath actualises into its fullest meaning in the **Christian Church!**

7.1.1.6.4.

The Joy of Life

"The disciples were filled with joy and with the Holy Spirit", Acts 13:52. This was the conclusion reached from the events of the **Sabbath Day** at Pisidia. The **"Song for the Sabbath"** of Psalm 92 also finds its application in the event of **Pentecostal** fulfilment. "We hear them speak", those at Pentecost Convocation said, **"of the wonderful works of God"**. The Psalmist declares, "O Lord Yahweh, **how great are thy works!** Thy thoughts are very deep". The People on Pentecost Day heard God's works been proclaimed and were amazed by its meaning. "They **gladly** received his word" – "For thou, Lord hast made me **glad through thy work**". (God's "Word" is God's "work".) "Thou hast made known to me **the ways of life**; Thou shalt make me full of **joy**" – "I will **triumph** in the works of thy hands". "Thou shalt make me full of joy with **thy countenance**" – speaking of Christ's **resurrection** from the dead into the glory of the Father. "Those who are planted **in the house of the Lord** shall flourish **in the courts of our God**". **Joy**, therefore, is inseparably connected with **God's works**. The Joy through the **Holy Spirit** is inseparably connected with God's works. And God's works is

nothing but through **Jesus Christ**. And God's works through Jesus Christ is nothing but in **his resurrection from the dead**. The obtaining meaning of **anything** recorded in the event of **Pentecost, deprived of this, is devoid** of essence – it is **meaningless**.

The parallels of prophetic elements found in prophecy and its fulfilment in Pentecost are not only true for **believers**, but more importantly apply to **Christ** as the Fulfiller of the prophetic meaning of this **"Psalm for the Sabbath Day"**. Peter applies these prophecies to show how Christ fulfilled them in his **resurrection from the dead!** "Therefore being by the right hand of God **exalted**, and having received of the Father the **promise of the Holy Spirit**, he shed forth this which ye now **see and hear**" – "My horn shalt thou **exalt**, I shall be **anointed with fresh oil**. Mine eyes shall **see my desire** on mine enemies and mine ears shall **hear my desire** of the wicked that rise up against me." Compare 3:13-15 for the desire of the **wicked** against Christ and Acts 2:35, "Until I make thy **foes thy footstool**" – Christ's victory through resurrection from the dead is implied.

The **Song of Joy of Pentecost of being saved through Jesus Christ** can be heard in **Sabbath's** declarations: Compare, "In thy Seed shall all the kindreds of the earth be **blessed** – God having raised up his Son to **bless you in turning away every one from his iniquities**" (3:25-26). With, "**Blessed** is the man that doeth this and the son of man that layeth hold on it; that keepeth the Sabbath ... and taketh hold of my covenant – Even them will I bring to my holy mountain and make them **joyful** in my house of prayer." ^{Is.56:2,7} "If thou turn away thy foot from the Sabbath doing thy pleasure on my holy day; and call the Sabbath **delight**, the Holy Day of the Lord and His Honourable Day ^(of "refreshing") and shalt honour the Lord Yahweh, not doing thine own ways, nor finding thine **own pleasure**, nor speaking idle words. **Then shalt thou delight thyself in the Lord**; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: For the mouth of the Lord Yahweh hath spoken." ^{Is.58:13-14} "The Sabbath is the Day of **Rest**, the Day Holy to the Lord ... **wherefore** the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations. A perpetual **covenant**, it is a **sign** between **Me** and the children of Israel forever: For in six days the Lord made heaven and earth, but on the seventh day he **rested**, and was **refreshed**". ^{Ex.31:14-17}

Acts 2:1 to 4:3 is nothing but the **fulfilment of prophecy** of Holy Scriptures. **God's counsel is brought to fruition** as promised in prophecy. **Correlating with this fulfilment** certain **apostolic histories** in Acts will be found of which the most obvious is Chapter **Thirteenth's** – **a history of the Sabbath!** Chapter **20** corresponds in **no** respect with

Chapter 2 but with regard to certain **implications** as will be pointed out shortly.

Because the fulfilment of the promise of the **Holy Spirit** is the fulfilment of **Sabbath's** promises, **it follows** that the fulfilment of such promises **would happen** on the **Sabbath Day** – the Day appointed thereto. **Through the Spirit** of Testimony or of Attestation to **this Jesus** who was crucified, but **whom God raised** from the dead, the **Sabbath** receives substance **in fulfilment of prophecy**. The Sabbath – **as signified in prophecy and actualised in redemptive history – is given content and form**. From the occurrence of Pentecost 30 AD the **content** given the Sabbath Day is the proclamation and witness through the power of the Holy Spirit of **Jesus Christ resurrected** from the dead. And the **form** the Sabbath **from this** receives, is **congregation** of his elect (*synagogue* as well as *Ecclesia*). That is, Congregation on **appointment in space and time** in the obedience of faith in expectation and proclamation of this “the appointed Christ” whom God had raised from the dead and had made both Lord and Christ through resurrection from the dead. **That was Pentecost of Acts 2:1-4:3.**

7.1.1.7.

The Holy Spirit's Distinctive Purpose on this Day

The Christian **Day of worship, 1**, is Day of the Lord's **resurrection**, his resurrection being the cause of the occasion, determining its character. The Christian **Day of worship**, as the Day of the Christ's resurrection, **2**, is the Day of the **Promise of the Holy Spirit**. The Christian **Day of worship**, as the day of fulfilment of the Promise of the Holy Spirit, **3**, is the day of **apostolic confession and congregation**. The Christian **Day of worship**, as the Day of witness and assembly, **4**, according to the Promise envisages the **gentiles** as well.

The fulfilment on this day of the Promise of the Holy Spirit according to Acts 2 is **distinctive. Christ** “being by the right hand of God **exalted** (through resurrection from the dead), having received of the Father the promise of the Holy Spirit, shed forth **this which you now see and hear. Jesus** stands behind and above it all exalted. It is of **his doing**.

What was “seen” and “heard”, “now”? **“This”**: “The Spirit gave utterance to the apostles” **to proclaim Jesus**, and **“by reason of it let all Israel know** assuredly that **God had made that same Jesus both Lord and Christ”**. **The Christ had to be believed**. “What meaneth this?”^{2:12} “The wonderful works of God” are “spoken”.^{2:11} That, was **the sole purpose, aim and meaning** of the outpouring of God's Spirit. That, was the sole purpose, aim and meaning of the **“gift of tongues”**. **“Let Israel assuredly know”** – through clear and plain mother-tongue language, that **“this Jesus whom ye crucified, God had made Lord and Christ”**. **“This”**, is the creation of His Body on Earth. **“This”** was the New and

Eternal Covenant made true. And the **Day involved was foreordained** for no other purpose either. “There were **added** about three thousand souls **the same day**” (Instrumental Dative).^{2:41} “The Lord added to the Church such as were ordained for eternal life (literally) **according to** the day / true to the character of the Day” – *kath' hehmeran*.^{2:47} (We of course do not negate the usual meaning of the accusative of “daily”.)

Through the event of Pentecost the Christian Church **started** of Israel and Judah by the Holy Spirit. The Jews crucified “this Jesus”, “Whom God raised up again”. They “did it through ignorance”, Acts 3:17. They were not **excused** thereby, but were **to be forgiven** for “delivering Him up and denying Him in the presence of Pilate”, verse 13. In their act forgiveness was provided. For thus it behooved “Him, being delivered by the determinate counsel of God”, to be crucified “by (the) **wicked hands**”^{2:23} of “all the house of Israel”.^{verse 36} **It was not Israel's end, but the beginning for the Church yet all within the house of Israel**. Pentecost was the beginning of the Christian Church for this reason and on this foundation: “God made that same Jesus whom ye have crucified, both **Lord and Christ**” – Lord and Christ of his Church through **resurrection** from the dead! Jesus' crucifixion did not mean **his end** – it meant **his beginning as Lord and Christ** of his Body on earth – by being **“raised up again”**, through being “shown the way of **life**”, and by being given the **“joy with Thy countenance”!**

7.1.2.1.

Acts 11, First Church of Jesus Christ

The “Synagogue” Contextually – The Church of Diaspora

These joyous, these feasting, these freemen and freed, on the Day the Lord has made fully come, these are the **feet** and the **voice** of the Lord, **his Body**. “They were **scattered**”, “they **travelled**”, “they **spoke**”, and “they **taught the Word**”, “even as far as Antioch”.

“They taught the Word ... **to none but the Jews**”. **11:19**. “Some of them, men of Cyprus and Cyrene, when they got to Antioch, (also) spoke to the Greek (Jews, there), preaching the Lord Jesus”, 11:20. “A great number believed and turned to the Lord” because **“the Lord was with them”**. **“All power** is given Me in heaven and on earth. Go ye therefore and teach **all nations** ... Lo, **I am with you** always unto **the end of the world!**”^{Mt.28:18-20} From every nation unto the end of the world they had come for Pentecost. Whether they realised it or not, they had come for the **“blessing”** of the **“promise”** of **this Fiftieth Day** in God's dispensation of mercy or “Passover-season”. The blessing and the promise were sure – **God** had promised. This Day had never occurred before and never would again. It was the Pentecost of the **Lamb** slain from the foundation of the world. The blessing **belongs to this Day**. The Lord created the Day for this purpose; let us be grateful for it. The

blessing of the Day is the reason for the disciples' joy and thankfulness. These, who receive the Day, receive its blessing. They receive the Power from above that **makes true what the prophets had foretold**. "This is that what the prophet Joel had told". They will leave changed men and changed women – they will leave **First Missionaries** for the "Christ (they) crucified but (whom) God raised from the dead".

This is Pentecost. Three thousand were added to them and then again five thousand – First Missionaries of this Jesus whom God had made **both Lord and Christ through resurrection from the dead. This is Pentecost**. They will live **from this day on. The Church** will step out from this Day and take the first step of its life's journey. The **world** will be changed. **It also** will live from this day on. **It was the Sabbath Day**. The same message that on this Sabbath Day brought **persecution** and rejection on the Disciples of Christ would bring **progress to the Kingdom of God**.

The **Pentecost "disciples"** took the Gospel to the **Jews only**. But the Gospel **could not** be **proclaimed** while to the Jews, in **isolation**. It would be easier to prevent the **sun** from shining on any land but Palestine. "A **light** unto the Gentiles" was given at Pentecost. These three and a half years saw the Gospel carried to every corner of the world through the **Jews from Pentecost (the "Diaspora" at home or scattered through persecution)**. They carried the Faith with the **Power from on high**. They intended to have **Israel** converted only, and **did just that**. Every Gentile had to become an **Israelite spiritually** – had to become a **member of the Synagogue** – in order to become a Christian. The promise was for Israel only, **and** the blessing was for Israel only. So these Pentecost missionaries believed and so they laboured for the Christ and for his Church. Then Israel's days came to an end. God determined, God disposed. "**Seventy weeks** are determined upon thy people" Israel, o Jerusalem. God also further **dispensed**. It would be The Gospel to the Gentiles from now on, no longer to the Jews.

Those first missionaries, who **lived** in Jerusalem and had not returned to their own country and people after Pentecost, now also were "**scattered** abroad" through persecution. These all carried the Good News abroad. Word got to Jerusalem about the prospering Word far away. **The Church Elect (Jerusalem) sent Barnabas to go and see what was going on so far from Jerusalem**. He went and "saw the grace", "and was glad", and could but "exhort them all that with consecrated hearts they should keep on cleaving to the Lord".²³ Barnabas could give nothing more. It was not necessary for him to go into details about the Faith in those far away places. **What these Gentiles believed was God's whole Truth**. He could only encourage them to **keep on** in the Way steadfastly. And he could **be encouraged himself by their faith**. The "**Gentile**

Church" was **real**. It was **no tale**. And it was truthfully **Christian. In every respect the Missionary Church – Ecclesia**²⁶ – **in Antioch that originated of the Synagogue and existed in the Synagogue, of "the Jews only", believed and practised the Faith as did the Church – the Ecclesia**²² – **in Jerusalem**. From Jerusalem to Pisidia Christians "with one accord" worshipped from "one (determining) place" and as "one People" in the face of opposition, persecution and rejection. The **one uninterrupted aspect** of their worship was their **faith**. They "**continued** with one accord". The Church **fulfilled its mission**. It **could** fulfil its mission because its **Lord** commissioned. God would **provide** their fulfilling his objectives by "**power from above**". Imagine this Church's life and work devoid of faith? Impossible! All along living their purpose through **grace** (the "gift" of the Holy Spirit, the Promise of Pentecost) **something very peculiar is noticeable**. The Church's **life and work, its worship** indeed, **concentrates** on the Day called the **Sabbath!** Would this be something strange, a **fortuity besides** their "continuing with one accord"? No, because keeping of the Sabbath comes along the **same route** upon which the Church of the "Place", mount Zion, grows into the Church Catholic – the Church of Gentiles. **That route starts at Jerusalem, 2:1-4:3. It passes through Antioch and Pisidia, Acts 11 and 13. And returns to Jerusalem, Acts 15. Then it finally starts winding through the New World of the Gentiles**. When the Jews were first converted to the Message of the Messiah Jesus, Gentile **proselytes with them** had become Christian. The Synagogue also sacrificed its exclusive **national** character and welcomed **strangers** to the New Faith of Jesus. But they **spiritually had to be Israelites**, members of the "Synagogue of the Jews" – God's spiritual "**house**". Eventually in many cases **the Synagogue of the Jews was nothing but the Christian Church**, in many cases of **Gentile majority**. This development did not take place on an equal basis everywhere. In Berea, for example, the people were more susceptible ("more noble") to the Good News than the Synagogue of Thessalonica (17:13). In Philippi almost the **entire Gentile city** consisted of the "**Synagogue**" – "the **community of believers**", and met "at the worship venue – the "Synagogue", next to the river". Hessey describes it beautifully as a "*Proseucha' or Synagogue-chapel by the river-side.*"

In Antioch, the disciples were the first to be called "Christians".^{11:26} "The **apostles** and brethren in **Judea** heard that the **Gentiles** had **also** received the word of God."^{11:1} "The tidings of these things reached the Church (*Ecclesia*) that was in Jerusalem".^{11:22} **It was prophecy fulfilled!** "It shall come to pass that I will gather **all** nations and tongues; and they shall come and see my glory (God was glorified in **Christ resurrected**). And I will set a **sign** among them: I will send **those**

that escape of them – **The Jewish Church of Pentecost, the persecuted Diaspora**, unto the nations ... I will (also) send **those** that have **not heard** my fame **neither have seen** my glory. And they shall declare my glory (Jesus Christ) among the **gentiles**. ... And it shall come to pass that ... **from Sabbath to Sabbath** all flesh shall come to worship before Me, says the Lord...” ^{Is.66:18-19, 22-23} See Par. 7.1.1.6.4, “**Gates of God**”.

7.1.2.2.

The “Synagogue” Historically

“**The Synagogue of the Jews**” became the **technical term** for the assembly of **Christians of former Jewish (Old Testament) worship**, in those old buildings or without. In Athens Paul “saw the city **wholly** given to idolatry”. **It included the Jews**. “They who say they are Jews but are not Jews but the **synagogue of Satan**”! (The Fifth Gospel 2:9) “**Therefore** (Paul) disputed in the **synagogue** with the Jews and with (idol) worshippers (not with Christians or those of Old-Testament-faith) **on the Sabbaths** ... and in the market **daily** with anyone he met”. The **same debate on idolatry** in and outside the Synagogue of the Jews! Here the synagogue and consequently the **Sabbath** were “devout / devoted” to **idolatry**! Idolatry was most fashionable. The Jews went along. They were **prone** to idolatry throughout their history, as all men are. That idolatry was to the Jew one of the gravest sins makes no difference. Jews usually are **leaders** in religious things as not all men are. It seems the Jews were leaders in idolatry in Athens as well. They had become so wise in their conceitedness, these idolaters, they viewed Paul’s message of the Risen Christ as “speaking rubbish” – *spermologos*. (“The fool hath said in his heart, There is no God”. ^{Ps.14:1}) The fact that the “Assembly” / “Synagogue” is called “**of the Jews**”, is no guarantee that **pure Old Testament worship** was conducted there. “**Of the Jews**” simply indicates **original ownership**. “The Synagogue of the Jews” could consist **wholly** of **non-believers**. It could also consist **wholly** of **believers non-Jewish**. The **Christian** community originally was Jewish. But the synagogue in many cases was converted to Christianity **in toto** and had the **entire** content of its proclamation changed to the **Gospel of Jesus**.

The **rabbinical** restriction of ten Jewish men for a forum is irrelevant as far as Luke’s use of the name “Synagogue” is concerned. It is of **no consequence** in Acts that a rabbinical restriction existed for the “Synagogue”. Just like the Synagogue was Christianised, was the language of the Synagogue Christianised. For the Christians – for Luke – the word “Synagogue” and even the expression, “Synagogue of the Jews”, meant the **Christian Church**. In Acts 16:16 e.g., the “**place of prayer**” was the “Synagogue”, a “Synagogue” made up of **women** solely.

7.1.2.3.

The “Synagogue” and Paul

The misconception must be demolished from the mind that **Paul was the first missionary** to the heathen nations. ^(F.F. Bruce, for example, views Lydia a first convert of Paul.)

That is tradition; a myth. It is not Scripture. Adhering to tradition in this matter will prevent many truths to emerge through study of the Scriptures. Even though “**Christian**”, the “Synagogue of the Jews” in a Gentile world, needed “help”. The Gospel as the first Jewish Christians understood it and which they were acquainted with needed **purifying and confirmation** “according to the Scriptures” and “the Gospel I preach” – the Gospel as **Paul** taught it. Paul as the “**apostle**” = “**teacher**”, to the Gentiles” (not the **missionary** to the Gentiles) and his co-workers were mostly responsible for the task of **consolidating Christian doctrine and ethics**. **Paul, the apostle, fully agreed to the principles set forth for Gentiles by the Jerusalem Council. He was one of the decision-makers himself**. He knew **only one** Gospel. ^{Gal.1:6} He went to the “**Gentiles**” to teach this Gospel. He met them: **Christians**, practising Sabbath-keeping. His teaching and keeping were in line with theirs. Paul as he is supposed, while **converting**, did not **introduce ignorant Gentiles** to Sunday-keeping. Such a supposition requires that Paul would be confronted with a **totally heathen** population. **It is not so**. The Church with which Paul was confronted on his journeys was **established Christianity that worships in the Jewish Synagogue and nowhere else. That Christianity was Sabbath-keeping. It knew nothing of Sunday-sacredness**.

Paul comes to the fore working for Christ for the first time in **Acts 13!** After his conversion Paul for three years stayed in seclusion. (Galatians). It is true that his appearance here in Acts 13 coincides with the most important event of the **great Turn to the Gentiles, three and half years after Pentecost**. But what had happened in the meantime with the message of Pentecost? The **apostles had never left Jerusalem** after Pentecost or after the persecution mentioned in chapter 8. Therefore when **Paul arrives, he finds the Church**, times **without exception where it was planted by the Pentecost-missionaries in the Synagogue** – in Antioch, in Pisidia, in Philippi, in Thessalonica. Could the **Universal Missionary Church** not be seen in the **Synagogue** it is **nowhere** to be seen in Acts. Had not the Gospel been proclaimed in the “**Synagogue of the Jews**” it was **never proclaimed**. The Christian – and **Synagogue-Church originated** from the witness of the **Pentecost-attendants** who came from all over the world to Jerusalem and who went back to spread their new and revealed knowledge of God in Christ all over the world. **Most of the apostles’ work was to confirm and expand this miraculously created Church. Paul was more a Pastor than he was**

Missionary. Paul – **in Acts as in his letters** – was the Church’s first **theologian** and his contribution to the spreading of the Gospel **filled that need** in the Church’s earliest history. Yes, **theology is proclamation** or it is useless theology, nothing but human philosophy. The implication is that **Paul worked with an existing Church** – **existing in** the Synagogue of the Jews and **existing as** the Synagogue of the Jews. Paul was not against Baptism, neither was he an Anabaptist. Nevertheless he says he did not baptise, implying that **others** had baptised **before** he arrived.

7.1.2.4.

The “Synagogue” Stylistically

Acts uses the name “Synagogue” for the Christian Community.

Acts uses the name “Synagogue for the Christian Community **synonymously with the name “Church” – Ecclesia.** For Acts the “**Church**” was the “**Assembly**”, no matter **what word** it uses to identify that “**Assembly**”. “**Synagogue**” in Acts means the **Christian “Congregation”**, unless **contextually** differentiated from the Jewish, **Judaistic**, section of the religious society. Acts **in no wise** differentiates **linguistically** between the two segments of Christianity within and without Jerusalem, and Judaism.

Luke **enigmatically** calls the **Universal, Missionary and Gentile Church**, “The **Synagogue** (of the Jews)”; and he calls the **Jerusalem, Apostolic and Jewish Church**, the “**Ecclesia**” which means “**chosen**” **from all nations**). Both branches of the Church developed over the **same period and from the same heritage**, but in different **parts** of the world. Both were the **One Body** of Christ but **different members**. **Paul encountered the existing Missionary Church** on his first and subsequent “missions”. Paul’s “mission” was **not to convert** in the first place, but to **establish**. He finds the Church **Established, on the Sabbath, consistently, in the Synagogue.** That Church – the Christian Church, was the **convert of Pentecost missionaries**. It was **not** of Paul’s labour, not the “**Apostolic Church**”. The “**Apostolic Church**” was the **Jerusalem Congregation only**.

Acts 15 indicates the **start of merger** of the two Congregations, of the **Synagogue-Church** and the **Temple-Church**. Regarded as **one**, the Christian Church was the **Jewish Church of Gentiles** at the time of the Council, but it **soon** would become the **Christian Church of Gentiles**. It was the **Gentile Church of Christ that kept the Sabbath** that confronted Paul at first. See Par. 7.2.3.3.3.

7.1.3.

Acts 13, A Covenanted Day

Another Day on God’s calendar needed fulfilment. Isaiah (18:3) speaks of “the **great trumpet** (that) shall be blown in **that day**” when the “**outcasts** shall worship the Lord in the holy mount in Jerusalem” and the

“children of Israel shall be **gathered one by one**”.^{Is.28:12-13} The **Final Day of Atonement**, we have already said, it **ends** the prophetic week of Daniel’s prophecy of “**seventy weeks determined upon thy people**”. It would be the **Great Year of Jubilee**, The Unique, **Christ-Year of Jubilee**. **The symbolic fullness of “seven weeks”, ten times!**^{Dt.25} This is obviously and undoubtedly a **Messianic** prophecy realised as **Pentecostal result**, being a prophecy that had the **Catholic Church** of the Messiah in view. It strictly is **post-Pentecost**. **Its full realisation came as a result of the Acts 13 crisis.**

God also kept that very **last appointment of final reckoning** with Israel. **After that**, the **heathen** would enter **their** “times” and the covenant relationship with God. **They** would also become “**People of Israel**”, “**House of Israel**”. The Gentiles would be **grafted in** on the Vine, Jesus Christ. **Then** God would make true what was “**determined upon thy people and upon thy holy city**”. “**Ye men of Israel**”, “**Ye men of Judea**”, “**who shelter in Jerusalem**”, “**Brethren of kin**” – even from the “**remotest ends of the earth**”, “**Behold, Seeing ye put the Word of God from you and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles**”. The apostles who said this “**went into the synagogue on the Sabbath**”, as it seems, **on the Great Day of Atonement-Sabbath**, the tenth day of the Seventh Month, six months after the fourteenth day of the First Month, and three years after that date of the year 30 AD. The spreading of the Good News, one must assume, was more important to these apostles and co-workers than to attend the ceremonies in Jerusalem on this “**solemn day**” of the Jewish calendar. Israel’s times were “**fully fulfilled**”, i.e., ended, concluded, terminated, “**determined**”. “**Determined**” they were because so it was divinely **ordained**. The Christian Church from now on was not of “**Jews from every nation under heaven**” only, but of “**all nations under heaven**”, even “**also**” of “**those afar off**”. The “**gentiles**” were “**brought in**”. The Church reached maturity, and it happened on the **covenanted Day according** to God’s Eternal Purpose. It happened **on strength** of the covenanted and “**appointed Christ**”. **And** it happened “**on the Sabbath**”.

For three and a half years after Pentecost Israel would still be the privileged people of God. The Gospel was preached to them exclusively for some time after Pentecost – the first Christian Pentecost **and the last**. For the Spirit came to **abide** with God’s people. **God’s beginnings are never frustrated**. He will “**finish what He started (in us)**”. And so God finished what he started **with Israel** when the time arrived. **His finishing with Israel was the continuation of his purpose to bring also those who were far off, nigh**. The “**last days**” of history would be the “**times of the gentiles**”; it would be their **beginnings**. Paul, the chosen apostle (teacher) to the gentiles, declared in the synagogue of the Jews in the land

of the Gentiles, Pisidia in Antioch, “Seeing ye (Jews) put the word of God from you and judge yourselves unworthy of everlasting life”. At that moment God set the **new Israel** (Christian Israel) “to be a light of the **Gentiles**, that thou shouldst be for salvation unto the ends of the earth”. **“And when the Jews had left the church, the remaining Gentiles asked that these words might be preached to them alone the next Sabbath”**.⁴² “The heathen” – *ta ethneh*, “*in verse 42 has been obelized, but as it may refer to the body of proselytes, it seems scarcely worth while to disturb it*”.^{Hessey} The whole tenet of the Prophecy here being fulfilled requires the “heathen” component of the Christian community.

Sporadic indication in the Book of Acts of the **inevitability of this turn of events** in Pisidia can be traced **before** the event of chapter 13. In fact, the first indication that the Gospel would reach the **heathen** is found already in the event of Pentecost: “For the promise belongs to you and to your children, but **also to those that are far away**”, “In thy seed shall all the kindreds of the earth be blessed”. Some Gentiles were reached with the Good News **before** the Sabbath in Pisidia. But not through proclamation **directly aimed at them. After** Pisidia some **Jews** would be reached with the Word of the Gospel but **not** through proclamation directed at them **as Jews**. So **something very significant** happens on the Sabbath in Pisidia in Antioch. Again, as in the event of Pentecost, it is **prophecy come true!** The Eternal Purpose of God in Christ is **further worked out**. Paul on this occasion makes remarkably **similar** quotations from the prophets as made by Peter on the Day of Pentecost. But Paul also makes very **different** citations from the prophets. Says he, “We declare unto you glad tidings, how God fulfilled the promise which was made to the fathers, to us, their children ... **Beware therefore, lest that come upon you** which is spoken of in the prophets, **Behold, ye despisers, be amazed, and perish!** For **I work a work in your days** (“determined upon your people”) which **ye in no wise shall believe** even though a Man declare it unto you”. “I have set (Israel) to be a light of the Gentiles that (they) should be for salvation unto the ends of the earth”.

“But the Jews **stirred up** and **raised persecution** and **expelled** (the apostles) out of their coasts”.^{13:50} From coast to coast from then on, the Gospel was carried to the **heathen**. “That which was spoken of in the prophets” was **verified**. Even the very “next Sabbath Day came almost the **whole city** (of **Pisidian Gentiles**) together to hear the word of God”!

“*Lightfoot (ad Matt. iv. 23), understands it* (“on the next Sabbath” – eis to metacsu sabbaton) *of the second and fifth days of the week, upon which Synagogues were held, and so far confirms the marginal reading, “in the week between, or in the Sabbath between”. If so it is to be admitted, meetings must have gone on both in the following week and on the following Sabbath.*” But, says Hessey,^{Note 91, Sunday} eis to metacsu

sabbaton “*Seems to be interpreted by verse 44, tohi erchomenohi (corr. echomenohi) sabbatohi, as our version has it. Dr. Burton refers, after Krebsius, to a passage in Josephus, Bell. Jud. V, 4, 2, tohi metacsu toutohn basileohn, “the following kings”, where it is obviously used for metepeita, “post”. So, he adds, Erasmus, Capellus, and L. de Dieu take it.*” The meaning, “following Sabbath” also is confirmed by prophetic chronology. The final Sabbath of the Gospel “to the Jews first” is followed by the first of and following Sabbaths of the Gospel to the heathen first.

The change “**spoken of** by the prophets”, is thus “**spoken**” of: “... For my **salvation** is **near** to come and my **righteousness** is to be **revealed. Blessed** is the man that doeth this and the son of man that layeth hold on it; that **keepeth the Sabbath** from polluting it and keepeth his hand from doing any evil. Neither let the **son of the stranger** that joined himself to the Lord, say, The Lord separated me from his people; neither let the **eunuch** (one who cannot claim any rights on strength of blood-relatedness) say, Alas, I am a dry tree. For thus saith the Lord to the eunuchs that keep my **Sabbaths** and choose that pleases me and take hold of my covenant. **Even unto them** will I give in mine house and within my walls a place and a **name better than of sons and of daughters**. I will give them an everlasting name that shall **not be cut off**. (The name of Israel as the chosen people of God was indeed “cut off”, i.e., “determined” to **end**, Dn.9:24.) Also the **son of the strangers** that join themselves to the Lord to serve Him and to love the name of the Lord, **to be his servants, every one that keeps the Sabbath** from polluting it and that takes hold of my covenant. **Even them** will I bring to my holy mountain and make **them joyful in my house of prayer. Their** burnt offerings and **their** sacrifices shall be accepted upon mine altar, for my house shall be called an house of prayer for **all people**”.^{Is.56:1-7}

“It shall come to pass that I will gather **all nations and tongues**; and they shall come and **see my glory** (God was glorified in Christ resurrected). And I will set a sign among them: I will send **those that escape of them (The Jewish Church of Pentecost) unto the nations** ... I will (also) send **those that have not heard** my fame **neither have seen** my glory (**heathen**). And they shall declare my glory among the **gentiles**. ... And it shall come to pass that ... from **Sabbath to Sabbath all flesh shall come to worship before Me**, says the Lord...”.^{Is.66:18-19, 22-23} “On the **Seventh Day** thou shalt rest ... that the **stranger** may live”.^{Ex13:12}

Again, the prophecies fulfilled in **reaching the gentiles** with the Gospel of Christ, are **Sabbath-prophecies!** They are in fact fulfilled **on** the Sabbath Day, and **through** the Sabbath Day. **The Church’s first phase of history from Pentecost to Pisidia is fraught with Sabbath-life!** Refer “Chronology of the Beginnings of the Gospel”. p.332f

7.1.4.

“Sabbath’s”-Prophecies

The role **Prophecy** plays as the exclusive **Jewish** character of the people of God **recedes** in favour of the **Universal**, is notably **Sabbath’s** prophecies. Where would prophecy that foresees the **entrance of the heathen** into the eternal Kingdom of Jesus Christ be found so clearly stated as in the **Sabbath’s** prophecies? And in the **New Testament** there is no passage expressing the **catholic future** of the Church better than the **Sabbath’s** events recorded in **Acts 13**. Indeed the “power from above” of the **Holy Spirit** that marks the **beginning as well as the further development** of the apostolic Church is **characteristically obvious** in all “Sabbath”-passages in Acts. The fulfilment of the promise of the Holy Spirit, based on the accomplishment of Jesus Christ in being **resurrected** from the dead – **Pentecost, Acts 2** – can be followed in the Acts “from Sabbath to Sabbath”, **almost in literal fulfilment** of the Isaiah 66 prophecy. The “from Sabbath to Sabbath” **way of life and of divine “appointment”**, steered the Apostolic Church through **the great turn in history** when the heathen were brought in and “thy people’s” “weeks” were finally “determined” – **Pisidia in Antioch of the Gentiles, Acts 13!** God “**wrought for (his) Name’s sake** that it should not be polluted before the **heathen** in whose sight (He) brought (Israel) out (of Egypt) ... (while Israel) despised (ye despisers, Acts 13:41) my judgements and ... polluted my **Sabbaths**”, ^{Ez.20:14,16} (“The Jews contradicted and blasphemed”, verse 45. “Vain words” or “vile words”, spoken on the Sabbath, “pollute” the **Sabbath, Is.58:13**.) When God fights for his cause among the **heathen**, He fights for **his Sabbath Day** – because He looks upon it as a “sign between Me and **them** (his people of **all** peoples) that **they** may know that I am the Lord that sanctify them”. ^{Ez.20:12 et al} (God sanctifies those he had elected. The Gentiles had become **the elect** people of God, and the Sabbath is a “sign” of it.) When God brings his cause among the **Gentiles** in New-Testament times, **He**, as in Old-Testament times, **employs** the Sabbath Day. **God employs** the **Sabbath Day** to carry the message of **Jesus** in **several** stories of the original Christian Church in the Acts of the Apostles. It happened in Jerusalem and it happened in Pisidia. It also happened on occasion of Paul’s and the Church’s experiences **elsewhere** that God used the **Sabbath** as vehicle of proclamation of salvation in Jesus Christ. **God used the Sabbath as vehicle of genesis of Church history.**

7.1.5.1.1.

The Council on the Doctrine of Righteousness by Faith

“When certain Judaizing persons had troubled the Church by insisting that the law of Moses was binding upon Gentile converts, the Apostles met in council.” (Hessey)

There is a certain importance in obtaining a proper perspective on the **historic cause of and build-up** to the Council. The Jerusalem Council was not the first Church Council, but the **second**. It developed out of the Church Council convened by the “Gentile” Church in Antioch, Acts 14:26-27. At this first Council the Church **took stock of its progress**. “When they (Paul and Barnabas) arrived (in Antioch) and had gathered the Church (*tehn ekklehsian*) together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples. But certain men who came down from Judea and taught the (Gentile) brethren, except you are circumcised according to the way of Moses, you cannot be saved”. Paul and Barnabas “had no small dissension and disputation with them”, but could not resolve the matter. **That Church**, the **Gentile Church** of Antioch, “decided that Paul and Barnabas and certain others of them, should go to Jerusalem about this question to the apostles and elders (of the Church there). And being brought on their way by the Church (of Antioch) they passed through Phenice and Samaria, declaring the conversion of the Gentiles. And they caused great joy unto all the brethren.

And when they were come in Jerusalem they were received of the Church (there), and of the apostles and elders, and **they declared all the things that God had done with them**”. This delegation never put question on circumcision before the Council! The Council from the start busied itself with real matters of Christian Faith. “**There** (in Jerusalem), rose up certain of the **sect of the Pharisees** which believed, saying that it was needful to circumcise the Gentiles and to command them to keep the Law of Moses. But the **apostles and elders** (in committee) came together for to consider this matter”. After “much disputing” Peter’s proposal to this committee was accepted and put before the full forum of the Council **the whole and represented Church of Gentiles and Jews**, “We believe: **“Through the grace of the Lord Jesus Christ we shall be saved**, we (the Jews), even as they (the Gentiles)”. “Then **all the multitude** kept silence (agreed) and gave audience (accepted the resolution) to Barnabas and Paul who declared what miracles and wonders God had wrought among the Gentiles by them. And after Barnabas and Paul had spoken, James answered”. James answered **by consulting the prophets** for a word of **authority** – verses 13 to 18, and from the prophets he concluded: “**Wherefor** my sentence is ...”.

Not the Church, but the sect of the **Pharisees** raised the question of circumcision. They based their remonstrance on the authority of the **“Law of Moses”**. Afterwards the question on circumcision was not discussed by the Council, that is, by the General Assembly and Church of the Firstborn, but by an *ad hoc* committee of “the apostles and elders” only, and *in camera*. Afterwards **no point of dispute** was put before the Council, but the **positive resolution accepted without a single voice of dissent or disapproval**. Finally James who seems to have acted as chairman of the Council, **formulated the decisions of the whole Council**. And James **formally** drew the Council’s conclusion on the matter of righteousness by faith **by calling on the same authority**, namely, **“Moses”, the sect of the Pharisees called on** for their own aims! “Moses”, says James, (indeed the Scriptures, Moses and the prophets as the Law of the Church) “is read every Sabbath in every city (where Christians worship) by its preachers”. The final authority in the Christian Church tests the Council’s decisions and resolutions. “Then pleased it the apostles and the elders, with the whole Church” to put the Council’s resolutions (based on “Moses” – **“Moses” for all the Scriptures**) into **Christian action!** “Moses” stands for **all the Scriptures** because “Moses” is referred to linguistically by way of **synecdoche**. James takes into account both “Moses” **and the prophets**. In fact and in practice, **historically, all** the Scriptures were read in the Church – not the first four Books of the Old Testament – “the Law of Moses”, only. Even some of the documents of the **New Testament** could by the time of the Council have been read “everywhere in the Church every Sabbath Day”. These would be in full agreement with “the Law of Moses”. “The Law of Moses” simply means, “the Bible is read in the Church everywhere every Sabbath Day”. The Council, and so the Apostles and the whole Church in Acts 15 **confirm the validity** and the authority of **“the Law of Moses”** and consequently the validity of the Sabbath **for the Christian**. They show how the very “Moses” **disproves its own being wrangled by the Pharisees** in that the lie of a righteousness obtained through works (circumcision) is exposed for not being worth a single response from the Council. And the Apostles and the whole Church show how the very “Moses” proves the truth of righteousness by faith and explains and confirms God’s mercies in Jesus Christ to which all Scripture attests. The “Law of Moses” reveals the Good News of Jesus the Christ of God and Saviour of man. James illustrated how the “Law of Moses” reveals it being “read every Sabbath in the Church. James showed how the Good News had conquered “in every City having the preachers of the Law of Moses every Sabbath Day”. **If James and the Council wanted to have the Gospel die a sure death of want of being proclaimed they should have sent out resolution to all the cities forbidding the reading of**

“Moses”, “every Sabbath Day”. **If James and the Council wanted circumcision and self-righteousness to strangle and smother the message of salvation through and in Jesus Christ, then let them decide the Scriptures, the prophets and “Moses”, be silent and not heard “every Sabbath in every city”**. James, and the whole Council, understood the principle that “purifies hearts by faith”, “that through the grace of the Lord Jesus Christ we shall be saved”, **when they accepted the contingency and the appropriateness of the fact that the “Law of Moses” was “read in the Church every Sabbath Day everywhere”**. They not only recognised the fact, but optimally seized the opportunity the reading and preaching of the Law, God’s Word, offered **for Jesus Christ** to be heard in an unbelieving world, whether in the world of the Jew or in that of the Gentile. The Council saw the reading of the “Law of Moses in the Church every Sabbath” as premise for the implementation of the Council’s evangelical intentions, hopes and efforts for the Church.

The General Church Council of Jerusalem is usually described in commentaries as **“The First Church Council”**. **The Church had matured. It decides on doctrine officially through formal sitting of elected delegation.**

This Council should be appreciated from **five viewpoints**: Its **historic milieu**, its **direct causes**, its **proceedings**, its **decisions** and its **effect**.

The **historic milieu** within which the Jerusalem Council made the decisions of this Council was, **1, that the Christian Church finds and accommodates itself within the “Jewish synagogue”**. **2, That the Christian “Faith” is practised within the hearing of the Law of Moses**. **3, That the Sabbath** is the day on which and the occasion through which the Gospel reaches the Gentiles and on which the Gospel-Church lives and practises its faith. **4, The Council convenes in Jerusalem**. **5, It is not represented one-sided**. The **“Gentile-brethren”** are represented like the **Judean “brethren”** are. The **dualistic** composition and nature of the early **Universal Church of Christ is reflected in the Council**. The “Church” is the “Synagogue”, and vice versa. **6, The Council convenes because of this dualism**. **7, The Council busies itself with the matters of current concern**.

The **whole Church**, that is, the Church **within the Synagogue** (Gentile Church) **and the Church without the Synagogue** (in the Temple – or Jewish Church) had to **shed** certain traits it possessed and to **acquire** others it yet had not made its own – but for the very reason that the **Synagogue had become Christian! Which** traits it was to shed and which it was to keep had to be decided by the Council. The **nature** of each change would be decisive. **Through the process of relinquishing and acquiring** the Church would **unawares separate** itself from the

Temple, the Synagogue **and the Jews** as a nation and as a Religion.

The Church would separate itself on the basis of **faith – not organisationally**. The Apostolic- and Synagogue-Church was separated from the Jewish Temple and Synagogue **structurally, only later and after** the Jewish contingent had **reacted** to the Christianisation of the Synagogue and had begun to **reclaim** it. Reaction from the Jews came only after the Christian **annexation was complete** and the Jews **in alarm discovered, they** had no Synagogue left. **In fact**, it was **not Jews** that reacted to the Christianisation of the Synagogue, but **Judaism**. The separation marks the **period after the era** during which the Christian Church was **identified** with the Synagogue.

The Jerusalem Council – Acts 15 – proves absolutely that the Apostolic Church was one. No such thing as a Christian Church existed alongside the Jewish Synagogue. **Where** Moses was read and preached, **there** the Christian Gospel was proclaimed – in the **“Synagogue”** “in every city”. The **“Ecclesia”** was seen **“assembled”** in the **“Synagogue”**. **When** Moses was read and preached, the Gospel of Jesus Christ was heard and proclaimed – **“every Sabbath Day”**. At the time of the Council, Moses thus had its preachers “since long”. And these “preachers” now are given the task while “preaching” and reading “Moses”, to also deliver before the Church the Council’s resolutions and to put them into action. They were now supposed to preach the Gospel of Jesus Christ even as Peter and the apostles on that first Sabbath Day of Pentecost had done. **These Preachers of Moses by reading and preaching Moses and the prophets are now to prove from the Scriptures that Jesus is Lord and that salvation is through faith in Him alone**. That for the findings and decisions of the Council that convened in Jerusalem, Second Council of the Christian Church in the years of our Lord.

The Council convened **after** the prophetic **Pisidia** event (Acts 13) where the apostles through Divine dispensation turned away from Israel and towards the heathen. As the **direct result** of the Pentecostal Missionaries’ work among the heathen and their “conversion” ^{15:3} to “the Word of the Gospel” among “every nation under the sun”, “the apostles (from Jerusalem) and elders (from the outer regions) came together to consider this matter”. ⁷ The phrase, “the apostles and elders came together to consider this matter”, alludes **not only** to the question “That it is needful to circumcise” and “to keep the law of Moses”. ⁵ It implies the **comprehensive circumstance** and challenge of Christianisation of the Gentile peoples. It had to do with “the matter” of **faith**: “Ye know ... how that **God ... chose ...** that the **Gentiles ...** should hear the word of the Gospel, and **believe**, and how God, who knows the heart, bare witness (to the Gentiles) giving them the Holy Spirit **even as** He gave **us** the Holy

Spirit and put **no difference** between **us** (the circumcised here in Jerusalem and Judea) and **them** (the uncircumcised out there “as far as Phenice, Cyprus and Antioch, 11:19), **purifying their hearts by faith, therefore ...**” ^{15:7 to 10} The Jerusalem leader of the Church, James, is the one who remarks, “Simeon declared how God initially visited the Gentiles to take **out of them a people for his Name**, and to this agree the words of the prophets, as it is written ^(Amos 9:11-12) ... that the residue of men might seek the Lord, and all the **Gentiles upon whom my name is called**, says the Lord ¹⁴⁻¹⁵ ... Known unto God are all his works **from the beginning of the world**”. Because all God’s works are known to Him from creation, decided James, “we trouble (the converted ¹⁹ Gentiles) not (with circumcision or the “law of Moses”. “The Law was added” ^{Gl.3:19} long after creation or justification and therefore was temporary. “But write to them that they should abstain from (those Gentile things like) idols, idolatrous fornication, ceremonial strangling of sacrifices and idolatrous blood ceremonies”. ²⁰ “**For** ²¹ we can rest assured”, James assumed, “that Moses since long in every city (of the Gentiles) has those that preach him because the law is read in the Churches every Sabbath Day”. This comes down to saying, Our Gentile Christian believers **do hear Moses and the law** read to them **every Sabbath** day in **all** the Churches everywhere. **We** therefore need not weary them with Moses and the law. While the Law **is read** every Sabbath to our brethren, **let this letter be read also**. Let **us** admonish them to let go of their **traditional pagan habits**. Let **them** hear that from **us**, every Sabbath in the Churches everywhere.

7.1.5.1.2.

Reason for Convening

“... When certain Judaizing persons had troubled the Church by insisting that the law of Moses was binding upon Gentile converts, the Apostles met in council.” J.A. Hessey “Sunday”, Lecture 2, p. 37

The **reason** for the meeting at Jerusalem was **not** because of “*Judaizing*” in the Church. The **historic development** of the Church **necessitated** the meeting. It was the direct result of **Barnabas’** mission by the Apostles to go and see what was going on in those areas like Antioch where the **heathen** had been called “Christians” **even before the Apostolic seat** of the Jerusalem Temple was thus distinguished. And if Baranabas had not called Paul, and **Prophecy had not been fulfilled** according to Acts 13 at Pisidia, **the Jerusalem Council would never have realised**.

The Jerusalem Council was no spontaneous or original Church Council. In fact it was **not** the **first** Church Council but the direct outflow of **another** and **First Church Council**, the Council especially convened in “heathen” **Antioch, 14:26 to 27! At this Antioch Council** “certain

men that came down from Judea” (15:1) “Pharisees” (5) “taught the brethren, Except ye be circumcised **after the manner of Moses**, ye cannot be saved”. “When therefore Paul and Barnabas had no small dissention and disputation with them, they (the Antioch Council) determined that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question. And being brought on their way by the Church (of Antioch) ... Paul and Barnabas, when “come to Jerusalem”, were opposed no doubt by the same disseminating parties.

Here is the Church of non-Jews **not** deciding on “*the law of Moses*”, but deciding on **qualification** according to the “**manner**” or “**custom**” of Old Testament Scripture. All should become **spiritual** members of the Israel of God – “proselytes” or “*converts*”. All agreed on that. But some insisted that all **must become physical** Israelites through circumcision **as well** ... because “**salvation belongs to the Jews** (only)”. Herein lies the main reason for the convening of the Jerusalem Church Council. The **Antioch Church** – that **included** the “sect” for circumcision – had decided to refer the matter to higher authority, even to that of the **Jewish** apostles of the **Temple Church at Jerusalem**. The subject matter for discussion at the Council did not come from the Jews even though some of them had instigated it. **It now was the Gentile Church of Antioch** choosing to refer the matter to Jerusalem.

It is wrong to say that the Council convened on the **dividing factor of nationality**. **The big question was not**, Is the Christian Church – **who had received the Gospel independently of Jerusalem** – at last free of **Jewish domination**, or is it still subjected to traditional and historic “**fleshly**” **predilection** and **sectarianism** (15:1, 5)? No, the big Question was, **Are we for being of heathen lineage exempted from salvation?** Although the “Jewish” Church had fallen behind the “heathen” Church and consolidation and reconciliation had to be reached, **the undercurrent, the acute and practical issue of the day, was the doctrine of justification by faith “only”**. The “certain men” and Pharisees at Jerusalem insisted that unless believers **become Jews physically – specifically through circumcision** – they cannot be saved because faith in Jesus only isn’t enough. **It wasn’t good enough to believe** for this “sect”. The protagonists for circumcision honestly had the salvation of those who were not “of the stock of Israel” at heart, but **mistakenly** thought that circumcision – **besides faith** – was the divinely ordained way for the heathen to be engrafted upon the stock ... **and be saved!** It wasn’t a case *per se* of whether Old Testament ceremonies and rites had been abrogated. The Church **most apparently** had no problem with that. The question was the **way to obtain an interest in Christ**. Now it is true that each one with an interest in Christ **has to be of the**

stock of Israel. But Israel is **spiritual** and “God who knows the **heart** gives witness to them (who are not circumcised even as though they were) just like he gives witness to us ... (who) **believe that through the grace of the Lord Jesus Christ (only) we shall be saved.**”

The “sect” undoubtedly was unaware that its viewpoint meant the “**subversion of the soul**” (verse 24) **or they would not have agreed to take the matter to the apostles**. They had no sinister secret agenda to keep the Church to adhere to Old Testament laws and ceremonies that had come to an end. They harboured no anti-Christ or anti-Christian motives. **The Jerusalem Council did not condemn these “certain men” and “Pharisees”**. For all intents and purposes the “sect” **through the Council** had come to a better understanding of circumcision and the way of justification for **they are never heard of again. They or the question of circumcision do not even feature in the minutes of the Council!**

The **Sabbath** also had not been raised **as a point of issue** in any way and **after** the Council was the taken for granted Day observed by the Christians who had to be informed of the outcome of the Council. **The Church – up till now known as the “heathen” Church – continued** to observe the **Sabbath** as though no storm had ever raged about it – which, **in fact, never had** raged about it.

The **practical historic issue** to be handled by the Council, **by implication** was that of the **sovereignty of the Gentile Church**. They **believed in Jesus** and that was **enough and all** needed to be Christians “out there”. **They kept the Sabbath but that wasn’t given a thought just as the fact that they worshiped in the Synagogue wasn’t given a thought because who could expect otherwise?** The problem facing the Church was one of either **man** deciding for other men, or “**God** making choice among us”. **It was a question of inequality or equality in the matter of salvation**. Circumcision as a prerequisite for salvation implies the supremacy of the Jewish race. The Council deems this supposition not even worth an answer and addresses but one issue: **Are all men equal in Christ?** “God ... giving the Holy Spirit ... put **no difference between us and them, purifying their hearts by faith**”.

Righteousness by faith, the grand doctrine of salvation is of the essence of the **whole proceedings** of this convention of the Apostolic Church. To regard the issue merely as the “law of Moses” is to detract of its importance and magnitude. The whole issue had nothing to do with the Sabbath or with its keeping or with the validity for Christians of the Ten Commandments or of the whole Old Testament Scripture for that matter! The issue dealt with was the **greatest** problem the early as well as later Church had to deal with. It was the problem of the **oneness of all believers in Christ** – one in one justification, the justification by faith –

that is, one in Christ.

The Council gives **no** ruling that any should be circumcised or not be circumcised, the whole matter being one of **faith only**. The Church avoids being **side tracked by abstaining from a direct command not to be circumcised**. Under guidance of the Holy Spirit it answers the **real** issue and supplies the strongest grounds for any believer **to obey the spiritual condition** of becoming an Israelite and be saved. Which means: **To be circumcised after the manner of the Holy Spirit and the Christ, that is, to be circumcised by the circumcision of the “heart”**. As Paul had said in his letter to the Galatians, “for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a **new creature**, and as many as walk according to this rule, have peace and mercy **and so the Israel of God**. Henceforth let no man trouble me”. (6:15-17) The apostles and the Council of “**the whole Church** (15:22), would put no burdensome yoke on the neck of the people”. They are the free of Christ ... **they are the Israel of God**. (Yet, says the letter to the Hebrews of spiritual Israel, “Therefore there remains a keeping of the Sabbath for the people of God”. How, because there remains “no burdensome yoke put on the neck of the people”? Because, The Sabbath is **no** “burdensome yoke”! Those who say the Sabbath is a burdensome yoke put God’s **Rest Day** in the yoke next to the violent **heathen** abominations condemned by the Council. God would not like **his** Rest Day attacked and desecrated! God once said of the Seventh Day, “My Holy”! Has God changed that He could no longer be jealous about his holy things? Like the Ark of old the Sabbath should not be touched with unholy hands.)

The **real issue** that occasioned the Jerusalem Council and that occupied its attention must be **deduced** from **1, What it does not consider what it does not debate and what it does not answer**. The Council **pays no attention** whatsoever to the question of circumcision or to the Law of Moses in general or to the Sabbath in particular. **2,** From what the Council **takes for granted** or **presupposes** as the accepted norm and practice in Christianity, The Church takes for granted and **presupposes** as the accepted norm and practice in Christian worship, **the Sabbath and the reading on the Sabbath of Moses and the “Jewish” Scriptures in the Church**. It **condones and promulgates** this practice as the accepted norm and practice of the Christian Faith **everywhere** through its delegated agents among whom were the apostle Paul and Barnabas. **3,** From the **instructions** that emanate from the Council. The **instructions** that emanate from the Council read: “They who among the Gentiles are turned to God should abstain from pollution through **idols**, through **fornication** and through **strangling = cruelty**.” These things are **the three major pagan abominations of the time**. “*(The apostles’ decision was that certain things should be abstained from by the*

Gentiles”, says Hessey. And of these the **Sabbath** was not even excluded being of another category of values. Being not only taken for granted the Sabbath was actually **included in and necessary for Christian** hearing of the Scriptures and proclamation of Jesus Christ. **The Church could not do without the Sabbath (15:21)**.

While there’s no trace of a problem with **Old Testament sacrifice** in particular with this Council, it **clearly** experienced problems with **heathen** sacrifices and its social and devotional effects. The Jerusalem Council’s objective was the accommodation of the **outside Church** that consisted **within the Synagogue**, within the **spiritual sphere** of the **Heavenly Jerusalem Assembly and Israel of God**. This “outside Church” was of **heathen** extraction and in its **daily living** was faced with **practical** problems much greater than the Jewish custom of **circumcision**. The “heathen” Church was every day confronted with its **own** former heathen practices and “beliefs” – still carried on in the world it lived in. For example, Could we as Christians eat meat of animals sacrificed to idols? The Council tells them (between the lines what Paul tells them in one of his letters), Don’t worry about the eating as long as you don’t offend your fellow believers, but under **no circumstances partake** of these carnal abominations and so pollute yourself spiritually.

The Council’s instructions unambiguously concern **heathen** influence and practices. Not a single “*Judaizing*” practice – not to mention Old Testament practices – comes under scrutiny or is forbidden – “*not even*” ... circumcision! Of course the conclusion cannot be made that because the Council gave no ruling on circumcision or the Law in any way the Church kept to circumcision and the Old Testament sacrificial system. But the conclusion is inevitable that **for the Council** the Old Testament sacrificial as well as institutional system **wasn’t the relevant topic**. The Council had to deal with the **problem of the day**, and that was **how to incorporate the believing Gentiles** into the Christian faith **through faith only and by no carnal means!** No carnal means –circumcision – can engraft you on the stock and bring you into the assembly of the saints. **But, just so, heathen, carnal, abominations can and must keep you out!** (Gal.5:20) You had been converted from these things to Christ. How could you “return” to it “again”? (Gal.4:10) As little as fleshly circumcision could be dragged into Christianity, as little could your heathen customs. Both don’t benefit the Christian. **Both are superstitious, and the Council treats both as such**. It requires no extended argument to understand. But to understand this Council, the reason why it convened and its decisions as such, Paul **must** be taken into consideration in his letter to the Galatians where he deals with the same basic problems.

The Jerusalem Council's decisions have no bearing on the question of circumcision or the Law of Moses **but indirectly**. With the condition of **equality in the grace** of God settled, the problem of circumcision from the outset **needs no further word**. The Council meets for no other purpose and is of no benefit but to **unify and consolidate** the Church and to **establish it in the faith of God's providence and salvation in Jesus Christ as a matter of pure grace**.

“(The apostles) did not enjoin any positive ceremonial observance connected with the Older Covenant, not even the Sabbath.” They did not enjoin any new *positive ceremonial observance connected with the New Covenant, not even the Lord's Day* (supposed as Sunday) **either**. But the Council in fact **supposes** legitimacy of the Sabbath (the real Lord's Day). **Ruling** on Church must be issued and the Sabbath offers the occasion. Apostles and delegates commune with converts and catechumens every Sabbath through reading of the Scriptures. **There is this life of the Church – depending on and accepting the observance of the Sabbath for the furtherance of the Gospel of Jesus. For no other purpose and on no other foundation than Jesus the Christ is Moses read in the Church every Sabbath Day.** “Then pleased it the apostles and the **whole Church**” to delegate its decisions, 15:22 further. And Paul and Barnabas returned from the Council in Jerusalem to Antioch and to the “brethren in every city where (they) have preached the word of the Lord” before (35-36) – **delegating the Council's decisions – ever on the Sabbath yet without word against it or against its observance. Precisely in abstaining from a direct command** for keeping the Sabbath – or for not keeping, the Church, through the Council and under guidance of the Holy Spirit, supplies the strongest fundamental for the believer to **obey the spiritual necessity of a corporate enjoyment of the Sabbath**.

Hear the Council answer the **impossible question** what it should decide concerning the Sabbath seen as a problem for the Apostolic Church: *We worship the Son of man, Lord of the Sabbath. Isn't the Word of God about this Son of man read in the Church every Sabbath? How could we not worship Him on the Sabbath? Just to inquire about it makes us think you must be an alien knowing less about us than do even the heathen!*

The apostles refer to the Sabbath's observance as **necessary** for the **heathen** to abide by the **rules of faith** and worship **they the apostles** have set forth for them to adhere to. And surprise, surprise ... these same apostles say no word about this objectionable weekly enterprise of the Christian Church general! The People should **abstain, say they**, from things idolatrous, “**because, 1, Moses (God's Word) is read. 2,** The Scriptures are read **in the Church** (spiritual corporate Israel: “Synagogue”). **3,** The Scriptures are read, in fact, “**every Sabbath**”. **4,**

They are read “since of old” (*i.e., since the beginning of the Church*). **5,** They are read “**in every city**” – thus declaring the Gospel of everywhere “according to the Scriptures”. **From this Council on there will be no difference** between Gentile and Jew. We are **all** “spiritual Israel” being all circumcised at **heart**. We are all **one in Jesus Christ** and all justified and awarded eternal **life through faith in Him only**. “Let no one give us any more trouble” (as Paul pleaded).

“Moses is read every Sabbath”. Why, in a Christian community? Only one answer Jesus had given himself is possible, “Beginning at **Moses and all** the Prophets, He expounded unto them **all** the Scriptures the things **concerning Himself!**” The apostles did not enjoin any positive or formal observance connected with the Older Covenant because the **Christ every Sabbath** through the reading of **Moses is proclaimed!** *And they did not enjoin any positive ceremonial observance connected with the New Covenant either*, because every **Sabbath** through Moses and all the Prophets and all the Scriptures **being read, the Christ is proclaimed and the New Covenant realised!**

Not even the Apostles could enjoin any positive ceremonial observance connected with the New Covenant. They could not **institute**. The Apostles could “*not enjoin any positive ceremonial observance connected with the New Covenant not even the Sabbath*” because **Jesus is Head** of His Church, as **He is of His Apostles the Head**. He is Lord of the **Sabbath as He is not of the First Day ... not in any way** that He is Lord of the Sabbath as **He is Lord of the Church. Even less therefore** could the Apostles *enjoin any positive ceremonial observance connected with the First Day* than they could of the Sabbath. **Jesus in the capacity of Head of the Church** declares that **He** – only – is Lord of the Sabbath. Declaring this, then, in that capacity, **the Lord** institutes the Sabbath, “for man”, *i.e., for his Church!* The Jerusalem Council acknowledges this relation between its Lord and its life as **Church of the same Lord**. The Church's whole life revolves around this interest ... **the Scriptures are read – Moses! – every Sabbath everywhere ... and Christ proclaimed.**

7.1.5.2.

The Sabbath-Church

The **Sabbath** definitely was one of the **Old Testament** traits that the Christian Church not only retained, but also **nourished**. “Keeping of the Sabbath remains valid for the People of God (the Christian Church)”. Hb.4:9

Says James Augustus Hessey, “*It is curious too that though at the Council of Jerusalem St. James used the expression, “Moses is read in the Synagogue every Sabbath Day”, and thus incidentally brought the subject (of the Sabbath) before it, it was not desirable to place the*

observance of that Day even among the matters which should be conceded to Jewish prepossessions (like circumcision) ...”.

Why was the Sabbath not put before the Council “*among the matters which should be conceded to Jewish prepossessions*”? Because the Sabbath is **of the nature to be kept by Christians**. And it is of the nature to be kept **because Jesus Christ is “Lord of the Sabbath”**. The Church **transferred the Sabbath from the Old to the New Testament. The Sabbath had become a Christian prepossession**. The Church treasured and carried the Seventh-Day-of-creation-week-Sabbath **forward into the New Covenant relationship** between Lord and Body. **The Sabbath’s prophetic or Scripture-significance – its connectedness with this Jesus Lord of the Church and of the Sabbath – became fulfilled**. The Church transferred the Sabbath thus into the dispensation of Christ **because of Christ and his work** – the works of the **Father that He completed** – that He completed in **resurrection** from the dead! **Therefore** “*was it not desirable to place the observance of that Day even among the matters which should be conceded to Jewish prepossessions*”. **Therefore** also the Church had **no** interest in the **First** day of the week whatsoever while transferring the Sabbath into the New Dispensation of Grace. **Neither had the Lord of the Sabbath an interest in an enterprise like that!**

Jesus’ Lordship ruled supreme over **every facet** of Christian living and thinking and worship **at the time of the Council**. The Sabbath observed practically, routinely, habitually, as Day of Worship, “incidentally”, subconsciously, was devoted to, and belonged, to this **all-pervading Lordship**. The Church observes the Sabbath no longer for being the letter of the Law but for the Spirit that gives life – for the Spirit of Christ!

Jesus’ New Covenant Lordship is the **common factor** that under different circumstances and times calls for **reconsideration** of the Church’s beliefs and practices. The real question posed the Jerusalem Council was how does the Church **today** accommodate itself to **Jesus’ Lordship**? The Sabbath and its observance **during this stock taking** was not an item **left** untouched, but (unconsciously perhaps) **put to use** as naturally as breathing ... without which a living being must die though!

With **Sunday** observance – strengthened by two millennia of Sunday-keeping tradition and culture – integral and basic of Christian worship today, and **Sabbath** observance almost forgotten and much protested, should the Church **succumb** to the status quo? Or should the Church make the **traumatic decision** to attempt the impossible and try to brake with its own recent past and return to its **original and distant past**, the times of **Jesus and his Apostles**? In a word, Will the Church be **truly “ecclesiastical”** and stick to the **Bible** or will it be “ecclesiastical” and

stick to **tradition**?

James Augustus Hesse may be considered authentically representative of Christian thinking. “*Being so acknowledged and observed by the Apostles and their immediate followers*”, “*the Lord’s Day* (Sunday)”, says he, “*is of Divine institution, and so, in its essence, and in the circumstantial of it mentioned in the Scriptures, binding on the Church for ever.*” Immediately after being **thus assertive**, Hesse continues, “*I have said, that these propositions are tolerably clear. They will, I think, be proved to demonstration by notices to be found in writers of the next two centuries. From these it will appear that, as a matter of fact, in all places where Christianity was known, the same doctrine prevailed on this subject, not as requiring proof, but as a point which no one so much as thought of disputing.*”

How could Hesse so suddenly only be “**tolerably**” sure of his case? And why should he so suddenly be reliant on “*the next two centuries*” if “*being so acknowledged and observed by the Apostles and their immediate followers*”, “*the Lord’s Day* (Sunday)” “*is of Divine institution*”? No, *the propositions are excitingly clear and they will, I am sure, be proved to demonstration by notices to be found finally in writers of the first century and “Apostolic” documents. From these it will appear that, as a matter of fact, in all places where Christianity was known, the same doctrine prevailed on this subject the observance of the Sabbath Day, not as requiring proof, but as a point which no one so much as thought of disputing.*

7.1.6.

Acts 16, Philippi

7.1.6.1.

The Gospel to Christians

The Lord calls on Paul ¹⁰ to go and **help** the Macedonians. ⁹ Paul and partners respond to God’s call and head for Macedonia. An idea of the **aim** of their visit can be obtained from the apostle and his companions’ general **method and message** as it is given in verses 4 to 5. “**As they went** through the cities, they delivered them the **decrees** they must keep that were ordained of the apostles and elders who were at Jerusalem (- Acts 15). And so were the congregations **established in the faith, and increased** in number daily”. In short, the apostles’ **aim was to bring unity and prosperity to a young and fast growing Church in Macedonia**. The Macedonians must **already** have known the Good News to have asked to be “**helped**” with it. Paul must **preach**, “evangelise”. ¹⁰ To “help” to “evangelise” implies an **existing** work. It implies an existing work that is so **vital** it needs support. The Macedonians came to the faith through the “**witness**” of those “**devout**” **Jews who attended Pentecost** and who taught them to pray to God through Jesus Christ on the

Sabbath. At Philippi though, there was no Synagogue-**building**, so the “Church” assembled and prayed at the “Synagogue” next to the river. The phrases “our **coming together** to prayer” – *poreuomenohn eis tehn proseuchehn* (16:16); “we stipulated to be **prayer**” – *enomidzomen proseuchehn einai*; “the **assembled**” – *tais sunelthousais* (16:13) provide every requirement to qualify as “Church” or “Synagogue” of **Christ**. The fact that this happens on the **Sabbath** provides just as clear an indication that this assembly is “Church” or “Synagogue” of **Christ**.

Because the Gentiles of Macedonia were introduced to the Gospel of Jesus by Pentecostal-Jews, they in Philippi “**customarily**” worshipped by the riverside on the **Sabbath**. Paul “concluded” (“gathered”) from his vision, “that God called us to **evangelise** them”.¹⁰ “Evangelise” does not mean to **introduce** to the Gospel. They needed help to **further learn** to know the Gospel and to **further spread** it. They needed help to enable them to cope with the **growth** of the Church! They were already **engaged in the work** of the Gospel and **therefore** needed help **urgently**. Among other matters they needed someone who was **qualified** for the holy task to administer **baptism** to those who had come to faith. Had the Philippians not been believers they would not have **desired** Paul to come and “**help**”.⁹

That they were Christians already can be seen from the case of Lydia. Lydia’s heart was “opened” by the Lord. She serves as an example of these people “who worshiped God”. There is no such thing as true worship of the true God but through **Christ**. After Lydia had been **baptised** – not after she had been “*converted*” – she “urged” Paul to visit her at home “seeing you have **found me believing** in the Lord (Jesus)”.¹⁵ Lydia was not Paul’s “*first convert*”. “**I am** also a Christian, therefore come and stay with us”, is what she meant. The Philippians there at the riverside “listened (to us) preaching the Gospel”, says Luke. Paul’s preaching was the “**help**” they received.¹⁴ Paul’s “evangelising” was **not the Philippians’ initial introduction** to the Gospel of Jesus. They **already “prayed” / “worshiped”** being the “Assembled” Church = “Synagogue”.

7.1.6.2. “**Certain Days**”

The apostles spend a **few days** (“certain days”) in Philippi.¹² A few days in a busy man’s schedule is a **lot of time**. They did not have “day after day”^{F.F. Bruce} to preach – only these “certain” and “few” days. **Every** day was precious and had to be spent in purposeful activity. It does not seem necessary why **any** of the “few days” would be **distinguished** – they were all so important. Was the Gospel not proclaimed “every day”? According to the story of the apostles’ stay in Philippi, one of the “few days” must have been a Sunday (or “First

Day”). Was not Sunday the Christians’ special day of attendance and preaching? Not a word of Christian assembly **specifically on Sunday** is mentioned. That is in line with the supposition of all days being **alike**. Did Paul and companions spend the “few days” alike then? One of the days of the missionaries’ spending must have been the **Sabbath**. And the fact is no riddle. Luke **tells** the reader that. The **Sabbath** deserved **special** notice. Why, if any of these days had been **so significant because so few**, would the Sabbath be **more** important? The Sabbath was esteemed because it is **specifically mentioned** and is **related** with the Church’s essential practice of faith. Over and above making exception of the Sabbath by mentioning it, **the report Luke gives of this day contains most important and meaningful information of the Church’s life of faith**. So Luke writes of the **Sabbath** of those “few days”. This assertion has already been confirmed and will be further confirmed by the following.

7.1.6.3. Liturgical Traces

“On the Sabbath we went out of the city by a river side where **prayer** was **wont** to be made. And we **sat** down and **spoke** to the women who **resorted** there”. “**We went**”, that is, “**resorted**”. It means, “we congregated” or formed the “Synagogue” – “the being together”. The place “where **prayer** was **wont** to be made” served the purpose of the **building** called “**Synagogue**”. “**We**” were the “Synagogue”, the “Congregation”. Liturgy came before buildings!

7.1.6.3.1. “**Resorted**”

The Greek has the word meaning “assembled together” for “resorted”, *sunelthousais* < *sunerchomai*. This is the standard term to describe the **formal gathering** of the Christian community. Of the 32 times used in the New Testament it is used 16 times in Acts and 8 times in First Corinthians. In First Corinthians it is used **throughout** for the Church’s gathering for worship. But in Acts its meaning can be associated with Christian assembly **only in 16:13** and therefore **only** in connection with the **Sabbath** Day. The fact that in Acts 16:13 the **place** where the women met was “**supposed** to be for prayer”, implies that their “**coming together**” would also be “**supposed** to be for prayer”, that is, for religious gathering or “**worship**”. The time and Day of the **Sabbath** therefore should consistently also be “**meant for worship**”.

7.1.6.3.2. Convention

This place they gathered for prayer at was not “wont” for idolatry as some presume! A specific place (“next to the river”) was “wont for **prayer**” in this Community of Christians, i.e., for the worship of the

Christ. That proves beyond any doubt a definite liturgical development of Christian worship. To this place and from this place, the Christians came and went, weekly, “on the Sabbath”.

7.1.6.3.3.

“Supposed”

The word from which “we supposed”, *enomidzomen*, is derived, is *nomos*, “law”. The meaning is more than “customary”. “We by **rule** prayed at the place”. What “rule”? The rule of the institution to worship on the Sabbath! Whereas in the **earlier Letter** the practice of Church-going is supposed without the Sabbath being mentioned, in the later Acts the Sabbath is actually associated with the practice. That clearly shows how the Church had developed the “institution” (*enomidzomen*) of worship on the Sabbath.

7.1.6.3.4.

“Prayer”

The rule of “**prayer**” – *proseuchehh einai!* “Prayer” as in Acts 1:14, 2:42, 3:1, 6:4. It was **Christian** prayer, **liturgical** prayer. Such gathering and such prayer are real “**formal**”, “**Church**”-activity. In Acts 16:13 this type of prayer is specifically associated with the Church-activity of **congregation**. Both these activities are specifically associated with the **Sabbath**.

7.1.6.3.5.

“Sat”

The missionaries “**sat down** and spoke” to the women. *Kathidzoh* – “to sit”, is the word used to describe Christ’s positioning at the right hand of God. It is used for His enthronement. It indicates the position taken by the preacher and teacher in the Congregation. **Jesus’ custom** was to go to Church and to “sit” down in the congregation before the Scriptures were handed to Him for to preach. It means to “wait upon” the Holy Spirit. It fits “Church-going” perfectly. It is used most **formally**, and in Acts 16:13 indicates the **liturgically developed stage** the Christian community had reached. It shows its **use** of **Sabbath-worship**. It was liturgical and formal Synagogue-style of worship.

7.1.6.3.6.

“Speak”

Laleoh – “**to speak**”, is used in Acts for the “speaking” of the apostles in “other tongues”. They “**spoke**” of the resurrection of Christ, meaning they “preached”, “proclaimed”, that is, they “**prophesied**” as Joel foretold – the resurrection! The **prophets** “**spoke**” the Word of God; so did the apostles “speak” to the people, meaning they taught them or preached to them. The word is even **translated** “preach”; It is used **synonymously** with “preach”. It certainly is used **formally** mostly by far. In Acts 16:13 it means the **established** and usual **thing of the occasion**.

It means **peculiarity** of the **occasion, place and time**, that is, of Christian **liturgical, Sabbath’s-worship**.

7.1.6.3.7.

“Help”

The women presented a **Christian community active in the organisation** of the proclamation of the Good News. They came together for prayer = “to synagogue” next to the river outside the city because they were believers in Jesus and yearned to know him better and to make him known better. Just as the place was “the **usual**” or “supposed” place for worship, so was the day of the Sabbath the usual or supposed time for worship **within their organisation**. On this occasion the “**help**” **arranged for them had formally arrived to liturgically take its place in usual procedures** to the end of better understanding and better proclamation. As for Assembling and Prayer the institution of Baptism had to be administered.

7.1.6.3.8.

Baptism

The Church **had to wait for this occasion**. Baptism could not be administered by anyone. One with qualification for it only **had to be found**. God through a vision to Paul guarded over the needs of his Church and the institutions of its Lord. He saw to it that “help” in this respect would be provided. As it happened, Baptism on this occasion was administered on the Sabbath. Baptism had also been administered on other occasions and on other days – also on the First Day. But nowhere does Acts record the coincidence as it does the coincidence of Baptism being administered on the Sabbath as here in Philippi.

7.1.6.3.9.

“The Sabbath”

The Sabbath was the **designated** Day of Worship because the Greek says that “**we**”, the believers – the women, the Apostle and the writer of this story – “supposed to pray”, or, “meant to pray”. “We meant to pray”, not only at the inferred place, but also on the mentioned Day – the Sabbath Day. What is the Sabbath “supposed” for in any case but for worship of “prayer”? The fact that the Church proper was “wont to pray” on the **Sabbath**, proves (if ever one might speak of proof) that they worshipped Him as being “both Lord and Christ” of the **Body as well as of the Sabbath**.

The strict sense of the use of the Greek **dative without the preposition**, *tehi hehmerai tohn sabbatohn*, supports the **liturgical** and “**formal**” meaning of the Christians’ activities on this occasion. The grammatical use of the dative is the **instrumental**. “We went **it being the Sabbath** where we accordingly prayed”.

The Gospel was **preached** to the Philippians – on the **Sabbath**, on the Sabbath **customarily** and **by means** of the Sabbath! Paul “**evangelised**” on the Sabbath of the “few days” they spent at Philippi. Paul and company evangelised **Gentiles** (Romans, verse 21) on the Sabbath. Gentiles were evangelised on the Sabbath because so urged through the direct operation of the **Holy Spirit! The Sabbath was used for its purpose!** It was used being **formally integrated in Christian worship. A certain pattern of things** had developed in Christian worship. **That is liturgy.** That is found in Acts 16 as well as already in Acts 13. The **Sabbath** among other things **determined the character** of Christian worship. In Acts the Sabbath is referred to as a **matter of course** in connection with the Church’s progress. Nothing short of such employment of the Sabbath is found in Acts **15** and Acts **20**, as will shortly be shown. In Acts 20, though, **nothing of the sort** will be found that can be ascribed to the **First Day** of the week.

7.1.6.3.10.

“**Argument**”

On strength of the word *dialeptomai* (or *euangelidzoh* in Acts 16:10), Sunday-proponents say that Paul “**quarrelled**” with the Jews on the Sabbath and did not “preach” the Gospel. The Sabbath was used for **argument** “**merely**” between the apostles and the Jews “**only**”.^{Dr Nic Lee, “Sondag die Sabbat”; Prof. A. König, “Sondag”} “*Many passages, no doubt, occur in the Acts of the Apostles in which mention is made of the Sabbath. Paul and Barnabas enter into the synagogue at Antioch in Pisidia on the Sabbath Day. St. Paul speaks there of the prophets being read every Sabbath Day, in the course of his address to the people. He is asked to preach the same words to them on the next Sabbath. On the next Sabbath he complies with this request. At Corinth he reasoned in the Synagogue every Sabbath. At Philippi he resorted on the Sabbath to a Proseucha or Synagogue-chapel by the river-side. At Thessalonica he reasoned three Sabbath Days out of the Scriptures. But why was the Sabbath thus selected? Simply because the persons to be converted in the first instance were Jews; because the Jews assembled on the Sabbath Day; and, because, being assembled, they had those Scriptures before them out of which the preachers of the Gospel were to prove that he had come that should come. The Sabbath is only mentioned naturally and in the course of the narrative as the Day on which the Jews could be approached and were approached in masses. Not one word is said by St. Paul or by any of the Apostles in honour of the day, or in commendation of its observance. It is curious too that though at the Council of Jerusalem St. James used the expression, “Moses is read in the Synagogue every Sabbath Day”, and thus incidentally brought the subject before it, it was not thought desirable to place the observance of that Day even among the matters which should*

be conceded to Jewish prepossessions. Accordingly, though the Jewish converts still observed it, though even St. Paul, perhaps, observed it occasionally, following the same rule of charitable allowance for his brethren’s scruples that he did when he purified himself after the Jewish manner, and even circumcised Timothy, the son of a Jewish mother, and though it dragged on a lingering existence for some time by the side of the Lord’s Day ...” Hessey, Lecture 2, “To the End of the Third Century”, “Sunday”, p. 38-39

It was “**merely**” and “**purely**”, “**bickering**” with the Jews that raged on Sabbaths, it is said. But this **very same** word is used in Acts **20** as “**preached**”. Now if in Acts 20 Paul **preached**, why not in Acts 17 and if, for that matter also in Acts 16? If Paul in Acts 17 “**argued**”, why not in Acts 20? No Sunday-professor will admit that Paul’s “evangelising” of the keeper and his house was “**bickering**”!^{Acts 16:25 further} But when the same thing happens on the Sabbath, Paul’s “evangelising” is nothing but bickering just because it happened on the Sabbath? God must have called Paul by vision through the working of the Holy Spirit to “urgently” go over to the Macedonians to “**quarrel**” on the Sabbath, and not with the Macedonians, but with those irksome **Jews** over there! Not **any time**, but **specifically** on the Sabbath! Such approach is derogatory and affronting to the News of Salvation in Jesus and libels the work of the apostles and of the Holy Spirit. But why should the **proclamation** of the Risen Christ be divorced from **argument**? Heated argument **unavoidably** integrates with confession, witness and proclamation because this is the subject of all subjects subjected to the task of **conviction and persuasion**. “**Because we preach Christ crucified**, unto the Jews a **stumbling block** and unto the Greeks **foolishness**”.^{1Cor.1:23} **Debate** would form an **essential** part of Christian worship and constitutes a definite aspect of **liturgical emancipation** of Christendom from Judaism. While it is admitted that the **Sabbath offered the opportunity** for such Christian debate it must be admitted that **no other** Day of the week disposed of the nature that **allowed for it**. Debate **needed the Day** “sanctified” for **proclamation**. Had Sunday been the Day of Christian proclamation, “quarrel” with the Jews **would have been typical of Sunday**, and not of the Sabbath. And Sunday-arguments would have made the most out of it for Sunday-sacredness.

Let it for argument’s sake be assumed that “argument” and “dispute” were typical of Sabbath-meetings between the apostles and Jews, then it should be concluded that **whenever “dispute” is encountered** in the history of the spreading of the Gospel, the **Sabbath is involved**. “*Why was the Sabbath thus selected? Simply because the persons to be converted in the first instance were Jews; because the Jews assembled on the Sabbath Day; and, because, being assembled, they had those Scriptures before them out of which the preachers of the Gospel*

were to prove that he had come that should come.” The only opportunity, Hesse says, the Jews could be reached. Then whenever words like “evangelise” and “dispute” are employed in the Acts, the **Sabbath would be the Day that it happened on.** That would make of the following passages in Acts the **histories of Sabbath Days:** Acts 5:(42), 8:(4, 12, 25, 35, 40), 10:(36), 16:(10), 17:18 (*euangelidzoh*); 9:(27, 29), 13:(46), 14:(3), 18:(26), 19:(8), 26:(26) (*parrehsiadzomai*); 17:(17), 18:(4,19), 19:(8,9), 24:(12,25) (*dialegomai*). From these three verbs only, chapters 5, 8, 9, 10, 13, 14, 16, 17, 18, 19, 24 and 26, would have the **Sabbath implied.** To these, chapters 15 of course, chapters 2 and 3 (Pentecost), and as resultant history, chapter 4, should be added. Also chapter **20** should be added, as will be shown shortly, as a **Sabbath-episode.** The “mere bickering”-argument is raised at heavy cost for Sunday-protagonists.

But what was the **true circumstance** of the **usual Sabbath** as it came along during the **normal course** of the “certain (exceptional) days” the apostles stayed in Philippi? (“*The Sabbath is only mentioned naturally and in the course of the narrative*”) Paul “**sat down and spoke** to the women”.¹⁴ What a picture of heated argument! Where are the Jewish **men**, the professors, doctors and politicians? Was it because they were women that those assembled answered Paul not a word but of appreciation? Were they quarrelsome? They freely and friendly beckoned Paul to pay them a warm Christian – and **Sabbathly** – visit at home! Yes, Lydia “constrained us”, in a most charitable manner, Luke writes.¹⁵ Kindness was the women’s return for Paul’s appropriate “help”, interpreted by Sunday-professors as “bickering”. See Par. 7.2.3.

7.1.6.4.

“To the Jews First”

“But why was the Sabbath thus selected? Simply because the persons to be converted in the first instance were Jews; because the Jews assembled on the Sabbath Day; and, because, being assembled, they had those Scriptures before them out of which the preachers of the Gospel were to prove that he had come that should come. The Sabbath is only mentioned naturally and in the course of the narrative as the Day on which the Jews could be approached and were approached in masses.”

The truth of this fact should not only be attributed to the natural course of events and circumstance of the immediate period after Pentecost and the initial spreading of the Gospel, but to the Predestination and Providence of God. Thus He covenanted with Jewish Israel. But the truth of this fact should also be appreciated in its full significance. Again, as the fulfilment of God’s eternal Covenant of Grace, Jewish Israel was not constituted of the seed of Abraham to the flesh only but of those also, nay, of those only who were **Jews because of faith in God’s covenanted**

Promise. Those who would come to believe in the One Seed of Abraham, are Jews according to the Promise that makes of men, Jews and Israel. To these only the Gospel was at first proclaimed. **Any others were excluded from making up the Body of the Faithful.** To put it plainly, the Gospel from the very first was also preached to non-Jews, that is, to **Gentiles. But it was proclaimed to these in no other way than in the way it was proclaimed as to “Jews only”.** The Sabbath being involved in this very proclamation proves it, and no other Day, to be the Day of this Body’s Day of Worship. This is as exclusively a fact as the Seventh Day was put aside by God at creation for the Day of His rest in finishing his own works on it. This is as exclusive a fact as the Sabbath was put aside by Christ in raising from the dead “in the Sabbath” and “according to the Scriptures the third day” after having been crucified.

This fact reveals certain false suppositions in the arguments of its protestors. The main false supposition is that Gentiles were not included – were actually excluded – in the Sabbath- and Synagogue-Proclamation of the Gospel. Now the mention of the Gentiles is found in definite **Sabbath-related** events in 13:42, 46, 48; 15:3, 7, 12, 14, 17, 19, 23; 18:6 (eleven times). Further mention of the Gentiles is made in **Synagogue-related** events in 14:2, 5, 27; in **Jerusalem** (temple) context, 11:18; in context of association and company with **Jews**, 10:45, 11:1; 9:15, 21:11, 19, 21, 25 (eleven times); with reference to a **Sabbath-Prophecy**, 26:17 (cf. Lk.4.); with reference to Paul, 22:21, 26:20, 23, 28:28; in connection with crucifixion, 4:27, Ananias 9:15, Stephen (Cannan), 7:45 (together, seven times). In **not a single** instance is mention of the Gentiles made as being “evangelised” in isolation, apart from what used to be considered Jewish, independently and as though they were “freed” from the Sabbath. In **not a single** instance, “naturally” and “as a matter of course”, is mention made of the Gentiles in connection with the First Day (Except in the case of the warden as the natural consequence of Sabbath-proclamation.) So the tremendous conclusion must be reached that if the Gentiles were not converted to Christianity mainly through the **Jews’ witness and ministry of the Gospel** on and by means of the Sabbath, they were never taught the Gospel. **God’s “ordained” way to have the Gospel proclaimed employs the Sabbath to the end.** The Gentiles never had been confronted by the Gospel as crisis and judgement in the realisation of the everlasting salvation of their souls and redemption from their heathen sins other than through this way – God’s ordained way that it should be through use of the Sabbath. **Had the Gentiles not been converted as “Jews”, they never had been converted.** (Had they not been converted **to Christ as true Jews**, they would with the pagans be reckoned “synagogue” of those who are “**not Jews but the synagogue of Satan**”.^{Rev. 2:9}) Every passage relating to their receiving the **Holy Spirit**

would have been missing from the Acts of the Apostles had the Gentiles not been converted to Christ for being Jews of the new Covenant.

7.1.6.5.

Object Lesson

Aggressive attitude did emerge through the course of the day. “**As we went to prayer**” – normal, formal, worship-going-and-to-worship-prayer, i.e., “liturgical gathering-prayer”. “As we went to prayer a young woman possessed of a spirit of divination met us ... and cried saying, These men are the servants of the most high God, who show unto us the way of salvation”. Here **mocking** occurred on the Sabbath Day. It was **devils’** mocking and there is no salvation for devils. The mocking was not that of Jews this time; it was “Gentile” territory. But it **implies** the truth of what really happened on this Sabbath Day. The apostles **did preach salvation**, not to devils but to their **captives**. Thus it was prophesied, that the Christ would set the captives free. And here it **did happen on the Sabbath!** “And he (the spirit of divination) came out the same hour”.¹⁸ It was the same hour in which Lydia was **baptised**, verse 15. It was the same hour **on that same Sabbath Day!** The devils’ mocking further implies the truth that the apostles were servants of the Most High God, the Lord of the Sabbath.

7.1.6.6.1.

Resultant Preaching

And **this**, the apostles’ **preaching** the Gospel and **showing** the Gospel through releasing captives from the bondage of the devil on the **Sabbath Day**, **leads** to the preaching of the Gospel, on a **Sunday**. It happened thus: Because of the prospect of the damsel’s masters’ loss of gains (verse 19) the apostles were beaten and jailed that very Sabbath Day, but were miraculously freed (verses 24 to 30). **That night** (verses 25 and 29) the “keeper and his house” were taught the Gospel (verse 32) and baptised “that same hour of the night, **straightway**” (verse 33). The keeper’s instruction happened privately, “here”, where “we (the recent prisoners) all are”, after exit of the goal, verse 28. Only after his baptism did the keeper bring the apostles into his home, verse 34. Did the apostles return to prison of their own will? (Martin Dibelius efficiently treats on these sort of critical problems in Acts. See his “Studies in the Acts of the Apostles”, SCM Press Ltd. 1956. It is not our aim to engage in style- or text criticism.) It seems they did, maybe so that the magistrates could be forced to account for their deeds. The Christians insisted on their political rights and cringed at no worldly authority. All this happened directly after the Sabbath on the Saturday night, i.e., **on Sunday**.

Though Paul’s evangelising of the keeper happened on a Sunday **it had nothing to do with a day set aside for worship but through the fact that it resulted from the Sabbath’s events**. Also **Chapter 4:4-22**

records the apostles’ testimony to Jesus Christ before the Jewish authorities on the First Day **as the result** of their Pentecostal **Sabbath’s** preaching. In cases Chapter 16 as well as Chapter 4, **Luke makes nothing of the fact that it was the First Day of the week**. The events were the **outflow** of the apostles’ doing on the **Sabbath**. These Sunday-events are **the only** instances recorded in Acts of “evangelising” or “testimony” on the First Day. They by contrast supply a case in hand of the **liturgical** nature of the **Sabbath-events from which they stemmed**. This conclusion is also true in the case of Acts **20:7**, as will be shown when that chapter comes under consideration.

Paul’s evangelising on the Saturday night of Acts 16:25 further, **lacks formal** observation of the fact that it was the First Day and it **lacks any formal** evangelical, **any formal** liturgical and **any formal** congregational content. **The First Day lacks this while the Sabbath enjoys it**. No Sunday-proponent to the knowledge of the present writer has ever noticed that Acts 4 and 16 narrate events of the First Day (Sunday). This **contrast** must be a very **irritating reality** which Sunday-proponents can’t cope with and therefore will **ignore** dead. When these academics defend Sunday as the Christian Day of worship, they **simply take it for granted** that Acts **generally and generously** indicates the First Day as the Apostolic Day of Worship.

The word which most modern translations render “preach” in Acts **20:7**, “Paul **preached** unto them (on the First Day)”, is *dialegomai*. This is the word also used in Acts **17:2** (*dielecsato* < *dialektos* < *dialegomai* < *dia* + *legoh*). Much is made of the fact that Paul “**preached**” on the **First Day**. It is claimed that his action of “preaching”, “sanctified” the First Day and indicates that the First Day was the usual and only day of Christian worship. But if Paul preaching on the First Day **mentioned once** proves the First Day the Christian Day of worship, then Paul preaching on the Sabbath, here, **three times** more so indicates the Sabbath to be the Christian Day of worship because Paul for **three** Sabbaths “preached”. (To mention only Acts 17:2.) Suppose that in Acts 4 and Acts 16 where the apostles actually confessed and preached Jesus on the First Day – but the fact that it happened on the First Day is not mentioned – meant the sacredness of the First Day for Christian worship. Then how many instances can be referred to in Acts where the Sabbath is **not mentioned but implied** as the Day of the apostles’ confession and preaching? At least **every instance** of preaching or “quarrelling” in the synagogue would indicate that it happened on the Sabbath because **the Synagogue was frequented on Sabbath Days**. Also **every instance** where the **Jews** were involved in discussion would suggest the probability that the day involved was the Sabbath because the Sabbath was the **day on which the Jews would have come together** for such

matters. That would – and indeed does – indicate that the **whole life of worship** of the apostolic Church **centred on the Sabbath**, and was not **adventitiously connected** with it as in **three** cases of the involvement of the **First Day**.

7.1.6.6.2.

Rejection, Persecution and Progress

A definite **consequential progress** of events is discernible from each of the three Sabbath's histories so far considered. **Proclamation** of Jesus Christ The **Risen One** (1), occurred to the **Gentiles** (2), by formal **gathering** (3), through the working of the **Holy Spirit** (4), as the direct result of the fulfilment of the **Promise** (and the gift of tongues) (Pentecost) (5), on the **Sabbath** (6). It was of the **order of the day** – figuratively and literally of the order of the **Sabbath Day**. It was the identical order of things in Acts **16** as in Acts **13** and Acts **2:1-4:3**: **“Preaching” Jesus resulted in rejection and persecution in all three stories! “Preaching” Jesus and persecution because of it had the after effect** that the Gospel was brought to **further** districts, dominions and cultures. Why would the after effect of rejection and persecution and further fruition be important? **It hallmarks true proclamation**. It surely alludes to the *endeixis* of The Faith. **To suffer** for Christ is one of the **five “signs of warrantee”** of the elect of God, the others being “grace” (“charity” or “love”), “faith”, “hope” and Christ himself. **Only these** are qualified as **“inner”** or **“essential signs”** – *endeixis*. Any other “signs” are merely qualified as **“similarities”** – *sehmeia* – **“outer signs”** – **fruits** ripened to “seed”, “semen”. Baptism, for instance, is never called an *endeixis*. It is simply appreciated as an **outer sign** or **work** of covenant relationship – a fruit or seed, *sehmeia*. The *endeixis* **determines** the *sehmeia* and not the other way around. **Sabbath's** proclamations of the First Church of Jesus Christ, being accompanied by **suffering** for Jesus' sake **and** by bearing **“fruit** whereby ye shall know them”, are by these **results** indicated for **genuine** “preaching”, “proclamation”, “witness”, “evangelising”, “teaching”. Indeed the *endeixis* of suffering and the *sehmeia* of growth indicate the **whole** Christian message for **genuine**. To put it another way: The **Sabbaths** did not witness mere bickering (in amiable or inimical spirit) between the apostles and the Jews (resulting in friendly or hostile but inconsequential separating again). The **Sabbaths** witnessed **proclamation of the full gospel** of Jesus Christ because the Church **suffered** for the message it brought on and through the Sabbaths and because the message it brought on and through the Sabbaths **bore fruit**. The **proclamation of the full Gospel** of Jesus Christ on and through the Sabbaths brought **rejection and persecution** onto the apostles and **bore fruit** unto the Kingdom of heaven. **That**, is the apostles' Sabbath's Message's **sign of authenticity**. That message proves

the **inalienability** of the **Gospel**, the **Christ** of the Gospel, the **People** of the Christ and the **Sabbath** of the Christ and the people. In the New Testament **the Sabbath stays the Sabbath** because **only in the New Testament** is the **God of the Christian** – the **Lord of the Sabbath** – fully revealed in his works and teaching. He is no **other** God but the God of **Israel**. No **changed** God, but the **one true** God revealed in Jesus. He is the God of **“the last days”**, the God of the **Christian** era, as He is the God of creation and of the Old Testament era. He is the **only God Eternal**. **“Reformed”** theology should be the first to acknowledge **this God** as the **Lord** of the **Sabbath**. Only in the New Testament does God – **in Jesus** – “rest from all the works He had done”. **There is no Sabbath, no salvation, and no rest, without the work that God had wrought in Christ**. The God of **Old** Testament times, in **New** Testament times **continues**, on and through the **Sabbath**, to act towards the furtherance of the Kingdom of heaven – as is obvious in the Acts of the Apostles.

All God's works are based and were fulfilled in the **resurrection** from the dead of **Jesus** “whom God had made both Lord and Christ”. **He, in being made “both Lord and Christ” through resurrection from the dead, created the Church**. The **Church** – built upon the foundation of the **resurrected** Crucified, is the **end** of God's works of Promise. The **Sabbath** falls in place not only as the day of Jesus' **resurrection**, but also as the Day of the **creation** and **sustaining** of Christ's Body on earth. That is made clear and undeniable in the **Sabbath's** history of Acts 16 as in the Sabbath's histories of chapters 2 and 13.

7.1.7.

Thessalonica, Acts 17 **Origin of the Churches**

“Now when they had passed through Amphipolis and Apollonia, they came to **Thessalonica** (in central Macedonia) where was a Jewish church. And Paul, as his manner was, visited them and for three Sabbaths argued with them from the Scriptures”. And some of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few” (Acts 17:1-4). Already in Antioch were the disciples called “Christians the first time”. The appellation indicates an **establishment of Christian origin**. The Church has accommodated itself within society as a distinguishable body. That body existed separately within a pagan as well as Jewish society. It was “in the world” yet not “of the world”. **Paul would have to deal with such a Church wherever he would go**.

“This was the origin of the Thessalonian church. Besides the few Jews who received the gospel there through the preaching and teaching of the apostle Paul, there was a great multitude of Greeks (Gentiles) who met for services on the Sabbath day. This church became the followers of

the Sabbath keeping Churches of God in Judea (I Thessalonians 2:14: 1:7, 8).” (Internet, Anonymous)

This paragraph illustrates the usual interpretation that the Church had begun with Paul. Its inconsistency is obvious. It says, “*This was the origin of the Thessalonian church*”. Yet “*besides the few Jews who received the gospel there through the preaching and teaching of the apostle Paul*”, “*there was a great multitude of Greeks (Gentiles)*” who had not received the Gospel there through Paul, nevertheless “*met for services on the Sabbath day*”. Had “*this church become the followers of the Sabbath keeping Churches of God in Judea*” **before or after Paul had arrived?** Of course **before** he arrived. *This was not “the origin of the Thessalonian church”*. “For ye also, brethren, had become (constative Aorist, *egenehtethe*, equivalent of English Past Perfect) **imitators** (Marshall, *mimehtai*) **in Christ Jesus** of the Churches (*tohn ecclehsiohn*) **in Jerusalem** due to the things you suffered from your fellow-kinsmen as **they** (*autoi*) from the Jews suffered.” Who were these “they”? “They” are the preaching, missionary “Churches” who had **first** proclaimed the Gospel of Jesus to the Thessalonians **while in their heathen status, and, during the time of and due to the persecution**. “Therefore we (Paul and associates) thank God ... that on hearing (*akoehs*) the word of God **through us** (*par hehmohn* ... also and again) ye received it not as the word of men (strange men talking strange things), but as it in truth is the word of God which effectively operates in you who do believe (**already** = **are** believing). ... We behaved unblameably among you **the** believing (*tois pisteuousin*).” “Unblameably” ... in the light of the Gospel the Thessalonians had been **acquainted** with already! They were able to distinguish; they recognised the truth when they heard it because they were Christians already. Had Paul acted falsely “apostle” they would have known it immediately. Every indication and every implication supposes an **established** Christian community when Paul arrived on the scene.

7.1.7.1.

A Christianised Establishment

Paul and his companions visited the area to “**establish**” the communities that were **already** formed in an apostolic, be it “Jerusalem”, faith. Their “evangelising” was “systematic”^(F.F. Bruce) and according to “strategic planning”. Paul applied his **usual** “manner” to the **special** task. If Paul’s special task of preaching the Gospel to the Macedonians required attendance to it on the **First Day** and not on the Sabbath, his “manner” would have been **incompatible** with his task. The objective was not the **introduction** of the Gentiles to the Gospel, but the introduction of the **decisions of the Jerusalem Counsel** to the congregations – who by now in history busied themselves with **doctrinal**

matters. Paul habitually immersed himself in **this their mutual objective**. And he **habitually** busied himself with **this aim on the Sabbath**. As the Church needed **Paul** to their ends, Paul needed **their** Day of Worship to answer their needs. He according to **his** way of doing things, “as his manner was”, found the **Church’s** “manner” in **agreement**. **They met on the Sabbath. If Paul never on the Sabbath met in worship with the actual Church of Jesus Christ but only with unbelieving Jews, he never met in worship with the Christian Church.**

7.1.7.2.

A Christianised Organisation

The Christian Church **organisationally** had taken over the Jewish synagogue because **Gentiles** in “multitude” were not merely “**allowed**” to worship in the synagogue, but **acted host** and requested the Jew, Paul, to preach in **their** synagogue! As in Philippi, where there was **no building** for congregation, **the “assembly”** of the “synagogue” consisted of **Gentiles**. Through Paul’s proclamation in this “**synagogue of the Jews**”^{17:1} “a **great multitude** of devout **Greeks** and of their important women **not a few**”, “**believed and consorted** with Paul”.⁴ The Christian Church clearly was at no dead end. It needed Paul’s help not because it was a dying, losing excuse of a movement, but because it **grew** so strongly it could not cope with the magnitude of the challenge without help! And **integrally** to this situation, to this **mighty movement**, stood the “Jewish” **Sabbath**. Only **now** can **Jesus’ claim** of Lordship of the Sabbath be understood! How great the Sabbath is **because it is the Lord’s** and belongs to him in the **Kingdom of heaven** proclaimed mightily in the **whole world**. Only now in the life of the **Universal Church of Christ** does the Sabbath really answer to its purpose of being “**made for man(kind)**”. The Sabbath belongs to the “new creation”. It for the **first time since creation** no longer is the “**Jewish**” Sabbath.

7.1.7.3.

A Christianised Dogma

The Church had begun a **Church Dogma**. But practising theology is no easy task and no isolated academic business. As soon as **doctrine** is introduced into worship, **every believer** gets involved, even the simplest. When the stage is reached where **worship is determined by doctrine**, **devotees need to lead**. The locals were not proficient. **God intervened** and visited Paul through vision. So important was it. The Macedonians needed help! The impression of the situation created through the anecdote of Acts 16 to 17 is unequivocally that of the **Church Catechist**. It no longer is the Jerusalem Assembly and the **birth** of the Christian Body. It is not the Church militant or the Church of martyrs. Nor is it fully the Church **Catholic** yet.

7.1.7.4.

A Christianised Liturgy

This Christian community follows the **synagoguical liturgy** to finest detail. The **Christian Church** practised this method, taking over the Jewish **Scriptures**, the Jewish method of **reading** the Scriptures, of **arguing** from it and then **putting forth** one's point of view and **"consorting together"** conclusively. The "formal Jesus" is carried right into the (Jewish) **liturgy of the synagogue**. "Paul (1) **approached** them (2) **methodically** – *kata to eiothos*, (3) **lecturing** from the **Scriptures**, then (4) **laying out** and (5) **presented that** Jesus is Christ".

7.1.7.5.

A Christianised Confession

Liturgical development can be seen in that here (in Acts 17) a **statement of faith** forms the platform from which the apostles reason their case. The Church has **sketched a liturgical confession** that has not evolved into its **final form** yet. The **Christian Church** right within the Jewish synagogue formally **confessed its God**, only replacing the formula, "Hear o Israel, God is One", with the formula, "**Christ must needs have suffered, and risen again from the dead. This Jesus, is the Christ!**"^{17:3} "Him", said Paul, "I preach to you". The Christ-event is given confessional form.

The **Scriptures** stand behind this confession. The terminology, "Christ **must needs have** suffered, and risen again from the dead" resulted from **considering and consulting** the Scriptures. "**The Prophets foresaw**", and we thus confess. This very **depth and heart** of the Christian faith grew from the apostles' and the Church's **Sabbath-life! Sunday (or the First Day) stands totally disconnected from this life and from this growing.**

Statement of Faith **accompanied** the Christian message wherever it was proclaimed. This was **formal worship**. It occurred on the **Sabbath**. It was **part and parcel** of Sabbath worship, of **Christian** worship. Thus even as an **organisational entity** the Christian Church has grown into an acknowledged or at least well-known **identity**, that of the "Assembly" or "Congregation" called "**The Synagogue**" that **confessed "this Jesus"**. The "Synagogue" had its **own form** of worship and its **own Confession of Faith**. It had become "**establishment**". It had become **liturgical and confessional**. The Church had thus far developed in association with the **Sabbath** and by means of Sabbath's worship. The Church knew the Sabbath as **its own** Day of worship. And the Church knew **no other** day as its day of worship. The Church regarded the **First Day** of the week as **any Jew** would regard it – as a day of the **weekly** cycle starting the night after the Sabbath. Nothing more. **Were these histories but of the First Day**, the First Day, Sunday, and **it only**, would have been the Christian

Day of worship! But being given as histories of the Sabbath, **the Sabbath**, and **it only**, is the Day of worship of Christianity.

The **liturgical adulthood** of the Christian Church approached. But in its growing into maturity **the Church still lives of its origin**. "Christ must needs have **suffered and risen** again". How many more times must this **association of resurrection and Sabbath** be repeated before it will be noticed? Naturally Jesus' resurrection is proclaimed **independently also** in Acts. It is not only mentioned in Sabbath-episodes. **But why**, if **Sunday** had been the day of resurrection and was so important that it became the Christian day of worship, can **association of Jesus' resurrection and the First Day nowhere** be found? (It is completely absent in chapter 20:7 but by allusion through the fact of Holy Communion being celebrated – not on Sunday, but before Sunday!) It is not merely coincidence, but **providence**, because God jealously watches over his holy things. (God through his providence "inspired" the Scriptures. Acts did not fall from heaven written finished. "The literary type (of Acts) is unique in the New Testament".^{Dibelius} More than any other Book of the New Testament it had undergone redactional adaptations. But no change was made through these redactional processes to favour Sunday or to discredit the Sabbath as the Day of Christian worship.) The Lord of the **Body**, faithful Guardian of the **Word**, is Lord also of the **Sabbath**. And that explains it all. Were Sunday the Lord's Day, the Lord's Day it would have been **obviously**, as the Sabbath is considered the Lord's Day **obviously** and **copiously**.

7.1.7.6.

Formally "From the Scriptures"

What Acts **20** never mentions, is in Acts **17** **stated in so many words**, that Paul, on the Sabbath, "reasoned" ... **"from the Scriptures"**! On the day of **Pentecost**, Acts 2, Peter reasoned from the Scriptures. On the day of **Turning** to the Gentiles, Paul reasoned from the Scriptures. Certainly, in Acts 16, "the things spoken by Paul" during the "hour of prayer" and "heard" so that it "opened hearts", were "evangelising" **from the Scriptures!** In Acts **17:2** therefore, there is **another instance** of holy "quarrel" for the Lord **"from the Scriptures"**. Paul's was "**reasoning**" that was more than mental. It was "**preaching**" the Gospel from the Scriptures. It was **obedience**. It was spiritual. "Opening and alleging", "**opening up and setting before them**"^(Marshall) that **Christ must needs have suffered and risen** again from the dead; and that **this Jesus**, whom I preach / announce to you / confess before you, **is the Messiah**". Paul proclaimed the **Gospel** – the **full Gospel**, "**from the Scriptures**"... **on the Sabbath!**

Again there follows the **characteristic result** upon this confession, preaching and proclamation of the Crucified Christ Resurrected. "But the

Jews who did not believe, moved with envy, took upon them certain lewd fellows of the baser sort and set all the city in uproar and **assaulted** the house of Jason. And they **troubled** the people and the rulers of the city”. Again persecution results to **furtherance** of the Gospel: “The brethren immediately sent away Paul and Silas to Berea, who, arriving there, (immediately) went into the synagogue of the Jews”. The congregation at Berea was mostly of Gentiles, “honourable women who were Greeks, and (Greek men), not a few”.^{17:12} “the Word of God was preached of Paul at Berea” ... on the **Sabbath**, again. **Again**, as a result of **persecution** because of **Sabbath’s** proclamation!

7.1.8.

Acts 18, Vocational Call

“After these things Paul departed from Athens and came to Corinth. And he **lived and worked** while **staying** with (Aquila and Priscilla) because they were all of the same trade being tentmakers.” “Paul, a servant of Jesus Christ **called** to be an apostle and **separated** for the Gospel of God”,^{Ro.1:1} **accepted** the call and **undertook** vocation. Officially. The circumstances allowed for it for the **first time** in the evolution of the Christian Community. He found **opportunity** to provide for himself in order to be able to proclaim Jesus the Christ **on a permanent basis**. He could **settle in his work**. He could because the **Church had developed** to the stage where it could **offer** a Preacher a **call of indefinite duration**. Paul’s call had eventually been realised. He found himself “in the field”. Luke can continue to narrate, “**Each Sabbath found Paul at the Church**, persuading Jews and Gentiles alike that Jesus was the Christ”. Paul **exercised his call on a continuous basis in a specific Congregation**. This situation indicates the definite development of the Church **organisationally and doctrinally**. Paul had developed in the skill of proclamation. He knew exactly what he was doing when proclaiming the Gospel. He had become “persuasive”, trained and **efficient** in his work. **Christ** personally at first called him. He was called through the **Holy Spirit**. Now **experience** could be added to his credentials. His curriculum vitae had extended and improved. He was more of the man needed for the purpose than when he was originally called. Paul had **grown with the Church**. While he stayed with Aquila and Priscilla he “**wrought**”, that is, he **achieved**. In fact, “**they achieved**”. Together they formed a formidable team in the calling for Christ. The Church therefore, and accordingly, had **grown**. The Church by now stood tall in the world of all religions. And yet it lived “**Sabbathly**”. Yes, “**Each Sabbath** saw Paul in the Church”.

Each Sabbath saw Paul in the Church, “**constantly persuading**” / “**always comforting**” / “**steadfastly pinning faith**” – *epeithen < peithoh*, Imperfect tense. This is the work of the **Pastor** proper. The verb’s first

meaning is not to win over, to convert (from heathendom or Judaism to Christianity), which is the work of the **Missionary**. The opposite of *peithoh* would be to “**yield**”, to “**tire**” in the faith. Paul “**encouraged**” Jew and Greek alike to stand firm in Christ. He did just that through “lecturing” or “reasoning” – *dielegheto < dialegomai*. Paul in effect through “lecturing” or “reasoning”, “**availed to encourage**”. His “lecturing” is **qualified by its effect. Luke uses dialegomai synonymously with peithoh**. *Epeithen* actually defines the meaning of *dielegheto*’s use in this instance. Paul not merely “**debated**” some points of dogma. He **preached** the Gospel because only through the hearing of the **Gospel** of Jesus Christ can the believer be “**confirmed in the faith**”. And that is what Luke says that Paul did “**from Sabbath to Sabbath in the Church**” – *en tehi sunagohgehi kata pahn sabbaton*.

There is the **Imperfect**, there is the word “**confirm**”, there is the “**steadfast from Sabbath to Sabbath**”, here, **late** in Acts, that gives a fully developed picture of the Church’s **growth into a liturgical and organisational Body Corporate**. The Sabbath “steadfastly” **remained integrally and essentially part** of the process of growth and of the end-result. It was **never left behind** somewhere along the way. And **Sunday** was **never picked up** somewhere along the way to fill the Sabbath’s place.

Then our Pastor Paul received visit. Silas and Timothy came from Macedonia. Their visit somehow must have **disturbed the normal course of life** of our Pastor. “Paul was **pressed in the spirit**, and testified to the Jews that Jesus was Christ”. Convince a man against his will and he is of the same opinion still. The Jews were headstrong. Opposing Paul, they blasphemed God. “Your blood is on your own heads. I am clean. From now on I shall attend to Gentiles only”. Just leave the Jews in their stubbornness. “**I for one**” – *egoh*, won’t waste my breath on the Jews any longer. At least the Gentiles have an ear to hear the Word of God. Paul does not here for the first or only time turn away from the Jewish nation to the heathen. He had done that long ago in Pisidia. Actually here **in Corinth the finality of the Pisidia Turning is evident!** In Corinth the Jewish contingent of the population were not only reluctant to hear that Jesus whom they had crucified was the Messiah of God. **They would not frequent the Synagogue** because that is what they would hear there. They blasphemed God and tolerated not even the pure religion of the Old Testament. “It is the same God that worketh all in all”.^{1Cor.12:6} But as in Athens the Jews in Corinth compromised with **idolatry** (1Cor.12:2). The advocates of idolatrous practices were chiefly Jews because they were the ones who **cursed Christ** through the spirit that **cannot be God’s** (1Cor.12:3). Definite pagan **dictums** justifying idolatrous practices are also found in the Corinthians letter showing the idolatrous trends of the

Corinthians Jews specifically, because God assured Paul that He had **many** elect in Corinth – who obviously were not Jews. That the Jews everywhere were strict anti-idolatry is a fallacy. (*“The Jews were prone to the worship of the sun and of the heavenly bodies”*, says J. A. Hessey, lecture 3, p. 79, “Sunday”.) That the Jews everywhere were strictly Sabbatharian is another fallacy. **When the Jews rejected Christ they no longer were able to hold to the faith of the only and true God in any way! They left the Synagogue to the Christians and entered the temples of idols. That was the tragic of Judaism in apostolic times.**

Paul waged war with these idolatrous Jews **outside** the Church. His “testimony to the Jews” **did not occur in the Church**. The difference is **marked** between Paul’s “comforting preaching **in** the Synagogue to **both** Jews and Greeks” through which he “**availed**”, and “his **afflicting witness** to / by the Jews (only)” – *diamarturomenos tois Ioudaiois*, through which he was “**distressed**”. These Jews did not belong to the Synagogue of God. They were “**opposition**”, and “**blasphemers**”. As some years ago before Pilate, the Jews now once more begged their own blood upon their own heads before the witness of Paul.

Paul “**departed**” from the Jews, meaning **he left them alone**. Paul’s departure was not **territorial** because he **kept on staying** in Corinth with Justus, “whose house joined hard to the (same) synagogue” where Paul “habitually” had worshipped before. In Corinth **Christians** were in fact “the Synagogue (of the Jews)”, and were mostly believers from the **heathen** peoples there. God had “a great people in this city”.¹⁰ “Crispus was the chief ruler of the Church. He and all his house (non-Jews) believed on the Lord, and many of the Corinthian (Gentiles) who had heard the Gospel and believed, were baptised (members of the Church / Synagogue). Paul in fact “continued there (in Corinth) another year and half, teaching (*didaskohn*) the word of God among them (of the Synagogue)”.¹¹ “Paul tarried yet a good while and then took his leave of the brethren”.¹⁸ Paul became *pastor emeritus* to the Corinthians. Paul intended to enjoy a coming feast in Jerusalem and for the occasion took some vow and shaved his head. He prepared himself for retirement. On his way to Jerusalem he first stopped at Ephesus where the Church **surprisingly was Jewish**. Being Christians they of course were friendly and “desired (Paul) to tarry longer with them, but he consented not”.²⁰ “(Paul) bade (the Ephesians) farewell, saying, I must by all means keep this feast that comes, in Jerusalem (and therefore cannot stay at Ephesus). But I will visit you again **if God will**”. The Christian greets **Christians** with **Christian greetings**.^(James 4:15)

Paul greets his hosts in Ephesus where he “in the Church **reasoned**” with them – *dielecsato < dialegomai*. The word cannot have the adverse connotation of “**quarrelled**” in this case or the Jews would

not have **requested Paul to stay** and he would not have **promised them a re-visit**. Paul **ordinarily “preached” the Gospel** to the Ephesians Jews in their Christian though Jewish “**Church**” or “**Congregation**” – *sunagohgeh*. The probability that Paul preached to them on the **Sabbath** is greater than on any other day.

While Paul was gone “A certain Jew named Apollos ... mighty in the Scriptures, came to Ephesus.”^{18:24} This man was orally instructed (*katechehmenos* – he was a “Catechist”) in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord (Jesus), knowing only the baptism of John. And he spoke boldly in the Synagogue. When Aquila and Priscilla had (there) heard him, they took him in and more perfectly expounded (*ecsethento*) to him the way of God”. Aquila and Priscilla were those Jewish believers with whom Paul stayed and worked and went to Church for so long “Sabbath for Sabbath”. **They** rounded off the intelligent man Apollo’s education in Christianity. This couple started the **first Christian Institute of Learning**. Apollos was the first Theology “**graduate**” of Christianity. After “disposed”, he received his “**letters**”, i.e., qualification and recommendation from the “**brethren / board / deans**” of the Institute, “exhorting the disciples (of Achaia) to receive / accept him” or “commending” Apollos for the “calling”. The God of the Church was a “God of order”, and his Church “organised”. “When he arrived (in Achaia) he (as *alumni* of the Institute) turned out to be a great help to those who through grace had become believers”. “He indeed (as *theologian*) mightily confuted (*diakatehlencheto*) the Jews in public (*demostiai*) proving (*epideiknuss – scientifically*) through the Scriptures that Jesus was Christ”.^{18:24-28} The Church produced its Doctors of learning. The Church bore the fruits of adulthood. The Church was long no more a child. It was not newly sprung up. It was mature and fully emancipated from Judaism. Yet it was “Sabbatharian”.. Its whole life, like blood through the veins protrudes from and returns to the heart, weekly started from and returned to Sabbathly Assembly.

7.1.9.

Acts 19

Back to the Drawing Board And Division

The Church, so great, so prosperous, so successful, could it forget its roots? “While Apollos was at Corinth (with its huge and elite Community) Paul passed through the upper coasts and came to Ephesus (again), and found (only) a few disciples (there). He said to them, Have you received the Holy Spirit since you were converted to the Faith? (How

is it otherwise possible that there seems to have been no growth here?) And they answered them, We have not so much as heard whether there is any Holy Spirit!"

Even though they had been "**disciples**" and had "**believed**" in Jesus :2a when Paul "found" them, ¹¹ these Ephesians' lack of knowledge of the **Holy Spirit** was the result of their **deficient knowledge of Jesus Christ**. Paul comments on their admission, "We have not so much as heard whether there be a Holy Spirit", "**Unto what then were ye baptised?**" Paul postulates that there is but **one** baptism, the baptism "unto the Name of the Father and of the Son and of the Holy Spirit". Baptism presumes the confession of faith or "**belief**" in **Jesus Christ**. It serves no other purpose. But the Ephesians' **first** baptism supposes faith in **Jesus through the working and gift of the Holy Spirit**. "No one can confess that Jesus is Lord without the Holy Spirit", Paul teaches. So **how** could these Ephesians **not** know of the Holy Spirit seeing they "**believed**" in **Jesus** and were "**disciples**" of **Jesus**? It seemed an anomaly to Paul. **But then** Paul expresses the solution to the seeming impossible: "Then said Paul, (ah, I see,) John verily baptised with the baptism of repentance, saying to the people that they must believe **in Him Who would come after him, that is, in Christ Jesus!**" These "disciples", "believed" "unto what they were baptised" but **understood not fully!** Nevertheless they believed the faith of **Jesus** that saves, the faith that is the work and the gift and the fruit of the **Spirit** of Christ! The **special** measure the Ephesians received the Holy Spirit by their **second** baptism was **necessary** for advancing the **Gospel** during its launching-period. It was imperative for salvation **indirectly only in that** without the Gospel proclaimed "**in all the world**" there is no salvation for any one person. But as many as come to faith and discipleship and membership of the Church **because of this proclamation of the Gospel caused by the Pentecostal gift of the Holy Spirit**, are "**saved by grace through faith**". And grace and faith are given on the merit of Jesus Christ and is the work and the gift of the Holy Spirit. "Not by the works of the law" whatsoever. Not even by baptism by water in the Name of Jesus Christ. The gift of the Holy Spirit in the heart is the baptism of Jesus Christ that saves.

"When they heard this, they were baptised in the Name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them and they **in distinctly articulated speech** (*elaloun glohsais kai*) **kept on proclaiming** (Jesus) (*epropheuteuon* – Imperfect)". Paul as chosen **Apostle** mediates the transference of the **single Pentecostal Gift** of the Holy Spirit onto the Ephesian brethren. (It is no second Pentecost. **Such manifestation** of the Holy Spirit is not repeatable because there is no repeatable Apostleship.) The Holy Spirit after this beginning and creation **keeps on** the proclamation and **keeps up** the faith of Jesus Christ

till all the elect are saved.

Now this incidence of the faith and discipleship of the Ephesians proves the gift of the Holy Spirit **not only** by and **without** the manifestation of the **unique** Pentecostal Prophetic Fulfilment of the Promise of the Father. This in fact proves the **exclusivity** of the Holy Spirit's **Pentecostal** operation **while** it proves the **convincing** and **saving** power of the Holy Spirit **otherwise**, namely through its **ordinary but indispensable** power to bring man to a **saving faith in Jesus Christ**. It proves any contrary spirit witnessing of **itself**, the **false** spirit of anti-Christ, for the spirit that denies that Jesus **came in the flesh** and creates in **lost** man that saving faith of **Jesus**, is not **for** Him, but **against** Him.

"All the men were about twelve. And Paul visiting the synagogue (that is, the Christian Church consisting of these twelve men and their families – the Jewish way of reckoning the "Synagogue") for about **three months lectured giving an intensive crash course** on the Kingdom of God."⁸ The Ephesians serve as example of Christians and Communities of Christians that were far from fully grown in the Way, but who before Paul arrived had been introduced to the Good News by Pentecostal Missionaries. Paul's work by far was mostly dedicated to the task of **educating** such people, making them better Christians while **purifying the Christian message and dogma**. As **bonus** Paul received **increase in numbers** of believers.

Paul most definitely was **no proselytiser**. He expresses gratefulness that he did not baptise. He did not because he found believers already **baptised in Jesus' Name**. The instance of the Ephesians is the exception that proves the rule. The implication for this investigation is that Paul, in the story of Acts, has to deal with Christian Communities **all along**, who, all along **had arrived at the present** where he meets them **in the Synagogue and on the Sabbath**. Paul takes the situation from there and **continues** with it steering the Church onto the route he sees fit, **never derailing the cabins from the Sabbath-track**, but most effectively establishing and securing the Church to Sabbath-keeping and through it to the **Faith of Christ**.

"But when some (Ephesians) hardened and doubted, slandering "that Way" before the multitude, Paul **distanced** himself from them and **separated** the disciples, and further **disputed daily** in the school of one Tyranus. This he kept up for two years so that all living in Asia heard the Word of the Lord Jesus, both Jews and Gentiles."⁹ Paul in Ephesus started the second Christian institute of learning. "Books" were many before in this School, as can be deduced from verse 19. These were burned because the students had found true knowledge when they were taught Christ. "So mightily grew the word of God and prevailed."²⁰ So much for Paul's intention to feast and retire.

The Christian fire in the Church of Ephesus had dwindled and had to be rekindled and inspired from start. It quickly blazed high again, **but at a price**. Here the Church for the first time **underwent a split**. How would it be possible to distinguish between the genuine and the false? Paul and his few disciples were the ones that separated. Today they would be branded as “sectarians” or even as “cultic” and anatomised for being “heretics”. The majority, the “multitude” were persuaded by the malicious “some” – *tines*. The **minority** might well be a sign of the true. Paul persisted with his lecturing regardless of the slandering and lack of support. **Endurance** might well be a sign of the true. Paul kept on teaching the same message in the same way he was used to. **Consistency** might well be a sign of the true. Paul met with intimidation and imitation.^{11 to 14} Therefore even an evil spirit might ask, “Jesus I know, and Paul I know; but who are you?”¹⁵ Paul’s teaching brought the fear of the Lord and the magnifying of Jesus to the fore. “Many believed, confessed and revealed their (sinful) deeds”.¹⁸ That might be a sign of the true teaching. And so **things settled down**, and Paul reverted to his plans for **retirement**.²¹ Now he had a new idea. After he would visit Jerusalem, he also would like to go to Rome.²¹ But again his plans were interrupted. The Diana debacle stirred up.²³⁻⁴¹ “After the uproar”, Paul started his travels **according to plan**; back to Jerusalem, and from there to Rome. In this story of his **returning** after having “**established**” the Christian communities in their Faith, is finally interwoven the story of the incidence of the **Holy Communion** of the Church of Christ.

Par. 7.1.3, Appendix: **Dating the Pisidia-Crisis**.

For an image of Paul’s first missionary journey, an idea of the north-eastern coastline of the Mediterranean Sea is necessary. Draw a big 7. Below (south) and to the left (west) – ‘inside’ the 7 – represents the sea. Above represents Asia Minor. The right (east) from top to bottom represents Syria, Phoenicia, Judea.

Enter the following place-names:

Top (north-west), near the coastline: Perga in Pamphylia;

Further north: Antioch in Pisidia.

Middle above the top line of your 7, fill in: Seleucia (region)

North and east on the northern shoreline, just left to the angle of your 7:

Tarsus (city)

To the right (east) of the south down-line of your 7, fill in:

Below the angle of your 7 and on the western shoreline: Seleucia (city)

To the right of it: Antioch (city and region in Syria)

About halfway down south and further inland (east): Damascus in Phoenicia

In between Antioch and Damascus: Syria (region)

About 3/4 way down south and inland: Jerusalem

Just north of Jerusalem and the region of Judea: Samaria and Galilee (regions)

On western coast in Samaria south of Galilee: Caesarea (city)

Below (south) and to the right (east) of Jerusalem: Arabia.

In the corner of your 7 in the Mediterranean Sea is the island Cyprus, halfway between Perga in the West and Seleucia in the East. Now the usual explanation of the historic developments of the Christian Church, places Stephen’s death (Acts 6 to 7) about three and half years after Pentecost. (Acts 2 to 4:4) Tradition also explains Stephen’s death as the point in time when the proclamation of the Gospel was turned away from the Jews, towards the heathen. Accordingly Stephen’s death is seen as the last beacon of Daniel’s prophecy of “seventy weeks determined upon thy people”.

In contradistinction to this usual explanation, it is here maintained that Stephen’s death occurred very shortly after Pentecost. The only histories inserted between Pentecost and Stephen’s martyrdom, are those of Peter and John’s imprisonment (4:5 to 37), Ananias and Sapphira (5:1 to 16), and the apostles’ (second) imprisonment (5:17 further). This whole period could have extended over no more than a few months. The events all happened in Jerusalem. Surely if it had been three years further down in history one would have expected some history abroad!

A most dynamic but geographically limited phase in the history of the Church started with the stoning of Stephen. The believers “scattered” as a result of the persecution, AT THAT TIME went no further than “the regions of Judea and Samaria”, “except the apostles”, who stayed in Jerusalem. (Acts 8:1) The story continues of the Gospel being addressed to the Jews only or in the first place. Only MUCH LATER in Pisidia,

Paul expressly indicated the turning point, that the Jews henceforth were to be left behind and the Gospel was to be delivered to a people that would accept it.

Let’s follow the story of Paul according to Luke’s Acts of the Apostles:

His conversion:

On the road to Damascus God turned Saul about to serve Him whom he thus far had persecuted. (Acts 9:2) From this experience Paul went to Straight Street, Damascus (9:11) where his blindness was healed. First thing he did was to proclaim the Gospel in Damascus (9:22).

Interval: “After that many days were fulfilled”. (9:23)

In order to reconcile Paul’s own account of his life-story in his Letter to the Galatians with that of Luke in the Acts, it is necessary to

distinguish Luke's words, "After that many days were fulfilled". It implies much that happened during a certain period of time WHICH LUKE DOES NOT INFORM THE READER ON.

First rescue and first visit to Jerusalem:

Rescued from Damascus by basket down the wall, "Saul was come to Jerusalem". Eventually "Barnabas took him and brought him to the apostles and declared unto them . . . how he had preached boldly at Damascus".

Interval: "And he was with them coming in and going out at Jerusalem". (9:28)

Second rescue:

While in Jerusalem, Acts 9:29, Paul "disputed with the Grecians". "But they went about to slay him". "When the brethren learned about it, they brought Paul down to Caesarea, and (from there) sent him forth to Tarsus" far up north!

Interval: "Then had the churches rest throughout all Judea and Galilee and Samaria . . . and were multiplied." Acts 9:31.

Acts 9:31 must directly be connected with 11:1, "And the apostles and brethren that were in Judea heard that the GENTILES had ALSO received the word of God". This was a period of growth and prosperity for the WHOLE Church. The ONLY REMAINING ISSUE was UNITY between Jewish and gentile Christians!

"Then tidings of these things . . . (that) the hand of the Lord was with them (in heathen territory) and (that) a great number believed . . . came to the ears of the church which was at Jerusalem. And they sent Barnabas that he should go as far as Antioch. . . Then departed Barnabas to Tarsus FOR TO SEEK PAUL". "And when he had found him, he brought him to Antioch (in Syria)...". (Acts 11:19 further)

Interval: "... a whole year they assembled with the church." (11:26)

Paul's Calling to the Gentiles:

Here at Antioch in Syria Paul and Barnabas were "separated" and "sent forth by the Holy Spirit". (Acts 13:1 to 4)

Paul's FIRST "official" missionary journey so to speak, took him and Barnabas from Seleucia to the island of Cyprus and its cities Salamis (where John joined them) and Paphos. From there "they came to Perga in Pamphylia (where John again went his own way) (13:14), and "they came to Antioch in Pisidia" (which is considerable distance from the Antioch where Barnabas had first found Paul).

This was D-day! This was the moment "determined upon thy people" the Jews, the close of the "seventy years determined", the end of the "week" that the killing of the Prince divided. "The Jews . . . expelled them out of their coasts, and they shook off the dust off their feet against them, and set off unto Iconium" . . . further north. (Acts 13:50-51)

So HOW DOES THE "THREE YEARS" FIT IN, of which Paul speaks in Galatians the first chapter – three years before he after his conversion went to Jerusalem the first time? What had Paul's whereabouts been BEFORE the period of growth and prosperity took off after Stephen's martyrdom?

The Jewish way of counting years is by representative portion or whole. If a person becomes king in the last month of a certain year and dies in the first month of the next year, the Jews would reckon he ruled for two years although it was but one month that represented each year. By reckoning in this way we could account for the mysterious three years, and reconcile Paul's version of his own history in Galatians with that of Luke in Acts.

March April	29 AD	spring	Crucifixion	
May June July Aug	29 AD	summer	Stephen stoned	
Year ONE of Gal.1:18 begins here:				
September October	29 AD	autumn	Paul's conversion, Acts 9:3	
Nov Dec Jan Feb	30 AD	winter	Arabia, Damascus, Gl.1:17	
. . . represents year ONE.				
March April	30 AD	spring	Damascus	Acts 9:23
May June July Aug	30 AD	summer	do	do
September October	30 AD	autumn	do	do
Nov Dec Jan Feb	31 AD	winter	do	do
. . . year TWO				
March April	31 AD	spring	do	do
May June July Aug	31 AD	summer	To Jerusalem	
. . . represents year THREE				

Acts 9:28 = Gl.1:18 "three years after" conversion FIRST visit to Jerusalem

September October	31 AD	autumn	To Caesarea	
Nov Dec Jan Feb	32 AD	winter	To Tarsus	
March April	32 AD	spring	Barnabas finds Paul	
May June July Aug	32 AD	summer	To Antioch	
September October	32 AD	autumn	In Antioch	
Nov Dec Jan Feb	33 AD	winter	In Antioch	
March April	33 AD	spring	In Antioch	
= "WHOLE YEAR" – Acts 11:26				
May June July Aug	33 AD	summer	Calling to gentiles Acts 13:2-4	
September October	33 AD	autumn	"To the gentiles!" Acts 13:46	

"FOURTEEN YEARS AFTER" CALLING TO GENTILES

47 AD SECOND "AGAIN to Jerusalem": Galatians 2:1 = Acts 15:4

Paul did NOT visit Jerusalem at another occasion but these two before the Jerusalem Council. (Or he must himself be in error in his letter to the Galatians.)

Acts 11 the last verse does not say Paul and Barnabas themselves brought the gift of relief for the Judean believers to Jerusalem. “By their hands” has idiomatic meaning: They ORGANISED the ingathering personally – as is clear from Paul’s instructions in

1 Corinthians 16. Verse 29 of Acts 11 says, “The disciples determined ... (the) (ad)ministration to send ... which they (Paul and Barnabas) did, sending (the gift) TO THE ELDERS by the hands of Barnabas and Paul.”

This collection, says Mike Gascoigne, resulted from “a great famine (that) came to pass in the days of Claudius Caesar” (Acts 11:28) who “became Emperor in 41AD”, “shortly before they (Paul and Barnabas) were sent out on their first evangelistic journey”.

Luke doesn’t give the time of the “fulfilment” of the “relief” though – he dates the prophet’s vision of the “great dearth throughout all the world”. “THAT THERE SHOULD BE” – in the indeterminate future. “The disciples (then) ... did ... send” the “relief” –, naturally, as Luke at the point in time of his recording of the campaign must have known happened quite some time after the prophet’s vision.

Luke also records another unforgettable event from “about that time” while the outside Church prepared the “relief” for the Church in Jerusalem – something very tragic that happened to the leaders of the Church. “But the word of God grew and multiplied”, notwithstanding these events. “Barnabas and Saul returned from Jerusalem, having fulfilled their ministry ...” against all odds, Luke is able to tell with grateful heart.

And so the parenthesis ends – a parenthesis that tells of incidental events NOT chronologically parallel with the interrupted story of Barnabas and Paul’s first missionary journey to the heathen. Paul’s history therefore cannot be dated with the same criteria as the Judean events – Paul’s was much earlier than it.

Part Two of Part Three

7.2.

Acts 20, Holy Communion

In the light of this background of the Church’s life of faith it is not at all surprising to find that the Holy Communion was observed on the Sabbath as integral and formal part of the Church’s Sabbath’s worship.

7.2.0.1.

“From the days of the Apostles”

“So much Scripture”

Says Richard Baxter ^{“The Divine Appointment of the Lord’s Day”} **of the Sunday,**
“If so much Scripture as mentioneth the keeping of the Lord’s Day, expounded by the consent and practice of the Universal Church from the days of the Apostles, (all keeping this day as holy, without the dissent of any one Sect, or single person that I remember to have read of), I say, if all this history will not fully prove the point of fact, that this day was kept in the Apostles’ time, and consequently by their appointment, then the same proof will not serve to evince that any text of Scripture is Canonical and uncorrupted; nor can we think that anything in the world that is past, can have historical proof”.

“So much Scripture ... expounded ... all this history ... by the Apostles’ appointment ... kept ... practiced ... consented” ... that even the Canonicity and uncorruptedness of all Scripture and historicity or genuineness of the Scriptures could depend on it, is supposed of the First Day!

“So much Scripture” and “all this history” “fully prove the point of fact, that this day was kept in the Apostles’ time, and consequently by their appointment”, says Baxter. Dr. Hawkins though, in his “Bamton Lectures for 1840”, Sermon 5, remarks, “Add then but a few recognitions in the Christian Scriptures themselves of the actual observance of the Lord’s Day even in the age of the Apostles, and with their sanction, nay, apparently with the implied sanction of our Lord Himself and of the Holy Spirit, and we have all the proof which we really require of its Divine authority”.

“So much Scripture” and “all this history”! says Baxter. “But a few recognitions”, says Hawkins. Acts 20:7 and 1Cor.16:2 – **two unrelated and incidental** “Scriptures”, “and we have all the proof” “we might require” **but not God.** If Baxter had said of the **Sabbath’s** histories and Scriptures, “so much Scripture” and “all this history”, it would have made sense and would have contained some truth. But this **acrobatics in exegesis** serves to illustrate how completely general opinion can be cultivated on artificially sweetened water only. From “but a few recognitions in the Christian Scriptures themselves”, a huge leap

of the imagination is taken to the other side of the abyss "of the actual observance of the Lord's Day (Sunday) even in the age of the Apostles". These "few recognitions" now, are supposed to "fully prove the point of fact" and to provide "all the proof which we really require", of the "implied sanction of our Lord Himself" of the Apostles' "keeping" of the First Day of the week. "Apparently", i.e. obviously, also of "the implied sanction of the Holy Spirit" of their "observance" of the First Day as the Lord's Day. That, not only instils unwarranted magnitude to the "few recognitions" but minimises the massive bulk of "recognitions in the Christian Scriptures themselves" of not only the "implied", but the actual, "sanction of our Lord Himself and of the Holy Spirit" of the Apostles' observance of the Sabbath of the **Seventh Day**, as the Lord's Sabbath Day.

Of course "the Universal Church from the days of the Apostles, all without the dissent of any one Sect, or single person", will be silent on dissent or sects on the question of the First Day as against the Sabbath as Day of Worship. For the simple reason that no dissent or sect ever existed on the question. No such question ever arose. If **so much Scripture** as mentioneth the **keeping of the Sabbath**, expounded by the consent and practice of the Universal Church **within** the days of the **Apostles, all** keeping this day as holy, without the dissent of any one Sect, or single person, I say, if **all this history** will not fully prove the point of fact **that the Sabbath Day was kept in the Apostles' time**, and consequently **by their appointment**, then the same proof will not serve to evince that any text of Scripture is Canonical and uncorrupted; nor can we think that anything in the world that is past, can have historical proof

7.2.0.2.1.

New Testament Liturgy

Good Christians have worshipped not knowing they worshipped liturgically, that liturgy was their tool and horse for handling and carrying the Gospel message. Good Christians have worshipped excellently while even underestimating the vital importance of liturgy for their devotion and veneration of the Lord. Said Spurgeon, "Certain weaklings have said, 'let us have a liturgy!' Rather than seek divine aid they will go down to Egypt for help. Rather than be dependent upon the Spirit of God, they will pray by a book! For my part, if I cannot pray, I would rather know it, and groan over my soul's barrenness till the Lord shall again visit me with fruitfulness of devotion. If you are filled with the Spirit, you will be glad to throw off all formal fetters, that you may commit yourself to the sacred current, to be borne along till you find waters to swim in. Sometimes you will enjoy closer fellowship with God in prayer in the pulpit than you have known anywhere else. To me my greatest secrecy in prayer has often been in public; my truest loneliness with God has occurred to me while

pleading in the midst of thousands. I have opened my eyes at the close of a prayer and come back to the assembly with a sort of shock at finding myself upon earth and among men. Such seasons are not at our command, neither can we raise ourselves into such conditions by any preparations or efforts. How blessed they are both to the minister and his people no tongue can tell! How full of power and blessing habitual prayerfulness must also be I cannot here pause to declare, but for it all we must look to the Holy Spirit, and blessed be God we shall not look in vain, for it is especially said of Him that He helped our infirmities in prayer."

The use and benefit of liturgy could not be described or defined better. Liturgy is not a book of prayers. It is not "cold". It is the sum of Christian worship in action outwardly. The strong who knows his own weakness will certainly employ liturgy in his worship. He would rather say, *If you are filled with the Spirit, you will be glad to submit to all formal upliftment, that you may commit yourself to the sacred current, to be borne along till you find waters to swim in.* Instead of images and icons your help "*if the supply of the Spirit be scant*" will be nothing but the Spirit in the invisible operations of its power.

Liturgy constitutes formal worship. It projects through order, form and atmosphere the object and content of Christian Faith and Congregation. Liturgy channels the thoughts and spirit to God the Holy Spirit and Christ. God chooses to so work and to be so worshipped. He is not served or honoured where the instruments He provides for implementation in His worship are neglected, despised and discarded. The moment the Body which is Christ's is realised, liturgy comes into play. Congregation of Believers immediately and primarily pre-supposes liturgy. Congregation of Believers in Worship of the Lord already is liturgy. Prayer, song, confession, praise, study, proclamation, are not only enriched but conditioned by formal order, sacred nature, sequence and recurrence. Wherever The Church comes to life in the Name and Faith of Jesus Christ, liturgy appears. It not only accompanies all aspects and events of worship but is an indispensable aspect and in itself event, of Christian worship. "If we are to be much in the spirit of prayer, we need sacred oil to be poured upon the sacred fire of our heart's devotion; we want to be again and again visited by the Spirit of grace and supplication", says Spurgeon, not conscious that he actually pleads for the necessity of liturgy.

Christ Jesus' Death and Resurrection are the centre and gravity of Christian Worship and therefore of Christian Liturgy. For this very reason of its nature and essence, it is wrong to identify liturgy with restricted ceremonies and rites of Christian Worship, such as sacrament,

confirmation and consecration. Liturgy constitutes formal Christian Worship as a whole and in all its forms, events and aspects.

Where and when Christian Worship celebrates its Lord's great deeds of redemption, its celebrating is liturgical – its celebration **is** liturgy. Thus when and where the Church proclaims the Gospel, teaches the people, makes disciples, baptises, eats the Lord's Supper, or celebrates the Lord's Day, liturgy is central and fundamental. Liturgy witnesses to each and every practice of the Church as Christian practice and Christian Church.

The ancients were wise to expect of the simple as sufficient to know by heart the Lord's Prayer and Psalm 23 and perhaps the Apostolic Articles of Faith. The ancients were wise to expect of the ordinary folk to attend the sermon and the sacraments and no more. The same thing each time by the power of the Holy Spirit makes of it the blessed Tidings of Salvation to the poor in knowledge and understanding. The simplest of liturgy each time becomes new and refreshing to the wisest and greatest of believers. The Spirit does it. "The Lord is the fortress of my life" – that steadiness which is the variety and spice, "the strength of my life". Liturgy is what the Lord provides to transfer that help and comfort of the Holy Spirit in real life to the soul of the believer in Jesus Christ.

Not least, but first and most important, liturgy witnesses to the institution and practice of the Lord's Day as Christian practice and Christian institution. First and foremost in any and all of its church-life is the Church's congregation – its assembling in the Name of Jesus its Lord. Whenever the "**there**" of Christian Congregation and Worship occurs, there and then the "**when**" of Christian Congregation and Worship occurs. The Church is the Lord's Body **where, and, when**, it congregates and worships. "Where", asks the Heidelberg Confession, "is the Church?" It answers, "Where the Gospel is proclaimed and the sacraments are observed correctly". That happens and ought to happen "every Sabbath Day" **when** in the faith of Jesus the Resurrected Lord the Church congregates and worships.

So, if one wants to find the **when** in the Church-life of authentic and authoritative Christianity – in the Apostolic Congregation – one must find Christian **Worship** of the **Resurrected** Jesus first. And where one finds **that – Worship** of the **Resurrected** Jesus, **there** shall one find the **Christian When** – the **Christian Sabbath Day**. Liturgy unmistakably pin points the Christian Day of Worship and Rest – the formal, orderly, regular and set Christian Day of Worship and Rest – **the formal instrument and channel of the operations of the Holy Spirit**.

Apostolic, New Testament, Liturgy, proves the **Seventh Day Sabbath** of the Lord thy God is the Lord's Day. *F not*, the Scriptures and the Gospel aren't proclaimed truthfully and correctly. Then the

sacraments aren't those of Christ. **Apostolic, New Testament, Liturgy**, proves the **Seventh Day Sabbath** of the Lord thy God is the Day of the Lord Jesus Christ **Resurrected** from the dead. **That was its Sabbathly message, its Sabbathly devotion, its Sabbathly worship – that, and nothing but that. It had, no, other message, no other occasion, no other devotion, no other worship. NOTHING but Jesus Christ RESURRECTED from the dead!**

"Christ's resurrection tells me, not only that Christ died to pay the penalty of my sins, but also that He lives to empower me to live victoriously. Some Christians focus on Christ's crib and others on His Cross, but ultimately it is His resurrection that gives us the reassurance that "He is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb 7:25). The resurrection tells me that Christ is not on vacation recovering from the exhaustion of His earthly mission, but He is actively working at the right hand of God (Eph 1:20) to bring to consummation the redemption he accomplished on this earth." S. Bacchiocchi, *News Letter*.

Christ's resurrection therefore tells me, that Christ rose from the dead "**in Sabbath's-time**" – **in liturgy-time!**

From Bacchiocchi's words, "*Christ's resurrection tells me, not only that Christ died to pay the penalty of my sins, but also ...*", the first thing to be noticed, is that "*Christ's resurrection tells ...that Christ died*". Jesus' resurrection, is confessed, "**from the dead**". His resurrection **and** death are Christ's **one** act. The one without the other cannot be – not in the case of Christ. But if we could imagine the one without the other, that Jesus did **not** rise from the dead, then **death** would have been His only and single act – and we would have been left without hope or comfort. Then Jesus' life and ours would have been no different – only a prelude to death. And if we could imagine the one without the other the other way round – Jesus' resurrection without His death – then we would have to imagine ... **the impossible!** The fact and truth that Jesus **rose** from the dead confirms His death as divine and divinely willed and acted. Then Jesus' **death and resurrection** are the phases or aspect of His **eternal and planned and executed council**.

Jesus' **resurrection** makes His **death** the Christian's joy in God's salvation. Were Jesus not raised from the dead the Christian's joy would be grief, his worship, anguish, like the heathens'. Were it not for Jesus' resurrection from the dead, Christianity, the Faith of the Glad Tidings of Jesus Christ, **would never have been**. The **Church** – the liturgical **assembly** of the saints – would never have **appeared** in history. Its worship would not have been – If Christ were not raised from the dead.

(Not the other way round, as if Jesus Christ were the mental projection of

some first century enthusiasts, as if the Church were the creator of the Christ-idea.)

So the worship of the Christian Faith proclaims as well as reflects nothing but Jesus' death and resurrection from the dead and death. The Church's very existence in essence **and in form** is about **Jesus' deeds of redemption**, and his **resurrection** first and foremost is that redemption verily, ultimately and comprehensively.

The **worshipping** Church is the elect living and acting the faith of **Jesus Christ** – the Faith of Jesus Christ **Crucified and Risen**. Its every aspect, its core and circumference, its past and future, its constitution and formal manifestation, all, proclaim, witness, praise and worship the only begotten Son of God, Jesus of Nazareth – **the Risen Lord**. And that is **liturgy** – the **collective** word for the **event** of Christian **worship**. There is **nothing** the Church does that is not based on the **truth** of **the Risen Lord** and that does not **proclaim the Risen Lord**. The cause for **congregation**, is **the Risen Lord**. The **object** worshipped, is **the Risen Lord**. He is praised with song. He is prayed to. He, the Word, is preached. He is remembered and confessed and worshipped in and through sacrament. It is **the Risen Lord worshipped** or it is not the Christian **Church**, not the **life** of the Faith of Christ, not the system, not the order, not the reality, not the Spirit ... **NOT THE DAY OF HIS WORSHIP!** And then, **while** it is Church, the life of the Faith of Christ, and the system and the order and the reality and the Spirit of the **Resurrected** Christ – **then**, the very reality of the **Sabbath Day**, is there!

Now see the Church a living unit and unity in Jesus Christ, and you see congregation, worship, prayer, song, confession, preaching, sacrament – **order!** You see the Church **an event of the Holy Spirit**. You see it distinguished, separate and separated from any kind of creation and collectivism, even distinguished, separate and separated from individual members and believers – you see **the Body which is Christ's**. **And**, you see **formal** Christian worship – **liturgy!** Christian worship and liturgy are almost identifiable. And they definitely are inseparable. The life of each is caught up the one in the other.

Now see this Church in its **beginnings**, directly coming into being from the **events** of Christ and the Holy Spirit, **as portrayed in the Acts of the Apostles** – as portrayed in the **Scriptures!** See all the things already mentioned: congregation, order, sacrament, witness, charity ... **the how and the where** of the Christian Faith. Then notice one other thing. Not something different or strange, but something that intrinsically and essentially is Christian Faith and worship. See Christian Faith and worship as truly and basically as the Church's congregating, as truly and basically as the confessing of and the witness to the death and resurrection of Jesus Christ through prayer, song, or sacrament. **See the**

Church's keeping of the Sabbath Day!

Ultimately it is His resurrection that gives us the assurance that He is able to save those who draw near to God through Him. Ultimately it is Jesus' Resurrection that gives origin to the Church and its worship **and the way it worships**. **Ultimately it is Jesus' Resurrection that gives origin to liturgy**. Liturgy tells **Who** the Lord the Church worships, is. Liturgy tells: It is the **Risen** Lord Jesus Christ. **Liturgy tells Christ rose from the dead in Sabbath's time exactly because liturgy tells the Lord worshiped is the Risen Lord Jesus Christ – every Sabbath Day!** Why did the Church congregate and worship? How did it worship? Whom did the Church worship through form and order? Of course it all is summed up in one word, **the Risen Christ!** Therefore did the Church assemble and therefore the Church worshipped. **And therefore it was on the Sabbath every time** the Church assembled and worship and practised the content and intent and extent of its Faith.

If ever anything proves the fact of Jesus' resurrection "in **Sabbath's** time" **it is its going to Church on the Sabbath!** The early Church had no liturgy but its Sabbath liturgy – **which was a resurrection liturgy through and through**. Every aspect of Christian worship of the Apostolic Church was one concerning the **Risen** Lord Jesus. It came together for no other reason, through no other cause, by no other Power. It used each Sabbath's hours for no other reason, through no other cause, by no other Power. In fact, **liturgy – Christian Faith's formal worship**, is the only word the New Testament has to say about the Sabbath Day, the Seventh Day of the week.

The attempt of false teaching to lay this foundation for the Sunday comes down to this single factor, the factor of liturgy. Could liturgy be ascribed to the Sunday, it, instead of the Sabbath, should be or would have been the Christian day of worship-rest. It shows that in principle the argument of liturgy is absolute and final. When applied to Sunday sacredness the argument is full proof. But when applied to the Sabbath it is ridiculed.

The factor of liturgy even proves which is the false claim. Whenever claimed for Sunday, the proof of liturgy is invariably denied the Sabbath. Whenever claimed for the Sabbath, the argument of liturgy for argument's sake should also be allowed for Sunday – one should then only have to present those instances of liturgical worship by the Apostolic Church on Sunday. But **if one fails to present such evidence**, of course the argument of liturgy won't help Sunday. Liturgy must then support the Sabbath.

But if the argument of liturgy be denied the Sabbath by arguments **for** the Sabbath, **something drastic must be wrong**. Returning then to Bacchiocchi's nice sounding remark here quoted, it no longer sounds that

nice. Christ's **resurrection** one now can see, is **separated from its moment of truth and effectiveness**: *Christ's resurrection* is separated from His *empowering to live victoriously*. His resurrection is something else than His making *intercession* and *ability to save*. His resurrection-life was short lived and lost effect. Jesus' resurrection presumably disposes not of everlasting power to *draw near to God*. Jesus' resurrection is not His *working at the right hand of God* nor the *consummation* or the *accomplishment of salvation*. *The resurrection merely tells me that Christ is not on vacation recovering from the exhaustion of His earthly mission* – which implies a “heavenly” benefit that **precludes** from his resurrection that very benefit. In stead of keeping focussed on Christ's resurrection this applause loses sight of it. And seen in the context of its statement – why the Passover should not be celebrated liturgically – this applause precludes the Christian Sabbath its only reason of validity for the People of God, namely Jesus' resurrection from the dead, His entering into His own Rest.

The apostles immediately after Christ's resurrection and the outpouring of the Holy Spirit proceeded to institute a form and content of worship in order to commemorate Christ's Resurrection by a distinctive liturgy. This development is obvious in each and every contexts of the mention of the Sabbath in the Acts as well as Gospels. Nothing but Christ's resurrection **on the Sabbath Day** can account for the phenomenon.

Indication of this development – the apostles' immediate proceeding after Christ's resurrection and the outpouring of the Holy Spirit to institute a form and content of worship in order to commemorate Christ's Resurrection by a distinctive liturgy, enjoys biblical and historical support, because in the Apostolic Church the Resurrection was seen as an existential reality experienced by living victoriously by the power of the Risen Saviour, and *consequently* as a liturgical practice associated with *formal* worship. *Although* the name "Day of the Resurrection" does not appear in the New Testament *its documents imply the commemoration of Jesus' resurrection on the Sabbath* (e.g., Acts 2, 13, etc.).

“If the primitive Jerusalem Church had pioneered and promoted Sundaykeeping because they no longer felt at home with Jewish Sabbathkeeping, we would expect to find in such a church an immediate break away from Jewish religious traditions and services. But the opposite is the case. Both the book of Acts as well as several Judeo-Christian documents clearly reveal that the ethnic composition and the theological orientation of the Jerusalem Church were profoundly Jewish” says Bacchiocchi. But he fails to notice how profoundly the Jerusalem Church was the **Resurrection Church!** The fact that *the primitive*

Jerusalem Church did not *pioneer and promote Sundaykeeping* but *felt at home with Jewish Sabbathkeeping*, proves that they accommodated their **Resurrection-Faith** within **Sabbath-keeping**. *Luke's characterisation of the Jerusalem Church as "zealous for the law" (Acts 21:20), hardly allows for the abandonment of the Church's chief reason for existence, its Faith of the **Risen** Christ!*

Bacchiocchi's argument therefore is irrelevant. He gets side-tracked by his occupation with the Sunday-issue, an issue that was non-existent in the Apostolic Church (as we know it at least) and therefore cannot be brought into consideration rationally. The existential difference between Jewish and Old-Testament worship on the one hand and Christian worship on the other in the same Temple and in the same Synagogue and on the same Day of Worship had nothing to do with the Day as such, but with **its significance for the different faiths**. The one party observed it religiously and legalistically. The other celebrated and observed it for being The-Day-Of-Its-Worshipped-Lord – *The Day-of-Christ's-Resurrection-From-The-Dead* and all that that implied. **The most practical implication of all that, was that the Sabbath and its observance by the first Christians, liturgically implicated and indicated the Christian Faith's Saviour's Day of Resurrection.**

7.2.0.2.2.

The New Testament “Church” Day

“Despite the fact that the Sabbath did not shift from ‘Saturday’ to ‘Sunday’, there is a thorough relation between the Seventh and the First Day of the week ... There is a certain transfer of emphasis between the Old Testament Sabbath's appreciation and Jesus' practice of the Sabbath.

*In the Old Testament emphasis undeniably falls on the **rest day**. There is of course sporadic mention that the sabbath also is a day for **congregation**. Thus, e.g., the expression in Leviticus 23:3, ‘a holy day of celebration’ (Afrikaans Translation) should rather be translated ‘a holy meeting’ (‘convocation’, AV) as in Exodus 12:16. But the whole idea that the Sabbath in particular is Church Day, a day to assemble, to praise the Lord and to listen to his Word, we do not find in the Old Testament. In fact, it could not. The Jews outside Jerusalem (before the exile) didn't have a place to gather.*

What is striking is that what we know about the first congregations' celebration of the First Day exactly correlates with what Jesus did on the Sabbath (and actually all his life) : They as Congregation assembled (Acts 20:7) and in particular chose the day for charity (1Cor.16:2).” Prof. Adrio Koenig, *Sondag.*, p. 48 / 49

What we know about “*the first congregations’ celebration*”, **through consideration** (above) of their Congregational assemblies, exactly correlates with what **Jesus** did ... on the **Sabbath** (and actually all his life) : They as Congregation assembled on the ... Sabbath! Now isn’t that striking!

Notice the preconceived idea, “*what we know*” ... already! “*Our knowledge*” is not derived through consideration of “*the first congregations’ celebration*”. We have decided beforehand it is the **First Day**. The very same tactics are used to start Prof. Koenig’s argumentation: “*Despite the fact that the Sabbath did not shift from ‘Saturday’ to ‘Sunday’, there is a thorough relation between the Seventh and the First Day of the week ... There is a certain transfer of emphasis ...*” that in the end applies to the First as thoroughly as it is **preconceived** that there exists *a thorough relation between the Seventh and the First Day of the week*. The outcome is taken for granted even **before** a single Scripture has been cited or considered in support of the assumed “*undeniable*” and “*certain*” attributes of the First Day. Meanwhile Prof. Koenig actually talks of the Sabbath!

The Professor certainly and undeniably is strikingly confused. He contradicts his own assertion, “*In the Old Testament emphasis ... falls on the rest day. There is ... mention that the sabbath also is a day for congregation. Thus, e.g., the expression in Leviticus 23:3, ‘a holy day of celebration’ (Afrikaans Translation) should rather be translated ‘a holy meeting’ (‘convocation’, AV) as in Exodus 12:16. But the whole idea that the Sabbath in particular is Church Day, a day to assemble ... we do not find in the Old Testament*”.

Prof. Koenig, nevertheless, correctly asserts that in the Old Testament the Sabbath has not reached its full status of being “Church” Day. That status, again as he correctly asserts, had only been granted the Sabbath through its New Testament application, appointment and observance by Jesus and the New Testament Church. The only problem facing his assertions is to indicate the relevance of it all to the First Day while denying the relevance to the Sabbath Day!

But Prof. Koenig is **too** assertive. Says he, “*The whole idea that the Sabbath in particular is Church Day, a day to assemble, to praise the Lord and to listen to his Word, we do not find in the Old Testament. In fact, it could not. The Jews outside Jerusalem (before the exile) didn’t have a place to gather.*”

Before the exile there had been the Temple; and before the Temple there had been the Tabernacle; and before and after the Tabernacle there had been the home “*to gather*”. And before it all there had been Eden where God had **met** with Man and Eve. In fact, **the very absence of repeated mention** of “in the Temple (or Tabernacle)”, “on the Sabbath

Day”, each time Congregational and Devotional assembling happened, is surest indication that Congregational and Devotional assembling “in the Temple (or Tabernacle)”, “on the Sabbath Day” was the usual, the normal and the Institutional. For example, only one Psalm (in some manuscripts) is called a Psalm “for the Sabbath Day”. Now does that mean only this Psalm had ever been sung on the Sabbath and on no other day? “*Certainly*” just the opposite! It implies, as implies the **very nature of the Psalms collectively**, that the normal, usual and institutional thing was to sing Psalms **especially on the Sabbath Day**. The same sort of indication is found in the very act or event of **assembling**. The exercise of “assembling”, “calling / call together”, “convocation”, “reading” (all from the Hebrew word *miqra*), or of “chance”, “event”, “happening”, “befall” (all from the Hebrew word *miqreh*) **supposes some Day-For-Coming-Together**. This day or days are often deemed “**holy**” and its gathering, “holy”, implying their special and Institutional character. Therefore they are reckoned “**Feasts**”. (Lv.23:1) These Days when very special were announced by blowing of the **trumpet!** (2Chr.29:28-29) These Days’ were accentuated with “**proclamation**” of God’s Word (Lv.2:2) . “**Prayer**” and “**song**” marked these Days as Days of **Congregational worship**, Neh.8, 2Chr.29:28-29. They are most intimately connected with **the act of observance of “rest”** where specifically the Sabbath of the Seventh day is the Day, as in Lv.23:2-3. The Fourth Commandment invokes God’s people to “**remember**” the Sabbath Day. The Sabbath Day is “**separated**”, “**the Seventh Day**”, implying **perpetual recurrence**. Through “remembrance”, the “remembrance” as a matter of course and perpetual recurrence is implied of the **Congregated People through Worship** of the Creator and Redeemer. Thus to “remember the Sabbath Day to keep it **special**ly (holy), implies its as a matter of course and perpetual recurrence **being** an institution “for ever” **for assembling and worship**.”

The conclusion is inevitable that *we most definitely do find in the Old Testament the whole idea that the Sabbath in particular was Church Day, a day to assemble, to praise the Lord and to listen to his Word. In fact, it could not be otherwise. Wherever outside Jerusalem the Jews would find a place to gather, even if it had to be “by the rivers of Babylon ... in a strange land.”* ^{Ps. 137} And, seeing Prof. Koenig and all the others think the Sabbath is so **Jewish**, would “we (Jews) sit down **being come together there** singing and weeping while we remembered Zion”, **also** not have “remembered” the **Sabbath Day** “to keep it holy”? We most definitely would.

But as Prof. Koenig further demonstrates (not quoted here) we need not doubt about the Sabbath’s observance when it comes to the lifetime of Jesus and the apostles. And if **their** times may have any

bearing on **our** observance of the Sabbath, may not the **remotest** time, the time of **creation**? May not the same obvious and **meaningful scarcity** if not total absence of direct reference to a keeping of the Sabbath Day during patriarchal times explain its continued observance by at least the faithful since creation? **It was the same Word proclaimed in New Testament times after all that was proclaimed through creation when on the Seventh Day God rested.** Would God not “again speak of the Seventh Day” that in it “He entered into his rest”? Was not “the Gospel preached to them as well as unto us”? ^{Hb. 4:2} Would God not **finally** speak through the same Word that “in the Sabbath” He would rise and enter into his glory, the glory of his finishing and **rest** “in the fullness of time”?

In the light of this background of the life of faith of the Church of all time then, but more than any time, in the light of the time of the life of faith of the Church of the New Testament, it is not at all surprising to find that Holy Communion was observed on the Sabbath as integral and formal part of the Church’s Sabbath’s worship.

7.2.0.3.

The Usual Explanation But Not the Usual Day

The usual interpretation given to Acts 20:7 may be represented by the Living Bible’s version, “**On Sunday we gathered for a communion service with Paul preaching**”. So **how** could it be alleged that the Holy Communion was actually celebrated on the **Sabbath**? Translators do their best to make such a finding “from the Scriptures” impossible. Yet it **can** be discovered even from **translations** of the Scriptures here in Acts 20. **Marshall’s** interlinear literal rendering of verse 7 of the Nestle Selection of Apparatus unveils certain definitive facets of the **meaning of the Greek**. He has, “On the First of the week having been assembled = as we were assembled to break bread Paul lectured to them being about to depart on the morrow”.

Says Ds. A.J. van Staden, ^{The Sabbatarians and the Bible, HAUM, Cape Town, RSA 1975, p. 31} “**According to this text (Acts 20:7) Paul that Sunday not only proclaimed the Gospel, but he also served the Lord’s Supper, ... The (Sabbatarian’s) argument that this gathering was an exceptional assembly, also does not satisfy, because the fact that they (the congregations) on that occasion celebrated the Lord’s Supper, raises the idea that it was a gathering at the usual time. Hoekema justly asks, ‘if there was no special significance in the day on which the Christians met, why should Luke take the trouble to say, as he does, ‘on the first day of the week’? This item of information could well have been omitted if it conveyed a fact of no importance. That Luke mentions it, shows that already at this time Christians were gathering for worship on the first day of the week.’ (The Four major Cults, p. 166).**” (Emphasis CGE)

Traditional Christians across the board seem to have memorised some explanation for Acts 20:7 along these lines. They without exception base their conclusions on the assumptions that, 1, Paul “preached” and administered Holy Communion; 2, that the Congregation assembled on Sunday. These basic suppositions will be dealt with now. But consider first the question put another way,

If, this gathering had been a **fortuitous** assembly rather than “**exceptional**” – a gathering directly due to the apostles’ itinerary?

If, the assembled “**on that occasion**” **did not congregate** nor celebrate the Lord’s Supper?

If, Paul **did not “preach”** or “proclaim the Gospel”?

If, here “congregation” **not in the sense of “Church”** is the case, but “congregation” in the sense of “the company”?

If, “**When being still together** on the First Day **having had** assembled for Holy Communion, Paul “**addressed** them” the “company”?

When would “**the usual time**” **then** have been but **on the Sabbath before**? “**The usual time**” then would naturally be the day the Church was **accustomed** to meet on, as had been the case right through the Acts and **throughout the history** of the Apostolic Church many times over and over again (as has been shown). **This instance** agrees to the letter **grammatically** speaking, “**when being still together** on the First Day **we having had** assembled for Holy Communion” ... **the Sabbath before!**

The conclusion is perfectly justified, Had **the day on which the Christians met** no special significance, why should Luke take the trouble to say, **as he does**, “being **still together** on the First Day **having had** assembled for Holy Communion before”? **This item** of information – the invariably ignored **Perfect Participle**, could well have been omitted if it conveyed a fact of no importance. That Luke mentions it shows that at this time Christians were **all along** gathering for worship on the **Sabbath Day** that naturally comes before the evening of the First Day. “**First Day**”, being the “Jewish” denomination for the “Jewish” day, “first” in the time-cycle of the “Jewish” “week”, and reckoned the “Jewish” way from evening to afternoon inclusive.

7.2.1.

Which Day of the Week?

Luke says, “**on the First Day** of the week, Paul lectured to them” – *en tehi miai tohn sabbatohn ho Paulos dielegeto autois*. Paul lectured “**until midnight**”. Paul reckoning the day-cycle the Jewish way, the night of the First Day is our present day “**Saturday night**”. If he reckoned the day as we nowadays do, the Roman way, the night of the First Day before midnight would be what we nowadays call **Sunday evening**. When **after midnight**, then it no longer would be Sunday, but the Second Day,

Monday. Now if Paul “broke bread” only **shortly before sunrise**, the Lord’s Supper occurred on Monday. If the keeping of the Lord’s Supper hallows the day – as some allege – then not Sunday, but Monday should be the Christian Day of worship. Should Paul **ordinarily** have enjoyed **food** before leaving and did not serve the Bread of Holy Communion, then one might fairly ask, If the Church came together for the purpose of taking Holy Communion, why is it **nowhere mentioned** in Acts 20? Did **Holy Communion** occur “on the First Day of the week” at all?

“At Troas, many years after the occurrence at Pentecost, when Christianity had begun to assume a more settled form, we find that something of this sort occurred.

James Augustus Hessey

*St. Paul and his companions arrived there, and “abode seven days, **and** upon the first day of the week, when **the disciples came together to break bread, Paul preached unto them.***

*Now one would think that unless **the first day of the week had been already the stated day of Christian assembling.***

St. Luke’s narrative would have run thus,

*“On the last day of Paul’s **stay, he called the disciples together to break bread,***

*and **preached unto them.**”*

The Text Uncompromising

Paul and his companions arrived there, and abode seven days. **While** upon the First Day **being together still having had assembled** for the Lord’s Supper before, Paul **discussed matters** with the company.

Now one would **think** (conclude!) that **unless** the **Sabbath before** the First Day **all along had normally and formally** been the stated day of Christian assembling, St. Luke’s narrative would have run thus,

On the last day of Paul’s **stay**, while **being together still** upon the First Day, after having had gathered to Break Bread (the Sabbath having ended shortly before), Paul (**used the opportunity** and) discussed matters (**of imminent importance**).

*But his language is very **different** – “the first day of the week”, **evidently** their **usual** day of meeting for the religious purpose of “breaking bread”, **and of receiving instruction ...***

*The matter of course way in which these **circumstances** are introduced **seems to indicate that these were points already established.**”*

Says Paul Jewett, *The Lord’s Day*, 1971, p. 60/61 *“**The key phrase for our investigation is: ‘When we were gathered for the breaking of bread’ ... This phrase has a **formal character** about it; the verb for ‘gathering together’ is a **technical** term describing assembly for worship and the expression ‘breaking of bread’ occurs frequently in primitive Christian literature to designate a specific Christian meal ... One therefor can **only** conclude that the author of Acts is describing a **well-known type of structured Christian assembly** ... And the manner in which it is described indicates a usage of sufficiently **long standing** by the late fifties that the day on which it occurred may be regarded as **the regular day for such worship among Christians.**”** (Emphasis CGE.)*

Jewett further says in the quoted passage, *“**Here is the earliest clear witness to Christian assembly for purposes of worship on the first day of the week**”.*

*“**The key phrase for our investigation**” being ‘When we were gathered for the breaking of bread’, it having “a **formal character** about it”, and “the verb for ‘gathering together’” being “a **technical term** describing assembly **for worship**” **it speaks for itself that it should receive due attention.** Now the phrase as Jewett presents it above clearly does **not** contain any “witness to Christian assembly for purposes of worship on the first day of the week”. **Nor** does it “indicate a usage of sufficiently **long standing**” that the First Day “**may be regarded as the regular day for worship among Christians.**” Jewett uses the concepts*

Clearly his language is very **ordinary** – “On the First Day or the week”, **evidently** after having had assembled on their **usual** meeting for the religious purpose of “breaking bread”, Paul then instructed them

The matter of course way in which these **circumstances** are introduced **indicates quite clearly** that these were points **already established.**

“*designate*”, “*conclude*”, “*indicates*”, “*may be regarded*”, each a way of expressing conclusion, opinion and interpretation. The question should rather be whether Jewett’s **conclusion** that “*Here is the earliest clear witness to Christian assembly for purposes of worship on the first day of the week*” is **justified** by the given data from which he thus concludes. Do Luke’s statements **allow for conclusions** such as Jewett’s? Do Luke’s statements, **and their implications**, favour the **First Day** as Christian Day of Worship, or do they favour the **Sabbath** as the Christian Day of Worship?

7.2.1.0.1.

Typical Misrepresentation

“And upon the First Day of the week, as the disciples gathered for Holy Communion, Paul preached to them. Because he would depart the next day, he preached till midnight.”

Professor Adrio Koenig, ^{Sondag (“Sunday”), NGK Publishers} comments:

“The important question with this text is, whether the Congregation as a rule assembled on the First Day of the week, and whether it only happened this one time on the First Day because Paul would have departed the next day.”

The important thing to keep in mind when considering Prof. Koenig’s question though is all the **misconceived presuppositions** upon which his question is based. The **translation** of the text is a shameless twisting of about every possible linguistic principle of the Greek language, **as will become clear** through our discussion. The textual manipulations are most glaringly reflected in the (common) suppositions that the “*congregation*” is involved; that the “*Church*” actually “*assembled*” on the First Day; that Paul “*preached*”, and that he “*extended*” his “*sermon*” till midnight “*because*” **he would leave** the next day.

“*Certain given facts are important in this context*”, Prof. Koenig continues with **wild assuming**: “*Congregation ... meets ... Jewish Sabbath*”:

“In the first place we should take notice that the Congregation meets the first day after the Jewish Sabbath for Holy Communion (“to break bread” in verse 7). If they still kept the seventh day, why did they not come together on that day to hear Paul for the last time?”

It will shortly be shown that “they” indeed **did come** together, and, on the **Seventh Day**. It will be shown through the fact that the text does not have the **noun**, “*Congregation*”, **as a subject** at all; It will be shown through the fact that the text does not have a **finite verb as a predicate** that says that the Congregation “*assembled*” or “*came together*”. It will be shown that the text has a word – a Perfect Participle – of substantival and adjectival force which means, “We **as the assembled** (company of

missionaries) **being together still** (on the First Day)”. That simply but absolutely implies that any **actual** coming together **had** taken place **before** “*the first day ...*” and therefore **on** and not “*... after the Jewish Sabbath*”! The word **intentionally** wrongly translated finite and indicative, “*met*”, “*came together*”, “*congregated*”, “*assembled*”, answers Prof. Koenig’s question, “*If they still kept the seventh day, why did they not come together on that day?*” And the answer is, They in fact **did** “*come together*” on, and “*still kept the seventh day*” ... without violating one iota of Scripture or of its evangelical fulfilment in Jesus.

“*To hear Paul for the last time*”? The same “company”, “**attending still on the First Day**” that heard Paul out till midnight, would leave with him, and **again** would meet to listen to him, “*for the last time*” at **Miletus**, 20:17.

“*To hear Paul for the last time*”? Nowhere will an Infinitive of the verb “to hear” be found in the text. The words that Luke uses imply the “company’s” **participation** in Paul’s “discussion” and in his “intention”. Not so much their “hearing” but **as much their participation** is implied. The word Luke **does** use in the **Infinitive** supplies certain indication of the **cause rather than of the purpose** of the “company’s” “being together”. “We”, “*while having had assembled before for the Lord’s Supper and now being together still on the First Day, Paul addressed them, he intending to depart the morrow*”.

“*Because we have to add here that Paul was in great haste, so much in haste that he, according to verse 16, does not even allow himself the time to go ashore at Ephesus, ‘for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost’. Even so he waits specifically for the first day of the week (despite the fact that he had been there since Monday, according to verse 6) before he presents his parting sermon to the congregation. It is senseless if the congregation had been together on the previous (seventh) day.*”

Each of the factors here listed are **irrelevant** to the “*question with this text*” on the First Day as Day of Christian Worship. Each assumed factor **contradicts** the other regardless of their bearing on the issue. **It makes no sense** that Paul “*does not even allow himself the time to go ashore at Ephesus*” to travel by ship, but prefers the much **slower** going by foot. Why would he stay **seven days** at Troas yet for no noteworthy reason be in such a hurry that **hours** counted? Why would Paul be in such a hurry on this night yet **extend** his discussions till midnight and enjoy comradeship with his fellowmen till break of day? Why not leave immediately or go to sleep in order to be able to move faster in the morning? **What difference** would the few hours of this night make in any case to a journey that would extend over several days or even weeks, and that to all indication never reached its goal, Pentecost at Jerusalem? No,

every step of the travel “company’s” journey was “**planned**” ... **that very night at Troas**, and Paul was in no particular hurry “**because he would leave the next day**”.

“(Paul) *could have left any time*”, says Prof. Koenig. But “*he had already decided beforehand that he would travel by foot from Troas*”. Now this obviously had been Paul’s idea, but his resolve or decision, expressly noticed by Luke, was “**to depart** the morning”. So Paul “*could have left any time*” but chose not to. He could not have been in such a great hurry. Paul quite relaxed “**enjoyed the company**” of his friends “**till break of day**”.

The popular traditional impression that the “Pentecostal” Christians were kind of super human beings, also here proves to be mythical. Even if Paul had the energy and ability to “preach” **right through the night** it remains incomprehensible that his “congregation” would have been able to give attention right through the night. No, from midnight on the night seems to have been spent in a **more relaxed** way than the intense “dialogue on matters” (“action” – *handel*, High Dutch) that had gone on before midnight. (See further Par. 7.2.3.1.)

“*He had been there since Monday, according to verse 6*”. How does Prof. Koenig work that out? Only if he counted days inclusively and assumed that Luke uses a sunrise reckoning of the day could his count be possible. Luke counted **exclusively**, for no one could be confused by the chronology of events and days as Luke narrates it. The missionaries named in verse 4 “went before to meeting us”. Then “we” (Luke and Paul?), “after **five days** met them at Troas where we stayed for **seven days**. And on the (following) First Day **being together still after having had congregated** on Holy Communion (the Sabbath immediately before) Paul discoursed with them, **prepared** to depart the morning”. Luke’s **exclusive** “matter of course way”, ^(Hessey) of narration, **mentioning each grouping of days separately**, allows for no other day of Paul’s arrival than a Sunday, and the seventh day after his arrival consequently a Sabbath.

“*It consequently is clear that the congregation in Troas did not meet on the Sabbath*”, says Prof. Koenig. He is wrong about the “*congregation*”, about the “*did meet*”, and about the day and time of the **implied act of meeting**, “*on the Sabbath*”.

“(It consequently is clear) *further also that this meeting wasn’t arranged because Paul would leave the next day.*” Quite correct. It was the **spontaneous continuance** of the meeting that had **originally** taken place on the **Sabbath**. The company not only found their **last day** at Troas the proper occasion to enjoy the Lord’s Supper. But they **afterwards** found the **circumstance opportune** to receive Paul’s instructions as to their intended journey and future strategies for

proclaiming the Gospel. So after sunset “**on the evening** of the First Day (the evening after the Sabbath and the Lord’s Supper) **while being together still** Paul addressed them, in view of his departure the morning / next day”. These aspects of the Troas event disallow the assumption that “*They as a rule gathered on the first day of the week and that Paul had waited all week for this*”. These aspects indicate and imply **just the opposite**, that Paul had not *waited all week for this*, but it **accidentally** occurred under circumstances that **resulted** from their keeping of the **Sabbath (and the Lord’s Supper on the Sabbath) as a rule**.

“*The text says expressly they gathered to break bread*”. The text expressly says **not** “*they gathered*”, to repeat.

“*The text says expressly ... Paul addressed them because he would depart the next day*”. Correct again. “*There is no possibility that they had gathered because Paul would depart the next day and it therefor was an extraordinary meeting.*” An extraordinarily correct observation! Nevertheless translations do incorrectly interpret the text to the effect that: “*Paul addressed them because he would depart the next day*”. (This is literally the Afrikaans translation Prof. Koenig uses. See further Ds. Momberg.) The situation in the upper room “on the First Day of the week” at Troas was no **extraordinary** meeting and **no meeting** actively at all. It was the **result** of a meeting actively **before**, the result of “**being together still after the assembly on Holy Communion**” ... the Sabbath before.

7.2.1.1.

Luke’s Day-Reckoning

How does Luke view the day cycle? Does he understand and express it as the **Jews** do, or, he being from the heathen, does he reckon the day as the **Romans** do? F.F. Bruce, e.g., ^{“the New International Commentary on the NT, “the Book of Acts”, Eerdmans Publishing Co., Michigan, 1981, p 408} concludes as if most natural and conclusive that “*“Break of day” was ‘on the morrow’*”. That, for Bruce, settles it that the event of Acts 20:7 took place, “*on Sunday evening, not Saturday evening.*”

7.2.1.1.1.

From Midnight to Midnight

Luke, it is said, writes to **believers from the Gentiles**. He describes the day as **they** would understand it. For example, in Acts 4:4, 20:7 and 23:31-32 Luke speaks of “**the next day**” **from the viewpoint of the previous night and previous evening**. “Evening” and “the next day” are therefore, different days, and the separation or division between them had to have occurred at midnight. Luke uses the expression “next day” while he uses **Jewish count of hours**, 10:9, 3, 23:23, 32. He wasn’t confused with Jewish and Roman reckoning of the day. He even refers to

the afternoon as the “outgoing” day in 25:17 – translated “morrow” but contextually clearly the afternoon.

Luke uses the expression “next day” with reference to 3 o’clock **afternoon**, as in 10:9, 3 (14:19-20); with reference to **noon**, as in 10:23, 9; with reference to **the morning itself**, as in 10:24, 23, with reference to “**one (full) day**”, as in 21:8, 7 (23:30), and with reference to several days as in 25:6. “The next day” would in each case have started with **sunset**, and the next morning **of course** would be “the next day”.

Luke also speaks of “the next day” with reference to the night, necessarily **after midnight and before the break of day**, as implied contextually, 23:32, 31. He, according to the logic of the “next day” argument, might just as well have reckoned the day from **sunrise to sunrise**.

What is translated “the **next day**”, in the Greek literally means “**after-early-morning**”. The early morning after midnight till sunrise is, *aurion*, “the (first or early) **East**”. The “East” that **follows**, the morning **after sunrise** till midday, is the word translated “next day” – *epaurion*. The word is derived from the preposition “after” – *epi*, and “East” – *aurion*. “Next day” is a lamentable effort at expressing the meaning of *epaurion*. “The **morrow / (next) morning**” comfortably represents its true meaning, and with it the whole argument of “the next day” collapses.

7.2.1.1.2.

From Sunset to Sunset

Had Luke been a **Greek** “heathen” he would have reckoned the day just as the Jews do. – See Part One, Par. 5.3.2.2.1. Pliny. Luke, although a “heathen” writing to “heathen”, fully assimilates **Old Testament and Jewish world-view** as far as his reckoning of the day is concerned. Above has already been shown how he counts the **hours of the day** as the Old Testament and the Jews do. In Lk.23:54 he describes the nearing of the Sabbath in relation to the “**going down of the sun**” – *epefohsken sabbaton*, a unique feature of the Jewish reckoning of the day. For Luke the day **ends with afternoon**, not with midnight or morning. In Luke 24:29 he describes this his view of the day’s end (and the implied beginning of the next day), “It is **toward evening** (“**vespers**”) and **the day is far spent** (almost over)”. Also as above, Acts 25:17, afternoon as the “outgoing” of day. Luke meticulously kept track of the course of the day from the premise of sunset to sunset where he describes **feasts and customs**, Lk.22:1, 17; Acts 12:3, 4; 18:1-3, 18; 21:24. He especially used the Jewish and Old Testament **Sabbath** to mark off periods and days, Acts 18:4; 17:2; 16:13; 15:21; 13:14, 42, 44.

Luke uses the Hebrew and Old Testament **name** of “**First Day**” and not “Sunday”. He relates it to the Jewish and Old Testament concept of the “**week**”, “**First Day of the week**”. In the **total context** of the Acts

of the Apostles, Luke reckons times and days, “Jewish”, 2:15; 3:1; 10:3, 9, 30; 23:23. In the **context of Acts 20:7**, events take their course according to Old Testament observances, verses 6 and 16, “Days of Unleavened Bread”, purify to enter temple and Pentecost (still erroneously observed by Christians). There remains no reason at all to pay attention to the condition that Luke reckoned the day to Roman economy. “The First Day of the week’s” night was **Saturday night**. It was **on Sunday**. And it was **Sunday still** when Paul, next **morning**, still talking and eating, left on foot for Assos.

According to the narrative of Acts 20 this Sunday stood in **fixed relation to other days** of the week. Luke tells how Paul and his friends arrived at Troas, remained there for **seven days**, and “on (the night of) the First day of the week”, “stood on the point of departure” again, “on the next morning” to leave. The **last of the seven days**, therefore, must have been a **Sabbath**. That means that they had **arrived** on a Sunday, and **departed** again on a **Sunday**. That seems like convenient time-approbation and time appropriation for Sabbath-keepers.

7.2.1.2.

“To Break Bread”

Only if Holy Communion had been celebrated can any meaning it might have had for the **day** on which it was celebrated be inferred. The first question is, Was the **Holy Communion** celebrated or observed on the occasion and day implicated in Acts 20:7? Although affirmative the answer is not so obvious and easy as it is usually assumed to be.

The phrase, “**to break bread**” – *klahsai arton*, has **two** meanings in the New Testament. In every instance of occurrence of the phrase the **context** must indicate whether an **ordinary meal** or the Celebration of the **Holy Communion** is meant because **in any case** the words are almost identical. Where in the **Gospels** the expression “to break bread” indicates the Holy Communion, it is easily recognisable, being its **institution**, Mt.26:26, Mk.14:22, Lk.24:30, (Jn.13:1f). Also where **Paul** infers the institution of the Holy Communion and gives certain rules of conduct **concerning it**, it is immediately identifiable, 1Cor.10:16 and 11:24. But **eight** times in the New Testament the expression “to break bread” simply means “**to eat**” **without** religious meaning.

7.2.1.2.1.1.

Acts 2:42

In **Acts** one should read carefully. **Twice** in **each** case of Acts 2 and Acts 20 the phrase “to break bread” appears. In 2:42 it can be deduced that Holy Communion is celebrated because the phrase “with the breaking of bread” – *tehi klasei tou artou*, is used in the **context** of **Congregational and liturgical practices**. The context treats on “**teaching**” – *didacheh*, “**prayers**” – *proseuchai*, “**communion**” –

koinohnia. It is “**usage**” – *proskarterountes*, and “**apostolic**” – *tohn apostolohn*. Also **baptism** is treated on in the relevant context, verse 41, and **faith**, verse 44. The “breaking of bread”, therefore, could not be normal appeasing of hunger.

7.2.1.2.1.2.

Acts 2:46

In Acts 2:46 “the breaking of bread” – *klohntes arton*, is **no duplication** of what has **just** been said in verse 42. That would have been **unnecessary** repetition. Where the first instance (2:42) helps describe the **liturgical** pattern of Christian **worship**, the second, verses 44 to 47, supplies a look into the **social** and **organisational** relations within the Christian community. Property was utilised and **food** distributed “communally” – “**to them all**” – *auta pahsin*, “according to each one’s **needs**” – *kathoti an chreian eichen*, “**from house to house**”, or, “to each home’s nature” – *kat’ oikon*. The Greek literally says that the believers “**shared their food**” – *metelambanon trophes*. The “bread” was “food”. Believers shared their food “with gladness”, “thanked God” for it and for the “favour they enjoyed **with the people**”, verse 47. That is how they lived “**daily**” while “persevering single mindedly in the teaching”. **Two aspects** of their lives are pictured, the religious and the social.

7.2.1.2.2.1.

Acts 20:11

Twice in Acts 20 it is said that “bread was broken”, in verse **eleven** and in verse **seven**. In what sense would bread have been used in these two instances? In verse 11 Paul – only a human – **would naturally have been hungry** after a whole night’s discussion, and would have needed nourishment for his planned walk the next day – now breaking – from Troas to the port at Assos. The words, “breaking bread” – *klasas ton arton*, could be expected to mean “**to still one’s hunger**”. Which indeed the text confirms in as many words, Paul “having eaten was **nourished**” – *klasas ton arton kai geusamenos*. “Thus he went forth” – *houtohs exehlthen*, “nourished” and, “having kept company” – *homilehsas*. “Nourished” is intended **physically**, not spiritually. If the Holy Communion had been implied in Paul’s action of eating or “breaking bread”, it would not have been in the singular – **only Paul** eating. And Paul would not eat of the Lord’s Supper to still his hunger. Nobody else participated in the meal **or any other** aspect of the Holy Communion. Nothing is said of the **other elements** of the Lord’s Supper. No prayer, no table, no cup, no formulary. It is not called by its **proper appellation** of “Lord’s Supper” – *kuriakon deipnon* – the name **Paul** originated for the Holy Communion. (When at Troas, Paul had stood in the ministry for three years already, 20:31.) The time of night was **early morning** – not the time of “**evening**” – “**Supper**” time, implied in the word *deipnon*.

Nothing is mentioned of **song** or **exposition of meaning** as in every other instance of reference to the Holy Communion in Paul and the Gospels. **No** liturgical circumstance of worship exists in the context of Acts 20:11. Paul, “**leaving**”, **still** “grouped”. He **still** “ate” while he left, “breaking bread as he went”. The **circumstance** was not that of the Lord’s Supper. One person slept in the window-space. Others busied themselves downstairs. Luke (as translated) tells how Paul “for considerable time went on **discussing**”. He discusses **nothing** of the Lord’s Supper or of its significance for the Faith. “Breaking of bread”, in the Lord’s Supper, is read from **Scripture**. It was not read from Scripture in this case. It may definitely be concluded that in Acts 20:11 the Holy Communion is **not** mentioned, or is in **any way implied**. (Not even in the **article** of the Infinitive, *klahsas ton arton* as suggested by Bruce. See Par. 7.2.1.2.2.2.3.)

7.2.1.2.2.2.

Acts 20:7

7.2.1.2.2.2.1.

“The Lord’s Supper”

But in verse **seven** the **Lord’s Supper** is **certainly intended** in the words, “**to break bread**”. Many scholars disagree, not a few Sabbath-keepers who argue that because the eating implied in Acts 20:7 was **ordinary**, having no implications of Christian worship, the First Day of the week was ordinary. We beg to disagree on solid grounds as far as the nature of the “breaking of bread” is concerned. The Lord’s Supper and the “breaking of bread” of the Lord’s Supper, was the **reason** for the Christian **Community** “being assembled together”. The **Infinitive of Purpose used with noun force**, *klahsai arton*, “(the) **to break bread**”, makes of it **liturgical** action, **sacred** meaning and “**worship**” of Jesus Christ – nothing short of “Holy Communion”. The liturgical “sanctification” of either phrases, “assembled”, and, “to break bread”, is mutual.

Could Acts, the **only document in the New Testament (and outside) of the history** of the earliest Christian Church and its institutions have only the **single reference** to the Lord’s Supper in 2:42? Could the **absence** of reference to the Lord’s Supper otherwise have been overseen? Incidence of Holy Communion in the Acts certainly is generally assumed by well meaning Christians **disproportionately**. But if Acts 20:7 does not have the Lord’s Supper in mind, there remains the **solitary reference of 2:42** in the entire history of the “Acts of the Apostles”!

The believers gathered with the view to “break bread”. Paul dissuades Christians to **just eat** while they gathered for the purpose of the

Lord's Supper. He admonishes them to eat before they assemble for Holy Communion. "The Lord's Supper is not meant for appeasing hunger".

^{1Cor. 11:20} In Acts 20:7 there is "**communion**" in the real Christian sense of the word. It was for the **purpose** of "breaking bread" – for Luke the idiomatic expression for "Holy Communion" in this context, for what Paul calls the Lord's Supper. And it was for the **purpose** of "assembling" – for Luke the expression for **Christian Fellowship**.

7.2.1.2.2.2.2.

Farewell Meal

"To break bread" in Acts 20:11 and 7 also does not merely have the meaning of a **farewell meal** in honour of Paul. The travellers were in Troas **only for one week** and just passing by so to speak. No record is given of any great accomplishment of the company or friendships closed during this week that could have motivated a farewell feast. There seems to be **no reason** for a farewell party. What a strange farewell meal in any case that **only Paul** ate of? **Except within the travelling companies' own ranks** can any reason for any coming together be discerned. They came from different locations to meet in Troas, and, after using the opportunity of the evening to "discuss" their future plans and strategies, they were ready to part again as workers for Christ. Occasion to see each other was rare and precious. **In what better way could they separate** than through partaking of their Lord's Supper? ("Whenever you meet, partake".) So they "had come together" on precisely that **purpose** and for no farewell party for Paul of whom they were co-workers, themselves being proclaimers of the Kingdom of heaven. Not only Paul, but they **all needed** to partake of the Christ meal.

7.2.1.2.2.2.3.

Fellowship Meal

Even then some raise the argument that not the Lord's Supper, but an "Agape Meal" ("Love's Meal") or "Fellowship Meal" took place in Acts 20:7. The "Fellowship Meal" is also seen as the **second** meal of the night. "*Where the article klasas ton arton points back to klahsai arton in v. 7 and refers to the eucharistic breaking of bread, geusamenos refers to the fellowship meal*", says Bruce. This notion is merely fanciful. The Lord's Supper is the Christian "Fellowship Meal" – "Holy Communion". There is **no other**. **If** there ever developed another "fellowship meal" in early Christianity – very unlikely – it had been a development of times **much later** than New Testament times. In Acts 20:11 *geusamenos*, "nourished", **concludes the meaning** of *klasas ton arton*, "having eaten" and has nothing to do with anything but normal "eating". The idea of "fellowship" is never in arguments for the "Fellowship Meal" associated with the word *homilehsas* which means "grouping", "associating", "communing". Arguments are always based solely on the word

geusamenos that literally has nothing to do with "fellowship". Which is rather ironic.

7.2.2.

"Communed" on the Lord's Supper

Had the **article** been a "pointer" (verse 11) – and it is a strong pointer when used with an Infinitive – it would not have been used with the **Participle, klasas**. "The **eucharistic** breaking of bread" is pointed to **within** the phrase **where** it means "eucharistic breaking of bread", verse 7. It is pointed to there by means of the **Infinitive used with noun force**, and it is pointed to there by means of the Christian significance the word "**together-assembled**" receives as in Acts 20:7. What **Paul** did was not what "**we** had done **before**" – as implied in the **Perfect Participle** – according to verse 7. Paul did not share of Holy Communion a **second** time that morning, or, for the **first** time that evening, or, took part of **different** meals. He ate **once** only for the **whole** of that night and **not** of the Lord's Supper. Paul "**ate his full**" after he had come up stairs again.

On what basis then could it be said that Acts 20:7 has the Lord's Supper in mind? "To break bread" with "eucharistic" meaning, is in verse 7 implied through its **association with the kind of "fellowship"** implied in the word "**assembled**" – *sunehgmenohn*. The concept "assemble", **concludes** the concept "to break bread" in the phrase, "**together to break bread**". "**It was** Holy Communion". It was "Holy Communion" **implied in the combined but unitary phrase** of Perfect Participle and Infinitive of noun force.

7.2.2.1.

"Our Coming Together"

"Whenever you **come**" // *sunerchomenohn oun humohn*.

"Whenever **your** coming" // *sunerchomenohn oun humohn*.

"Whenever you come **together**" // *sunerchomenohn oun humohn epi to auto*.

Paul expresses in a rather pleonastic way the **intimacy** of the Lord's Supper. It happens in Christian goodwill and faith. Only those of strong **mutual interest** in "**the Lord**", are eligible to partake of the **Lord's Supper**. Therefore, "To break bread" means "**to have Church**" as "to gather" means "to have Church". It means **Christian Worship**. The "breaking of bread" while the Church of Christ "came together" was **Christian worship** in the Christian way. It was **liturgical** worship: "**We, assembled on Holy Communion**".

The significance the event of "**gathering**" received through **translation** in the case of Acts 20:7 (not, as in the case of John 20:19) is **correct and honest**. That significance reflects **the intent of the Greek**. But **something** went awry. Through translation of Acts 20:7, the **First Day** of the week, **Sunday**, appears to have been the day "on" which the

Church “came together”. The **First Day** should not have received the positive implications derived from Christian “gathering” the **Sabbath should**. How could it be possible? Through **misunderstanding the Greek**. The following illustrates how it happens.

7.2.2.1.1.

Actually Gathered On First Day

A “**Syntactical Structure-Analysis**” of Acts 20:7, composed by Ds. Hennie Momberg, ^(Personal letter) explains it all:

- (1) *En de tehi mi ai tohn sabbatohn* (On the First Day of the week)
- (2) *sunehgmenohn hehmohn* (we having assembled)
- (3) *klahsai arton* (to break bread,
- (4) *ho Paulos dielegeto autois* (Paul preached to them.
- (5) *mellohn exienai tehi epaurion* (Ready to depart in the morning
- (6) *pareteinen te ton logon* (he taught the Word
- (7) *mechri mesonuktou* (until midnight.

(Translation CGE but as Ds. Momberg would have interpreted the passage.)

Ds. Momberg “*expounds*” on these “*syntactical components*”, “*Components 1 and 2+3 also mutually form certain relations in the whole*”, says he. It is obvious that Ds. Momberg makes certain **groupings of concepts**, and he thereby succeeds to illuminate the whole problem underlying usual translations. The problem lies with **grouping the clause, “Paul preached to them” with the preceding phrases of Participle and Infinitive: “Having assembled to break bread on the First Day, Paul preached to them”**. Paul’s speech **is made the sermon** for the Lord’s Supper. It implies that the believers **actually gathered** on the First Day for the Lord’s Supper. “But that is exactly **what Luke says**”, one might hear remonstrated. But that is exactly what Luke does **not** say. The grammatical and syntactical composition of the Greek simply does not allow for Ds. Momberg’s grouping.

7.2.2.1.2.

“Still Together On the First Day”

The **correct** grouping of the predicate, “Paul preached to them” should be with the **following** “components”, “Paul preached to them ready to depart ...”; and the phrase “to break bread” should be grouped with the **preceding** “component”, “**Assembled to break bread**”. No **present** action that has **another, later and consequent, future** action in view is implied in the phrase “Assembled to break bread”. **This phrase has no verb!** To say, “**We assembled / had assembled / were assembled to have** Holy Communion”, **only** an **indicative, finite** verb would do. The Perfect Participle and Greek Infinitive could not.

Notice the difference between,

1. “**We assembled** to partake of Holy Communion on the First Day”,

2. “We, assembled, **to partake** of Holy Communion on the First Day Paul addressed them”,

3. “**Paul** (while) we being together still on the First Day after having had assembled to partake of Holy Communion, **addressed** them”.

“**We assembled** for Holy Communion” / “**We were** assembled for Holy Communion” – the **Active** and the **Passive** – **are** the same thing – **finite Verbs, Indicative**. They have exactly the **same function, the same temporal integrity**, “to **indicate as happening**” – actual occurrence of event.

“We assembled to have Holy Communion on the First Day”, **indicates** an **event** “on the First Day”. A **finite indicative verb** forms the **predicate** of the **event**. It is of **Present** tense of a **sentence** that speaks for itself analytically.

“(Being) together still on the First Day after having had assembled for Holy Communion (before)”. Utilising a **Participle** it pictures a resultant **circumstance only of togetherness on the First Day**. The anticipated and tentative event of Holy Communion **had** been anticipated and **had been realised** at the **stage of actual assembling** implied in the Participle – which is an act implied as **perfectly past** with a **present result**, completed, “**perfect**”, and without further development. However, to maintain that, “*We, being ready being together on the First Day to break the bread of Holy Communion*” is another matter. The circumstance is of the **Present only** because “we” **also** (by implication through use of the Participle), **assembled** on the First Day. But here is **wanting**, a **Present** Participle. Here there **is**, a **Perfect** Participle. To say that we assembled on the First Day, the Greek could also have used an **Indicative** instead of a Participle, and it would not have used the Perfect but probably an **Aorist** or **Present**.

“We, after having had assembled for Holy Communion and consequently being assembled still on the First Day”, **also, only** pictures a **circumstance** of togetherness on the First Day. **No event is indicated**, not even the Holy Communion. **But** the Holy Communion is **implied as the event** of the **Perfect Past** (tense). Because the event is implied, the phrase (clause), “after having had assembled” translates the **Participle** of the **Perfect** but **in part** only. Because the implied event of the Perfect Participle had a **perfect resultant effect**, effective still in the **present**, on the First Day, “we (found ourselves) assembled still on the First Day”.

Marshall’s literal rendering of verse 7 of Nestle (Bagster Interlinear) could reveal certain aspects of **3**. He has, “*On the First of the week having been assembled to break bread* = *as we were assembled Paul lectured to them being about to depart on the morrow*”. (Emphasis ours.)

7.2.2.2.

The Infinitive of Noun Force

*“The chief device of language for the function of forcefully to express **the naming of an action with substantival relations in a sentence is the Infinitive**”. “Proper understanding of the Greek Infinitive is conditioned upon an adequate apprehension of its **dual** (verb and noun) **character**.” “No idiom is more decidedly peculiar to the Greek language than this **substantive character of the Infinitive**”. (Dana and Mantey, A Manual Grammar of the Greek NT)*

Says Ds. Momberg, *“We should realise that indication of **purpose** (through use of the Infinitive) does not at the same time indicate **if – and when the purpose was obtained. If not elsewhere mentioned, we will therefor never know if the believers and when they broke bread. We from this phrase only know what their purpose was.**”*

Ds. Momberg is of this opinion only because he apparently seems to be ignorant of the **Infinitive’s nature and its significance as Greek idiom**. Who would doubt that those “who by fear of death through all their **lives**” actually lived? Yet the Greek employs the Infinitive, “through all the(irs) **to live**” – *dia pantos tou dzehin*. Or who would doubt that the cock did crow considering the expression, “Before the cock crows twice”? The Greek says this with an Infinitive, “the cock **to** crow” – *prin eh dis alektora phohnehsai*. Regardless of the fact that it is further on in the context mentioned that the cock crowed, the Infinitive **supposes** the crow as crowed. “Having had assembled **to** Feast” = “Being together **on** the feast”, Mt.27:15/17. Who would doubt that the disciples and Jesus on their way to Emmaus crossed roads? See Par. 7.2.3.1, *homilehsas*.

The Infinitive **does not exclude realisation** in the case of an Infinitive of **purpose**, but being used idiomatically as the **name of an objective action**, the Infinitive actually **confirms accomplishment**. In Revelation 19:19 John “sees” (the predicate of the sentence) the hosts of evil in the state of being gathered – Perfect Participle and Infinitive of Purpose used attributively as the **name for the objective action** – to make battle! John “sees” them being seized and thrown in the fire of brimstone – **present aspect of the Perfect** – **as after** they had mustered forces – **past aspect of the Perfect**. The battle took place! Why would **Luke**, who uses this structure more than any other writer of the New Testament, not **also** use it to describe an **implied act that is not acted in the present but in the past – with its effect of course in the present**?

The Infinitive in Acts 20:7 must be appreciated as a truly Greek Infinitive of **noun force**. “We had assembled **because** of Holy Communion and on Saturday evening consequently were still together when Paul dialogued with them”. **Holy Communion** is supposed as a **past feat** and not as a **future possibility**.

The Infinitive of **purely purpose** of *sunagoh* – “to lead together” / “assemble”, may be seen in Acts in 14:27, 13:44 and 4:6. Compare also the Infinitive of Purpose of the verb *sunerchomai* – “to come together”, e.g. 28:17. **Such** use of the Infinitive is accompanied by an **Indicative**, and **not** (perhaps never?) **by a Participle**.

Being an Infinitive of noun force, therefore, the Infinitive of Acts 20:7, **1**. Takes the **article**, “**the** to break bread”. (See Wigram’s listing of Variant Readings, *tou klahsai*. With or without article, the Infinitive is **substantival**.) **2**. Has **case** relations, in this case the **genitive** (or Locative?), “**on** Holy Communion”. **3**. Is used as a verbal expression of **object**, “We to-break-bread-together, **4**. Is qualified by **adjectives**, here the adjectival **Pronoun**, “**our**-to-break-bread-assembledness” – *sunehgmenohn hehmohn klahsai arton*. And **5**. Is tremendously strengthened in its **noun force** through **relation to the Perfect Participle**, “assembled to Holy Commune” = “assembled on Holy Communion”.

Being used with **noun** force, the Infinitive **names the event**. It implies an event that **actually** occurred – in the **past** as a matter of course. Being used with **verbal** force, the Infinitive has **aspect of tense**. The event, **named** by the Infinitive of noun force, is **past** and of past “tense” (“tension”). The Infinitive in Acts 20:7, **true to Greek idiom, means**, that the **act, “to break bread”, belongs to the past in relation to the present, “on the First Day**”. The impression that Holy Communion **had actually been celebrated** is quite correct. But the impression that Holy Communion had actually been celebrated **on the First Day** is quite wrong.

7.2.2.3.

The Perfect Participle

7.2.2.3.1.

The Perfect “Tense”

For the purpose of analysis the Perfect Participle must be understood **separately**. But it should never be forgotten that it, in this incidence of its use, **forms only part of the whole** of Perfect Participle **AND** (Past) Infinitive of noun force.

The Greek **Perfect** is a “tense” of **dual aspect of perfect past event and perfect present effect**. The **event** no longer continues in the present. The **effect** is **present in perfect condition**, static and without change. The Perfect does **not** consist of **two** (or even three) “tenses”, the Past Perfect Tense **and** the Present Perfect / Present / Future Tense.

7.2.2.3.2.

Perfect Participle

The Perfect is here a **Participle**. The **dual** meaning contained in the Participle as such is that of the **implied** perfect event – not the **event**

as such – and the **actual** (perfect present) **effect**. The **dual** meaning of the Perfect Tense and the **dual** meaning of the Participle as such **are synchronising ... perfectly!**

The Participle has **adverbial** significance. It may be interpreted with an **adverb**, “We, still **together** / being together still / were together still”. Because adverbial, the Participle modifies the meaning of the **Infinitive**, obviating its noun force, “**Our still being together** on Saturday evening” **no longer is** the Holy Communion, but **originally had been** the coming together for Holy Communion.

7.2.2.3.3.

Adverbial Phrase

According to the structures of this passage, the Infinitive “to break bread” relates to the **dual** verbal **aspect of time** of the Perfect Participle **and** to the **adverbial phrase of time**, “**on the First Day**”. The adverbial phrase of time-circumstance “on the First Day”, **limits** the present perfect **effect** of the implied past perfect event, to the **present**. **No present continuous or future** is contained in Perfect inflection whatsoever.

7.2.2.3.4.

Perfect Participle and Infinitive Are One

Because the Perfect Participle is here **related to the Infinitive**, the implied past perfect event consists of the **name** of the Infinitive-event or act. The Perfect Participle and Greek Infinitive, **together, constitute an inseparable, single idiomatic structure**. The idiomatic nature of the Greek Infinitive’s **substantive character** is quite clear in Acts 20:7, “*on Holy Communion*”, and in **conjunction** with the Perfect Participle it means, First, **The perfect aspect of the present**: “We, **together** on the First Day **still**”. Second, **The perfect aspect of the past**: “We, **together on Holy Communion**”. The combined phrase **has** no verb and it **is** no predicate of a past or present **event**. It “indicates” – not verbally but adverbially – the **present circumstance resultant from a past event**. An **accomplished** feat not happening or pending, and not a contemplated **aim** merely, is **implied**. The combined phrases imply a **single completed event**, of peculiar nature, and its **effect – not itself – of present perfect status** on the First Day. The Infinitive and the Perfect Participle fully correlate in Acts 20:7 “we, assembled [**still**] on the First Day, we [having had] assembled on Holy Communion [**before**]”.

7.2.2.3.5.1.

Circumstance

The Perfect Participle says, “We, having had assembled (on Holy Communion) and on the First Day of the week **assembled still**”. **Then**, as **combined** phrase, does it relate to the **predicate**. It as a unit creates **milieu** – an in the present perfect **situation – for** Paul who “**continued** to address them until midnight” (Imperfect).

The Perfect Participle can never serve as finite verb. That is clear from the following examples of its use illustrating the **circumstance** it indicates, Mt.18:20, “**Where** two or three are **gathered** in my name”; 22:41, “**While** the Pharisees were **together**”; 27:15/17, “**Being together at the feast**” = “having had assembled on the Feast”; Acts 4:31, “When they had prayed, the place was shaken **where** they were **together**”; 19:32, “The mob was confused, most of them not even **knowing** what they had come **together** for” – *sunelehlutheisan*; Hb.13:3, “**As if bound** with all prisoners”.

7.2.2.3.5.2.

A Resultant Circumstance

The Perfect Participle pictures an in the present, perfect situation or circumstance as the result of an implied event of indefinite earlier occurrence.

The **Perfect Participle** indicates a **circumstance resultant from a past event**. It does not “indicate” the **happening** of the event as such, but **supposes** it a fact. “We on the First Day [were still] **assembled** [after we had come] **together** on the Lord’s Supper [when] Paul spoke to them because he would soon leave next morning”.

7.2.2.3.6.1.

The Participle a Conjunction

The **first** aspect of the Perfect Participle and Infinitive implies a **second** aspect. “We [being] together ... Paul spoke to them”. “When” comes from no word of the Greek, but because the **Perfect Participle** indicates the **situation** of being assembled **resultant** from an implied past event (Holy Communion), it serves as **correlative adverbial conjunction** – in English rendered, “**when**” / “**while**”.

7.2.2.3.6.2.

Examples

In Lk.24:33 the two disciples from Emmaus went to Jerusalem on the First Day’s evening and “found the eleven and others thronged together” – *heuron ehthroismenous*, **Perfect Participle**. John describes this situation “on that same day at evening” as “doors were locked where the disciples **were**” – *hopou ehsan*. No doubt the disciples “**were there**” **before** the evening already. They were afraid of the Jews (who were after them since Jesus’ burial, according to the Gospel of Peter). They were “**found**” there “thronged together”. They assembled **not during the evening**, but, “after having **had assembled** an indefinite time **before**, they were assembled **still** during the evening **when** they found them”, to give the **literal** and **exact** meaning of the Perfect Participle. **Literally and exactly the same applies in Acts 20:7!**

Luke uses the same expression in the same form of Perfect Participle in **Acts 12:12**. Peter, after being freed from prison, “came to

the house of Mary ... where many were **thronged together praying** – *sunethroismenoi kai proseuchomenoi*. They were **busy praying** – *proseuchomenoi*. They were **not busy assembling**. They prayed when “found” “assembled”. They “**assembled**” not **when** “found”. They had assembled **before**, in fact, they had been assembled **since** Peter was jailed (verse 5). His release from prison was the answer to their prayers, which they **being thus assembled still, prayed**. The circumstance of “being assembled still” **had been lasting** all the time till and while Peter arrived. Their “being assembled” “within” **this specific period** – “**perfects**”, **completes**, the **effect** of the implied **causal event** of the effect. Their “being assembled” did not **begin** when Peter arrived and afterwards “**prolonged**”. They **also** all the time till and while Peter arrived, “**prayed**”. But that is obvious because it is **said** by means of a **finite verb**, *proseuchomenoi*. Not as in the Troas passage where a noun-force **Infinitive** is the second of the pair of words. Their act to assemble got **completed in the past** and they **resultantly**, as in the Troas passage, were “**still assembled**” when Peter arrived on that day. In Acts 20:7 “our being together” differs in no wise. “Our having had come together for Holy Communion and our having been together as a result still on the First Day – being the particular circumstance, Paul addressed them”. Now no word of this interpretation serves not to render the precise meaning of the text. It shows the **circumstance as** Paul addressed them. It does **not** describe the **event** that **caused** the circumstance.

Luke in **Acts 10:27** uses the Perfect Participle of another standard word of saying “assemble” – *sunerchomai*. Peter “entered and finds many that **were come together**” – *heuriskei sunelehluthotas*. The application is analytical, “He **finds** many that were come together”. The **situation as “found”** by Peter as he enters the house (Present), “Cornelius said”, had lasted since “four days ago”! These people “**had been assembled since four days ago**”^{12:24} and were “**still assembled**” when Peter in “**the same night**” of his deliverance from prison^{12:6} entered that house. **Acts 20:7 linguistically differs in no iota**. In Acts 20:7 the people “had been assembled (since the Sabbath) and were assembled still on the First Day (evening) when Paul addressed them”.

“Does not the apostolic today derive its mystery, power and dignity wholly and utterly from this yesterday of the underground waters of Jesus’ past being which come to the surface in the Easter [Passover, “The Greek is “Pascha”, meaning the Passover. It has no connection at all with the pagan Saxon deity Eastre or Astarte the syrian Venus, who is the abominable idol Ashtoreth in the Old Testament” (Judges 2:13 et al)] time as a spring which swells to a great river in their time? In this Yesterday it takes place first and properly that the Kingdom of God comes and is proclaimed in parable, signs and wonders. Here it is that

*the reconciliation of the world with God is accomplished on the cross. Here it is that the foundations of the community are laid. Here it is that the great dividing line is secretly but very really drawn which marks off the new age from the old. Here there lives and moves and acts and suffers the Lord who reveals Himself as such at the resurrection, and then in the power of this revelation builds, maintains and rules his community until the new age is consummated. Here, this Lord, the true Son of God, is also true Man, born of the virgin Mary and made like one of us. Et incarnatus est! Above all **He is and therefor has been in this perfect. He would not be if He had not previously been.**”* ^{„ Karl Barth CD 3.2. Par. 47} (Emphasis CGE)

7.2.2.3.7.

Before as well as After, Implied

As little as the context **after** the Infinitive **must** contain information of the event **implied** in the **purpose** of the Infinitive or “*we would never know if or when it ever occurred*”, as little the context **before** the Perfect Participle **must** contain information of the event **implied therein**. It may **never** be assumed that the Perfect Participle **indicates** the event. **But**, the Perfect Participle **always, implies** the event – for **certain**, but for **certain not** in the **present**. In Acts 10:27 the actual event of the past, **did** occur, the people “assembled” – obviously. In 20:7 the actual event, **notwithstanding not being mentioned**, occurred for **certain**, the disciples assembled – in the **past**, obviously.

7.2.2.3.8.

Résumé

Now “**while**” the **Perfect Participle** in Acts 20:7 means that “the **company** (of missionaries)” “**had finished to gather**” **in the past**, and **in the present** – indicated by the phrase “on the First Day” – “**were still gathered**”, they did **not “come** together” **on** the First Day, but **had** congregated **before** the First Day, that is, on the **Sabbath**. And while the **Infinitive** as integral part of the concept conveyed by the Perfect Participle, means that the company had congregated “on **Holy Communion**” **in the past**, it means that they **in the present** – indicated by the phrase “on the First Day” – “**were on the First Day still together perfectly as they had** congregated on Holy Communion” **on the Sabbath before**.

7.2.2.4.

The Predicate

7.2.2.4.1.

Prolonged Situation

Says Ds. Momberg, “*The fact that it is a Perfect, on the one hand supplies an event which can be viewed as completed with reference to the time of the predicate.* (of the sentence, Paul “discussed”).^(component 4 in the above “Syntactical Structure-Analysis”) *But on the other hand it supplies an event of*

*which the **effect** is / was still valid in the time of the predicate. The **completed** event / situation which we must understand in the light of component 1 (“on the First Day”) is that the believers **within Saturday evening and before Paul started to speak, were assembled. The prolonged effect of the event / situation (“we were assembled still”) that we should understand in conjunction with component 1 (“on the First Day”), is that the believers who **within Saturday evening were gathered before Paul started to talk, remained gathered while he spoke**”.*** (Emphasises CGE) **Right here, “within Saturday evening were gathered”, and, “remained gathered while he spoke”,** things start to go wrong for Ds. Momberg. He should have said instead, “... **being gathered still** on the First Day while Paul spoke”. Refer Par. 7.2.2.1.2 about the Passive Voice.

First be it noted there is **no “event”** occurring “*within Saturday evening*”, i.e., “on the First Day”, spoken of in the adverbial phrase consisting of Perfect Participle, Infinitive and adverbial phrase of time. There is the **resultant circumstance of the implied and earlier event**. Had an event’s **occurrence** been described it would have been done in terms of **finite verbs**. What Ds. Momberg suggests, that “*The believers within Saturday evening and before Paul started to speak, “were assembled”*”, is more than a phrase or clause that translates the Participle. It is a **sentence** with finite verb. It is **wrong; it isn’t true** because it “**indicates” an act** in the proper, finite, sense of the word or act.

Secondly it should be noted that **no time limit** into the past exists in the Perfect Participle or in the past = noun-sense of the Infinitive **barring the impossibility** of a **past** event occurring in the **present**. That means **no time limit** exists in the Perfect Participle or in the past noun-sense of the Infinitive barring that the believers “were assembled” **on Sunday**. Nothing keeps relevant “events”, “*within Saturday evening*” = **on Sunday**. That is to say, **linguistically**. The Perfect Participle indicates past-ness as well as consequential present-ness. But it does **not** state or imply **definite** time of past-ness. For example, “we received the painted chairs on Thursday evening”. The chairs were **painted already** when received and therefore had to have been painted **before** Thursday evening. But no time is given **when** before Thursday evening the chairs were painted – it could have been painted a year ago already. In Acts 20:7 and 9, therefore, had it not **practically** been far fetched, “we” could even have gathered a year ago as far as grammar would allow. But place the event implied by these syntactical structures of inflection on Saturday – **before “within Saturday evening”** – and we do it on **logical** suppositions **as well as on solid linguistic** grounds. If “we” were together still on the First Day (and nothing is said of “our Holy Communion”, “*within Saturday evening*”), then we could only have assembled **before**

“*within Saturday evening*”. And that would have been on the **Sabbath**. It places the event implied by these syntactical structures of inflection on Saturday – **before “within Saturday evening”, i.e.**, it places it “on the Sabbath”, on **historical** grounds. Historically chronologically, the Sabbath was the last of the disciples’ stay in Troas and, naturally, the day before the evening of the First Day, Saturday night. The Christian custom to celebrate Lord’s Supper on Sabbaths prompted the disciples to have communed for the Lord’s Supper on the Sabbath **before “within Saturday evening”**. This very passage reveals that the disciples “**being together still on the First Day having had communed for the Lord’s Supper before”, actually Holy Communioned on the Sabbath**. And this very passage is so translated as not to allow that!

Of course the believers “**remained gathered**”, “*while Paul addressed them*”. That simply is **consequential**. But it, **from the text**, is **no more** than a logical **conclusion**. And it is **not at all grammatically correct**. The present perfect **effect** of the Perfect **has already** been taken up in the phrase, “on the First Day”.

What went on **after** the **effect** of the original event, was the **effect of the predicate**, and **not the original event’s “prolonged” effect**. “The believers having had come together were on the First Day perfectly together still as a result”. **That completes the Perfect Participle**. **Because** they now, logically, **were** together, they, logically, remained together **and Paul, actually, “spoke to them”**. They do not, grammatically, “**stay together**”, **to** hear, Paul speak, or “**for Paul to speak**”. Of course they did wait to hear him speak, but that is nowhere indicated **linguistically**. These **chronological** consequences are not **contained** in any **inflectional structure** of the passage **but** in the **Imperfect predicate!** The **sequels** are purely and **easily deduced, mentally**. But why then, not even taking into account the inherent qualities of **inflection**, not **also** reach the **equally mentally easy** consequence that the company **had come together before** the evening?

The factual **conclusion** that the believers “**remained gathered**” most definitely cannot be derived from the **Perfect Participle**. The Greek Perfect does not contain the dual meaning of **past, and, of future**. There is a **vast difference** between “being assembled **still** on the First Day after we **had** assembled on Holy Communion”, and “*being assembled on the First Day remaining assembled, for Paul yet to address them / while Paul addressed them*”. The interpreter has no right to supply his own **purpose** of the “together”-circumstance, **that of Paul to speak to them**. “We, were” **not “assembled” to be addressed** by Paul (no Infinitive of purpose) but “**to have Holy Communion**” (Infinitive of noun force). Truth is, “We”, at some stage in the **past**, as implied in the **Participle and Infinitive and historic passing of time, had “come together”, “to**

break bread”, which means that “We were assembled on Holy Communion and as a result were still together on the First Day of the week when Paul spoke to them”.

7.2.2.4.2.

Cause and Effect

Ds. Momberg writes, “*To break bread links with we were assembled still. ... It (to break bread) therefor is fixed to the fact of a completed event confirmed by the Perfect.*” It could not have been said better. But Ds. Momberg directly says further, “*At the same time to break bread is an extension of purpose of the continued situation / effect of which the Perfect witnesses (“We were assembled”).*”

One cannot first have the effect of an event and only then the event itself. If “we on the First Day were assembled still” (effect), we had to have actively assembled” (causal event), before “on the First Day”. The Perfect (Tense) indicates actual occurrence of event with resultant effect perfect in the present. The Perfect Participle does exactly the same except that instead of indicating occurrence of event, it implies occurrence of event, thereby putting emphasis on effect in relation to time.

Ds. Momberg admits of the “*completed event confirmed by the Perfect*”. That means that where and while this word *sunehgmenoi* is applied, the event supposed in the passage, was “completed” = “Perfect”. It is therefore argued that the disciples actually had assembled on the First Day and not before “on the First Day”. Had that been true, then for no other reason that this word is applied twice, in verse 7 as well as in verse 9, the disciples would have had to actually have assembled twice “within” the First Day’s evening, i.e., “*within Saturday evening*”. Verse 9 tells of the “many lamps” where “we being assembled (were)”. Had this phrase “*indicated completed event*”, “*event*” would have occurred. But of course it is nonsense. It is nonsense simply because no event occurred, **not in verse 9 or in verse 7**. The word, being the Perfect Participle, describes **circumstance of locality and time-relations**, “There were many lamps (burning) where we were together still after having had assembled when, sitting ...”. In this instance the relation concerns “a certain young man”, “sitting in the windowsill”. He sat there, “**while**” and “**where we being assembled still after previously having had assembled**”, **were**. **Verse 7 differs in no respect.**

7.2.2.4.3.

Predicative Relation

Ds. Momberg sums up his argument, “*The believers remained gathered*”. (I emphasised.) Now that, to ascribe to the Perfect, a present / future connotation of incompleteness of circumstance in the present, and – **disregarding** the fact that the Perfect comes as the Participle – to

ascribe incompleteness of occurrence to the event per se, simply is **incorrect** and **illegitimate**. In the Greek, that would have required the **Imperfect** or a **Present**, not the Perfect. It would have required a **finite, indicative, verb**, not the Participle. To repeat, **underlying this misconception is the interpretation of the Perfect with a Past and a Present or Future instead of with a single Perfect of past completeness as well as of present completeness**. (Not to mention the basic doctrinal motivation- also present behind the NAT of Luke 23:49, “The women remained standing to see those things” (that would yet happen – Jesus’ interment). The **Pluperfect** *heistehkeisan*, should be rendered, “The women **had stood observing** those thing (that then **had** happened – the crucifixion.)

The Participle is **not** adverbial in relation to the time of Paul’s speaking. It is adverbial in terms of the **event of Holy Communion’s resultant circumstance** of “being gathered still – on the First Day after – after Lord’s Supper”.

7.2.2.4.4.1.

Basic Mistake

The **basic mistake** made with the usual translation of Acts 20:7 is not that the Passive is mistaken for an Active, but that the **Perfect Participle** is interpreted as an **indicative finite verb**. Ds. Momberg calls the Perfect Participle an “*indication of an event*”; “*Communion took place*”, says he. At the time of Paul’s speaking though, Communion was **not yet to happen** or perhaps not to happen at all, **because** the Perfect Participle as well as Infinitive **conclude** or **imply** that “*we in fact had assembled*” and that “*communion in fact took place*”. The **Perfect Participle implies a perfected effect of situation or circumstance of the present “on the First Day” that originated from a past (implied) event in relation to the present situation or circumstance “on the First Day”**. The (combined) phrase **only** tells, as far as the **time** “on the First Day” is concerned, **how**, and, **when**, “Paul addressed them” – “**while** we [were] together still”. The **effectual** situation of the Perfect is **static, implying a previous act that left behind this circumstance**, “being assembled on the First Day”. “**As such, Paul addressed them**”. No present or continuing act, per se, independently of **this** past relation, refers or relates to the predicate **as if** “Paul addressed them while they gathered” or “while / because they had gathered!”

Correct	Wrong	
<p>“Having (earlier) had come together for Holy Communion and while together still on the First Day, Paul addressed them”.</p> <p>The event is implied and of the past while its effect is present.</p> <p>The emphasis is not on an event but on circumstance</p>	<p>“As on our Holy Communion earlier communicating still on the First day”,</p> <p>The event itself of the past, not its effect, continues not perfect in the present.</p> <p>The emphasis is not on circumstance but on an ongoing event.</p>	<p>“Assembled for our Holy Communion on the First Day, Paul addressed them”.</p> <p>No past event or present effect.</p> <p>Event is of present anticipation and tentative.</p> <p>Emphasis is on the predicate of the sentence, not on circumstance.</p>

7.2.2.4.4.2.

The Point At Issue

Notices Ds, Momberg, “... *At this point then (‘remained assembled’) comes the difference between us directly to the fore, that the completeness should be understood in terms of the time of the predicate – they were already together before Paul started to speak ...*”. (Emphasis CGE) He adds, “... *and not, the way you want it, before Saturday evening had arrived*”.

It is **as legitimate a logical conclusion** that “we” were assembled **before** it had become “**on the First Day**” as that “we” were assembled **before Paul started speaking** and that “we” **remained** assembled after he had started speaking. It is as legitimate a logical conclusion because a **perfected effect** persisted throughout.

But that is not the point. The **assumption**, “*That the completeness (of the Perfect Participle) should be understood in terms of the time of the predicate*”, is the point. “*At this point comes the difference between us directly to the fore.*” A **new**, continuing period of the believers “**remaining**” from this “**point**” on, is introduced by Ds. Momberg. He calls it an “**extension of purpose**” and “**prolonged effect of the event**” (implied in the Perfect Participle). **He makes of “Perfect”, “Imperfect”.** According to the **text**, though, the completeness is implied in a twofold way: A present perfect effect resultant from a past perfect event (here **implied** because of Participle) corroborating perfectly with the Infinitive of noun force. Thus the “**completeness**” – which includes **completeness of purpose as well as of togetherness** – should be understood. The

implied **event** is that of **assembling on Holy Communion**. And the “**completeness**” should be understood in terms of its **effect, “together”**. That, “on the First Day” still persisted. “**Completeness**” should not be understood in terms of the **predicate**, “(Paul) **addressed** (them)” – **Imperfect!**

That they were assembled before it had become “on the First Day” is **therefore, more** than a legitimate **logical** conclusion. It besides is a **grammatical and syntactical requirement**. The **event** implied in the **unitary expression** of Perfect Participle and Locative Substantive – the **original purpose** (The Lord’s Supper) – was the purpose of the **original implied past event**. The **effect** of the coming together is **not completed after** it had become “on the First Day”. **The effect had continued completed since initiation through event, into the First Day and on the First Day completed the completed effect = “Perfect”.**

7.2.2.4.3.

A Single Sentence

Says Ds. Momberg, “*We here have to do with, 1. A **time-indication** (adverbial phrase of time by means of the Dative and preposition, “on the First Day”). 2. An **indication of event** (adverbial phrase of manner and relation by means of the participle in the Perfect, “together”. 3. A **description of purpose** (by means of the Infinitive).” “*This combined phrase serves to demonstrate*”, says Ds. Momberg, “*that the disciples remained together on the First Day in order to partake of the Lord’s Supper.*” (Emphasis ours.)*

For such an interpretation Ds. Momberg would need “**an indication of event**” – as he puts it. He would need a finite, “**indicative**” verb (“We came together”) to describe that “**indication of event**” – **not** the Dative and preposition. No “adverbial phrase of manner and relation by means of the **participle** “together”, could “indicate” that. He would need the Verb “in the **Present (perhaps Aorist or even Imperfect)**” – **not** in the Perfect. Then that would make of the phrase an independent **sentence, resulting in two sentences** – which the phrase is not. “*The combined phrase*” is an adverbial phrase of **circumstance** describing the situation “**as / when** Paul addressed them”. Grammars will define it as a “**Temporal Clause**”.

We could re-define Ds. Momberg’s three given factors. We here have to do with a **Sentence**, “*And upon the First Day of the week being together still having had assembled on our Lord’s Supper, Paul discussed matters with them intending to leave the morrow*”. This sentence consists of a **Subordinate Clause**, “*And upon the First Day of the week being together still having had assembled on our Lord’s Supper*” and a Principle Clause consisting of Subject and Predicate, “*Paul discussed*”. The **Subordinate Clause** consists of

1. A Co-ordinate Relative Clause, “*And upon the First Day of the week being together still having had assembled*”, consisting of,

1. A Co-ordinate **Temporal Clause**, contemporaneous – Dative and Preposition,

“*And upon the First Day of the week*”, and

2. A Co-ordinate **Relative Clause** consisting of,

1. A **Temporal Clause**, antecedent-contemporaneous – Perfect Participle,

“*being together still having had assembled*”, and

2. A **Causal-Temporal Clause**, antecedent – Infinitive,

“*our to break bread / on our Lord’s Supper*”.

7.2.2.4.4.4.

Subject of the Sentence

Paul is the **subject** of the sentence, **singular**, “**he**”. In Acts 20:7 there appears the **one** verb of predicate of sentence only, “**We**” **did nothing** in this sentence. “**We**” did not “**assemble**”. “**We**” did not **partake** of the Lord’s Supper “on the First Day”. Had they been predicates these concepts would require **finite verbs** to be sentences. The first phrases are a combined adverbial clause that **limits the verb in the Principle Clause by a time relation of circumstance**. “**When still together** on the First Day after having had assembled for the Lord’s Supper, **Paul** addressed them”.

7.2.2.4.4.5.

Aspect of Time

The predicate **contains in itself its aspect of time through inflectional form**. Being an **Imperfect**, *dielegeto*, it says that Paul was the one who “**spoke**”.

The Greek does not use the **Aorist**, “**started** to speak” as if every one, “remained assembled”, was now ready, and Paul “started to speak”. Luke would not have used the **Imperfect** had he wanted to say, “started speaking”. The believers did not “**remain**” for Paul to address them and he **then started to address** them. **We**, “had **already** been assembled”, and **he**, “**spoke** to them”. The **Perfect Participle** is **not**, to quote, “*an event that is designated with the time closure ‘on the First Day’.*” The Perfect Participle is **itself** of adverbial as well as of attributive force. In Acts 20:7 it describes the circumstance of “our being **together still** (after the past action to gather on Holy Communion – the Infinitive) **when Paul addressed them.**” “Our being together on the First Day” was not the disciples’ **act, then**, but their **circumstance, then**, under which they “found” themselves to be when Paul spoke to them. Says Ds. Momberg,

“*The text’s own time-indication is explicitly limited to the things that actually happened, after the evening after the First Day had started.*” (Emphasis ours.) Neither “to break bread” nor “together” is mentioned in Acts 20:7 as an actual act of the **evening**. Both are recorded, the first as implied **cause**, and the second, as **effect** of the **implied causal event when the only act, Paul’s speaking**, actually occurred. Ds. Momberg’s statement that “*The text’s own time-indication is explicitly limited to the things that actually happened, after the evening after the First Day had started.*” is **not completely** true. The time-indication contained in “on the First Day”, is in fact “*explicitly limited to the things that actually happened after the evening after the First Day had started.*” **But**, “*the text’s own time-indication*” contained in the **Perfect Participle** is **not** explicitly or implicitly, “*limited to the things that actually happened after the evening after the First Day had started.*” “*Things*”, “*contained in the Perfect Participle*” (“assembled”), **are** “*things that actually happened*”, “**before** the evening **before** the First Day had started”. Also the implicated “*thing*”, “*contained*” in the Infinitive (“on Holy Communion”), is something “that actually” **had** happened, “**before** the evening **before** the First Day had started”.

7.2.2.5.

The Pronoun

In the Acts 20:7 instance Luke’s peculiar use of the **first and second person plural** contributes to the understanding of this passage whereas elsewhere it often may confuse. “Paul spoke to **them**”, he says. = “**To those assembled still after** having had Lord’s Supper”. Luke does not say “**us**”. Both Perfect and Infinitive describe “**we**”. Both, and together, are **attributive!** “**We**, together” – on Holy Communion (not “**came** together”). “**We**, still together on the First Day”. “**Our**-on-Holy-Communion -come-together, on-the-First-Day-together-still”. **The Pronoun incorporates the Perfect Participle and the Infinitive into the single concept of “our” Lord’s Supper.**

But then Paul spoke to “**them**”. The business “discussed” now, concerned **others** of which **Luke**, the narrator, acted as **observer!** Surely Luke would have been one of “them” were the Lord’s Supper taken **then** – **when Paul “spoke”**, and he would not have written “them”, but “Paul addressed **us**”. Luke’s switch from the first to the second person in Acts 20:7 is singularly **abrupt** and contained in such a **closed nexus** of statements that **different traditions** can hardly be supposed as reason for the change. His choice of words is **deliberate and definitive** in this instance at least.

7.2.2.6.

If I were a Greek

The reader is conditioned to think along the lines set by **age-old translations**. And the translators as well. The Greek or the Jew reading Greek **in Luke's day** would have had no problem to fully understand the phrase **differently without a further word**. This passage in Acts 20:7 baffled them in no way. **For them** it was the **most obvious implication** – simply and shortly contained in Perfect Participle and Infinitive – that **Sabbaths** were associated with Holy Communion.

Paul and his co-workers after the Sabbath and before Paul would again depart, that evening on the First Day (Saturday evening) would be “assembled still” to have Paul “discuss with them”, “matters”, after they had had Holy Communion – on the Sabbath shortly ago.

Luke's readers could **understand** that without serious investigation. The conclusion for **us**, reached from reading Luke's **spontaneous observation**, is serious. It **indicates a status quo** of Luke's day – a **precedent to us**, of liturgical, formal, customary and ordinary Holy Communion-Sabbath-keeping with Christians of the time and territory. Had they not been thus **accustomed**, the “company” of “disciples” would **not** have “found ourselves together on the **First Day** of the week”, but “on the **Second Day** of the week”. They, in that case, would have “**assembled** on Holy Communion on the **First Day**” and would have been found “still assembled” ... **on the Second Day!** – when Paul would have addressed them till midnight because he would have been on the point to depart the next morning which would have been **Tuesday**.

7.2.3.

Paul's “Speaking”

Paul “addressed” the company in the upper room not to give a **sermon** for Holy Communion. Holy Communion was on the Sabbath before. “On the **First Day**”, “we”, the company, “were still together” **after** Holy Communion. That was the **circumstance** “when Paul addressed them”. **Circumstantially**, it has already been made clear that Paul gave no sermon for Holy Communion. It has already been made clear that Paul's “**eating**” before his departure was **not the Lord's Supper**. For **what reason** then **did** Paul “speak to them”? The answer must come from the contextual **historical** indications, and not from the contextual indications otherwise because **content** of any kind of “discussion” is **lacking**. **Not a word** of what Paul said is recorded. Some meaning that is **not** of the nature of “**preaching**” should be allowed for the word *dialegomai* in Acts 20:7.

At least the **words used** to mention the fact that Paul “spoke” should give an indication of the **nature** of his speaking? The supposition

is quite correct. The **occurrence** of the words used to mention the fact that Paul “spoke” must be investigated in order to determine **of what nature** his “speaking” might have been. **Two verbs** and **one noun** serve as indicators in this regard. In verse 7 the first is translated “preached” – *dielegeto*, stemming from *dialegomai*. In verse 9 it is again translated that Paul kept on for long “preaching” – *dialegomenou*, “the Word” – *ton logon*. In verse 11 translations say that Paul “preached” a long while – *homilehsas*, stemming from *homileoh*.

7.2.3.1.

Homilehsas – “Commune”

Homileoh derives from the noun, *ho homilos* – a group, band or pact. *Homilos* again, comes from two words, *homou* / *homos* – “together in one place” and *ileh* – “a company” or “troop”. *Homilos* is used in Rv.18:17 for a **fleet** of ships. In 1Cor.15:33 “bad company” or “evil communications”. In verbal form it simply means “**To associate with one's group**”. Luke uses the word **in this sense** ^{Lk.24:14-15} where the disciples from Emmaus “**came upon one another / grouped / met / crossed roads**” – *autoi hohmiloun pros allehlous*. “Because of all these things that occurred” they probably got separated and (through God's providence) “found each other” at crossroads on their way to Emmaus.

“And it so happened, even **as they, meeting one another / in their accidenting upon one another** (*en tehi homilein autous*) they discoursed (*kai sudzehtein*), that Jesus himself approached them”. (The same kind of Infinitive as used “To break bread”) Jesus himself met them “on their way”. They **all “came upon one another as they went”**, “and recapped / thought over / meditated on” (*kai sudzehtein*), “the events of the past season” (“all the things that had happened”).

The two words *homilein* and *sudzehtein* are **not pleonastic or synonyms**. They don't both mean to “discuss” or “ponder”.

In the case of Acts 20:7 *homilehsas* needs mean nothing but “communed” in the sense of “Paul went back to his **group** to eat”. After Paul had attended to Eutychus, he “went up (stairs) again and **associated** (with his comrades) for considerable time till break of day when he departed”. This interpretation is preferable because, If Paul went on “**talking**” after Eutychus' accident **like** he did before, Luke most probably would **again** have used the same word as before, *dialegomai*. (At least one could have expected to hear Paul speak on the Gospel-implications of his – alleged – raising of Eutychus from the dead!) What Paul did, **he did even as** he ate and **while he left**. Three **Participles** instead of verbs, “Paul, **eating** (*klasas*), **being nourished** (*geusamenos*), **associating** (“communing”) (*homilehsas*), **thus** went out – *houtohs exehlthen*”. To have “talked” all the while even while eating, while being nourished, and while leaving, sounds **too much**, also since Paul had

“spoken” for almost **the whole evening!** The word should rather be given its **literal** and **etymological** meaning, **“to group / associate”**. *Homilehi* in Acts 24:26 simply means, Felix **“spent time”** with Paul. He specifically **avoided discussion** of matters of faith, but nevertheless **called** for Paul to **“associate”** because he “hoped that Paul would bribe him so that he may be set free”.

Except for the one instance in Revelation, Luke is the only writer of the New Testament who uses the word *homileoh*. Every time he uses it the context dictates a **circumstantial** meaning – **“company”**. It in no case need to be interpreted as an equivalent of the English “to converse” in the sense of “discuss” or **“debate”**. Had Luke meant “discussion” or “debate” with this word, he would have intended the most **negative sense** possible. The disciples from Emmaus **doubted and lacked any understanding**. They could not have “debated on the things that happened” like believers or proclaimers of the Gospel! And Felix would have “debated” with Paul with the **worst of hidden motives**. This type of debate is a **far cry** from being **“witnesses”** of the Gospel. **Not even reluctantly** or with any reserve could *homilehsas* be allowed the meaning of **“preaching”** the Gospel because it would imply that Paul in Troas “discoursed” with his companions **the way Felix would have “discoursed”**. The **literal** meaning of **“grouped”** = **“enjoyed the company of his friends”** is not only preferable but also **unconditional**.

The **“considerable time”** Paul after the accident spent with the “company” could not have been very **long** because almost the whole night had already been spent on genuine “discussions” and it by now was about break of day already. *Ef hikanon te homilehsas* (literally “over considerable” – no concept of “time” necessarily) should be rendered as **“preciously / intensely”**. The **little** (time) **occasion** left before Paul had to leave was of “considerable **value**”. He used it for **“intense companionship”** – *homilehsas*.
See also Par. 7.2.3.7.2.4.2.1, -3.

7.2.3.2.

Dialegomai – “Discuss”

Paul, accordingly, “spoke” – *dielegeto*, **no later than midnight** of that Saturday night. Luke records that Paul “stretched his conversation until midnight”. At exactly what time of the evening Paul had started to speak, cannot be established. But Paul “discussed matters” with the company in the light of lamps, which could mean he started talking when it got dark. Paul then “talked (Imperfect), and continued his account till midnight”.

7.2.3.2.1.

Secular Meaning

Dialegomai and *logos* are used **innumerable times outside Scriptures** and respectively simply means to “debate”, to “think”, or to

“discuss”, and “reason”, “to have word” **et cetera**. *Dialegomai* is often used for **general** applications and still possesses the **basic** meaning to “investigate” or to **“probe”**.

Dialegomai < *dia*, “through / thorough” + *legoh* – “to say” < *logos* – “reason”. Paul “extended his **speech**” – *pareteinen te ton logon*.⁷ = “speaking for long” – *dialegomenou epi pleion*. The **similarity** between *dialegomai* and *logos* is obvious. Both have **“mind / reason”** at basis.

In Ro.14:1 *dialegomai* indicates some triviality; in 1Cor.11:34, it means “arrangement”, in Lk.6:11 (*dialaleoh*), “cavil”, Wisdom 7:20, “counsel”. The noun, *dialogismos*, means “ideas”, “doubt”. The extended verbal form, *dialogidzomai*, means, Lk.3:15, “consider”, Mk.8:17, “estimate”, “reckon”, 12:17, “to work out”, “derive”, 20:14, “disagree”. *Heh logia* < *ho logos*, in 1Cor.16:2, means “accumulated amount”.

Of significance of whatever meaning the word takes on in context, is the **reciprocal** nature of the exercise. It is no one way traffic, one man only the subject. **“Dia-logue”** implies dialogue “between” at least two “parties”, or “groups”. Paul represents the one “party” who “discoursed” with the other “party” of the “group” – his own “group” of “disciples”, “assembled together still on the First Day of the week”. Paul’s was no one-man show of “preaching” on this occasion. The connotation of the **“group”** (*homilos / homilehsas*) being subject of the “discourse” is evident.

7.2.3.2.2.

“Explain and Expound the Scriptures”

Says Ds. Momberg, *“This specific word used to indicate Paul’s act (dialegomai) is used 13 times in the New Testament, 10 times of which in Acts, and nowhere “to ‘discuss’ travel arrangements”. Especially from contexts where the word is elsewhere used in Acts, may we accept that Paul was busy to explain and expound the Gospel.”* (Emphasis CGE)

Ds. Momberg certainly is correct about the **meaning** of the word *dialegomai* meaning **“to explain and expound”**. But to interpret this meaning with reference to the explanation and expounding of *“the Gospel”*, from *“contexts where the word is elsewhere used in Acts”*, is unwarranted in so far as the **context, here** in chapter 20, does not mention or suggest the explaining or expounding of *“the Gospel”*.

7.2.3.2.3.

Significance for Sunday

There is a certain irony in this argument. The use of *dialegomai* by Luke in Acts 20:7 where it pertains a situation that occurred on Sunday, with the meaning **“to explain and expound the Gospel”** has meaning for the occasion and **day** of the occasion. It indicates Christian worship on that day, and that, indicates that that day, Sunday, is the Christian Day of

Worship. Now if the same logic should be applied to the use of the word *dialegomai* with reference to the Sabbath?!

7.2.3.2.4.

Incidence of Use

Of the 10 times of this word's use in Acts, two appear in the Troas story, one in Thessalonica (17:2), one in Athens (17:17), one in Corinth (18:4), one in Ephesus (18:19), two in Ephesus again ("upper coasts") (19:8). One is a negation, which implies custom as in Jerusalem, as in the Synagogue and as on the Sabbath (24:12). One appears before Felix in Jerusalem (24:25).

7.2.3.2.5.

Significance for Sabbath

Of these, for **five different occasions**, the "explaining and expounding of the Gospel" happened in the **Synagogue**. Of these five occasions **two** are mentioned as events on the **Sabbath** (17:2, 18:4). In Thessalonica (17:2) the Gospel was explained and expounded **three times, "on the Sabbath"**. In Corinth (18:4) the Gospel was explained and expounded "**every Sabbath**".

The Gospel being explained and expounded "in the **Synagogue**" **also** indicates that it happened on the **Sabbath**. Every instance of reference to the **Synagogue**, **even** the Athens instance (17:17) supposes an incident that occurred on the Sabbath. Especially Acts 19 where Paul "**over a period** of three months", "preached" and "pleaded" on behalf of God's Kingdom implies "preaching" and "pleading" on the **Sabbath** because the Synagogue was **not frequented uninterruptedly**. "**Over a period** of three months" implies on **as many Sabbaths** as would occur during the period. According to Acts 19:9 Paul "separated the disciples and **daily** disputed (*dialegomenos*) in the school of Tyrannos". "Daily" stands in contrast with his previous "manner" to preach in the Synagogue, and implies that Paul's preaching in the Synagogue was **not** "daily". If not "daily", it had to have been **otherwise routinely**, and how otherwise routinely but **regularly on the Sabbath?**

"To be **drawn together**" = "**Synagogue**" < *sunagoh*, was a **Sabbath's formality, a Seventh Day discipline** of everyone that "synagogued". **Every time** the Synagogue is mentioned in connection with the task of "**dialogue**", the **Sabbath** is therefore implied as the day on which "dialogue" took place.

7.2.3.3.

Consistent Meaning

The irony surrounding arguments around the word *dialegomai* has another facet, already referred to in Par. 7.1.5.2.8. It is said that Paul only **argued** with the Jews in the Synagogues on Sabbaths and **never proclaimed** the Gospel on the Sabbath as he allegedly had done on the

First Day according to Acts 20. Now this word that supposedly means quibble, cavil and argue where Paul was its subject on Sabbath days, on this single Sunday means "to explain and expound the Gospel"!

7.2.3.3.1.

Consistently Positive

The word means both things. It does mean "to explain and expound the Gospel". It does mean to "argue". But the **sort of argument** implied is **positive**. The English **transcribing**, "**dialogue**", also gives the true **feeling** of the word. *Dialegomai* therefore **does not have the negative** connotations the word *homileoh* can take on, as where used in connection with Felix' toadyism. This supplies the more reason why Luke would **not** have used the word *homilehas* in Acts 20:11 with any meaning of "speaking", but in the **original** sense of "keeping or having **company**". The old English idiom of "communing" or "conversing" does not **necessarily** imply **discourse**. When it does, essentially **two-way** "dialogue", and not **one-way** "preaching" or "lecturing" is implied.

7.2.3.3.2.

Christian Ethics

"Dialogue / discussion" is **necessary** for proclamation and the growth of Christian faith and teaching. It was **integral** of the apostolic missionary "**witness**" to the Christ. *Dialegomai* **is first used in chapter 17**, and indicates the **stage of development** of Christian consciousness and thinking. It appears at a stage where the Faith had grown into doctrinally accounted for "understanding" and formal "**presentation**" – "dialogue". And it is exactly **at this point** – **Acts 17**, in the Church's history that the word appears! Exactly **at this point- Acts 17:2**, Christian "manner" or "ethics" appears – in the Church of "**Synagogue**" and ... **on the Sabbath!** "**Paul, to the dictates of his (Christian) ethics** – *kata to eiothos tohi Paulohi* – Dative! went to Church on the Sabbath". This **revolution of ethics** was envisioned way back in chapter 6:14 with the stoning of Stephen, and only now has come about.

The new Christian "**ethics**" of "**going to Church**" – "on the Sabbath" – became threatened "on the part of certain" Christians, **Hb.10:25**. Does the letter to the Hebrews have **habitual negligence** in mind or perhaps the **formal "ethics" of Sunday observance?** The letter, after all, is addressed to **Hebrews, "Spiritual Israel"**, as Paul would have called the readers. Hebrews would go to Church specifically on the Sabbath, being an "**among yourselves Synagogue-going**" – *episunagohgehn heautohn*. (Literally, "in-of-essence-of-(their)-together-being", cf. *epiphohskousehi* – in-the-essence-of-(Sabbath's)-being-light").

7.2.3.3.

Christianity and Judaism

“To be **drawn together** = to “**Synagogue**”, was a **Sabbath’s formality, a Seventh Day of the week discipline** of everyone that “synagogued”. Even the Jews as atheists and idolaters, “Synagogued” on the Sabbath. But in every other instance those that “Synagogued” were Jews of **Old Testament** persuasion still, **as well as Jews of Jesus persuasion**. Those that “synagogued” also were **Gentiles** of Jesus persuasion, **proselytes** from their former state in heathendom, and who **had to become Israelites when becoming Christians**. They had to become members of Israel’s Gospel – in the temple (Jerusalem) as well as in the Synagogue (among the Gentiles) during the whole period of initial, Pentecostal, missionary Christianisation or “conversion” of Jews and Gentiles. **Being a Christian was seen as being a Jew in the covenant of grace sense of the word in Acts**. **None** of the Christian “Jews” were **Judaists**. Judaism got “**separated**” by **separating the Christians** through “blasphemy” and “cursing”, “opposition” and “persecution”. **Judaism got “separated” through “counter reformation”**. Cold adherence to irrelevant and obsolete ceremonial “law” made of religion a righteousness of works. Man’s pride is worshiped, not the grace of God in Christ. The Judaists started blaspheming and **liturgically to pronounce a curse** on Christ, opposing and persecuting the believers **right within the same “Church”** where **all** worshiped and liturgically confessed **Christ**, and so drove out those that “**stuck**” with Paul and the Gospel. The curse that the Judaists pronounced over Christ in order to drive and keep Christians out of the Synagogue need not to be learned of from rabbinical writings. Implication of the practice is obvious from **Paul’s allusions** as well as from **Luke’s references** to the Jews’ blasphemous behaviour and idolatrous partnerships with the heathen. The Judaists had “another gospel”, and were themselves “accursed” thereby, as Paul writes in his letter to the Galatians. The “**Synagogue**” had become the Synagogue of Christian Jews – not Jews of blood but of inheritance – spiritual inheritance of kinship – children of the Kingdom of God. In fact, in the Acts the Christian Church cannot be discovered anywhere **but in the Synagogue** and in the Temple. This circumstance provided the **perfect milieu** for the use of the word “dispute” – *dialegomai* specifically and especially for the proclamation of “this Jesus whom ye crucified but whom God raised from the dead”. No scenario could be more provocative for its use. Actually, **this word has a story of its own to tell. It reflects the history of Christianity in a Jewish and Gentile world.** (After the times of the Apostles the Gnostics started to manhandle the concepts of both “to argue” – *dialegomai / dialegoh* and “the reason” – *ho logos*.)

7.2.3.4.

The Scriptures

***Dialegomai* then, means “to investigate thoroughly” by “lecturing” and “discourse”**. Of greatest importance for **Christian** proclamation through **investigation** and **lecturing** is the indispensability of **Scriptural** discipline. This is made abundantly clear in other passages of the word’s use. Scriptural discipline associated with Christian “investigation” or “dispute” is evidenced by, **1.** The actual consulting of the **Scriptures** being plainly **mentioned**, Acts 17:2. **2.** “Dialogue” on the basis of the Scriptures is evidenced through implication of **Jesus the Christ**, Paul “preaching Christ and him crucified” – “The Way” (19:9). “You search the **Scriptures**, but they witness of **Me.**” **3.** “Dialogue” on the basis of the Scriptures is evidenced through the implication of the Scriptures’ authority implicated through **locality**. Paul “dialogued” in the **Synagogue**. The **Scriptures** are read in the Synagogue, “every Sabbath”, 15:21. **4.** “Dialogue” on the basis of the Scriptures is evidenced through the implication of “the **Kingdom of God**” (19:8), **Righteousness** and **Judgement** (for Paul, “Christ our righteousness”; for Jesus, “I am come as **Judgement**”) (24:25), being “preached”. **6.** “Dialogue” on the basis of the **Scriptures** is evidenced through implication of the Way’s **opposite**. Paul “disputed” against **unbelief** (19:9) and **idolatry (17:7)**, indicating the Faith and Truth **naturally through the Scriptures**. **7.** “Dialogue” on the basis of the **Scriptures** is evidenced through implication of the meaning to **educate, instruct** and to **debate** the word *dialegomai*. **8.** “Dialogue” on the basis of the **Scriptures** is evidenced through implication of the Sabbath in almost every instance of the word’s use in Acts – study of the Scriptures and Sabbath-keeping being almost synonymous and closely associated, e.g. Acts 13.

Now in Acts 20 the **only possibility** of meaning of Paul’s act of “dialogue” is the seventh of these. Paul could have used the Scriptures to educate had the education been of spiritual nature. But he **needed not to have used the Scriptures at all** had the education and instruction been of simply **strategic, technical, educational, organisational or managerial** nature. **Nothing** is said or implied in Acts 20 of the **eight factors** mentioned above that implicates “**proclamation**” of the Gospel. Paul’s was “**dialogue**” in its **secular** sense. He did not “preach” or “proclaim” the Gospel. He might have on the Sabbath before. He had done so through participating of the Lord’s Supper, either as participant merely or more likely as participating preacher – **on the Sabbath before**.

Paul “**investigated and continued to work out at length their business** – *dielegeto pareteinen te ton logon*, until midnight”. Paul in no wise gave a long and wearisome **sermon**, setting a precedent for modern “preachers” and denominations who **hallow Saturday nights** and spend

them with monotonously noisy but comatose exercise of “tongues” till break of day. As wrong as these movements are, are the more moderate denominations of the establishment with their view that “The breaking of bread denoting a fellowship meal in the course of which the Eucharist was celebrated” (Paul “preaching” the sermon of course), provides the precedent for **Sunday observance**.

7.2.3.5.

Proclamation Verbalised an Actualised = Evangelisation

In Acts 17:2, “They came to **Thessalonica** where was a Synagogue of the Jews. And Paul, as his manner was, **went in unto them** (= “assembled” – *eisehlthen*), and three Sabbath days **reasoned** (*dielecsato*) with / to them out of the **Scriptures, opening** (*dianoigohn*) and alleging (“setting before” / confessed – *partithetamos*) that Christ must needs have suffered and risen again from the dead, and that this Jesus, whom I preach (“proclaim” – *katangeloh*) unto you, is Christ. And some of them were **persuaded** and consorted (“threw in their lot” / “took part (in the ministry)”, 1:17 – *proselehrohthehsan*) with Paul”.

In Acts 17:17 and further, “Paul waited for them in **Athens** when he saw the city wholly given to idolatry. He **disputed** (*dielegeto*) in the Synagogue with / to the Jews¹⁷ ... he seems to **set forth** (“announce” / “proclaim” – *katangeleus*) ... because he **preached** (“brought glad tidings” – *euehngelidzeto*) to them Jesus and his resurrection¹⁸ ... You **bring** to our ears (*eisfereis eis tas akoas*) strange things²⁰ ... Him **declare** I (*katangeloh*) to you²³ ... certain men **clave** (“adhering” – *kollethentes*) to him”.³⁴

Paul proclaimed “**God** that made the world and all things therein (a clear allusion to the God of the Fourth Commandment), **Lord** of heaven and earth who “determined the times (of nations) before appointed” (a clear allusion to Daniel 9:24) – everything “pointing to a day in which He will judge the world (He created) by that Man whom He had **ordained** and of whom He gave guarantee to all mankind in that He **raised Him from the dead**. And when they heard of the resurrection of the dead, some mocked and others delayed ... Howbeit certain **sided** with Paul and became believers”. (These were idolaters at first.)

This is the identical message, identical modus operandi and identical effect found in Acts 2:1-4:4 – Pentecost, and in Acts 13 – Pisidia. These are all messages proclaimed on the **Sabbath**.

In Acts 18, “Paul came to **Corinth**¹ and found Aquila² ... and he **reasoned** (*dielegeto*) in the Synagogue every Sabbath and **persuaded** (*epeithen*) Jews and Greeks⁴ ... **Pressed in the spirit** (*suneicheto tohi logohi* – “determined in mind / eager in purpose”) **testified** (“solemnly witnessing” – *diamarturomenos*, “with tears”?) to the Jews that Jesus is the Christ”.⁵

The distinctive features of this day’s proclamation are those of every previous Sabbath’s history in Acts. It is “evangelical” in the truest sense of the word. It was delivered on the **Sabbath**.

In Acts 18:19, Paul “came to Ephesus. He himself entered (*eisehlthohn*) the Synagogue and **reasoned** (*dielecsato*) with / to the Jews. And they desired him to tarry longer”.

In Acts 19, Paul, again in Ephesus (“upper coasts”¹⁹), “finding certain disciples¹ (twelve men⁷), he asked (*eipen*) them, Have you received the Holy Spirit, because you are believers? ... Then said he (*eipen* = entreated / commanded) ... John said they should believe on Christ Jesus”.⁴ And he went (*eisehlthohn*) into the Synagogue and spoke boldly (*eparrehsiadzeto*) over three months disputing (*dialegomenos*) and persuading (*peithohn*) concerning the Kingdom of God.⁸ ... He separated the disciples and daily disputed (*dialegomenos*) in the school of Tyrannos”.⁹

In Acts 24:12 it is implied that it was Paul’s usual, normal and fixed way of proclaiming Christ “in the temple disputing (*dialegomenon*).

In Acts 24:25 Paul “disputed / reasoned of righteousness” – indicating not mere bickering but making of his “dialogue”, **proclamation**.

7.2.3.6.1.

Paul’s “Manner” of “Speaking”

From Luke’s use of this word *dialegomai*, it is noteworthy that he **only** uses it as Paul’s “manner” of “speaking” **when proclaiming** the Gospel. The **unbelieving Jews** certainly remonstrated vehemently. Luke nevertheless never places this word in **their** mouths. It must be concluded that Luke never uses the word sarcastically. When Paul “**dialogued**” on the Sabbath, he **proclaimed** the Gospel and did not engage in senseless heated change of words with the Jews. **He did not engage in any “dispute” that was of no significance as proclamation, and also for the day as such**. He used no “idle language” on God’s “holy” day. “Discourse” in each of the events where it is used to say what Paul did, had **positive and constructive meaning for the Gospel at large** and therefore also for the **Day** that is so **especially provided in God’s design** for the proclamation of the Gospel.

7.2.3.6.2.

Complemented

It is also significant to observe from these instances of the word’s use that it is consistently **accompanied** by several other words, **complementing** its own meaning and verbalising **proclamation**. **It never occurs in contrast** with these other terms and phrases, but fully correlates with them. From this it should again be observed that this word indicates **proclamation** of the Gospel – on the **Sabbath**. In Acts 20:7,

where *dialegomai* is used for Paul's "speaking", "on the **First Day**", no other complementary word is used, suggesting the word's **secular meaning to be intended**.

7.2.3.7.1.

Dialegomai – A Sabbath's Discipline

The **concurrency** of the word *dialegomai* and the Sabbath is most obviously "**evangelical**" in the instances where the **Sabbath** is specifically mentioned. Every instance of reference to the **Synagogue**, **even** the Athens instance (17:17) **supposes an incident that occurred on the Sabbath**. Especially Acts 19 where Paul "**over a period** of three months", "preached" and "pleaded" on behalf of God's Kingdom implies "preaching" and "pleading" on the **Sabbath** because the Synagogue was **not** frequented **uninterruptedly**.

How is the instance then, of the use of this word in Acts 20:7 accounted for? Didn't Paul "preach the Gospel", "**on the First Day**" **as well**? Does Luke say for nothing that Paul "dialogued", "the Word", that is, "proclaimed the Gospel"?

It should first be emphasised that the **contextual** meaning of **proclamation** does **not exclude** the possibility that the word can elsewhere be used in its **literal** and **basic** meaning of "thoroughly to investigate". There is no law that says, whenever Paul uses the word it **must** mean proclamation. Only one principle is valid, and that is that Luke **never** implements the word with **negative** connotation. The **context** should be decisive. In **each** instance of the word's use in Acts **but for 20:7**, the **context** vests *dialegomai* with the meaning of "**evangelise**". Each passage is fraught with semantics. Acts 20:7 **obviously differs** in this respect. The **only** factor that can possibly give indication of the meaning of Paul's "discourse" in Acts 20:7, **is** the context. Verse **seven**, consisting of the phrases of Perfect Participle and Infinitive as explored above, shows that the only "Gospel"-event is implied to have belonged to the **past**, that is, to have occurred on the **Sabbath, before** "on the First Day". Verse **eleven**, consisting of Paul's returning to his "**company**" and his "**eating to satisfaction**", has no "Gospel-feeling" about it, as has also been shown above. *Homilehsas* in verse 11 cannot serve as parallel or synonym for *dielegeto* in verse 7 or *dialegomenou* in verse 9.

To appreciate the significance of the word *dialegomai* in Acts 20:7 and 9 it should also be put next to occurrences of proclamation that do **not** contain the word, as chapter 13 and 16, both instances of **Sabbath's** proclamation. Conspicuous about Christian Proclamation through "dispute" – *dialegomai*, **on the Sabbath**, is what in the **parallel presentation** of chapters **2, 13** and **20** above (Par. 7.1.1.4), may be described as Characteristics of Occasion, of Method and of Subject. In Acts 20 **commendation** lacks most conspicuously, as do **dispensation**

and **evocation**. In Acts 20 there is **no exhortation**, no **proclamation** and no **confirmation** of Scripture. The passage as a whole is silent on the **object of proclamation, Jesus Christ**, the **forgiveness** of sins, the reaching of the **heathen**, and the **results** of proclamation, especially persecution and growth. The **absence** of these **aspects of Proclamation** in Acts 20:7 indicates a **secular** meaning of the word *dialegomai* in this passage.

7.2.3.7.2.1.

Meaning for Occasion

Sabbath's instances of proclamation of the Gospel **virtually covers every instance** of proclamation of the Gospel in the Acts up to chapter 20. What remains of the entire bulk of content up to chapter 20 after Sabbath's histories are extracted, is, in terms of **volume**, very little. When the proclamation of the Gospel is the topic outside Sabbath histories, it cannot be spoken of without reference to the **historical** incidences of proclamation contained in the passages of Sabbath-histories. These supply the point of departure of the Act's consequent narratives. Sabbath-episodes mark the milestones on the Church's "Way" through history. They form the superstructure of the edifice.

Therefore to allege that **proclamation made of Sunday the meaningful day** that Christians regard in replacement of the Sabbath because proclamation never characterised the Sabbath as Christian, is a futile enterprise, dishonest and literally, **hypocritical**. It is of "little critical quality", not "thought through", not "dialogued" (*dialegomai*), not "reasoned" (*ton logon*), but reckless to say the least as far as it concerns responsible exegesis and pastoral accountability.

Sabbath's Histories of Historical Proclamation	Context of Historical Proclamation	Proclamation Related	Historical
2, 3-4:4 Jerusalem Pentecost	4:5 to 23 Reactionary	4:24-33 Prayer 5:19 – 33 Prison	1 Prelude to Pentecost
13:14-52 S Antioch in Pisidia	7:1-60 Stephen	8:1-40 Phillip	5:1-18 Ananias and Sapphira 5:34-6:15 Stephen
16:13-18 Philippi 17:1-4 S Thessalonica	16:25-40 Keeper. React	10:1-11:18 Cornelius	9:1-31 S 20 Paul's Conversion
18:1-11 Corinth	17:16-34 S 26 Athens		9:32-43 Dorcas
	S 19:1-12 S 8 Ephesus	11:19-30 Barnabas	12:1-23 Herod
		14 Travel S 1	13:1-13 Travel
		17:10-15 S Berea S18:24-28 Apollos	15:1- 12 S 21 Council
Synagogue			18:12-23 Achaia 19:13-41 Diana 20:1-16 Troas

7.2.3.7.2.2.

Meaning Within Own Ranks

Only in the company's **own ranks** can anything be discovered that suggests occasion for the **Holy Communion**. Only in its **own affairs** can reason be seen for Paul's "**discourse**" also. "Its own affairs" – *ton logon!* "**Paul discussed their own affairs at length, even till midnight**".

No wonder Eutyclus fell asleep. Would he have fallen asleep had Paul proclaimed the "Good News"? Unimaginable! Eutyclus was a minor still and had nothing to contribute to the "discussion"; he only had to oblige decisions and directives. "In the room there were many lamps" ("The place" was no open rooftop square as sometimes is suggested.) and the atmosphere must have been choking. "Many lamps" were needed because they were "**small**" lamps. **It was more important to be able to see than to hear!** Had Paul to consult maps and perhaps Luke's

"logbook"? So Eutyclus looked up fresher air in the windowsill. The window probably was the only access to fresh air. The story will return to Eutyclus. Now first back to "own affairs".

7.2.3.7.2.3.1.

Meaning Within Circumstance

Says Ds. Momberg, "*While the disciples were together Paul seized the **opportunity to address them***". (Emphasis ours.) Correct. Paul seized the opportunity because he would not find a second – "**He was ready / he intended to depart in the morrow**". This is Paul's **reason** for addressing the company – **not the Lord's Supper**. And, this gives insight into the **nature** of the company's "*remaining together*", as Ds. Momberg phrased it. It was not to partake of the Lord's Supper. The partaking of the Lord's Supper had **already** taken place according to the syntactical and grammatical composition of the first phrases of the verse as has been explained again and again, **before**, "*within Saturday evening*". Therefore, "*within Saturday evening*", Paul is lucky enough to find the "**company**" (*homilehsas*), "**together still**" (*sunehgmenohn!*)

7.2.3.7.2.3.2.

Ongoing Circumstance of Present Situation

Then "**he goes on to talk** to them – extensively" – **Imperfect!** "And he **continued the matter** till midnight" – *pareiteinen te ton logon mechri mesonuktiou*. Here the significance of Luke's implementation of the **Imperfect** comes into play; not with reference to **by-gones**. He did not "continue" from the viewpoint of the event of the company's "**meeting together**", but, "Paul continued discussion" from the viewpoint of the **present**, his **own speaking** till midnight. **Every possible detail fits perfectly linguistically as well as contextually.**

7.2.3.7.2.4.

Meaning In the Light of "Inspiration"

7.2.3.7.2.4.1.

In the Text

How could anyone not believe in the "Inspiration" of the Scriptures? Ds. Momberg says, "*I repeat my stand of earlier ... that here (at this place) **under Inspiration** nothing of the Congregation's actions on the Saturday is mentioned. For soothe, I am convinced that **this text** does not **want** to speak of the Sabbath. Several things are in fact spoken of ... and it is my wish that we should not seek any longer for proofs of things that do not appear in the text.*" "*Under Inspiration*", is "*nothing of the Congregation's actions on the Saturday mentioned*"? **But certainly implied!** While **everything** "*of the Congregation's actions*" on the **Sunday, is** mentioned! – and everything that could possibly be **implied** as well. "*We should not seek any longer for proofs of things that do not appear in the text.*" There "*appears*" **nothing** "*in the text*" that tells of the

“Congregation” in the sense of the “Church” generally. **Nothing “*in the text*”** tells of any “*action*” “of the Congregation”. **Nothing “*in the text*”** tells of the Congregation’s or of the “company’s” **assembling as an event** “on the First Day”. **Nothing “*in the text*”** tells of the Lord’s **Supper** being observed “on the First Day”. **Nothing “*in the text*”** tells of Paul “**preaching**” the Gospel “on the First day”. **Nothing “*in the text*”** tells of the First Day being **endowed with special meaning** because of any act of the apostles “on the First Day”. In short, **nothing “*in the text*”** “*wants to speak*” about the **First Day** particularly! **The Sabbath is indeed implied through the very mention of “the First Day”!** The **trend or implication “*in the text*”**, what it “*wants to speak*” of, is nothing short of **this**.

7.2.3.7.2.4.2.

In the Context

7.2.3.7.2.4.2.1.

“Company”

In “*this text*” and in its context, “*Several things are in fact spoken of*”, says Ds. Momberg. One is the “company” as such. Why detect the concept of “company” and not “Congregation” from the context? Who was the “company”? What was its “*activities*”?

The **persons** that were “come together” are a “company” (*homilos*) because it was not the “Church” **generally** that were assembled. The persons are referred to by the **pronoun** and first person plural **declination** of the Participle, “**we**”, and by the third person **pronoun**, “**them**”. Paul “**held company**” with these fellows of his to the very last, “as he thus went out”.¹¹ Who the “us” or “they” were, must be deduced from the context. The small “band” were those who had **assembled on Holy Communion**. Only as “**Church**” could believers assemble on Holy Communion. But the “Church” of “the elect” – “Ecclesia” can be “where two or three gather in My Name”. In this particular instance, “*in the text*” exists no more than the Church of **the persons mentioned by name**. The text does not say that any of the “disciples” when they arrived at Troas, “**went into the Synagogue**”, or, “disputed with the Jews”, or whatever. The text contains nothing of proclamation of the Gospel that could possibly have occasioned a meeting of **public** evangelical importance **anywhere**. “**Being together**” therefore, can only imply the togetherness of **those who had arrived** and who were **leaving** again. Could **no one else** have attended the Lord’s Supper? Any one else could – any one these “disciples” could have met during the week of their stay at Troas, could. **But the text does not say so**. As far as it concerned the **narrator** the assembly was the “**disciples**”, whom he carefully describes as “**disciples**”, and **lists by name**. The context alludes to **others**. There is **Eutychus**, for example. And there are the people **who attended to**

Eutychus when Paul had gone upstairs again. (More about that soon.) There is the **narrator** himself, who refers to the others as “**them**” whom Paul had “addressed”. But besides these **allusions** there is no indication in the text of any **general assembly** of Christians. Even though the Lord’s Supper was observed, the context confirms an **intimacy of the event** that could only suggest **the few** as partakers. “**We** (only, “we” who had arrived and stayed in Troas for seven days) **still in company** having **had formed company** (earlier) to partake of **our Lord’s Supper** (and now were “soon leaving in the morning”)”. There is also an **intimacy of the few** detectable in the mention of the “**many lamps**”. No mention is made of “many” **people** that were together “in the (small?) place”! One could imagine the few disciples circled around Paul as they, in the smoky atmosphere due to the lamps, were examining their situation and planned pending journeys and future objectives of evangelisation. They attentively listened to Paul as their leader, bent over, following his finger on the map as it indicated their planned journeys across the countries of Asia. Paul saw as before him the celebration of Pentecost at the end of his pathways and “**planning**” – *ton logon*.

7.2.3.7.2.4.2.2.

“Planning”

Paul “discussed” (*dialegeto*), “**their plans**” – *ton logon*. *Ho logos*, meaning “**business**”, 8:21, 15:6, 19:38; “**plans**”, 10:29, 16:36; “**consultation**”, 19:40, 20:24. Compare also 20:35, 38, 22:22 and **many more**.

Chapter 16 vividly sketches Paul’s experience that lead up to his “helping” the Macedonians of **Philippi** “on the Sabbath”. That experience started at **Troas**, the very city they found themselves in “on the First Day”. Could Paul have stayed in **Troas** for one week – “seven days” that ended on the Sabbath – where they “on the First Day “intended to leave in the morning”, “discussing their plans”, and not have thought of Philippi and his worship at the riverside “on the Sabbath” with the Christian women? Will “the log” return Paul to **Pisidia** where he landed on this road to the Gentiles? Would he ever “finish his pilgrimage with joy”?^(20: 24) He “considered with them (the “company”) – *dialegomai autois*, **at length** (in detail investigating) their plans” – *pareteinen te ton logon*. Paul’s “discussion” must have been a “**reminder**” and in the Troas narrative creates a sense of **nostalgic**. (No wonder “while he thought things over for a long time” – *dialegomenou epi pleion*, Eutychus fell asleep.)

Paul arrived at Troas on his own, the others meeting him there. The events suggest **previous** “planning”. It seems the “party” of “disciples” **stayed** in the “upper room” during the seven days they spent at Troas – as

“planned”. From their lodging they every day dispersed in several directions each on his own errand. Luke tells nothing of how they busied themselves. Their stay in Troas was **only an interlude** in their voyage to far places. Then on the last day, which automatically would be the day before the First Day, they observed the Lord’s Supper. It was the “logical” opportunity. The evening

“On the First Day after having had Lord’s Supper and while we were together still, Paul, planning to leave in the morning, addressed them ...concentrating on their plans at length”.

This rendering is a simple, pure, precise, literal and complete, “translation”. It contains no interpretation. The context easily and naturally harmonises with each detail and the whole. While it fully satisfies every factual and linguistic aspect of the passage and its context, not one aspect thereof is violated or ignored. To blame on this translation the introduction of foreign and untrue ideas is nothing but a false accusation.

Some commentators even see in the words *ton logon* an allusion to the possibility that Luke kept a “*log book*” of the company’s journeys and doings. *Dialegomai* would then mean, “Paul **studied** the log book”. The “company”, **before**, had **arranged** to meet at Troas. “These going before, **waited for us** at Troas”.⁵ They stayed at Troas for “**seven days**”⁶ – according to arrangement, “log book”. **Now**, “on the First Day”, Paul, but also the others, were “**ready/intended / planned** (*mellohn*: Refer verse 13, *mellontes* – “**intending**”) to depart next morning” – according to schedule, “log book” – Paul on foot, the others by ship – as planned. “We went before to ship and sailed to Assos, there **intending** (*mellontes*) (to “log book”) to take in Paul, for so had he **appointed** (*diatetagmenos*), **minding** (*mellohn*), himself to go on foot” according to “log book”.¹³ Paul had **determined / decided** (*kekrikei gar*) to sail by Ephesus **so as** (*hopohs*) not to waste time in Asia because he hurried, **planning if possible** (*ei dunaton*) **for him** to be (*eieh autohi*) in Jerusalem **the Day** (*tehn hehmeran*) of Pentecost – all according to “logbook”.¹⁶

Volumes have been written on Paul’s “missionary” journeys. Troas was the place where Paul started to return to Jerusalem. Up to Troas it tells how before Paul **others**, and since Pisidia, **Paul**, travelled inland, away from Jerusalem. From Troas it is a story of Paul who eventually reaches Rome. The difficult question of **Titus’** involvement in Paul’s work alone provided food for thought for many investigators. Invariably the Troas-halt comes into play in their considerations of Titus’ involvement.

Says F.F. Bruce, Paul “*expected to meet Titus whom he had sent to report on the disquieting situation in the **Corinthian church**, at Troas. Although there was ample opportunity for gospel witness in Troas, Paul could not settle down to take full advantage of it because of his anxiety about Corinth*”. **Pastoral care** could very well have been one of the “matters” of “discussion” on the Saturday evening.

Another “matter” that demanded “attention” in Troas, could have been that of **charity**. Says Bruce, “*Among other things that Paul did in Macedonia and Greece at this time must be included the completed **arrangements** for conveying the collected gifts from the churches of these provinces to Jerusalem, Ch. 19:21. ... Originally the **plan** probably was to be in Jerusalem for Passover, but when the delay caused by the news of the plot made that impossible, he **determined** at least to arrive there in time for Pentecost, cf. 5:16.*” (Emphasis ours.)

Paul could have alluded to this specific “lying in wait of the Jews” in verse 19. He had to “plan”, “minding” such “matters” “to every implication / at length”.

“*Paul was not going to make his journey to Jerusalem unaccompanied. A number of Gentile Christians went with him. These were no doubt representatives of the various churches which were contributing to the gift for the relief of the poverty of the Jerusalem Christians.*”^{Bruce} Again I supplied the emphasis. The disciples at Troas formed a “**company**”. It goes without saying. Theirs was a “company” of “**delegates**”, “organised” to “order” of “plan” and “agreement” through “dialogue”. The “meeting” in Troas was no open “public” and spontaneous gathering around the orator Paul proclaiming the Gospel. Such an impression is created **artificially** and completely loses contact with reality.

It should also go without saying that Paul, for the remainder of the night after having been “planning until midnight”, and after the excitement of Eutychus’ accident, more relaxed, “**associated**” – *homilehsas*, till the break of day” and no longer strained himself at “discussion” – not to mention “preaching”. See Par. 7.2.1.2.2.1. and 7.2.3.1.

To accordingly understand Paul’s “discussion” / “**dialogue**” to have dealt with such “**matters**” (*ton logon*) as **travel, pastoral care, charity** and **safety** is not at all arbitrary but practical and sober “**thinking**”. Bruce was in no way answering on another view that clashed with his. He notices these implications unprovoked, which shows its as a matter of fact validity within the entire context and entire textual content. To understand Paul’s “discussion” / “**dialogue**” to have dealt with such “**matters**” (*ton logon*) is not the view of enthusiasts who subjectively **see**, what **they**, “**want**”, “*the text to say*”, being obstinately blinded to any

challenge to their own adulated prejudice.

These texts and expressions reveal the subject and content of *ton logon* – “their plans” – as Paul “investigated” and “discussed” – *dialegeto*, and “planned” them – *mellohn* (intend). Every step “worked out” according to “plan” the “next morning” came into play. Leaving from Troas, boarding ship at Assos, passing by Ephesus, in Miletus sending for the elders of the Church in Ephesus to attend a meeting in Miletus, Paul on this meeting declares, “I go bound in the spirit to Jerusalem, not **knowing** what awaits me there”. Paul “had his **mind set**” after “**careful consideration of matters**”. “I take you to **record this day** (Write it in the logbook and date the entry) I saying that I wronged no man, I am free of any man’s damnation”. Paul could claim that, because, as he says, “I was always faithful and had stuck with you **under whatever circumstances**. I served the Lord in humility and with tears often, under temptations and persecutions the **Jews** plotted against me. You know how I kept back nothing that could be profitable, but announced to you and taught you publicly (in Church) and (privately) in everyone’s own home. I solemnly testified to the Jews as well as Greeks (in the Church and at home) repentance before God and faith in our Lord Jesus Christ”. **Paul as it were, sums up his whole life in the ministry** (three years up to now, verse 31), a **ministry** that is attested by Luke here in Miletus (Minute the locality.), to have been honest. Paul wronged no man; he never lied to any. His life, of greater part for these three years, **as it happened, was a ministry served on Sabbath Days**. “... *And it is my wish that we should not seek any longer for proofs of things that do not appear in the text*” – **or in the context** – for that matter. It is a vain objection that Paul did not “*plan (travel) arrangements*”, “on the First Day of the week” ^{Dr. Momberg} in Troas, specifically, for these “*things do appear in the text*” as well as in the **context, Troas being the historical watershed in the Apostles’ travels**. And it is as vain a claim that Paul “*preached*” the “*Word of the Gospel*”, “we being assembled to break the bread of the Lord’s Supper on the First Day of the week”, for **these “things do not appear in the text” but in translation. These wordings and phrasings are smooth but subtle, premeditated indoctrinating readings that no one could ordinarily discover for its deceiving qualities.**

7.2.3.7.2.4.2.3.

Eutychus

The company’s planning for and comings and goings of the past week and Sabbath, the planning for their pending departure and further travels in the short term **and in the longer**, and the time of night and conditions within the upper chamber considered, “**planning discussions**” may be imagined possible, but scarcely “proclamation”.

“This Sunday fell almost at the end of the travelers’ week at Troas; they intended to continue their journey next day. They met in the evening – a convenient time for many of the members of the Gentile churches, who were not their own masters and were not free in the daytime – and Paul talked to them. ... Eutychus had perhaps put in a hard day’s work from dawn to sunset and now in the stuffy atmosphere not even the words of an Apostle could keep him from falling asleep”. ^{F.F. Bruce}

Had the house been Christian or Jewish, Eutychus would **definitely not** have had a day’s work behind. These considerations are purely speculative and really of no relevance. This view assumes that Eutychus was **one of many** people who assembled on the First Day to hear Paul preach the Gospel.

The Bezae Cantabrigiensis (Cod. D), “*Confuses*”, F.F. Bruce says, Tychicus “*with the youth*” Eutychus. That means, that if Codex D **isn’t** confusing these names, Eutychus would be one of the “**disciples**” Luke mentions as passing by at Troas. Eutychus would be one of the “company”.

Eutychus could have been the **host’s** son – *ho pais*. That could explain his presence during Paul’s “address” (to “them”, the “company”, the “together” of the “disciples”), as a gesture of hospitality, and his disinterestedness during all the “planning” of the night, allowing him to fall asleep. Eutychus fell from the window and Paul went down to see what happened to him. Everybody **thought** that Eutychus fell himself to death. The Greek simply says that Eutychus was “**taken for dead**” – *ehrthreh nekros*. Paul, where Eutychus had fallen, “fell over him embracing him tightly”. Paul was overjoyed for finding his worst expectations wrong. “Don’t worry”, Paul assured certain persons (shouting to those upstairs or to the inhabitants of the ground and first floor). “For he is alive and strong” – *ho gar psucheh autou en autohi estin* – literally, “his breath is in him”. Eutychus, being young and strong (*neanias*), had survived the fall. He surely “had breath”! A miracle did happen on that evening of the First Day. It was not the miracle of Paul who raised Eutychus from the dead. The miracle was the fact of Eutychus who did not fall himself to death. Luke writes that Paul – only – went down after Eutychus had fallen, and that he – only – came upstairs again. He left the young man while still outside. Paul did not take him into the house, whether downstairs or upstairs. Neither did “they” carry the youngster upstairs. The AV says that Eutychus was “taken up dead”, which means his corpse was carried into the house and upstairs. He was not carried upstairs “dead”. He was not “carried” or “carried upstairs” at all. The traditional scene is painted in words of how Paul, like Elias once did, spread his body over the corpse and miraculously “resurrected” it to life again. Other interpreters reckon Paul resuscitated Eutychus and “brought his breath back into him”. Paul revived him not. Eutychus

(providentially) “made it on his own (he had the spirit in himself)”. Only Paul took food afterwards. (If Holy Communion had been taken, Eutychus could be expected to have been the one to be mentioned.)

“Translations” present false impressions in order to accommodate the concept of “proclamation”, “of the Word” to many assembled and of whom Eutychus was one. But not “**we**”, “**gathered**” on the First Day – “**Paul, spoke**”. “**We**” did not “**come together**” – **We were together**. “**We**” did not “**come together on the First Day**” – We were **still** together on the First Day and **could** be together still on the First Day **only** if we had assembled **before** it had **become** the First Day. The Afrikaans Bible has, “The **believers** assembled” as if **many**, as believers, eager to hear, from all over, receiving the Gospel “preached” by Paul. Paul did not address “the **people**” but **those** of his company who would leave by ship – “The **disciples**”, says Luke, those delegated and **mentioned by name**. **They** (“them”) were the ones, whom Paul “addressed”. “They” were those who **arrived** and intended to **leave** again next day. Paul does not “keep on talking” because he was **still talking since the Lord’s Supper**. He, with everyone “still there”, “conversed (two-way) **with them**” and **kept on “conversing until midnight**”. Paul did not “speak-the-to-break-bread”, that is, he did not “address” the **sermon** for Holy Communion. Paul “conversed” “**because he intended** to depart the next day” – *dielegeto mellohn ecsienai tehi epaurion*. Paul “spoke”, not because he had to **proclaim**, but because he had to “**deal with matters**” before his departure. After Paul had gone, “They” who “stayed behind” were not the host and his family or **any** other. “They”, when Paul had left, did not “bring him **away**”. “They” did not “bring the youngster **home**” after the supposed sermon that lasted till daybreak. Not, “**Bringing** him up / in / home the youngster **lived**”, but, “They **left**, the youngster **living**”. “They” weren’t a “**Congregation**”, “returning home” as if “dispersing” after the same supposed sermon. “They”, “greatly comforted because the youngster being alive (and happy) – dzohnia”, were the “**company**” who “**hurried off – ehgagon**, to catch their boat! “As soon as we boarded ship we set sail for Assos”, still on schedule despite the delay caused by Eutychus’ fall.

Only the Western Text contains verse 12 as a bridge between verses 11 and 13 and is omitted by Nestle. With or without verse 12, translations see to it that an atmosphere of Congregational, liturgical worship “on the First Day” is created. Even by means of manipulating the Eutychus narrative. At the same time they make sure that the Congregational, liturgical character of the “Assembly” implied in the **introductory** phrases are covered up.

In this is evident the conscious endeavour of the translators. In this is betrayed denominational doctrinal prejudice. Everyone should be

reminded of the factor of “Inspiration” brought into this discussion by Ds. Momberg, “Great peace have they that love thy law: Nothing shall offend them”. (Christians should be so familiar with the Scriptures they should know where to find this text.) Believers should never engage in questioning obedience and the Gospel as were they opposites or exclusives. The New Testament does not fulfil the Old in any sense of annulling it. The Old complements the New – it is servant to and not master of the New Testament. The Law, only because still binding, waits on the Eternal Covenant of Grace. Had the Old Covenant been opposed to the New, God would have been divided against Himself. Division against itself is the attribute of the house of Satan, not of the Father’s. The Old Testament and the Ten Commandments it contains are as much God’s living Word as is the New Testament. But Jesus Christ is God’s Living Word Who, being God, not only **speaks** God’s Word like the whole Bible does, but **is** God’s Word like the whole Bible is **not**. In this relation the Law is less and lower than Jesus the Revelation of God. From Him did the Sabbath come. Anyone privileged to have received the free grace of regeneration and discipleship for living the life of the **Body** of Christ **should return the Sabbath unto Him** its Lord in **worship**. Herein lies the perpetuity and immutability of the Seventh Day Sabbath. It is indeed “made for man” as **these freemen in corporate worship of the Lord**.

See Appendix, 2008, ‘Acts 20:7 and Calvin’, p 315

Part Three of Part Three

7.3.

Pisidia to Patmos

The Sabbath in the New Testament Church

*“It was **Cocceius**’ application of his theory to the Sabbath that more than anything else aroused opposition. **Placing the Sabbath commandment in the covenant of grace**, he regarded it as a ‘demonstration of hope in Christ and a means of leading up to the denial of self-righteousness and dead works,’ and, so, as fulfilled in Christ. The New Testament requires the sanctification of the whole lifetime. The Sabbath controversy thereby precipitated was carried on for years with much bitterness”* A. H. Newman, in *A Manual of Church History*, 1933, p. 576.

7.3.1.1.1.

Summary of First Century Church History in Acts and the Gospels

Passover to Pentecost – Fifty Days – First Sheaf to First Bread –

Waiting and Fulfilment – Birth – Ch. 1:2 to 4:4

Pentecost to Pisidia – Three and Half Years “Determined” – Temple and Synagogue Missionaries – “To Jews Only” – Ch. 4:5 to 13:13

Pisidia to Jerusalem Council – About Twenty Years – Apostolic

Consolidation – (Letters) – Ch. 13:14 to 15

Jerusalem to Rome – Mission Accomplished – Time of Retrospection Begins – (Letters, Gospels) – Ch. 15 to End

7.3.1.1.2.

Dating of Documents

Consult **Commentaries and Introductions** for overviews on the dates here listed. *Everett F Harrison, Eerdmans, Michigan, 1977* would suffice. The **dating** of composition of the New Testament documents is **conditional** to understanding the historic and theological **relation** between them. This inter relationship has bearing also on the question of the **Sabbath’s** validity for the Church as the Lord’s Day.

James	49-50
First Thessalonians	50-51
Second Thessalonians	51
Galatians	53-56
First Corinthians	55-56
Second Corinthians	56
Romans	56-57
Captivity Epistles, Phm, Col, Eph, Phil	60-62
Pastoral Epistles	62-63
First Peter	63-64
Second Peter	64
Jude	64
Mark	64-65

Luke	65-70
Acts	70-75
The Sermon to the Hebrews	75-80
Matthew	75-80
First Second and Third John	90
John	90-95
The Fifth Gospel – The Revelation of Jesus Christ	96

7.3.1.2.1.

The Missionary Church

Acts is the product of an **established** Church that had its own historian, Luke, who consulted the “archives” of the Christian Church in order to write his history of “The Acts of the Apostles”. The Church’s first clearly formed ideologies **had developed** not so much during the period of Acts’ **composition**, but are **reflected** in Acts as **already and still existing by the time Luke had the Acts composed**.

Luke tells how the Church had **begun**. The Church was born on Pentecost-Sabbath, fifty days from Sabbath during Passover, 16 Nisan (AD 30 – See Part One, Par. 5.1.1.6.1.4.) – conceived of the Holy Spirit of the Unfaithful Wife Israel. Her foster-parents the Pentecost Missionaries nursed the infant Church like a Moses hidden in the reeds: “Only to the Jews”. Twin sisters, the Jerusalem Church and the Gentile Church grew up in Temple and in Synagogue. The Church “multiplied”. As it multiplied, it grew organisationally as well as doctrinally. During this process, the Church’s “Faith” was “established” along the lines of thinking and practice of its **foster-parents the Apostles (in Jerusalem) and those “devout” Jews from “every nation under the sun”** who returned home from **Pentecost**, changed through the extraordinary workings of the Holy Spirit. **They were “converted” (into) Christian Missionaries**. Luke says not much about the missionary-phase or missionary-section of Christian Church history **away** from Jerusalem. Nevertheless this phase and this part of its development and world is important because this was the **period of indelible forming of Character and Body. Paul had no part in the making of this Church. On the contrary, he regarded it his religious duty to destroy it.**

Peter and the other **Apostles** were the founders of the Missionary Church. But even they were **not the only**. Their contribution was endemic to **Jerusalem** and nearby. **Far away the Pentecost converts were God’s missionaries**. Paul the “Apostle” to the Gentiles, or, “the Gentiles’ teacher” – first appears on the scene **not the missionary** to this section of the Church he is traditionally taken for. Luke meaningfully records the history of the Christian Church to which Paul contributed **only from the Pisidia-crisis on**.

7.3.1.2.2.

The Established Church

The **first part of Acts** records the Church's **early** forming years mainly in Jerusalem. **From Pisidia, chapter 13 on**, the history of the **phase of consolidation** – the history of the Church **that eventually produced the Gospels** – gets portrayed. **This Church** also produced the **Acts**. Naturally all the **journeys** were something of the past and Paul's stay in Rome had to have been something of the past too **before** the **traditions** could have formed and the **sources** could be **written**. Then these gradually had to be **dispersed** throughout the Christian population of the world. **Only from then did Luke** begin to again collect and recollect documents and traditions he would use for composing the Acts of the Apostles. **And nowhere and in no wise a trace was left of a "transference" from the Sabbath to the First Day of the week.** Instead numerous and unambiguous deposits of the **footprints** of the living fossil called "Sabbath" are discovered **everywhere**, throughout the world, in layer upon layer of historic sediment.

7.3.1.2.3.

The Modern Church

Now before the nineteenth century man used to live in the age not so "enlightened". And since the nineteenth century man has become oh so scientific and explains every natural phenomenon in an evolutionary way. The evolutionary development of Sunday-keeping started with the "transformation of darkness and elements" on the First Day. Justin's gnosticism has established that "*Sunday is the day on which we have Church because ... Christ rose from the dead on the same day (Sunday) because (1) they crucified Him on the day before Saturday. But (2) on the next day, Sunday, he appeared to his Apostles and disciples and taught them the things we ask you (o Emperor) to consider*". It is noticed in this earliest record already that the venerable **Day of the Sun** jostles and ousts the universal custom and apostolic tradition of the Sabbath Day for Worship-Rest. Justin Martyr, writing about mid second century, gives the Sun's Day the **most pagan of justification**. (Refer Paragraphs 7.3.1.3.1.5, 7.3.2.3.3.) This is as unexpected as **shocking** a piece of Christian apologetics. There had been no trace of anything like it **before**. It **must implicate** a during the **first** century emerging **rivalry** between the **Sun's** Lordly Day of veneration and the **Son's** Lordly Day of veneration and a courting for the Church's favour that is reflected in John's use of the distinguishing appellation, "the Lord's Day", for the Lord's Sabbath Day. Since Justin's day **his** observations on Sunday and **his** reasons for Sunday-observance have been the norm and the fashion – **for no reason but that implied in the addressee. "Oh, Emperor!"** explains it all. Only if the Christians could assimilate essentials of state

religion into their own religion could a compromise be reached that could end persecution and pressure of philosophic vogue. Justin **compromises** to be accepted and acknowledged as a Christian within a **society and empire that would never accept Christianity as long as it holds to keeping the Sabbath.** ^{See Par. 7.3.2.1} "*We Christians believe in the Christ's resurrection.* (Not secondarily, as Bacchiocchi might think, but primarily. Textual sequence is of no consequence.) *So we apply our faith to the Sun's Day, so venerable. Behold our emblem of allegiance to you o Emperor!*" Justin gave "Scripture" not a moment's consideration.

7.3.1.2.4.

Macro Cosmology

Justin wrote **long** after the apostolic era. Relatively speaking **aeons** had passed between the **Apostolic** era and that of **Justin**. Justin's age was one of gnosticism be it of its earliest manifestation. The initial development during the first two centuries of Christianity was **fast**. The Big Bang of original Christianity hurled the Message into space at incredible speed. Outer galaxies – Congregations – had formed almost instantaneously. More change had taken place in one decade of Christianity's first hundred years than in the millenniums that followed. But where nature's "Big Bang" occurred in **empty** space, that of Christianity occurred in a **confined and evil** world. The difference: The natural had no friction; the Christian "Big Bang" experienced **friction**. Every action has a reaction. A meteorite christened "Sunday" got broken loose through the friction that slowed Christianity down and cushioned its shock waves through the world. The Message virtually came to a standstill already in the second century. Several aeons later in the sixteenth century a star exploded with a fraction of the energy of the first Big Bang. History calls it the Reformation. It brought about change, but soon its impact stalled. Insignificant gravitational influences deflected the meteorite "Sunday" a little, only for it to head on straight.

7.3.1.2.5.

First Theologies

The Sabbath as a product of Christian Church History and of Christian thought receives its first considerations from the **Apostolic Church**, in its writings called **Gospels**. The Gospels are not merely histories of **Jesus' life** but they are the deposit of the **first Christians' thinking** on God in his revelation in Jesus. They are the Church's first **theological treatises** and the **Sabbath** is there also treated on theologically. Could the Gospels be productions from those first **Schools of Learning** of the Church referred to in Part One of Part Three, Par. 7.1.8, 9? They definitely are not the labour of **isolated individuals!**

The Church's considerations on the **Sabbath** were put to pen during the **first** century AD. The Gospels were composed and distributed

after the letters and the actual period of history covered by the Acts. The authors and writers of the Gospels were acquainted with the letters. They could not but be influenced by the letters while composing the Gospels. No letter, except the Sermon to the Hebrews, the only later "letter", concerns the Sabbath. (See Part Four on Col.2:16, Ro.14:5, Gl.4:10.) Non the less the Gospels, do concern the Sabbath – and extensively. That implies that the Sabbath survived many decades of practical Church formation, establishment and consolidation. The Sabbath had been preserved intrinsically and essentially part of the Faith during and after the period of Church history that produced the letters as well as during and after the period of Church history that produced the Acts and the Gospels. The Sabbath runs a cable strain of *"the essential continuity between Old and New Covenant ... and of God's saving Covenant actions in Jesus Christ"*. (Prof. Christi. Coetzee's terminology but the opposite of his intentions – see further on.)

The Church as author of the Gospels is the later Church that deals with the meaning and importance the Sabbath – in its own day – should have for Christians in the light of the life, work and doctrine of the Christ as well as of Paul's doctrine. The Gospels reflect the Sabbath issue very clearly as it concerned the contemporary Church and not only the Old Testament Church of Jesus' day. The Gospels, although narrating the earlier history of the Jesus upon Whom the edifice of the Christian Church stands erected, reflect a faith, a theology and a dogma, that had developed later than the time of Jesus of Nazareth. In the Gospels is found the resultant and developed teaching of the Church. The Gospels, the Acts and the letters must be considered together and be interpreted in the light of one another. For example, Jesus' "Sermon on the Mount" can only be grasped as his sermon in the light of the history of the established Church. In the Sermon can be seen not only Jesus' theology but the theology of the Church. Jesus' teaching as well as his life-story is not the only object, nor the only subject of the Gospels. Jesus' teaching is the Church's teaching. It also gives an insight into the Church's history. Just so with the importance that the Sabbath receives in the Gospels. As it is encountered in the Gospels, the whole appreciation of the Sabbath not only reflects a situation prior to the cross and Jesus' resurrection. It reflects rather the situation of thinking and practice of the Church of the time after the cross and resurrection. The Sabbath issue in the Gospels – and it is a real issue in the Gospels – is an issue the Church of an own identity came to grips with theologically after Jesus' own times. The Church – of this later period – dealt with practical historic crises of Jesus' life, work and teaching as it pertained Sabbath ethics and morals of its own circumstance and time. The Sabbath passages in the Gospels contain the Church's theological considerations

of the Sabbath issue as in its own day. Had the Sabbath been a bygone observance by the time the Gospels were composed they would have wasted no attention to it. Had Sunday been the new Christian day of observance, the Gospel writers would have spent as much attention on Sunday as they actually did spend on the Sabbath. Sunday, if the Christian day of worship would as such have appeared in the Gospels rather than in any other New Testament documents. And the Gospels would have contained considerations of Sunday in abundance and unambiguous – as are the considerations of the Sabbath. The fact that the First Day is not encountered in the Gospels and only in 20:7 in Acts and 1 Cor.16:2 proves that it appears incidentally and in Acts 20:7 purely as a chronological reference in narration of an implied Sabbath-history – as had been shown in Part One of Part Three.

Every logical deduction here made of a supposed obsolete Sabbath also applies to a supposed future "transference" of the Sabbath to the First Day / Sunday. A transfer should naturally have been anticipated as should the inescapable abrogation of the Sabbath. The Church would have apprehended a transfer and would have prepared a Christian people for the impending change – a change that would transform its worship in such a way as to divorce it from the worship of God's People through all previous ages – including the as to yet Christian age – and to end its keeping of the Sabbath. The fibre of the Body would have had to carry within itself the genetic properties of its future metamorphosis. Needless to say nothing of such a constitution or of such a confidence or suspense can be discovered in all of New Testament Scripture.

7.3.1.2.6.1.

How the Sabbath Fits In

The authors and writers of the Gospels were children of their times. They were involved with the Jesus-history not (only) as contemporaries of Jesus but as contemporaries of the Gentile Church. That means, the Sabbath as found in the Gospels is the Sabbath of the life of the Church in the times after Jesus' resurrection, after Pentecost and after the Jerusalem Council. Because "high converse" (A. Hesse) on the Sabbath is so obvious in the Gospels it should be concluded that the Church of the Apostles and Pentecost missionaries – the Church of the Gentiles – made "high converse" of it. One cannot form a complete idea of the Church's dealings with the Sabbath from its history in the Acts only. The Sabbath is not dealt with theologically in Acts. It is only treated on historically – of course with definite theological implications, but the emphasis in Acts is on the historical.

The conclusion is unavoidable. The fact of the acute and chronic Sabbath awareness in the Gospels indicates an acute and chronic Sabbath awareness within the Universal Apostolic Church. The nature, intensity

and comprehensiveness of that Sabbath awareness had nothing to do with the First Day and should have had everything to do with the First Day had the First Day as Christian Day of Worship been a factor in any wise. And the Church's Sabbath awareness had nothing to do with the First Day even in the **post-Apostolic Church**. Matthew and John are dated later than the **lifetime** of most apostles. See 1Cor.15:6 – dated about 55 AD while Acts is dated about **twenty years later**.

The **nature** of the awareness and presence of the Sabbath in the Church's life and teaching **derives** from Jesus' **resurrection**. The Church that produced the Gospels was built upon one foundation, **“this Jesus ye crucified but whom God raised from the dead”**. The Apostolic witness was the witness of Resurrection – see 1Cor.15:1-6 again! A Sabbath-presence in the Church's life and teaching complied to and correlated with the fact of Jesus' **resurrection**. **As the Sabbath that relates with Jesus Resurrected** it complemented and **contributed to appreciation** of the Resurrection within the Church. To understand the Sabbath-issue in the Apostolic Church, it was not only necessary for the Church to consider the Sabbath in the light of Jesus' life and teaching generally, but **specifically and especially** in the light of his **resurrection** from the dead as it related to contemporary times and circumstances. Acts 2 and 13 are prominent in this respect. But the **Gospels** excel in bringing to the fore the **relationship between the Sabbath and the resurrection** of the Christ. As in **proclamation** – Acts, so in **theology** – the Gospels. The relationship between the Sabbath and the resurrection is made the subject of existential and very involved concern. It indicates beyond any doubt the actuality of the Sabbath in the Church – in the Apostolic, post-resurrection, post-Jewish, **“Gentile”**, **“Church”** of the **“Elect”**. It indicates beyond any doubt the actuality of the Sabbath in the Church as a **Sabbath of resurrection-consciousness**.

The Gospels do not only **retrospectively** reflect on Jesus' resurrection. They use Jesus' resurrection and **finished** redemptive work as **premise for composition**. E.g. Jesus' last journey to Jerusalem, Lk:9:43, 57, 10:4, 38, 11:1, 13:1, 13:22, 31, 33, 14:25, 17:11, 18:35, 19:29. **Jesus God and Saviour Crucified and Resurrected is the point of departure**. The Gospels were written because the Church **believed and knew** the Truth – **not to prove** it. The Gospels were not written to put forward a thesis whether Jesus was the Saviour **or not** and on conclusion the reader may decide whether or not the evidence convinces. In other words, the Gospels do not merely record the **events** of Jesus' life. Their composition is **proclamation** of the Christ while indicating the **fundamental dogma** of that proclamation. **Jesus' divinity and redemptive vindication** is not **concluded** in the first place, but is concluded **from**. Everything in the Church's life must live of the vine.

The Gospels were written because Jesus **being** God incarnated **was** Messiah, **had** wrought salvation, **did** reveal the Father, **had** fulfilled the eternal covenant of grace – **He is** that fulfilment. No question mark hangs over the Son of man, Servant of the Lord, Messiah. The Gospels were written because of the **fact already proven in Jesus' divinity and wrought salvation**. And the Gospels treat on the **Sabbath** within the context of **this**, accomplished, divine, achievement. **The Sabbath finds its niche within this milieu**. All previous and Old Testament revelation on the subject of the Sabbath had been preliminary, shadowy, in part only. Now that **Messiah has** come and **has** fulfilled, also the Sabbath comes to its right.

7.3.1.2.6.2.

The Sabbath in Acts is the Sabbath of the Gospels

Acts 2:1 to 4:4, Acts 13, 15, 16, 17, 18 and even 20, **conclusive and abundantly indicates the Sabbath as enjoying first and sole title of Day of Christian worship**. The Sabbath was always present in the Church's life, work and worship. In **Acts** the Sabbath is manifested as the Sabbath the **Church had accepted**. In Acts the Sabbath's **validity** and its nature of validity **is of no concern**. Acts takes the Sabbath **for granted**. It **depends on the Church's conclusion** – **as also reflected in the Gospels** – as to the **finality** of the Sabbath's validity. Acts and the Gospels **depend** on the **Church's conclusion or decision** on the Sabbath's **character and meaning**. They never decide about the Sabbath as about a **day**, but only as what **kind of day**. Acts as well as the Gospels depend on this **outcome and verdict** as the **living Church existentially exercised and experienced the Sabbath** day by day throughout the period preceding and contemporaneous with its composition. **Acts and the Gospels assume the Sabbath as the Church-day to stay indefinitely**. Acts consequently mentions and considers the Sabbath purely **historically**. For Acts the Sabbath is **as normal and as natural** a part of the Church's life and work and worship as could never be doubted, questioned **or terminated! The Sabbath needed no explanation, no apology**. The Church's final decision regarding the Sabbath is reflected in the Gospels as in the Acts.

*“Many passages, no doubt, occur in the Acts of the Apostles in which mention is made of the Sabbath. SS. Paul and Barnabas enter into the Synagogue at Antioch in Pisidia on the Sabbath Day. St Paul **speaks there of the prophets being read every Sabbath Day, in the course of his address to the people. He is asked to preach the same words to them on the next Sabbath. On the next Sabbath he complies with this request. At Corinth he reasoned in the Synagogue every Sabbath. At Philippi he resorted on the Sabbath to a Proseucha or Synagogue-chapel by the river-side. At Thessalonica he reasoned three Sabbaths Days out of the***

Scriptures. *But why was the Sabbath thus selected?*”, asks Hessey. ^{p. 38} (Emphasis CGE) He asks **while he gives** the reasons why! Many reasons, **also** found in those passages, Hessey doesn’t mention. But those he does note **can be related back to the very basics of the Christian Faith!**

Why then was the Sabbath thus selected? “Simply because the persons to be converted in the first instance were Jews; because the Jews assembled on the Sabbath Day; and because, being assembled, they had those Scriptures before them out of which the preachers of the Gospel were to prove that He had come which should come. The Sabbath is only mentioned naturally and in the course of the narrative as the Day on which the Jews could be approached and were approached in masses. Not one word is said by St. Paul or by any of the Apostles in honor of the day, or in commendation of its observance.”

We would heartily agree with every word Hessey here says and honour the Sabbath for it the more and never give the First Day a thought in the same vain. Unfortunately Hessey omits a lot of things that also could be said *“in honor”* of the Sabbath. Refer the tables of comparison between Chapters 2-3, 13 and 20 above. Hessey is of the opinion that **Paul** was the **first missionary** to these remote regions. Paul was **not** the first **or** a missionary in the pioneering sense of the word. He was **not** the agent through whom these peoples were *“at first”*, *“converted”*. He **found** them there already **Believers**, *“converted”* considerable time before by the **Jewish** Pentecostal pioneers and first missionaries of the Gospel. Hessey is **silent** on the very significant fact that **all Believers were deemed “Jews”**, *“at first”*. (If of “Gentile” extraction, the Believer first had to become a believing Jew in order to properly be a believing Christian. Of course it is impossible to become a Jew physically and therefore circumcision as the sign of Christ’s physical kinship ended. **The relatedness was a spiritual requisite – without exception.** *The persons to be converted in the first instance, were not Jews at first but were to be converted to become Jews, that is, to become Christians.*) Notwithstanding **as clearly** as the Gospel was introduced among these the (spiritual) **Israel of God** was it introduced to them considered **ordinarily** as “Greeks” and “Gentiles”. And Hessey **keeps** silent on the very significant fact that the people whom Paul met for the first time often were **not few and not incidentally the majority in the Jewish Synagogue!**

These the **spiritual Israel** of God – the first time called Christians in the heathen and “Gentile” Antioch – met for prayer, read the Scriptures, preached *“proving that He had come”* and worshiped Him in song and praise **in the Synagogue on the Sabbath**. Where and when were they this Christian assembly **otherwise?** These, the New Testament Church – **so many** times mentioned in the Acts of the Apostles – in **all**

places Paul went, *“resorted”* to the **Jewish Synagogue on the Sabbath Day**. Where do we find mention of the existence or practice of this people directly or indirectly **if not** in the **Synagogue / Temple / Church** and **if not** on the **Sabbath** (as a rule)? **Their existence must be a myth if this People** known for their **assembling as Christians**, had not assembled on the **Sabbath Day**. (Just as nowadays this very People are known, enigmatic, **as Christians for their assembling on the Sunday.**)

We could ask again, Why then was the Sabbath thus selected? And answer, Simply because the persons to be converted were not spiritual Jews in the first instance; because the Israel of God assembled on the Sabbath Day; and because, being assembled, they had those Scriptures before them out of which the preachers of the Gospel were to prove that He had come which should come. Not one word is said by St. Paul or by any of the Apostles in honour of the day, or in commendation of its observance, simply, because the Sabbath occurs in the worship-life of the Christian Community and is mentioned *“naturally and in the course of the narrative”* of its **first Acts as Missionary of the Gospel of Jesus Christ. Exactly for being “thus selected”** the Apostles *“honoured”* the Sabbath, naturally and in the course of its *“Acts”*, *“as the Day which”*, *“naturally”*, and as a matter of *“course”*, is *“commended”* for *“observance”*.

No argument like this for the **Sabbath as the Christian Day of worship** can be raised for the **First Day** of the week. **Two** Scriptures (Acts 20:7 and 1Cor.16:2) against the overweight of the **whole New Testament witness** carry **no weight at all** not for being but two Scriptures but for being two Scriptures that **also and further support** the overweight of the whole New Testament witness to the **Sabbath as the Christian Day of worship**.

The **Gospels’** explanation and apology for the Sabbath had **nothing to do with the First Day**. Not for once in the New Testament is the First Day of the week **taken for granted** like the Sabbath is, **nor disputed** or **carefully weighed** as the Sabbath is. (See Part Two, Chapter 5.3.3.) Consequently no issue of **either or** concerning the Sabbath and Sunday existed for the Church that could have left traces in any New Testament documents. No possibility of a replacement of the Sabbath **ever surfaced** Christian man’s thinking. Such an idea was foreign to the whole world-view of earliest Christianity.

7.3.1.3.

The Sabbath Developed into the Lord's Day

7.3.1.3.1.

General Overview

7.3.1.3.1.1.

Mark

The Sabbath of the Old Testament of the “early rains” or “former times” finds its full expression in the New Testament Sabbath of the “latter rains” or “last days”. The New Testament Sabbath is usually simply called “the Sabbath” by the writers of the New Testament. Mark started the first **special description** for the Sabbath. Jesus stood and acted in such a relation to the Sabbath that Mark saw **Him** as its Lord. For Mark the important thing was not only the fact that Jesus **made the Sabbath his, but that Jesus made Himself Lord of the Sabbath**. The Sabbath receives value or meaning only within this relation and within this relationship. Only in so far as its **Master calls on it** does the Sabbath answer to its **prophetic significance**.

7.3.1.3.1.2.

Sermon to the Hebrews

“The next passage I would cite is that well-known one in Heb. X. 25 : “Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another.” It is true that the first day is not mentioned here in express terms, and that hence some have said that the passage is not fairly adducible for our purpose. To my mind it seems very apposite. It alludes to an existing practice too well known to need describing, episunagohgeh, or meeting together – and to a matter which was transacted at such meeting, exhortation – and to a neglect of that practice of which some have been guilty, of whose fault the writer of the Epistle speaks gravely, and desires that the Hebrew Christians will not themselves be guilty of it. Now it is obvious that multitudes cannot assemble regularly without some stated time being appointed. If there is no stated time, no rebuke can lie. ... The writer then must have been alluding to some stated time, and this can scarcely be any other than that which we have already seen was dedicated to such purpose, the first day of the week.”

“That (stated time) which we have already seen was dedicated to such purpose”, says Hessey, was *“the first day of the week”*. Hessey refers to Acts 20:7 and 1Cor.16:2.. To show that **these two passages** indicate Christian veneration of the First Day, he refers to Hb.10:25. But Hb.10:25 doesn't mention the First Day, so Hessey shows that it does by referring to the two classic texts. He reasons in a circle.

But what if these two passages, like the **many** that indicate Christian Worship on the Sabbath, **also** indicate Christian Worship on the

Sabbath? *The writer **then must** have been alluding to some stated time that scarcely can be any other than that which we have already seen was dedicated to such purpose, the Sabbath Day.*

We have above amply presented reason for forming the panoramic view of the earliest Church's Belief and Practice – a view not only of the forest but also of the tree. The smallest tree, that of the disciples being together on the First Day of the week, proved to be fully indigenous and seedling of the parent tree, “Sabbath”. Proleptically and antecedent, God declared that He finished all his works He had made **with a view to what He would work in Jesus when He would raise Him** from the dead. God's Word is actual in **Himself** from eternity to eternity. In the **history** of his Covenant People though, the Word was as yet future. The Word was **prophetic** – the **full Gospel encapsulated from eternity, from creation and from the Prophets**, in view of the **working out** of God's eternal Purpose in Jesus Christ. God **declared and proclaimed** on the Seventh Day the Sabbath of the Lord your God – on this day of covenant significance – that **He had finished his will in the Man appointed**. Christ “expounded” to the Apostles “all the things concerning **Him**”, and they grasped this significance immediately through the Holy Spirit in fulfilment of the covenant. The Sabbath as a result had **evidently left its footprints on the trail of Church history**. The Troas gathering is one footprint. The letter to the Hebrews is another.

7.3.1.3.1.3.

Paul

Paul alludes to the Christians' Sabbathly assemblies where he refers to God's people's partaking of the Lord's supper, **“as often as ye eat”**. These assemblies were not accidental but **regular and liturgical**. It implies “a **keeping** of the Sabbath” as **“the Lord's (Sabbath) Day”**. The etymology of the term “Lord's Day” – *kuriakeh hehmera* **started** with **Jesus' claim** to be the “Lord of the Sabbath” and after **long use** of the concept and vocabulary of this phrase, **ended in John's coining** the expression “Lord's Day”.

A parallel development of this particularly Christian nomenclature is found only in the phrase **“The Lord's Supper”** – *kuriakos deipnon*, 1Cor.11:20. Paul in using this name for Holy Communion was **ahead of his times**. Acts, written fifteen to twenty years later than Paul's letter, still speaks of the “breaking of bread”, and only the context could indicate whether Holy Communion is meant. “For **as often as ye eat**”, Paul says, “... the Lord's **death** ye show till He come”. **If not** for Jesus' resurrection, his death would be but ordinary and negligible – **not** to be “remembered” “till He come”, nor “shown” at all. **Through right of being Victor**, that is, through right of being **resurrected**, **“as often as ye do show the Lord's death”, as often do ye show his resurrection**. Hence

also: “**As often as** ye eat ... ye do show the Lord’s” ... **resurrection** “till He come”. “**As often as**” the Church through **perpetually repeated observance** of the “*Lord’s Supper*” show the Lord’s **resurrection**, does it through perpetually repeated observance of the “*Lord’s (Sabbath) Day*”, “show” its relationship and allegiance to the **dying and rising** of Christ. **From the dying and rising of Christ, the Sabbath, as does the Lord’s Supper, derives, and “as often” is evidenced to the purpose of signifying and proclaiming Him in his dying and rising.** Herein **no rule** must be seen of a **weekly Eucharist** – or of a daily, as the Romanists see – but simply what is **implied** as well, **through the sign** of this “*Lordly Day*” as through this “*Lordly Supper*”, “**as often as ye ...**” **meet to eat ... on the Lord’s Sabbath Day!**

Paul implies a Sabbath’s-keeping that **avoided fiscal matters** on the Sabbath and **demand**ed its handling on another day. Under then current circumstances it happened that he advised the First Day of the week for that purpose (1Cor.16:2)! (See **Part Four.**) Paul celebrated Holy Communion with the “assembly” on the Sabbath, Acts 20:7.

Paul knew that “according to the Scriptures” (1Cor.15:3-4) no day of the week but the Sabbath was associated with the **sound of trumpet**. He was himself instrumental in the **turn in history** that ended the times of the people Israel and began the times of the gentiles, Pisidia, Acts 13. The event was the Great Sabbath of the Day of Atonement and the sound of trumpet that inaugurated the “Gentile”-Christ-era. (See Part One of Part Three.) Paul associates the “last trumpet” with the “last day” of the resurrection of the dead. (1Cor.15:52). “When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be **brought to pass** (then shall have “passed over”^{Ex.15:16-18} = “be brought to rest” = “be finished”) the saying that is written, Death is swallowed up in **victory!**” ... as God on the Seventh Day when He completed all his works He had made, communed and fellowshiped with man establishing the everlasting Covenant of Grace.

7.3.1.3.1.4.

Later Gospels

The **later** Gospels, Matthew, Luke and John – or those who wrote and compiled them, the **Church** – **seriously reconsidered the Sabbath in its relation to God’s final revelation in his incarnated Word, Jesus the Christ.** Every instance of their treating on the Sabbath concerned **nothing else.**

7.3.1.3.1.5.

The Last Gospel (The Revelation of Jesus Christ)

Almost to the end of the first century John applied to the Sabbath the denomination, “**Lord’s Day**”. This **name only reflects what up to the time of John’s writing had been an ongoing development** since the start of Christian tradition and documentation of Jesus’ and the Apostles’ life and work. **It reflects the reorientation of the Seventh Day Sabbath in a Christian community and within the Christian Faith under the guidance of the Holy Spirit.** No Old Testament institution, “*rite*”, or “*ceremony*”, could any longer have meaning worth holding to **without** having the Church’s object of faith **Jesus the Christ Resurrected from the dead, for its quintessential meaning.** The Church **plaited** the **Sabbath** into its very own fibre for no reason but that it had **Jesus Christ the Resurrected** its **object**, its **basis** and its **content**. Had this not been so, the Sabbath would not as much as be mentioned in the New Testament. The Sabbath would have vanished from the Church’s “remembrance” ... the Fourth Commandment completely forgotten. But appears God’s Law before and among man, the Grace of God revealed in the flesh, the Word fulfilled, see there also the Sabbath appears.

Being thus confronted by the Word Revealed, being confronted with God’s Law in Christ there comes this crisis. But never does the Christian community **reject** the Sabbath *vis a vis* **this crisis, vis a vis** the **Jews.** Had the Church rejected the Sabbath it would have rejected it “**not in a corner**” but **visibly, audibly** and **indelibly**. But it so happens the Church in fact **defends** the Sabbath *vis a vis* **this crisis, vis a vis** the **Jews.** The Church in fact defends the Sabbath quite **incidentally. But all the while and never,** does the Church defend the Sabbath being confronted by the **First Day. No crisis appears here. Not even incidentally.** The First Day of the week **never comes into the picture,** into the focus or into the scope of the Sabbath problem of the first century Church. Not a word to the effect of “replacement” or “abrogation”; no apotheosis. **But because Jesus is the Lord worshipped actually,** the **Sabbath** eventually with **Christians** become known as the “**Lord’s Day**” – short for “**the Lord’s (Sabbath) Day**” ... *kuriakeh hehmera* ... **inevitably.** The **Adjective** is used “technically” by way of **ellipsis** for the name of the “Day of the Lord’s **Worship**”. The terminology “**The Sabbath**” – “(God’s) **Rest**” – had carried in itself the **connotations** of “**Lord’s Day**” and “**festivity**”. The new descriptive phrasing, “the Lord’s Day” was not **intended as a replacement** for the name “Sabbath”, but as both an **amplification in meaning, and as an abbreviation in form for “the Lord’s Sabbath Day”.** Thus the Sabbath was invested and endowed by the first century **Church** with the greater and deeper association with and relation to **eternal** salvation, **historic** revelation and the **Lord** of

salvation and revelation. The Sabbath being associated with this Lord of the Church, for the Church became “the Lord’s Day”, “the Lord” being the Lord of both the Sabbath and the People.

Such must have been the phrase’s use colloquially for at least half a century before it was taken up in the Revelation of Jesus Christ as “the Lord’s Day”. (See Part Five.)

Not once is the Sabbath a **technical** issue in the **Gospels** – “The Seventh or the First Day”; “The Sabbath **Abrogated** or Not?”; “**The Fourth Commandment still valid or not?**”; “Sabbath-Traditions to be observed or not?”. **Not once!** In the Gospels the Sabbath is never considered in the context of “the Sabbath or the Lord’s Day”, but only in the context of the Sabbath **as** the Lord’s Day – whether called “Lord’s Day” or only implied as such. **The only Sabbath-issue in the New Testament is the Sabbath in the New Testament!**

John wrote his Revelation of the Lord of the first Gospels. **He put the phrase “the Lord’s Day” to pen the first time.** The phrase now for the first time in the Church’s history had acquired distinctive meaning **over against the emergence of some opposing concept.** By the time of the Last Gospel (Revelation) the Sabbath **had to be reconsidered** as the **Lord’s Day” in view of another and adverse “lord’s day” that fast gained ground on the Day of the Church’s Lord.** The Church had to give account of its Sabbath-perception. **This one phrase says it all.**

Where national Israel and its temporal prosperity and religious fanaticism **formerly** had fettered the Sabbath – as reflected in the four Gospels – the Sabbath-keeping Church now came face to face with **imperial Rome and its state religion.** Justin would soon after John be the first to answer this challenge **yet again.** John’s description “the Lord’s Day” implies and reflects an **adverse lordship** – that of **the son of perdition.** In the Revelation the Lord’s Day constitutes an **article of faith in Jesus the Lord in the face of a strange master.** Another draconian oppressor’s sun was rising, the sun of **pseudo-Christianity.** See Part Five, “*Lord’s Day” in Second Century.*

Each time the Sabbath is the subject at issue in the **Gospels** (with which we are restricted to concern ourselves), it primarily is **an issue of Jesus’ Lordship** – that is, of his **divinity** – **an issue of Christ-worship.** The Sabbath in the Gospels shows the **cherished and creative Ownership of Jesus, Son of man. The Sabbath in the Gospels constitutes an article of faith in Jesus the Christ.** It **never** is the subject of dispute or contemplation **for its own sake. It is never weighed against Christ, but always weighed in the light of Christ.** “The Lord of the Sabbath” means not the Sabbath’s inferiority, but its dignity, not its ending, but its end. **It is the Lord’s!** The **spirit** or “heart” of the Day and of the Law of the Sabbath is **the Spirit of Christ.** No **humanitarian**

value (“the Sabbath was made **for man**”) should be read in the Sabbath’s “*creational*” value (“the Sabbath was **made**”). **Jesus came and put in deeds what God before had said.** The Sabbath is not so much of “*human value*”^(Bacchiocchi) but of **prophetic** value. When the **Church** again puts in words what Jesus had said with deeds – **it calls the Day of finishing, “the Lord’s”.** In the Revelation the Sabbath concerns the issue of Jesus’ **Lordship** – that is, of his **divinity** – **an issue of Christ-ownership and Christ-worship.**

7.3.1.3.2.

The Sabbath Perpetuated as The Lord's Day

The Sabbath enjoys tremendous New Testament support for **not** having been discarded by the earliest Christian community. Had the Sabbath been abrogated its abrogation would have resulted in intensive and extensive discussion in the Scriptures, especially in the Gospels! But by the time the Gospels were written there **rather** would no longer have been any **need to even mention** the Sabbath had it no longer been the Lord's Sabbath Day.

The **system of sacrifices for sin** receives **no** attention in the entire New Testament for the simple but decisive reason that for the Church it was **no matter of concern and was never practised by the Church.** Jesus was the Lamb of God, and that meant the end of sacrificial offerings. Unlike the case with the Sabbath or with the keeping of the Sabbath, **no incidence** of offering for sin and **no incident** or problem in connection with its keeping or abrogation occur in the New Testament.

At the time Paul wrote the letter to the Galatians **circumcision** still posed a problem for the Church and he consequently dealt with the matter in his letter. Circumcision **persisted** because in some people’s mind it was mistaken for the sign of **spiritual** covenant relationship whereas it only used to be the sign of the covenant of **physical** relation or delineation of the Messiah. Circumcision was no sin-atoning institution. Circumcision at the time of the **Gospels’** composition, however, no longer worried Christians and therefore **is no issue in the Gospels. The Church stopped sacrifice for sin immediately. The Church more gradually ended the practice of circumcision. But the Church did not stop keeping the Sabbath.** The Church – partly – **continued** with circumcision, and therefore the issue was **addressed.** As a result the Church – eventually and entirely – **discontinued** circumcision. Circumcision was discontinued **before the Gospels were written** because nowhere in the Gospels does circumcision present occasion for discussion. Whereas Paul denounces **circumcision** in his Letter to the Galatians- in no uncertain terms – not he or the Gospels **ever** denounce the **Sabbath.** The **Gospels** are perfectly silent on the question of **circumcision.** It **no longer** posed a problem by the time the Gospels were

written. But because the Sabbath is **often** mentioned and very **critically** considered in the Gospels, **the Sabbath the later the more seriously posed a problem.** The **nature** of the problem though, **at no stage** was one of **discontinuance or continuance**, or one of the **First Day** or of the **First Day versus the Seventh Day**. The problem with the Sabbath existed and **escalated** because it was one of **great meaning for the Church as a Christian institution. That supposes the Sabbath's continuance, validity and importance for the Church of the first century.**

Through a **process of elimination** the Church accepted, maintained and exercised **only what was "the Lord's"**. The Church had become "Christian". Had the **Sabbath** no longer related to the Lord Jesus as **He** relates to his Church, **then**, the Sabbath would have been of concern **no more**. The phenomenon that the Sabbath is still contemplated in depth in the **Gospels** is surest prove that the **Church** still adhered to the Sabbath **for the very reason of its Christian character and quality** – for **no** other reason. The **Christian** perspective on the Sabbath problem is the first and important in the Gospels – it is the **only. It is a creative perspective.** The Church's **apologetic** attitude is **no second** perspective. The Gospels **positively motivate** the Sabbath, positively **Christian**.

This **positive** approach **automatically** contrasts with the **negative** casuistic and traditional motivations the **Judaists** attached to the Sabbath. The Christian community **did hold** to the Sabbath *vis a vis* the **Jews**, but not for the sake of being different. The Church held to the Sabbath not because it was the Old Testament Institution or the Sabbath of the Jewish Church fathers or even because it was the Sabbath of the Fourth Commandment, **but because it was the Lord's Day**. By holding to the Sabbath **for being the Lord's**, the Church obeyed the Scriptures, the fathers **and** the Commandment. No wonder then the Sabbath came to be called "the Lord's Day".

The Sabbath had become Festival. Had the Sabbath not been maintained as the **Lord's (Feast) Day**, the Church would have recoiled from its keeping because of the unchristian nature it had received in Judaism. ("Judaism", principally and essentially even though not recognised historically **yet** as "Judaism".) The Church would "officially", that is, **confessional**, have stated its stance on the issue of the Sabbath – which would have been one of **total rejection**. "*The obligation to observe the Sabbath is denied both expressly and by implication in the New Testament*" according to Hessey and Christian dogma generally. It is a blatant lie. But the allegation would have been true had the Sabbath not received its characteristic features from Jesus' own prophetic works and finishing and from the Church's appreciation thereof. Having accepted **Jesus'** appreciation of the Sabbath, the Church (Apostolic) practically "officially" confesses the Sabbath and makes it its own Day of Worship.

The **amount of attention** the Sabbath receives in the Gospels cannot be ascribed to the Church's keeping of the Sabbath over against the **Jews** or rather over against the **Judaists**. The **amount and intensity of attention** the Sabbath receives in the Gospels must be ascribed to the **Church's own** keeping of the Sabbath for its **own** reasons – **it being the unprecedented Lord's Day of Christ's earthly ministry and of Congregational worship since Pentecost! Positively the amount and intensity of attention** the Sabbath receives in the **Gospels** must be understood **confessional**. The Church in the first place and independently deals with the Sabbath as part of its **comprehensive orientation to its Lord**. (The Sabbath is only one aspect of the Church's spiritual life.) The **historical** element of this dealings with the Sabbath – the "Jesus" aspect of it – is cemented in the New World of the "**last days**" of the Kingdom of heaven. Begun with the outpouring of the Holy Spirit, Jerusalem, Sabbath, **First Bread Wave Offering** in prophetic calendar, the **First Sheaf** had become **First Bread** and **Feast**. Fact is, it happened on **strength of Jesus' Resurrection** from the dead "**according to the Scriptures**"! Had the Church experienced no problems with re-orientating its Sabbath and its Sabbath-keeping with regard to its Lord, the Sabbath would have received much **less** attention **if at all**. But now the Sabbath **does** receive **much** attention, exactly because of the trilateral relation of Lord, Church and Day of Worship.

The weight of interest the Sabbath **problem** receives in the Gospels is to be explained as directly attributable to the **time** during which the Gospels were written. **The Sabbath was more an issue for the Church than it was an issue for Jesus and his times.** The Church **discovered the prophetic significance** the Sabbath incidents in Jesus' life had. The Church grasped the underlying **christological** meaning and **expounded thereon in the Gospels**. Jesus' own reactions in opposition to the casuistic Judaistic attitude towards the Sabbath **no longer was a reaction of immediate confrontation. The reaction now was the empirical enquiry of the Church – the Church that deliberately had composed the Gospels and that deliberately had responded to the Sabbath-issue and had contributed to it the actual proportion of attention in the Gospels.** Had the Sabbath problem been one of replacement by Sunday, that character of the issue would have been up front and not as it is totally absent.

The Lord's Sabbath is in the New Testament made the **continuation and full expression of the Old Testament Sabbath "Day of Rest"**. **Its prophetic meaning had come to fulfilment in Jesus and to realisation within the Church.** The Church happened to grasp **this** truth of the Sabbath's fulfilment in Jesus and explained, confessed and defended it through the treatment it gives the Sabbath in its writings. Had

the First Day been the Sabbath's replacement it would have received this treatment in the Church's documents because the Church would have been obliged to give reckoning of its position on the **First Day** as its **new Day of Worship**. But the Church, fully aware of the Judaists' Sabbath, stood up in defence of the **Christian Sabbath** within its relation to the worship of the Lord Jesus. The situation was directly reversed scarcely one century later, the Church (in the person of Justin) cringing in defence of the **Day of the Sun** within its relation to the worship of the Lord Jesus.

7.3.1.4.

“Inspiration” / “Providence”

The Sabbath by the resurrection of the Lord of the Sabbath was declared Lord's Day by God through history and revelation, that is, through his providence and inspiration as well as fulfillment of providence and inspiration. God **declared and proclaimed** the Seventh Day Sabbath, Lord's Day **in principle**, recorded in so many words as well as intimated without words through deeds and events of prophetic significance. Had the Sabbath **not** enjoyed this positively **critical** appreciation in the **New Testament in becoming canon of Holy Scripture under guidance of the Holy Spirit**, it certainly would have meant its **abrogation**. (The present writer is of the opinion that the “Inspiration” of Holy Writ mainly seats in history. Inspiration's **providential steering of the fate** of the New Testament documents operated selectively, guarding over the origin, survival and canonicity of what should be endowed with the character and authority of the “Word of God”.) The Sabbath would have been empty and void, **forgotten by the Church if abrogated at any early stage in the history of the Church or during Jesus' lifetime**. It would have appeared **nowhere in the Church's writings**. But having received the appreciation it actually enjoys the Sabbath is **New Testament-confirmed**. Being **tested** in the Gospels implies that the Sabbath **had** – already – **survived** the test of authenticity and is **attested** of by the **Holy Spirit**. **The Sabbath, as are the Scriptures, is “inspired”. It received canonicity and constitutes the “rule” of faith and practice.**

Imagine a history of the Messiah had the Sabbath been an abrogated institution and forgotten – especially if abrogated **through transference and recently relative to the times of the composition of the Gospels**. Transference or abrogation implies no smooth, inexplicable and unnoticed **eventual** event. Transference or abrogation simply would not have happened **unnoticed** – **unless** it occurred **at first**. Abrogation or transference would **never** have gone unnoticed **afterwards**. It must have occurred **at first or never** – like the **conscious ending of sacrifice that resulted in an **unconscious silence** about sacrifice in the New Testament.** **But there is no silence on the Sabbath.** The Sabbath would not have

survived even as an artefact had Christians no longer **believed** it.

Fulfilment of the Sabbath was not annulment but **establishment and confirmation, continuation and enrichment – of the Sabbath, and the Holy Spirit the agent** (if one believes the Church the Body of Christ and the New Testament the Word of God). Thus “**fulfilment**” of the Sabbath means it was **established and confirmed**. **It excludes transference as well as abrogation.**

In the New Testament the Lord's Day **Sabbath**, and not Sunday, enjoys the **strongest effort** of its writers (even the inspiration of the Holy Spirit) to give to it its **proper place** in the Christian reason of Faith as well as exercise of the Faith. **These writers could do no more than they did. What** should these authors have done? Have they not done **everything necessary** for the confirmation and establishment of the Sabbath – for its final transference from the Old to the New Covenant? What they certainly would have done had the Sabbath no longer been the Christian Day of Worship is to ignore it flat. But these writers made a **deliberate attempt to sanction the Sabbath within the Christian Faith** by giving it the strongest possible **moral basis**. (“Moral” in the sense of christological and theological essentiality supplying the basis for answerability.) These writers **consciously** made a deliberate attempt to sanction the Sabbath within the Christian Faith. As their writings were composed and **accepted** within the Apostolic Church, **they intertwined the Sabbath within Christian Scriptures** and thus **gave it canonical status** and consequently **moral obligation**. (“Moral” in the sense of responsibility and “good” values making up the answer to the basis and content given the Sabbath in Christ.) **Being part of New Testament Scriptures** the Sabbath becomes part of New Testament **Law** – just like the Sabbath is “Law” because it is part of Old Testament Scriptures – not only because it is the Fourth Commandment. **The New Testament composers intended nothing less than that the Sabbath should be New Testament Law and intrinsically part of Holy Scriptures.** Otherwise they would have simply left out any mention or discussion of the Sabbath. Nothing can ever annul this **firm foundation** which the Sabbath of the Seventh Day **does** enjoy in **New Testament Scriptures**. Nevertheless, the Seventh Day Sabbath **no less** than Sunday would have been a pseudo-Sabbath **without this firm foundation** – without being the **Lord's Day**, i.e., without being Day of Christ's fulfilment through **actually rising from the dead “in the Sabbath” and “according to the Scriptures”**.

The Church – as the established Church with the self-awareness of being the Lord's Body on earth – consciously decided generally for the Seventh Day Sabbath. That is theological justification for God's people for “a keeping of the Sabbath”. It is Christian ethics. As

reflected in the Gospels the Church decided for the Seventh Day Sabbath not only in obedience to the Fourth Commandment but especially in relation to its Lord's own teaching, life **and, resurrection**. Matthew tells of Resurrection of the Sabbath's Lord "on the Sabbath" – let it not be passed by unnoticed. The Church decided for the Seventh Day Sabbath in relation to the **proclamation** of this the Good News of salvation. This in practice involved the **Holy Spirit's** guidance. This in practice and as the consequence of the Holy Spirit's operation, involved and invoked worship through **formal congregational proclamation** of the **Risen Christ, the Sabbath constantly being at disposal** for the sake of **worship and proclamation**, and, **understanding** – as reflected in Acts and in the Gospels. The Sabbath receives its true meaning through **"understanding"** – the "understanding" of the **Gospel, the Christ-event**. The Sabbath was at disposal of the **Church's** life and Faith as it was at the disposal of **Jesus' life, faith and self-consciousness being the Son of man**, Lord of the Sabbath, Servant of the Lord. Jesus' finishing God's will **realised** on the Sabbath. The proclaiming Church **realised** on the Sabbath. Christian worship **realised** on the Sabbath. It all **realised** on strength of Jesus' **Resurrection** – which **realised** on the **Sabbath**. A **relation and relationship** between the **Day** and Jesus' **Resurrection** therefore **exists** as true and as really as the resurrection is true and real. **It is something very meaningful. It demands worship** – worship of the **Lord** of the Resurrection on the **Day** of the Resurrection. But the relation between the Day ("In the Sabbath ..."), and Jesus' Resurrection, exists **because God so foreordained and so revealed his foreordination** – "because on the **Seventh Day, God**", "in the **Fullness** of Time", "**finished**" ... **in Jesus!** The Sabbath will never cease to be an institution of the **Prophetic Word**. The Sabbath never had been an institution other than of God's **Prophetic Word**, the **eternal Word** that in the beginning was, the Alpha which is the Omega – **an institution of Jesus Christ "the Amen of the creation of God"**.

7.3.2.

"Lord of the Sabbath" – Mark 2:27-28

Jesus declared Himself Lord of the Sabbath – its Owner, Master and Ruler – for that is what it means to be "lord" of something. In his declaration Jesus summed up the total message the Gospels have to offer on the subject of the Sabbath.

The Scriptures' message about the Sabbath is **that of the Church**. "The Son of man is Lord of the Sabbath **also**" ... Lord of the Sabbath **also as He is Lord of the Church**. Having declared Himself Lord of the Sabbath, Jesus appointed the Sabbath **lawfully, His. The finger of God, herein, writes**, "Remember the **Sabbath of the Lord thy God**". The Commandment does not say, "Remember **your** Sabbath, o **Israel**". The

Sabbath isn't **man's** but the **Son** of man's. Only in **God's** rest is man's rest contained. God's **rest** is God's **deed of availing and providing man's rest**. That should be remembered in remembering the Sabbath; that is **what** the Sabbath is "**for**". The Sabbath was made for man being **God's Day of availing Rest**, therefore the **Son of man is Lord** indeed of the Sabbath. Because of **God's work, Jesus declaring**, "The Son of man is Lord of the Sabbath", "the words of the book of this prophecy" concerning the subject "Sabbath", are complete. "If any man shall take away from the words" their full and true meaning, or, "if any man shall add unto these things" a false or irrelevant meaning, "He which testifieth these things" surely "will come quickly", that of which He is Lord being offended.

Jesus declared Himself Lord of the Sabbath **being Lord** – "Jesus **the same** yesterday, today and tomorrow". The **authority** with which He staked the Sabbath his claim, could never be subjected to another. It could not diminish or increase. "**All power** is given unto me in heaven as on earth." Go ye therefore and teach all ... to observe all things whatsoever I have commanded". Having declared Himself **Lord** of the Sabbath Jesus **demand**s that the Sabbath should be one of the things his disciples **must teach and observe**. In declaring himself Lord of the Sabbath Jesus has **singled out the Sabbath for to be worshipped Lord** of the Christian. This command cannot and may not be separated from or opposed to the greatest command to love God and the neighbour. "On this commandment depend all Law". **Lord** of the Sabbath – Law of the Sabbath, also.

To allege that, "*Our Lord observed the seventh day before his resurrection because He was at that time bound to the Old Testament regulation*", Hoekema, *Four major cults*, p. 164 is impossible while **the Sabbath's propriety is understood as that of the unchangeable and sovereign Lord, Ruler and Owner Jesus the Christ**. At no stage was Jesus not Lord or not properly Lord of the Sabbath. Jesus declares Himself Lord of the Sabbath in the **only** capacity of **LORD** "the **Son of man** is" Lord. The Sabbath never bound Jesus, but the Sabbath has never not been bound by Him. **For the Sabbath to be ended would mean Christ's Lordship to be ended and his claim of Lordship to be false**.

An allegation like this that at any stage Jesus was "**bound**" to Law, supposing unequal and opposing antipodes, supposes that Jesus **lacked sovereignty** "*before his resurrection*". He was Lord before his resurrection **fully**, or He could not have declared that He **is Lord** – of **all** things so that He is Lord "... indeed of the Sabbath **as well**" – *kai tou sabbatou*. To suppose that Jesus before his resurrection was "*bound to the Law*" is to suppose not only that He lacked Lordship, but that He **lacked power to proclaim** the Law and to **be** the Law and the **Master** of it. It

supposes a house divided against itself – the attribute of the house of Satan. It dishonours the Christ. And it dishonours the Scriptures because it supposes “*Old Testament regulation*” as oppressive and degradingly binding those who obey. To be “*bound*” means that Jesus was subjected to and ruled over by law and the Sabbath. But **He through living and proclaiming his Lordship was Himself the law, declared the law, showed it forth and magnified it and through it all honoured the Father.** Again to be “*bound*” supposes that Jesus in fact was **scared** of the Law and lived a religious life of casuistic submissiveness or one of deception that could be of no honour to the Father.

“Jesus didn’t attend the Synagogue service because it was the Sabbath, but because the Congregation was gathered there and God’s Word was proclaimed there. Synagogue – service, proclamation of God’s Word, wasn’t to Him a means to add to the Sabbath more glory; the Word of God indeed is more than the Sabbath and therefor cannot be put in service of the Day of Rest. That would be blasphemous ... The Day serves the Word and not the other way round”. Van Selms, De Zondag, p. 23

Why “was the Congregation gathered there and God’s Word proclaimed there” – in “*the Synagogue*”? Of course because it was the **Day for “Synagogue – service, proclamation of God’s Word”** – the **Sabbath! Not because the Word served the Sabbath but because the Sabbath served the Word and that by divine appointment!** Would Jesus have found the “Congregation”, “service” and “Proclamation of the Word” there, on any **other** day? He would **not**. Now **He is the Word present**, honouring the Sabbath through **His** service and proclamation. Jesus never honoured the **First** Day so that it was specially mentioned in Scripture **the day for** the Word and for his service! No, in two instances, in Acts 20:7 and 1Cor.16:2, **Sunday apologists employ** the Word (“*Paul preached*”) and the “*service*” (“*charity*” or “*offerings*”) to serve the Day ... the **First Day** of the week! How should one categorise **their** practice – also as “*blasphemy*”?

Van Selms opposes things that are perfectly conciliatory. He creates an **artificial animosity** between the “*Day of Rest*”, the Sabbath, and the “*service*” and “*proclamation of Gods Word*”. Van Selms denies that “*service* (and) *proclamation of God’s Word ... add to the Sabbath more glory*” simply because he is blind to the significance exactly “*service*” and “*proclamation of God’s Word*”, “*add to the Sabbath*” while **the Sabbath serves and aids** Proclamation of God’s Word and Congregation. He is blind to the fact that precisely **because it is Jesus** who adds to the Sabbath the glory of being the means to “*serve*” the “*service*” and “*the Word*”, the Sabbath is added glory **at all! Jesus, being Lord of the Sabbath, appoints the “means”** – the Sabbath. He appoints the Sabbath to “*service*” – “service” to “*the Word*”. Jesus **interferes** with

the Sabbath and with the people’s observance of the Sabbath, not because He is **circumstantially forced** to do so, but because He **intentionally elects it for his own purpose of service.** Jesus makes of the **special** Day the Sabbath through creation and redemption **already is, the Day of more glorious** meaning. **He, Jesus, now** fulfils what God had declared before, “**My, holy, Day!**” **All the Sabbath’s glory derives from being God’s** and from being **for God** – for **God in Christ** Jesus ultimately and exclusively! And as **God’s revelation in Jesus Christ progresses**, the Sabbath’s glory derives from **being for his Work** and from **being for his Word of revelation.** The Sabbath Day gets its glory from being the Day to **God’s “service”** and from being his **declared and proclaimed “means”** to “*the Word*”. For this God **predestinates** the Sabbath Day. (“Predestinate” and not only “predestine” because from eternity in his own Counsel to a definite end and purpose God disposes all He wills and works.) Therefore, **while** the Sabbath **serves** God’s Word and His **Worship** or “service”, **the Lord indeed honours it and adds glory to its already glorious holiness!** The Sabbath could not be honoured **otherwise or more gloriously being honoured thus by Christ Himself! “The Day serves”.** **But more ... much more:** “*The Day serves the Word*” and **therefore and thereby** the Day is what it is, “the Sabbath of the Lord your God”. The Sabbath is honoured and glorified by its **status and stature** of being God’s and at his service, That is, it is **dedicated to His Worship.** The Sabbath has been honoured by the **loftiest** of exaltation any created capacity could be awarded, **the lowly rank of servant to the Master.** The ass the Son of man enters Jerusalem on. And **this** glory achieved on the road of sorrowful passion of the **Christ the revelation of God, adds** what the Scriptures call God’s “ **blessing**”, God’s “**sanctifying**”, God’s “**finishing**” and God’s “**rest**” of the **Seventh** Day. It is a **covenanted** glory that God to his own **Intent and Purpose** had never bestowed upon the **First** Day of the week. No wonder according to one word of Scripture yet according to all Scripture Christ would not rise **on** the First Day but surely “**before the First Day**”, “**in the Sabbath**” indeed.

The “glory” afforded the Sabbath **through Christ being its Lord and through being separated** to “*serve the Word*” was the **essential meaning afforded it at creation.** Christ, God’s **Amen** on all his works, is the **Amen or Rest**, which the Sabbath of creation week’s Seventh Day, “*serves*”. **It does not come as a surprise but as the expected.** The Sabbath, when declared the **Lord’s** Sabbath Day became the Sabbath of the **Son of man.** When become the Day of Rest and Worship of the Son of man, the Sabbath reaches fullness and fulfilment. God finishes creation in creating or entering **his Rest.** (Not in the first place man’s rest, but **His, first, and because His rest, also** man’s.) God completing his works, **in**

and through the Word “on the Seventh Day” “in the beginning”, He rested. **God completing his works creates the Sabbath a service of rest unto himself.** Jesus who shares with the Father the full Godhead “finishes all”. **Through Jesus, in Jesus and for Jesus**, “all God’s works” are “finished”. **That is what it means that “in the beginning God ... rested the Seventh Day”.**

The Sabbath Day in Christian worship may boast an honour not shared by any other day even if gloriously called the “Day of the Sun”. The Sabbath Day in Christian worship may boast a reverence not shared by any other day even if reverently called the “Venerable Day of the Sun”. “*If (the Sabbath) must needs glory (it) will glory of the things which concern (its) infirmities*”. To be the **humble “means” to “minister Christ (the Word)”** and to “*care of (to “serve”) the Church*” – 2Cor.11:30, 23, 28. It even may glory to “*suffer*” by fellow believers (verses 26-27).

The Lord Jesus’ declaration that He is the Sabbath’s Lord, its Legislator, its Guardian, its Cause and its Purpose and aim, is the **Church** that speaks. Jesus did stake his claim concerning the Seventh Day Sabbath during his ministry in Judea and Galilee. But Jesus’ claim being (1) **incorporated in Holy Scripture** is (2) the **Holy Spirit, reiterating** the claim through (3) the **Community**. In this respect Mark 2:23 to 28 and its parallels are the **later proclamation and final confirmation of the relation between Lord, Church and Day of Worship and Rest**. In this respect the **Gospels come after the Acts** and after the Apostolic Church. Jesus’ Declaration of Lordship of the Sabbath – **in Mark 2:28** – comes **after** Acts 20:7 specifically. It shows that **the Sabbath had become the subject of deepest interest to the Church near the end of the first century**. It proves the **Church’s** concern with and interest in the Sabbath Day and **confirms** the Church’s **positive** acceptance of and relationship with the Sabbath Day. **The Church confesses and witnesses nothing less in this it’s as well as its Lord’s declaration in Mark 2:23 to 28**. The Church confesses and witnesses the **Lordship of the Son of man** not only over the **Church** as over its **Acts and Writings**, but specifically “also and indeed” over the Church’s **Day of Worship of and Day of Rest in ... its Lord!**

Jesus’ Lordship of it determines the Sabbath’s **nature ...** determines what sort of day it is, gives it character, meaning, value and importance. In claiming Lordship of the Sabbath Jesus makes clear that He has a **purpose with it**. Jesus **has in view the plan** of salvation and He intends a certain place for the Sabbath in that plan. Otherwise He would not **sanctify** the Sabbath Day by **declaring Himself** its Lord. Otherwise He would not **bleed** the Sabbath by **claiming it his** Sabbath Day; otherwise He would not **finish** the Sabbath Day by finishing his **word** of

declaration of Lordship through **deed** of declaration of Lordship ... otherwise **He would not rise** from the dead the Sabbath Day. For Jesus’ **resurrection is his deed of declaration of Lordship**, his Lordship “also of the **Sabbath**”!

The Sabbath by divine purpose **serves the proclamation of the Gospel of Jesus Christ**. **That** is what the Jerusalem Council meant with “Moses is read every Sabbath in the Church”. The Sabbath occasions **opportunity to worship** the “Lord and Christ” of the Congregation of believers. It was His Day because He was **resurrected thereon**. No other and no better reason or validity **can be asked or given** for Day of worship of the Christian Church. We grant the Church this reason and motive for the **Christian** day of Worship, but we deny the Church the false claim of this reason and motive for **Sunday** or the First day of the week. Scriptures claim this reason and motive for the **Sabbath** – God the Son’s Sabbath Day. **The motive of Resurrection is the Scriptural motive par excellence** for making the Day Christian Day of Rest and Worship – for making it “Sabbath”, indeed **God’s Sabbath Day**. **Indeed, the Church’s Day as is evident from the Council’s decisions and its promulgation**. The Sabbath **does not need the Law or Moses** to be what it is for the Church. **Christ’s Lordship** of the Sabbath **is the Church’s Sabbath Law**. **Christ’s Lordship** is the Church’s Law of **Proclamation**. **Nonetheless** the Sabbath enjoys the injunction of the Law of God’s Word – the Scriptures and the Ten Commandments. The **First-Day–claimed–”Lord’s-Day”** of the **apostate** Church (there is only one Church, the Christian Church whether persevering diligently or apostate) does not even have as much as Moses or the Ten Commandments. **There is only one Sabbath and no conflict between the Sabbath Old Testament and the Sabbath New Testament**. There **was** no conflict even in the **earliest** Church. In the **earliest** Church only **priorities** concerning the Sabbath had to be settled, as these priorities even **today** are to be settled. Without the Sabbath, Christ is still the Saviour Divine. But Christ today is Saviour divine **being Lord also of the Sabbath**. That is how Christ is Lord. Jesus is not Lord while Lord **not** of all things and **not** of the Sabbath especially. Christ’s Lordship isn’t fickle. It **does not let go** of its Lordship “of the Sabbath also”! Having claimed it once, Jesus claimed the Sabbath for ever. **Being Lord of the Sabbath, as Lord of the Sabbath is He Lord of the Church or not at all**. He cannot be Lord **divided**. He cannot be Lord of the **Congregation and worship** but not Lord of the **Day for Church** – for Congregation and Worship.

This is the Church’s Sunday-dilemma, that it denies its Lord to be Lord indeed in denying Him his Day of Rest and Worship – of which He declared himself Lord – of which his Church at first had made full and irreplaceable use but soon after made full denial and abuse.

**7.3.2.0.1.
To Be Lord**

To be **Lord** means to be the **Law**. Jesus, claiming to be Lord claims to be the “one Lawgiver (James). If not, Jesus’ “Lordship” is without **authority** and **faked**. **Declaring himself Lord** of the Sabbath therefore, Jesus makes of the **Sabbath, Law**. **There is no conflict** between Law and Gospel ... or shall we say there should not be? There is only conflict between **Church** and Law as there is conflict between **Church** and **Gospel**. **While** (“according to the Scriptures”) no conflict exists between Gospel and Law the Gospel is not **subordinate** to the Law. The Law – all “Law”, is subordinate to the Gospel. **But Christ, being the Law being the Lord, cannot be subordinate to law outside himself. He is both Law and Gospel. In Christ there is atonement.** The Gospel is not **servant** to the Law; but the Law, in fact **is** servant to the Gospel. **Christ is bigger than the Sabbath**. *Rex Lex* – “the King is above the Law” – in **Christ’s** case and in no other. **Jesus boasts** to be Lord also of the Sabbath. The Law does not **compel** Jesus to be over the Sabbath. He of **his own doing** and of his **own will**, “**Is Lord of the Sabbath**”, that means, “**Is Claimer, Annexator, of the Sabbath**”. Christ boasts Lordship over the Sabbath because He **claims** Lordship OF the Sabbath. Christ being lord over the law while being lord of the law is no earthly sovereign that may not be able to distinguish between prerogative and privilege. The law to Christ is to his **honour** and **purpose** and not to his **loss** or **shame**. Jesus is more and greater than the Temple, his own Church! Christ boasts Lordship over the Temple because He **claims** it to his **honour** and **purpose** and not to his **loss** or **shame**. Seeing we **cannot apologise** for Jesus Lordship of the **Temple** why should we apologise for his Lordship of the **Sabbath**?

7.3.2.0.2.

The Sabbath Within a Historic Structured Chronology

“The theme of liberation, joy, service which are present in an embryonic form in these first healing acts are more explicitly associated with the meaning of the Sabbath in the subsequent ministry of Christ”. Bacchiocchi, SNT, p. 62, par. 3 Bacchiocchi here distinguishes between the “*first*” and **later** “*Sabbath healing ministries*” of Jesus. In Christ’s “*subsequent ministry*”, says Bacchiocchi, the “*healing acts are more explicitly associated with the meaning of the Sabbath*” – “*the meaning of the Sabbath*” being “*the theme of liberation, joy, service*”.

Jesus’ “**healing ministries**” as such reveal a **historic structure of chronology** within the Gospels. Characteristic differences between the Gospels and traits of individuality, form and style are mainly attributable to the choice of, **1, content and sources**, and, **2, of period of history**.

The selections are allocated **prophetic** proportions. The **Sabbath** within this **super-structure of historic chronology** occupies a position of **prognostic significance that spells the Sabbath’s continuation and importance for the Church**.

The **dating of the Gospels** correlates with the **historic chronology** of **Jesus’ ministry of healing**. Actually the **period of composition** of each Gospel cannot be separated from this single and **basic chronological framework**. As is generally agreed, **Mark** as the **earliest** Gospel is used by Luke and Matthew, and in that order. But **John** is obviously **also** influenced, as by Mark so by Matthew and Luke. This postulate is strongly denied traditionally but is well motivated as can be seen from the schematic partitioning presented below. **John avoids merely repeating** its predecessors. That implies that he must have known them. But John’s avoiding repetition of the Synoptists is particularly apparent and pithy seen from the viewpoint of the **super-structure of historic chronology** into which all four the Gospels fit.

7.3.2.1.

Mark 2:27-28 in Textual Context

.....John ...Festival Ministries.....						
D	Early Ministry	P	Synoptists		P	L J
A		A	Synagogaical Ministries		A	
A			Early Galilee Ministry	Subsequent Galilee Ministry	S	U
Y					O	S
O		S			O	M E N
F					V	F I . .
A		S			E	O N . .
T					R	R E S I . .
O		O				E S J J
N						I G T O O
E		V				N Y R R
M						N N
E		E				E E
N						Y Y
T		R				
LAST PASSEVE R						
Six months		One year		One year		One year

The following synopsis of the four Gospels is structured with reference to Jesus’ Sabbath healing ministries.

- 7.3.2.1.1. Judea Ministry John
 - 7.3.2.1.2. Early Galilee Ministry
 - 7.3.2.1.3. Subsequent Galilee Ministry
 - 7.3.2.1.4. Foreign Ministry
 - 7.3.2.1.5. Late Ministry John
-
Synoptists

7.3.2.1.1. EARLY MINISTRY ... JOHN

Mark		Luke		Matthew		John	
	-----	1:1-4 to 2:52	Introduction Announcement Birth, childhood	1:1 to 2:23	Genealogy Birth Egypt		-----
1:1	The Baptist	3:1	The Baptist	3:1	The Baptist		
1:9 to 11	From Nazareth Baptised in Jordan Thou art my Son	3:21 to 22	Baptism ... REPENT!	3:13	Baptism		-----
	-----	23-38	Genealogy		1:1 f		-----
1:12 to 13	Wilderness (Judea) Forty days Angels ministered	4:1 to 13	Wilderness Forty days -----	4:1 to 12	Wilderness Forty days Angels ministered	1:1 to 28	1st witness Divinity This was He ... Bethabara Beyond Jordan
	-----		-----		-----		29-34 witness Sees Jesus coming
	-----		-----		-----		35-42 witness Simon, Andrew invite Jesus, that day
	-----		-----		-----	1:43	Next day would go to Galilee Philip, Nathanael
	-----		-----		-----	2:1 to 11	Third day (journey) in Cana of Galilee Marriage 1st miracle
	-----		-----		-----	2:12	After this Capernaum Stayed (home) not many days
FIRST PASSOVER						2:13 to 23	Passover at hand To Jerusalem At Passover

	-----		-----		-----	P E N T E C O S T A L	4:1 to 45	Left Judea Through Samaria Left after two days into Galilee, received
	-----		-----		-----		4:46 to 54	Again in Cana Nobleman's son Second miracle while in Galilee
	-----		-----		-----		5:1 to 47	After this, " Feast " Jerusalem Jesus went Bethesda Impotent man Sabbath (16) Father's works

7.3.2.1.2. EARLY GALILEE MINISTRY ... SYNOPTISTS

1:14	After John imprisoned Came into Galilee	4:1 4	John imprisoned - 4:12 Returned in power	4:12	Heard J. cast in p. Depart for Galilee	A R R I V A L	----- -
	-----		-----	4:12 to 16	Moved f. Nazareth to stay in Capernaum		----- -
1:14 to 20	Preaching Gospel Kingdom of God	4:1 4 to 30	Fame Taught Glorified	4:17	From that time Began to preach Repent, Kingdom at hand		----- -
1:15	Saying Time fulfilled Kingdom at hand Repent, believe	4:1 6 to 30	Nazareth Like usually Into Synagogue On that Sabbath Scripture fulfilled Thrust him out	4:14 to 17	Fulfilled Spoken by prophet In darkness saw Light To region of death Light sprung up	----- -	
1:16 to 20	By sea (of Gal.) Simon, Andrew James, John Come after me! Followed	4:3 0	He went his way -----	4:18 to 22	By sea of Galilee Simon, Andrew James, John Follow me	F I R S T	----- -
	-----		----- (6:17-49)	4:23 to 5, 6, 7	Went about all Gal. teaching, preaching Sermon on mount	W E E K	----- -

1:21	Into Capernaum	4:3 1	And came down to Capernaum	8:1 to 4	From mountain Leper Entering Capernaum centurion's lame son		----- -
1:21 to 38	On Sabbath Synagogue, taught Unclean spirit In house, Simon's Mother Fever	4:3 1 to 42	On Sabbath Synagogue, taught Unclean spirit In house, Simon's Mother Fever	8:5 to 17	In house, Simon's mother Fever Many possessed		----- ----- ----- -
1:39 to 45	Preached Throughout Galilee in Synagogues Leper	4:4 3 to 5:1 5	I must preach in other cities. Synagogues of Galilee	8:18 to 34	Ship, storm Gadara , swines Two possessed Depart out of coasts		-----
1:45	Deserted places	5:1 6	Withdrew to wilderness		-----		-----
2:1 to 12	Capernaum in house Lame through roof Power forgive sins	5:1 7 to 28	Certain day Doctors sitting by Lame on bed Power forgive sins	9:1 to 8	Ship, went over Home city Lame Sins forgiven	S E	-----
2:13 to 22	Sea, Levi called Meal, fast, bridegroom New cloth old gar Wine, sacks	5:2 9 to 39	Levi called Feast, fast, bridegroom New garment on old Wine, bottles	9:9 to 17	Matthew called At meat, fast, bridegroom New cloth old garment Wine, sacks	C O	-----
	(5:22-43) ----- -----		(8:41-56) ----- -----	9:18 to 34	Ruler's daughter Woman blood flow Two blind Dumb possessed	N D	-----
	-----		-----	35-38	All cities , villages Harvest, labourers	W	-----
	(6:7-13) -----		(9:1-6) (6:12-16) (7:18-35)	10:1 to 11:19	Disciples' mandate To teach, fulfil, woes Baptist enquires Upbraids cities At that time Offer of rest	E E K	-----
2:23 to 28	On Sabbath Through corn fields David, Shewbread High Priest Made for man Son of man Lord of Sabbath	6:1 to 5	On the Sabbath (second after first) Through corn fields David, shewbread House of God Lord of Sabbath	11: 24-30 to 12: 1-8	At that time (12:1) On Sabbath Through corn David, shewbread Greater than temple Son of man Lord of Sabbath		-----

	[The very next Sabbath Jesus would confirm his declaration.]		-----	12:9	Having been gone away from there		----- --
3:1 to 35 and 4:1 to 34	Again into Synagogue man, withered hand Lawful on Sabbath Angered , restored Phar. out, argued Jesus went to sea Multitude. Boat ready On mount. Disciples ordered. Into house Multitude again Sat around him Friends to take him. Jesus' defence. Arrived his family Saying He has evil spirit, shouting Continued to teach. In ship. Parables	6:6 to 11	Another Sabbath Synagogue, taught. man, withered hand watched to accuse Him He knew their thoughts Scribes, Pharisees Rise up stand forth I ask you one thing Is it according to law, to do good or evil, to save life or to kill? Looked on all, said, Forth! Restored whole Filled with madness. Conferred what to do with Jesus. (Cf. 11:14-28)	12:9 to 13:53	he went into their Synagogue (in Caperna) man withered hand Lawful on Sabbath One sheep, raise it Pharisees out, argued Jesus went aside many following. Chosen Servant Blind, dumb Pharisees' accusation Jesus' defence Family Out of house Sat by sea Parables Finished Departed	T H I R D W E E K	----- ----- ----- ----- ----- ----- ----- -----

7.3.2.1.3. Subsequent Galilee Ministry ... Synoptists

	-----	6:12 to 49	In those days Disciples gathered In the plain Blessings and woes		(10:1-4)		-----
	-----	7:1 to 50	Capernaum Centurion's servant Widow of Nain's son John enquires Meal at Pharisee		(8:5-13) (11:1-19)		-----
	-----	8:1 to 25	Through every city Parable of sower Family Storm		(13:1-23) (8:23-27)		-----
4:35 to 5:21	Sailed over to Gadarenes Storm Tomb dweller Sailed over	8:26 to 39	Gadarenes Two tomb dwellers		(8:28-34)		-----
5:21 to 42 5:25 to 34	Again in Galilee Jairus' daughter On way with Jairus woman, blood issue	8:41 to 56	Jairus' daughter Woman, bloodflo		(9:18-26)		-----
6:1 to 5	Nazareth of father Sabbath From whence?		-----	13:5 4	Father's town		-----

7.3.2.1.4. FOREIGN MINISTRY

6:6 to 13	Round about villages Disciples' mandate	9:1-6	Disciples' mandate		(10:5f)		-----
6:14 to 29	Death of Baptist	9:7 to 9	Death of Baptist	14:1 to 12	Death of Baptist		-----
SECOND PASSOVER						6:1 to 71	After these things Other side of Sea of Gal Passover near
6:30 to 44	(Own country 6:1) People fed	9:10 to 27	People fed	14:1 3 to 21	Multitude fed	6:5 to 13	People fed
6:45 to 56	Jesus walks on sea -----		-----	14:2 2 to 36	Jesus walks on sea -----	6:16 to 59	over sea to Capernaum Walks on sea Taught in Synagogue

7:24 to 30	Tyre and Sidon Phoenician coast In house Woman's daughter Unclean spirit		-----	15:1 to 28	Tyre and Sidon Traditions Woman of Canaan	60-71	Many leave Jesus
7:31 to 37	Decapolis, W. Sea Gal. Deaf and dumb		-----	15:2 9	Away		-----
8:1 to 9	Decapolis In those days Second feeding		-----	15:2 9 to 39	Sea of Galilee Three days already Second feeding		-----
8:10 to 21	Dalmanuta Sign asked		-----	16:1 to 12	Magdala region Sign, reprimand		-----
8:22 to 26	Bethsaida N/E of Sea Blind , led out of town		-----		-----		-----
8:27 to 33	Towns of Caesarea Philippi (Iturea, Dan) N/E of lake Merom Began teach, suffer Peter's confession Take up one's cross	9:18 to 22	Who say the people?	16:1 3 to 23	Caesarea Philippi Must suffer Peter's confession Take up one's cross	6:66 to 69	Peter's confession -----
34- 38		23- 27	Peter's confession Take up one's cross	24- 28			-----
9:1 to 13	After six days (exclusive reckoning) Mountain Transfiguration	9:28 to 36	Eight days after words (take up cross) (inclusive reckoning) Transfiguration	17:1 to 13	After six days Up high mountain Transfiguration		-----
9:14 to 33	Child epileptic Galilee Capernaum	9:37 to 50	Next day Child epileptic Greatest in Kingdom	17:1 4 to 24	Galilee Child epileptic Capernaum	7:1	Walked in Galilee
10:1 17	Farther side Jordan Went forth			19:1 15	Other side Jordan Departed	7:10	Went up to Feast of Tabernacles
	-----		-----		-----	8:2 10:21	Leaving Temple passed blind Sends him to Siloam Sabbath

7.3.2.1.5. <u>LATER MINISTRY</u>						
	----- --		-----	----- --	10:2 2	Feast of Dedication At Jerusalem, in temple
	----- --		-----	----- --	10:4 0 to 11:7	Beyond Jordan Stayed two days Where he was To Judea again!
	----- --		-----	----- --	11:1 to 53	Bethany Lazarus raised
	----- --		-----	----- --	11:5 4	No more among Judeans Country Ephraim
LAST PASSOVER ... NEAR					11:5 5	Passover near
10:3 2	On way to Jerusalem Son of man be delivered	9:53 9:57	To Jerusalem! Seventy disciples Martha	20:1 7	Going to Jerusalem Son of man be betrayed	Out of country Up to Jerusalem
	----- --	11:1 4 (6:6 to 11)	Dumb Accusation Jesus' defence	----- --	11:5 5	-----
	----- --	11:2 9 to 13:1 0	Sign of Jonah, woes Still travelling, towns to Jerusalem	L A S T	----- --	L A S T
	----- --	13:1 0 to 20	(Galilee, 13:1) Woman, infirmity Sabbath Satan hath bound Loosed from bond	J O U R N E Y	----- --	J O U R N E Y
	----- --	13:2 2 to 34	Went through cities Toward Jerusalem Same day ("third day" - of the Feast resurrection)	----- --	----- --	----- --
		13:3 5	Ye shall not see me until the day when ye shall say, Blessed is He that cometh in the Name of the Lord John 12:13!	----- --	----- --	----- --
	----- --	14:1 to 6	Sabbath Man with dropsy Pharisees silent	----- --	----- --	----- --

	----- --	17:1 1-19	Having come across Galilee and Samaria Village near Jerusalem Ten lepers		----- --	-----
10:4 6 to 52	Jericho Two blind	18:3 5to 43	Passed through Jericho Zacchaeus, Parable	20:2 to 34	Jericho Two blind	-----
	----- --		-----		----- --	12:1 Six days before Passover At Lazarus Many Jews believed Philip, Andrew (21)
11:1 to 11	Mount of Olives Colt Jesus entered Jerusalem	19:1 to 22:2	Colt, beheld city, wept, This thy day Taught daily in temple (Last week)	21:1 to 11	Mount of Olives Colt Jesus entered Jerusalem	12:1 2 Next day Branches of palm trees Blessed is the King that cometh in the name of the Lord

7.3.2.2.
Mark 2: 27-28 in Historic Context

7.3.2.2.1.
“At That Time”

Jesus declared his Lordship of the Sabbath “**on the Sabbath**”, according to **Mark. Matthew** mentions the fact that Jesus said this on a Sabbath, but also states that it happened “**at that time**”. The “time” Matthew speaks of is mentioned twice in the immediate context, the first time being in connection with Jesus’ plea to the people to accept his **rest** and the second with reference to his declaration of this Sabbath.

“*The connection between Jesus’ rest and the Sabbath is also indicated in Matthew by the placement of (11:28-30) in the immediate context of two Sabbath episodes (12:1-14)*”.^{Bacchiocchi}

The “*passages*” 11:25-30 and 12:1f, according to Bacchiocchi, “*are connected*”. His first reason for this is “*the immediate context*” they “*structurally*” share. His second reason is “*the phrase ‘at that time’*” by which the passages are connected “*temporally*”. By virtue of these two factors “*the possibility*” is “*suggested that the (offer of rest and the Sabbath) ... are linked together not only temporally but also theologically*”.

Mt.12:1 says, “**At that time on the Sabbath**”, Jesus went through the corn.”

Mt.11:25-30 says, “**At that time**, Jesus said ... come unto Me ... and I will give you rest ...”.

Because in 12:1 it was “on the Sabbath ... during that time”, the phrase “at that time” **could** also, in 11:25-30, imply that it was “on the Sabbath”. In neither of the two passages though, is the phrase “at that time”, the equivalent of the “Sabbath”. “At that time” refers to some **other** period of time, which, incidentally, in both passages, **might** be and **probably** is the same period of time. Mt.11:28 does **not** say, “on the Sabbath”. **Different** days, both falling “in that time”, are implied. The day on which Jesus offered the invitation to his rest (11:28) **could also** have been a Sabbath, but the **possibility** thereof cannot be concluded from the **temporal phrase** in 12:1, “at that time”. Bacchiocchi though, claims it for a “**fact**”. Page 65, “The Sabbath in the New Testament” “*The (two) passages*”, says he, “*are connected ... not only structurally but also temporally by the phrase ‘at that time’ (12:1). The time referred to (in both passages) is a Sabbath day when Jesus and his disciples went through a field.*” “*The fact that according to Matthew, Christ offered His rest on a Sabbath day ...*”. (Emphasis CGE)

Although it cannot be claimed a “**fact**”, **substantial indication exists** for the **idea** that Christ **as He would**, would have delivered his pronouncement of Mt.11:25-30 on a Sabbath.

Mark 2:27-28 occurs in the broader context of chapter two from verse 23 through chapter three to chapter 4:43. Its **Matthew-parallel** pins the time of this particular Sabbath to a certain time, “**that time**”. To determine **which period** of time the phrase “at that time” refers to, the **broader historic situation** must be taken into account. The passages should be considered not only “*structurally*”, but **historically** and **circumstantially** as well. “*Temporary*” indication that the phrase “at that time” refers to the Sabbath is obtained through an **overall** view of Christ’s “**teaching and proclamation**”. The period concerned “at that time” **begins** “when Christ **started out to teach** and to proclaim in **their cities**”, and **ends** where He “**finished** these parables”, “**departed thence**”, and “**was come** into his **own country**” **again, Mt.13:53-54**. In the “rest” section of verses Mt.11:25 to 30, the phrase, “in that time” – *en ekeinohi tohi kairohi* (verse 25), does not refer **forward** to the Sabbath” in 12:1 because “on the Sabbath” in 12:1 clearly makes out **one of the several** days of “that time” to which 11:25 refers. The phrase “at that time” in both pericopes refers **back** to the **beginning of chapter eleven**, “(At the time) **when (hote)** Jesus having made an end of commanding his twelve disciples (chapter 10) **departed thence**” (i.e., from “**his father’s city**”, Nazareth, 9:1).

7.3.2.2.2. **He Rebuked the Cities**

The phrase “at that time” also indirectly refers to **verse 11:20**, “(And) He **then (tote)** began to **reproach the cities** wherein most of his mighty works were done”.

“When Jesus went his way” (Luke) – i.e., from Nazareth, He departed with the view “**to teach and to preach in their cities**”, Mt.4:4:23 further. What was “spoken by the prophet” had to be “fulfilled”, verse 14. “Then (*tote*), after having “set out” on this venture, Jesus arrived at the **stage** where “He **then (tote)** began to upbraid the cities”. “**At that time** Jesus said, ... Come unto Me ...”. “**During that same time** He on the Sabbath went through the corn”. Mt.12:1.

Christ “**punctually**” or “**regularly**” attended Synagogue meetings on the Sabbath. “Punctually” / “**always**”, is indicated by the **present participle, didaskohn** – “*teaching*”, and the **dative plural “tois sabbasin”** – “*on the Sabbaths*”. The probability that the contents of Matthew eleven **originated on the Sabbath** is more than likely. Christ’s judgement on the cities in Mt.11:20 onwards was elicited by spiteful arguments recorded in the first part of the chapter. These arguments against Jesus’ teaching were **the usual for the Synagogues and Sabbaths**. The Sabbath aptly suits the necessary **occasion** and provides the ideal social and religious **circumstance** for Christ to publicly announce his invitation to his rest. Christ’s adversaries who kept him under eye needed a **provocative incident** as reason to kill him. The **Sabbath was just the day** to furnish them with the desired incident.

The **specific** incident when the tension that had built up through Christ’s ministry climaxed in his “upbraiding” of “their cities” (**11:20**) is first referred to by the phrase “at that time”. This incident, almost an outburst of frustration with the unbelief of the people, suggests the acuteness of the Jews’ antagonism toward Jesus, which **typically found in the Sabbath** an occasion of concentrated vehemence. For two reasons, **1**, That the Sabbath **provided the opportunity** for confrontation. **People went to the Synagogue** or to the temple on the Sabbaths; **2**, The **Sabbath** was the subject of focussed legalism – **the institution** of all “**heavy laden**” under the yoke of tradition. Contrast, for example, how favourably the people reacted (Lk.5:26) on the healing of the “man taken with palsy” – a healing clearly not performed on the Sabbath – with how voraciously they reacted (6:11) on the healing of the man with a withered hand – a healing performed on the Sabbath.

One could well imagine that the phrase in 11:25 implies “*on the Sabbath* at that time”. Christ **in direct reaction** to the rejection that He had “**then**” experienced from the cities He **rebuked, pronounces his offer of rest!**

The phrase “at that time” is further on again encountered **connected** with “on the Sabbath”. “At that time Jesus went on the Sabbath through the corn”. The plucking of the corn episode “**then**” provided occasion and **set the tone for what followed on that Sabbath Day**. Jesus defends his divinity with reference to the awesome truth that he is **Lord indeed of the Sabbath**.

7.3.2.2.3.1.

“**Second Sabbath After the First**”

Notwithstanding various attempts of scholars to explain, others’ admittance of being perplexed, and textual variants, one is **compelled** to interpret Luke’s expression “**on the second Sabbath after the first**” – *deuteroprohtohi* – **differently**.^{Nestle omits the term.} Usual explanations rest on the assumption of a **ceremonial** Sabbath being the point of reference. *Deuteroprohtos / -n*, is “*an epithet of uncertain meaning, but probably appropriated to the Sabbath following the first day of unleavened bread*”, says Wigram. “*Already from ancient times many have admitted to be at wit’s end with it*”, says Bauer.

The basis of the argument that Jesus offered his rest **on a Sabbath** should be concluded from the expression *deuteroprohtohi*’s **contextual and historic joint**. Matthew records the events – Jesus’ teaching and healing – of the second **Sabbath after the Sabbath in Nazareth** – see **Table Par. 7.3.2.1.2.**

Epiphanius’ description of the expression in Luke 6:1 “*Deuteroprohton = deuteron sabbaton meta to prohton – the second Sabbath after the first*”,^{Haeresis 30:32; 51:31. Quoted from Bauer.} needs no relevance with any ceremonial feast or ceremonial “sabbath”. It perfectly appropriates the context and historic course of events of Jesus’ early ministry without relation to a ceremonial sabbath.

Luke introduces his account of Christ’s ministry in chapter 4 with the Sabbath episode in the Nazareth Synagogue, in Jesus’ “**own country (“father’s” town)**”, verse 16. Then Jesus was “**thrust out** of the city ... and **came down** to Capernaum a city of **Galilee**”, verses 29 to 31. This must have been the development that **Matthew 11:1** describes as Christ’s “**departing to their cities**”. **The four Gospels** regard this chronology of events as the **beginning** of Jesus’ miracles which He did in **Galilee**. **John** describes the two very first but **incidental** miracles, both in Cana in Galilee. The Synoptists deal with the beginning of Jesus’ **formal** ministry after **John had been imprisoned** and the voice of the one who had prepared the way for the One who was greater, was **silenced**.

Matthew mentions Christ’s first Capernaum experience when He healed Simon’s mother in law **without** reference to the fact that the day was a Sabbath. But the **other** Synoptists tell of Jesus having arrived in “Capernaum a city in Galilee” then. He “**taught on the Sabbath** ... in the

Synagogue”. Jesus **on this occasion** healed a man with “**an unclean devil**”, says Lk.4:31-37. “And he arose out of the synagogue and entered **Simon’s house**”, verse 38. **That was Jesus’ “first Sabbath” spent “preaching to their cities”!**

Two weeks followed, chapter 5,

Lake of Genesareth	verse 2
Night at sea fishing	5
Healing leper, multitudes gathered	12
Withdrew to wilderness	16
Certain days, healing of man with palsy	18-26
After these things, calling of Levi	29-39

Second Sabbath after the first, Jesus went through corn fields, 6:1

7.3.2.2.3.2.

“**Another Sabbath**”

Mark follows the same sequence of events. Jesus leaves **Nazareth, 1:9**. His subsequent ministry starts on the **first Sabbath in Capernaum** when he healed the man with an unclean spirit, 1:21, and Simon’s mother in law, 1:30. Mark puts the healing of the man with palsy “some days later”, 2:1, 5, obviously on an ordinary week’s day. Then, in 2:23, comes the **same** Sabbath which **Luke** calls “the **second** after the first”. “And it so happened that Jesus on the second Sabbath after (that memorable) first Sabbath (in **Nazareth**) went through the corn fields”, **Luke 6:1! Its Matthew-parallel is chapter 11:24-30 to 12:1-8**. “The second Sabbath after the first” therefore was the “second” that Jesus “**preached and proclaimed in their cities**” in **Galilee** with reference to the “first” Sabbath in **Nazareth**, and **not** with reference to any **ceremonial** Sabbath. Also not with reference to the first time the First Day had been observed as the Christian Day of Worship as some have alleged.

“**On another Sabbath**”, says Luke (6:6), Jesus would heal the man with the **withered hand**. Matthew 12:9 **divides these two Sabbaths** – the second and third after Nazareth – with the short but significant phrase, “**Having had left from there** (*metabas ekeithen*) (from the cornfields location and Simon’s house of the “second Sabbath after the first”) he on the (following) Sabbath entered their church and they **immediately** brought a man ...”. The *Bezae Cantabrigiensis* of the Matthew parallel has: *kai eiselhontos autou palin* (= “**later / on another occasion**” – *palin*) *eis tehn sunagogehn sabbatohi, en heh ehn anthroghos kshehran echohn tehn cheira* – “He **again on the Sabbath** went into the Synagogue wherein was a man with a withered hand”. Another occasion and event, and **another Sabbath** are implied – the **fourth** Sabbath in “their cities” – counting **in** the Sabbath when Jesus was driven out of Nazareth.

Mark says, “He entered **again** into the Synagogue ... and they watched whether He would heal **on the Sabbath**”. The **healing of the man with the withered hand** “**then**” provided occasion and **set the tone for what followed on that Sabbath Day**, recorded in a **very lengthy pericope containing an immense proportion of Christ’s “teachings”**. Christ’s teaching on this particular Sabbath must be described as a mighty and Kingly diatribe on the Kingdom of God – the Kingdom of which He is Lord, **confirming his declaration** of the previous Sabbath that “the Son of man is Lord indeed of the Sabbath”.

Now “**on the Sabbath Day**”,

Jesus went through the corn	Matthew	12:1
and into the temple.		5 – 6
Then He departed thence		9
and went into the Synagogue		9
where he healed the man with the withered hand.		10 – 14
Jesus withdrew from thence, the crowd following.		15
Then he healed a blind man.		22
Even then some of them desired a sign.		38
Then his family arrived outside the house.		47
The same day Jesus went out of the house		13:1
and sat by the sea side. Multitudes gathered		2
and he spake in parables.		3 – 35
Then Jesus sent the multitude away and went into the house.		36
More parables.		37 – 52
Jesus finished his parables and departed.		53
He went to his own country.		54

This was the teaching Jesus **had planned** “to proclaim to their cities” “**when**” He had left Nazareth “at that time”. **He accomplished plan on the Sabbath!**

7.3.2.2.3.3.

Three Gospels

In every one of the Synoptic Gospels Jesus’ stay in Nazareth borders his ministry in Galilee. In all three Gospels the first and second Sabbath after the first in Nazareth **precede** Christ’s **return** to Nazareth. The first Sabbath saw the **corn fields** episode, the healing of the man with an **unclean spirit** and of Simon’s **mother in law**. “The second Sabbath after the first (in Nazareth)” saw the healing of the man with the **withered hand** and **Jesus’ preaching**. The **disciples’ mandate**, and the **Baptist’s death** mark the **close** of Jesus’ Galilee ministry.

What then happened “at that time”? ^{Mt.11:25} Jesus “began to **upbraid** the cities ... and said ... **Come unto Me and I will give you rest**”. Matthew, therefore, with the phrase, “**at that time**” when he speaks of the healing of the man with the withered hand, does not mean,

“at that time **being the Sabbath**”, but, “during that time” **since Jesus had arrived** at Capernaum in Galilee and preached in the Synagogue on “**the first Sabbath**” as **Lk.6:1 implies**. “At that time” refers to

1, The two **weeks between** the first and last of **these Sabbaths** that **preceded** “the second Sabbath after the first” in Galilee.

2, The events and preaching **mainly and most importantly** of the **Sabbath**. That is obvious from the **direct** Sabbath issues that make up **most of the content** of the **context** as well as **historic progression**

3, The subject matter of the narratives **otherwise and generally**. It follows without saying that Christ’s **offer of rest isn’t restricted to a single utterance** on one occasion. It comes as **the Message of the period** – “at that time” – and of Jesus’ ministry **as a whole**. It also must be appreciated as the message on and of the **Sabbath Days**.

7.3.2.2.3.4.

Theological Agreement with Luke 4:18

That Jesus made his **offer of rest on the Sabbath** also is suggested by the **agreement** that exists between his **invitation** in Matthew and the **Messianic claim** He makes, “**on the Sabbath**”, according to Luke 4:18 and Mark 2:27-28.

**To preach the Good News
to the poor
and broken-hearted,
to heal,
to bring deliverance to the captives,
recovering of sight to the blind,
to set at liberty
soul,
them that are bruised.**

**Come unto Me
all ye that labour
and are heavy laden,
and I will give you rest.
Take my yoke upon you
and learn of Me,
and ye shall find rest for your
heart.**

7.3.2.2.3.5.

Theological Agreement with John 7:37

“About the midst of the feast Jesus went up into the temple and He continued teaching”, ^{Jn.7:14} till “the last day” of the feast of course. (“Feast of Tabernacles”, 7:2. **John only**, however, uses the **singular**, “last day” – day of **judgement** and of **resurrection**. ^{6:39 et al}) “The Pharisees and the chief priests **sent officers** to take Jesus”, verse 32. Therefore although Jesus **referred** to the Sabbath in verses 22-23, this **middle** day/s of the feast could not have been the Sabbath. “But (*de*) in the **last** day, that **great** day of the feast Jesus stood and cried, saying, **If any man thirst, let him come to me, and drink**. ^{Jn.7:37} Compare Israel’s refreshing during the exodus at the fountains of **Elim** on the **Sabbath** day. Psalms, read from First Nisan, reads **Psalm 23** on the Sabbath Day. **See Par.**

5.1.1.6.1.3.2. Part One. Incidentally the Sabbath at Elim was Israel’s first

“Sabbath after the first” when they “entered in” from Egypt through the Red Sea. The **Sabbath being both** “the last day” of the **week** and the last day of the **feast**, was a “**great day**”. The “last day” could here most **properly** have been the Sabbath when Jesus made his invitation to take up **His freeing yoke**. It seems John also uses the phrase “**the last day**” for the Sabbath **of the week** because he associates this declaration of Jesus with his **resurrection – which occurred on the Sabbath**. “He that believeth on me, as the Scripture hath said (of Jesus), out of his belly shall flow **rivers of living water** (an allusion to his **resurrection**) – for this did Jesus say of the **Spirit** (Jesus was **raised** from the dead through the Spirit, Ro.8:10-11) ... because He was not yet **glorified** [through resurrection on the “Last Day”. Jesus was glorified through resurrection from the dead, Hb.5:5 Ro.8:17 Phl.2:9 Acts 3:13, 5:30-31, 7:55 Jn.17:5, 7:39] “**Rest**” – “**waters where rest is**” – **is of the Sabbath’s essence** with reference to God’s ceasing from his own works both of creation and of salvation. “Waters where rest is” could be compared to the waters of **Elim** – in **contrast** with the waters of disaster and death of the **Red Sea** through which Israel was “brought into” the Promised “Rest”. (Ex.14 to 16) In Hebrews 4 an undeniable and meaningful connection is made between the **rest of God’s “promise”** and salvation in Jesus and “**the Seventh Day**”, with “**a keeping of the Sabbath** for the people of God”, **as well as with the katapausis of Covenant-Grace**. It could be **expected** and is quite **fitting** that Jesus proclaims his rest and offers his yoke **as the message for and of the Sabbath Day**.

7.3.2.2.4.

Conclusion

It seems the Gospels **intentionally** do not say with as many words that Jesus invited man to his rest “on the Sabbath”. **This is the Church that speaks**. While it undoubtedly was Jesus’ **Sabbath’s** message, the Sabbath wasn’t the important thing (as the Jews thought), but **He, the Lord of the Sabbath** and the Lord to whom the Sabbath points. In showing forth the nature of his rest Jesus showed forth his Lordship of the Sabbath. For four consecutive Sabbaths Jesus magnified the Sabbath in **giving it its purposed content**, filling the water cistern of the Old Testament with the wine of the New Testament. Nothing was wanting to the wine and the cistern. Jesus required **renewal of bottles** that could be filled from **this cistern with this wine** – the wine of the Covenant of Grace. It had to be new bottles in order not to spoil or waste the precious commodity. Refer to Par. 7.4.4.2.1, 7.4.4.2.3.9.1.

Jesus, **declaring Himself Lord of the Sabbath, brings to a climax** his proclamation of the weeks bordered by these first Sabbaths. His preaching and healing over these first Sabbaths **amounted to this: “Therefore the Son of man is Lord indeed of the Sabbath”**.

It is obvious we have reached a somewhat different conclusion than Prof. Bacchiocchi who maintains that the “**first healing acts**” do not carry the “**meaning**” and “**theme**” “**of liberation, joy, service**” as pertinently as do the “**later Sabbath healing ministries**”. There rather seems to be an emphasis on the Sabbatical theme in Jesus’ **early and late** ministries while the middle periods concentrate more on Jesus’ healing ministry *per se* and without reference to or relevance with the Sabbath. **This proportionate relation between Sabbath and healing ministry correlates with the prophetic impact of the initial and last facets of Jesus’ ministry**. The prophetic proportionate relation again beforehand excludes any abrogation of the Sabbath or its transference to the First Day of the week. The prophetic proportionate relation between Sabbath and healing ministry rather runs parallel with the rôle the **Passover** plays in the historic sequence of Jesus’ ministry. Whereas the **second** Passover is only referred to incidentally, John 6:71, the **first** clearly marks Jesus’ entry upon his Messianic mission, John 2:13 to 23. The **last** Passover naturally is the **great prophetic climax** to which Jesus’ whole ministry crescendoed. Luke tells the story of the woman with infirmity who was “**bound by Satan**” and “**loosed**” through Jesus’ doing **on the Sabbath** while He was **going up** to this, **His own**, Passover. Luke’s description most strongly of all healing incidents recorded suggests Jesus’ **greatest healing miracle, his breaking the bonds of death through resurrection from the dead**.

7.3.2.2.5.

My Father Worketh Hitherto and I Work, John 5:17

“Jesus answered, my Father worketh hitherto, and I work *hitherto*. Therefore the Jews sought to kill him because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself but what he seeth the Father do: for what things soever he doeth, these also do the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.”

7.3.2.2.5.1.

Plain Meaning

Christ heals an “impotent” man – a human being without power, that is, a man as good as dead. “For as the Father raiseth up the dead and quickeneth, even so the Son quickeneth whom He will ... The hour comes, and is now, when the dead shall hear the voice of the Son of God”, verses 21 and 25. “Now” is the hour the Father and the Son worked up to. It was the Day of Yahweh, but it also was the Sabbath. God works

towards the day of Christ in order to finish all his works in Christ. But He also works towards his rest and Day of Rest the Sabbath. In it God would raise the dead. In it God would raise the First Born from the dead, Jesus Christ and in him the dead and finish **God's working "to this end"**.

7.3.2.2.5.2.

Suppositions

The charge against Christ as formulated in Jn.5:18 contains implied conclusions. It is not the persuasion of the Evangelist who records the accusations that Jesus "had broken the Sabbath". It also is not the verdict of Inspiration. "The **Jews** sought to kill him". **They** concluded these "transgressions". For **them** it was reason enough to put Jesus to death. The Jews thought and said that Jesus "broke the Sabbath" and that He "blasphemed". It was **their opinion**.

Jesus did say that that God was his Father. He thereby in fact did make himself equal with God. But being the truth it couldn't be blasphemy. The Jews didn't believe the truth, and therefore to them, **truth** was blasphemy. Similarly Jesus did do his Father's works on the Sabbath. But the Jews did not believe that it was the Father's works, and they therefore regarded it as a breaking of the Sabbath. The Jews did not **believe**; they did not believe Jesus' **words** and they did not believe his **works**. To them Jesus' words were blasphemous and his works desecration of the Sabbath. Meanwhile the words were those of God, the works were those of the Lord and their conclusions, were false and blasphemous. Jesus broke the Sabbath as much as He blasphemed – which was not at all! Jesus honoured the Father **and, in** as much, honoured the Sabbath.

7.3.2.2.5.3.

Jesus' Oneness with the Father

Christ's oneness with the Father is indicated by the fact that He not only does **God's** works, but that He does it on the **Sabbath** Day. This, the Jews object to on this Sabbath in Jerusalem as they objected to Jesus' Lordship on that Sabbath Day in Capernaum. Jesus "not only had broken the Sabbath, they said, but ... had made himself equal with God"! When they accuse Jesus of **breaking the Sabbath**, they also accuse him of **blasphemy**. Their associating these two "transgressions" implies the **extent of Jesus' Lordship. Jesus' Lordship equals the width of the Father's the extent of which encloses the Sabbath.** Jesus by healing "hitherto", that is, on the **Sabbath**, reveals **divine sovereignty or Lordship – a Lordship as the Father's**. The phrase "hitherto" – *heohs arti*, alludes to this **scope of sovereignty**. Jesus does the Father's work and will **to this point and the ultimate end of God's purpose**. Only as the **equal** of the Father can Jesus' works **reach thus far**. It amounts to this: Jesus is Lord **worthy of worship. In capacity of Lord**, Jesus does

the Father's works on the Sabbath.

The conflict between Jesus and the Jews was not in the first place **about Sabbath observance**. They accused Jesus "**because of**" – *dia touto* – what had happened **before** the incident recorded in verses 17 and further. The foregoing context contains **no acts** of Christ, only **teachings**. The Jews wanted to kill Jesus for what He had **said**, not for healing someone on the Sabbath **merely**. Jesus' words of teaching meant that He "made himself equal with God". The Jews could not "take the word". Jesus' deed of healing only **confirmed what He had said**, that He and the Father **are one**. Because of Jesus' words the Jews "**even more** were anxious to kill Him" – *mallon edzehtoun auton apokteinai*. "What man is that?" they asked. Could He be what He claims to be, **divine**? "**Therefore** the Jews persecuted Jesus"^{Jn.5:15-17}

The question arising from Jn.5:17 is not one of "*negation or clarification of the Sabbath*" but of acknowledging or negation of **Jesus, as Lord**. Jesus sums up the Jews' problem, "He that honoureth not the Son honoureth not the Father".²³

Godet "*likens*" Jesus' words, "My Father works until now and I am working" to "*a flash of light breaking forth from Jesus' inmost depths of consciousness*". He supposes that Jesus was **not fully aware** of his divinity and Messianic mission. Such self-consciousness on the part of Jesus allegedly only gradually dawned upon Him. But had Jesus not been **absolutely sure** of his Messianic mission and divinity, He never could have made the **radical claim** to do the Father's works "hitherto". Jesus did the works not to convince himself or even any other, but to "honour the Father". Had Jesus not been sure of his own divine nature He would not have ordered others not to make Him known. Matthew lets Jesus' divinity and Messianic mission gradually unfold to the people while He knew Himself as He knew his Father – which was fully, He being the Father's very likeness and revelation. Jesus honoured the Father with what He was absolutely sure about, with **his own divinity and oneness with the Father!** There never was a moment Jesus was the Father's likeness and of the same essence less than at other times. In Him there is no variability as there is no variability in the Father. Jesus **could not by reason of being God** but at all times **fully know** his own nature and destiny. When Jesus speaks and says, "My Father worketh hitherto and I work", He **must** be aware of his own Lordship in order to so **sovereignly call upon it**. It was with full consciousness of his divinity and Mastership that Jesus would work God's works **on the Sabbath, finishing** it on the Sabbath, **confirming** once for ever God's oath of Covenant **fidelity**. Christ's **divinity** on this occasion as usual is the bone of contention between him and the unbelievers. Had Jesus not been conscious and **confident** of his divinity how could He **defend** it so valiantly? (Jesus

even uses the Jahweh-attributive “I” and “I am”.) This Man’s confidence in his own nature and destiny distinguishes him from all mortals as well as from all gods.

Had there been the slightest doubt in Jesus’ mind and heart that he was the Son of God of the same essence and nature and of the same origin and future as the Father, He could not have been “the Truth”. Had the Sabbath no longer been **this Lord and God’s Day** but an ordinary day of no significance **for the worship of such a Lord**, it would have been senseless that and unthinkable how Jesus could get himself involved in contention over it. Enough is it that Jesus undaunted stands his ground **on the issue of the Sabbath** and **“at the same time ... hitherto ... on the issue of his divinity”** shows that **his** are a divinity and a confidence of divinity **equal with the Father’s**.

7.3.2.2.5.4.

“Dichotomy Between God and Man”

Lohmeyer *“argues ... that since, according to John 5:17, ‘the true ‘rest’ of God is first fulfilled in the resurrection of Christ’, the celebration of Sunday in place of the Sabbath does not represent disobedience to the fourth commandment.”* That the celebration of Sunday does not represent disobedience, and for the reasons Lohmeyer gives, is gross error and utterly obfuscating. *“This create(s) unwarranted ethical dichotomy between the position of God and that of man.”* ^{Bacchiocchi, S in NT, p. 289} *It creates unwarranted ethical dichotomy between the position of God and that of man, not so much though, “since God would disregard the very precept he enjoined upon his creatures”, but rather because of Jesus’ very works of the Sabbath Day. Jesus’ and the Father’s works promised at the end the Rest and the Day the Lord would make. Their works escalated ... “hitherto” and ended in climax in Jesus’ resurrection from the dead. The moment, “in the Sabbath”, of Jesus’ resurrection acted and proclaimed on earth and before all heavenly realms once for all, is recorded in Scriptures but once. What is man supposed to make of it? This Truth of all truth and Work of all works of God, if not on the Sabbath Day on earth it happened, would create unwarranted ethical dichotomy between the position of God and that of man ... if on any day but the Sabbath it happened.*

It is correct to regard the Sabbath in the light of “law”. The Sabbath is more than once “given”, as, and in the law – the law that “is still good” (*apoleipetai* ^{Hb.4:9}) for **Christians, “God’s People”**. But more often and more pithy the Sabbath features in the Scriptures evangelically, eschatological and prophetically as the “finishing” of **God’s** (the Lawgiver’s), **own, “work”**, and as **His, own “Rest Day”** – **“My holy day”** – **above the reach of law** and regardless of law per se. One cannot say that the Sabbath is for God the significant day it is because **God by law is**

obliged to keep the Sabbath as it is for man. The Sabbath must be important and meaningful for **God** because **He** in condescending love and of love’s blessing **reveals** himself the God of grace. Of God’s **free will** does He call into being (“make”), as it were, the Sabbath and invites and involves man in its celebration. God “in the beginning” and from then **“until now and to this end ... hitherto” ... this day**, in the Father and in the Son and in the Holy Spirit in raising Christ from the dead, **“works”!**

Only in doing what is for man forbidden to do – in working – does God do what man is commanded to do under Sabbath “law”, namely, to rest. The Sabbath should first be appreciated for the originally purposed implement and implementation it is of God’s eternal counsel and good pleasure, the Gospel. To stand by for the doing through Christ of God’s **works of salvation** is the Sabbath’s original purpose and implementation. The Sabbath “was made”, **“hitherto for what it is and is meant to be”** – even **God’s, and Jesus, “Day of Rest”**: for being “Sabbath Day”. If not having fallen in sin man would have kept on keeping the Sabbath **without law**.

The **“law was added”** and **only** added “due to **sin**” as an extension of God’s original intent, and the Sabbath was made something compulsory and transgressable. The Sabbath changed in its observance, not in its essentiality. Even sacrifices were added to the observance of the Sabbath by reason of the “increase of sin”. That aspect of Sabbath observance was **temporary**. In Christ and by reason of the sacrifice of Him the Offering for sin, the Sabbath’s eternal and true purpose and character was brought to light again and **moreover** brought to final fulfilment. **He having conquered** sin in resurrection from the dead – He having introduced the immutable **Covenant of Grace “in the offer of himself”** – introduces God’s **Rest**, and, **“hitherto ... because the end attained”**, the **Day of Rest**. *“The true ‘rest’ of God is first fulfilled in the resurrection of Christ.”* ^{Lohmeyer, quoted from S in NT, p. 288} **“Hitherto”** the Father and the Christ, **“work”**.

7.3.2.2.5.5.

Sustaining Or Saving

Bacchiocchi regards the words, *heohs arti* – **“until now”**, a **“key expression”** in John 5:17. *“Exponents of”* the three interpretations **“cura continua, creatio continua, acta salutis”**, of this compounded adverbial phrase, *“basically agree in regarding this passage as an implicit (if not explicit) annulment of the Sabbath commandment. Does this conclusion reflect the legitimate meaning of the passage or rather subjective assumptions? ...*

Traditionally ... the adverb heohs arti has been understood as “continually, always” ... continuous working of God ... which allegedly overrides or rescinds the Sabbath law. But does the adverb emphasize the

constancy or the culmination of God's working? In other words, does heohs arti suggest that God is **constantly** working without respect to the Sabbath, or does it mean that he is working **until this very hour** – since the first Sabbath and until the conclusion of his work, the final Sabbath? Obviously, the implications of the two renderings are radically different. The former could imply a negation of the Sabbath, while the latter could provide a clarification of the nature of the divine Sabbath rest. It therefore is imperative to determine which is the more accurate meaning of the adverb.

Heohs arti means nothing more nor less than usque adhuc, “until now”. This, in fact, is the rendering given by several translators. Some rightly use the emphatic form, “even until now” since according to the order of words the emphasis is on the adverb and not on the verb. The fact that the emphasis is on the adverb and not on the verb suggests that the **constancy** implied by the verb ergadzetai must be subordinated to the **culmination** implied by the adverb heohs arti.

If Christ had intended to appeal to the **constancy** of God's working on the Sabbath to justify its violation, then, as aptly noted by Godet, “He would not have said: until this very hour (heohs arti), but **always, continually (aei)**”. Moreover, Godet further points out, “In the second member of the sentence, Jesus could not have refrained from either repeating the adverb or substituting for it the word hooiohs, **in the same way.**” Finally, if the adverb were intended to stress the constancy of God's working which overrides the Sabbath, this would create an **unwarranted dichotomy between the position of God and that of man, since God would disregard the very precept he enjoined upon his creatures.**” Bacchiocchi inserts note 37, p. 289, “**Bultman, though he stresses the constancy rather than the culmination of God's working, suggests in a footnote that “heohs arti ... in the first place indicates the terminus ad quem”. ... Culman points out that “the reference to a time when the work ceases ought to be underlined.”**”

7.3.2.2.5.6.

The Expression – Its Occurrence and Meaning

The word *heohs* – “till” / “until” etc. is used 334 times in the New Testament. The word *arti* – “now” / “here” / “day” / “present”, is used but 36 times. Used on their own these words show a meaning deeper than merely to indicate time. They have an urgency of **the present awaited and achieved**. But this feeling about the words *arti* and *heohs* comes out much stronger when they are used **together** (*heohs arti*). Combined these are used but 9 times in the New Testament. Mt.11:12, “From the days of John the Baptist **until now ... because of the urgency of the kingdom's approach more than ever ...** the kingdom suffers violence and the violent take it by force, for all the prophets and the law prophesied until

John. Jn.2:10, “Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine **until now ... intentionally for this special moment!**” The extent has been reached and the purpose achieved! Jn.16:23–24, “In that day ye shall ask me nothing. Verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. **Hitherto ... for this reason** ... ye have asked nothing in my name: (*but*) ask, and ye shall receive, that your joy may be full”. Your goal will be reached ... “hitherto”. 1Cor.4:12,10, “We are made as the filth of the world, the offscouring of all things **unto this day ... to the extent and for the reason that ...** we are fools for Christ's sake”. The ultimate and consummate aim and end, “**hitherto**” is this. 1Cor.8:4–7, “There is none other God but one. Howbeit there is not in every man that knowledge. Some with conscience of the idol **unto this hour ... for this very reason** ... eat as if it is a thing offered unto an idol and their conscience being weak is defiled.” 1Cor.15:6, “He was seen of above five hundred brethren at once; of whom most still live **unto this present ... as unto being the witnesses ...** but some have died”. 2Th.2:7, “You realise what it is that holds him back that he might be revealed in his time. For the mystery of iniquity (that opposes and exalts himself above all and calls himself God) is already operating, only he who restrains, still prevents him **until ... so that ultimately ...** he might be removed from his seat”. 1Jn.2:6, “He that says he is in the light but hates his brother, is in the darkness **until now ... the more surely**”.

John 5:17 is no exception and actually most perfectly fits the implication, “My Father works **hitherto ... to this very end and day ...** and I work ... hitherto ... to this very end and day”. Says Bacchiocchi, “The fact that in John 5:17 (and throughout the Gospel) the works of the Father are identified with those performed by Christ on earth, suggests that these could not possibly be creative works since Christ at that moment was not engaged in works of creation. To distinguish between the works of the Father and those of the Son would mean to destroy the absolute unity between the two, a unity which is emphatically taught in John's Gospel. What, then, is the “working until now” of the Father? Could it refer to God's cura continua for the maintenance of the universe which knows no interruption on the Sabbath? The orthodoxy of such a notion can hardly be disputed, but is this the Johannine understanding of the divine working? In the Gospel of John, the working and works of God are repeatedly and explicitly identified with the saving mission of Christ. John 4:34 says, e.g., that Christ's mission is “to do” and “to complete his [i.e., God's] work.” In 6:29 the purpose of “the work of God” is spelled out as being “that you **believe** in Him whom He has sent.” Again, in 10:37-38 Christ not only claims to be “doing the works of [his]

Father” but also urges his listeners to “believe the works” (cf. 14:11; 15:24). The redemptive nature and purpose of the “working until now” of the Father and the Son is possibly suggested also by the setting for the healing of the paralytic, namely, the pool of Bethesda, which means, “Place of Mercy”. Any lingering doubt is removed by the strikingly similar episode of the healing of the blind man. Not only is the Father described here as the One “who sent” the Son to do his work, thus implying the missionary character of Christ’s activity, but the very healing of the blind man is described as the manifestation of “the works of God” (John 9:3). These indications force the conclusion that the “working until now” of the Father in John 5:17 refers not to a creatio or cura continua, but rather to acta salutis – the works of salvation accomplished by the Father through the Son. “Speaking with qualification”, as well expressed by Donatien Mollat, “there is but one ‘work of God’: that is, the mission of the Son in the world.””

7.3.2.2.5.7.

Inevitability

Two principle differences must be pointed out between Bacchiocchi’s exposition of the meaning of the phrase “hitherto” and its true and **consequential** meaning. Both differences may be also found implied in Godet’s words, “*The rest in Genesis refers to the work of God in the sphere of nature, while the question here (in Jn.5:17) is of the divine work for the salvation of the human race*”, Note 12, p. 291, S in NT

Godet is right as far as *the question here (in Jn.5:17) is one of the divine work for the salvation of the human race*. But the first difference becomes apparent regarding the question of *the rest in Genesis*. Does it refer to the work of God in the sphere of **nature** or to the work of God in the sphere of **salvation**? The “rest” in Genesis refers to the work of God in the **spiritual “sphere”**. The very idea of “**rest**” distinguishes activity “*in the sphere of nature*” from activity in the sphere of spiritual things. **For God**, “rest” is a **divine act**, therefore a **deed**, a deed to its **absolute possibility**, a possibility in the case of God **limited** only by the limits of the All Mighty. “Rest”, in the case of God, isn’t some “*crudely anthropomorphic*”, J.N. Sanders, quoted S in NT, note 22, p. 285 action killer. God had finished on the **Sixth Day** his total *creatio (ex nihilo)*, “*visible work*”, Bacchiocchi, S in NT, p. 287 or activity “*in the sphere of nature*”. God, on the **Sixth Day**, after five “**goods**”, called all these works, “**very good**”. But on the **Seventh Day** God “**finished**”, and found “**all his works**” – **past, present and future**, “finished” to the absolute possibility limited only by the limits of the Almighty. “Finished” in Genesis therefore means “completed” to the degree of sanctification (separation and uniqueness), blessedness and rest – that is, it means, **better** than “**very good**” and “**perfected**” – which can be said only of God’s then “**invisible work**”, to

be revealed visibly “in the last days” in Christ Jesus. **God** “finished” and therefore “rested” through perfect act. God found his works, not those only completed in six days, but “all his works” including that of the Seventh Day, “finished”, completed, fulfilled, perfect and perfected ... in **His own act** of “**rest**”. God’s act of rest although the continuation and completion of the first six days’ work, was a **different** act and event – his work of the Seventh Day. Although the finishing of creation, God’s act of rest wasn’t a rest of **creation**, but an own and only, unique rest. God’s **rest** nevertheless and obviously, without God’s created **works**, is an impossible concept for us humans. He purposed to do and from having achieved purpose – which was to create his works – God could rest. In that “God ended **his work** he had made, and rested from all **his works**, **he, created** and made”, **God rested not without his works**. Inescapably a conclusion is reached (the “*conclusion is forced*”) whereby God and his works are **brought together**, “reconciliated / reconciled”, “atoned”. God creates the **spiritual “invisible” dimension** of his works – **another created reality** alongside the **visible created realities** of the first six days.

Says Eusebius, “*We say that He works when He consecrates His attention to sensible realities and when he engaged exercising his providence on the world ... But when he devotes Himself to incorporal and supraterrrestrial realities ... we can say that He takes some rest and accomplishes His Sabbath.*” Quoted from S in NT, note 8, p.282 What he says would have been acceptable had he understood a few but important things differently. *We say that He works when He consecrates His attention to sensible realities six days of creation and when he engaged exercising his providence on the world ever since. But when He devotes Himself to incorporeal and spiritual yet earthly realities the Seventh Day of creation week, we can say that He rests in accomplishing His Sabbath.*

The text puts **separation** in, and of, **time**, as well as in, and of, **essence** between the **work** God had done and had created **before he rested** and that **work** He “finished” on the Seventh Day **in resting**. **God completed a completed creation in resting on the Seventh Day**. God’s rest meant separating (hallowing), blessing, and finishing of “all his works He had made”, thus completing it all with **an extra glory, the glory of his countenance and presence**. (It must have been in “One like the Son of man”, (Daniel) in One “a faithful and true witness, the Amen and the Beginning of the creation of God”. (John) The Sabbath’s “finishing” was a “**work**”, a work of **God**, to “**create**” his “**rest**” through his **act** of “**making**” of the **Seventh Day**. “*The rest in Genesis refers to the work of God in the sphere of nature*” as in the sphere of **his own nature** where He obtains the finishing of the Eternal Counsel and Mystery of Providence, only to be revealed in the Promise of the Covenant of Grace,

Jesus the Christ. The **full Gospel** must be read into (or rather, must be discovered from) the **Genesis** story of the Seventh Day of the week or the whole meaning of the Sabbath and God's working "hitherto" must be lost. That is the first point of difference.

The Second difference: By re-reading Bacchiocchi's statements above, "just one thing lacks". The Master is not followed leaving all things sold and given to the poor. However earnestly Bacchiocchi attempts to show how Jesus' healing ministry answers to the true meaning of the expression "hitherto", he fails in his attempt. The **source** of the force whereby "*indications force the conclusion*" is either forgotten or intentionally ignored. We have quoted above, "*The "working until now" of the Father in John 5:17 refers to ... acta salutis – the works of salvation accomplished by the Father through the Son*"; "*There is but one work of God, that is, the mission of the Son in the world*". Now that mission of the Son in the world, those works of salvation, "*by the Father through the Son*" ... what are they **if not "finished", and, "accomplished", "by the Father through the Son"**? Nothing! And what is that mission of the Son in the world, those works of salvation, "finished", "perfected", "*accomplished by the Father through the Son*", **if not "finished", "perfected" and "accomplished" "by the Father through the Son"** through **resurrection from the dead** of the Son? Nothing! What then is all this if "God spoke of the Seventh Day"? ^{Hebrews 4:4} Nothing, seeing the Sabbath being God's Day of Rest; nothing, seeing the Sabbath being Day of God's blessing, hallowing and resting; nothing, being Day of resurrection from the dead of the Son? **Nothing!**

What, then, is the "working until now" of the Father? It is the absolute unity between the Father and the Son, a unity which is emphatically concluded and vindicated in that "exceeding greatness of his power ("working hitherto") to us-ward who believe ("this is the work of God that ye believe in Him"). It is that unity which is concluded and vindicated "according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at the right hand in heavenly places. It is that unity which is concluded and vindicated "far above all principality and power and might and dominion and every name that is named not only in this world but in that which is to come". Here was that "final Sabbath", "ultimately towards which", the Father and the Son "worked", John 5:17, the Sabbath of their finally reaching goal in oneness of purpose, work and rest. "Hitherto my Father worketh and I work."

Could **one** thing of all this be affirmed in the Sunday's favour, and of all things this **last**, Christ's **resurrection** from the dead, then **it**, the **Sunday**, must be the Christian Day of God's rest and the Day of divine and holy Commandment. That the Sunday is **not** thus favoured, not in the

least whatsoever, supplies it the glory of the First Day of the week of six **working** days according to God's design. No lamentable circumstance for sure is this, but God's results, intended to man's ultimate good – that eventual final state of blessedness wherein cannot even be found a trace of sin under the rule of Christ's Triumphant Lordship. **That is the Sabbath today for Christians.**

It couldn't be given one thought that Christ could be raised on another day than the Sabbath Day. This is the expectation presenting itself in this Scripture, "hitherto" as in all of Scripture. With the expectancy of **God's Rest lastly**, surveillance in the Scriptures of God's rest and its history of fulfilment in Jesus, finds where God's Rest appears ... **the Sabbath! Blessed surprise!**

No truth would allow anything else. Nobody can do anything about it. Who would desire things to be different?

7.3.2.2.5.8.

"Day of Rest" – "Sabbath"

Jesus does the Father's works **especially, on God's Day of Rest the Sabbath**. The fact that it is God's Day of **Rest** Jesus does God's **works** on, proves these **works, are God's rest**. Jesus' works are not only God's rest, but **man's** as well – man's "*salvation rest*". Jesus chooses and uses God's **Rest Day** "hitherto ... for the purpose" of **salvation**. Jesus through choosing this day the Sabbath makes of it an **indispensable** factor in his dealings with the salvation of man. **God does not go** about the business of redemption **without the Sabbath. The Father and the Son work "hitherto ... on the Sabbath towards the attainment of purpose" = heohs arti.**

God had **before** worked towards the attainment of the purpose of the redemption of his people with the Sabbath **acutely present**. Rather, the Sabbath had **always** been at the point in time **from where** redeemed man, **with** his God, **proceeded** into his weeks, whether weeks of work or the weeks of his life. **Revealed in Christ**, God, **again, thus** "enters into" and proceeds from his Rest and Day of Rest for the salvation of his people. He does so, "hitherto", on the Sabbath, symbol of divine rest earned and achieved **yet never earned or achieved but in Jesus' resurrection from the dead.**

7.3.2.2.5.9.

Day of Sovereignty, "The Lord's Day"

Jesus declares and claims the Sabbath the object of his sovereignty exactly for performing the Father's works "**up to then**" – *heohs arti*. God in Christ "**enters into the rest**". To deny the **Sabbath** this importance is to deny Christ's **works** the importance of being **God's**. To deny the **Sabbath** this importance is to deny the **scope** of the Father's as well as the Son's works in that they **reach to this day ... "hitherto"**. The **scope**

Christ's works afford his sovereignty **encompasses the Sabbath Day**. Christ is one with the Father in works and Lordship or divinity and **in that status** He finishes God's works **on the Sabbath specifically ... "hitherto"**. The Sabbath's **subjection** to Him who is Lord over it, is the Sabbath's **elevation** – it falls within the scope of the Son of man's sovereignty and Lordship. That is the Sabbath's honour, **God** should be "honoured" for: **Isaiah 58:13, "call the Sabbath honourable ... and thou shalt honour Him"**! As the Father on the Seventh Day finishes and calls it his Rest Day, so does Christ work "hitherto" – toward the same point and purpose, the same finishing – God's Rest **and Day** of Rest. As the Father is God and Lord of the Sabbath so is Christ. The Jews objected; they could not accept it **because they believed not the Christ**. To deny the Sabbath the **advantage** Christ's works afford it, is to do **what the Jews did**. They rejected the Sabbath's **real** "rest" – the rest availed in its **Lord Sovereign Owner**, even Jesus who does the Father's works "hitherto".

7.3.2.2.5.10.

"Creation Sabbath"

In John 5:17, like in Mark 2:27–28, the **beginning of creation** is implied in the word "hitherto". It means "since creation". But, as in Mark 2:27–28 ("the Sabbath **was made**"), it is not Christ's **relevant intention** to prove that the Sabbath existed from creation and that **therefore** it is valid for Christians still. What is even further from the mind of Christ is that "until now" means that "*He is working until the conclusion of his work, the final Sabbath*" of some eternal rest of the hereafter. Whatever this interpretation means by "*final Sabbath*", it is obvious that it doesn't provide for the "present" and "aimed at" – "hitherto–Sabbath" **of the occasion**. Consequently **Christ's resurrection** can play no part in its realisation. **In contrast**, Oscar Culmann (Quoted from Bacchiocchi's S in NT, p. 287) has every reason to assert, "*God reveals himself (by the work of salvation) ... which continues also after the six days' work and finds its culminating point in the life of Christ on earth*". The "*culminating point in the life of Christ ... on earth*"? No ethereal "heavenly" "*final Sabbath*"! The "final" Sabbath is one of the **here and now**, the one "towards" – "hitherto" – Jesus "worked" ... as did his Father, "**to us-ward**" "**when He raised Him from the dead**"!

Which Sabbath could that "*ultimately*" be but the Sabbath of Jesus' **resurrection** from the dead? The "*culminating point*" includes, involves and invokes the **Seventh Day Sabbath**. "**In the Sabbath**", "according to the Scriptures the third day", the Day and Act of God "**towards which – hitherto**" – Jesus all along had worked, **had reached** its "*culminating point in the life of Christ*". "It is the Day the Lord has made". The "It is finished" from the cross had reached the "Hitherto" of Jesus'

resurrection from the dead.

"*The adverb 'until now' alludes not to the constancy, but to the inauguration and culmination of God's working.*" Bacchiocchi, S in NT, p. 44 The **completion** of God's works, **arrives**, in the "hitherto" of Christ's doing! **As** all Christ's **life's** ministry leads up to his **suffering** of the cross and his suffering of the **cross** leads up to his **resurrection** from the dead, **so** does all God's revelation of the previous dispensation of the **law**, "**lead up ... hither ... to**" Jesus' **resurrection**. "*Finally*", God "**testifieth**, Thou art Priest for ever after the order of Melchisedec, annulling the commandment as before ... **bringing in** (through resurrection from the dead) **a better hope by which we draw nigh** unto God ^{Hb.7:17–19} ... **By so much** ("hitherto" by resurrection) was **Jesus made surety** of a better testament. ²² He truly by reason of death ²³ (He having **conquered death**) continueth ever an unchangeable priesthood. ²⁴ ... Of the things spoken of the sum is, such an High Priest who is **set on the right hand of the majesty in the heavens** (in rising from the dead) ^{8:1} ... **the new tabernacle which the Lord pitched** (in resurrection). ² ... Of necessity this Man ³ ... **made like unto the Son of God** (in resurrection) ^{7:3} ... **obtained** (in resurrection) a more excellent ministry ^{8:6} ... (and being risen from the dead) abideth Priest continually". This is the sum of the meaning of being "ordained" or "*inaugurated*" "Priest according to the order of Melchisedec". It means the "King of peace — without father, without mother, without descent, having neither beginning of days, nor end of life but ..." **through resurrection from the dead** "... made like unto the Son of God, abideth Priest continually"! ^{Hb.7:3} The Sabbath "for this reason" under law of Jesus' Priesthood serves a "more excellent ministry established upon better promises". This ministry and these promises on which the Sabbath since rests, are – as for the salvation of man – the ministry and the promises **of Christ's own and everlasting Priesthood**. "For (God) **testifieth**" – by the act of raising Christ from the dead – "Thou art Priest for ever after the order of Melchisedec".

Bacchiocchi seizes not the opportunity to **follow through** to the "*culmination of God's working*" "hitherto" Jesus executed the Father's works. Creation-Sabbath's symbolism for him is **satisfied in the Sabbath per se**. The Sabbath for him has no symbolism for Jesus' work of **resurrection**. Bacchiocchi always stops with those works of Christ that **prevents death** or **relieves** the pangs of death already felt in the present life. He never accepts the challenge that Jesus accepted, the challenge to **accept death, to go through it and to triumph**. (Remember Klaas Schilder and the threatening sin to escape death as God's way to bring all things to completion in Christ.) Jesus worked the works of God when "hitherto" and with this objective ultimately in view, he **went out of this life into the strong man's abode, and broke through** the deep,

rising to eternal glory **from the dead**. “Hitherto” ... “Sabbath’s time”, Christ “worked” his Father’s works.

Notice how the Sermon to the Hebrews illustrates the ultimate and consummate “**finishing**” of God’s works in Christ with **those works that pierce death and deliver it its deathly sting** (as already seen above). “**For this cause** (*dia touto* – “hitherto”!) is He the mediator of the new testament, that **by means of death for the redemption** of the transgressions under the first testament, they which are called might **receive the promise of eternal inheritance**”^{9:15} ... **through Christ having raised from the dead!** “**Wherefore He is able** also to save ... **to the uttermost** ... seeing He ever liveth”^{7:25} ... **having raised from the dead!** Christ, Priest of the New Covenant of Grace **having raised from the dead, in that capacity** is Lord, “**also of the Sabbath**”.

One might just as well answer with these concepts the question, **What does Christ’s resurrection mean?** It is the cause of redemption, to receive the promise, to inherit eternity, Christ’s ability to save, to save to the uttermost, Christ’s glory, that Jesus ever lives. The Sermon to the Hebrews mentions the resurrection not once but implies it in a hundred ways. The benefits from the Resurrection are illumined from a basis so strong it needs no argument. Christ, just so, assumed the **benefits of his healing ministry, obtained**, saying, “My Father worketh **hitherto** (on the Sabbath indeed), and I work (“hitherto” on the Sabbath indeed)”, John 5:17. Jesus in this Scripture speaks of the “final”, “**finishing**” and “final” “**rest**” of **God’s works in Him and in Him resurrected**, as of his saving ministry that as a whole is but a resurrection-ministry. In the word “**hitherto** ... therefore”, the **Sabbath** is focussed on. God the Father – as the Son – works **towards this end, on this Day and for this Day** “the **Sabbath (Rest)** of the Lord thy God”.

The Father works in the Son. It is God’s Sabbath’s **Work** of finishing, sanctifying, blessing and rest. It is God’s Sabbath’s **Word**. “**Therefore** (*ara = heohs arti* – “hitherto” = *dia touto* – “because of this”) remains for God’s people their keeping of the Sabbath.”^{Hb.4:9}

7.3.2.2.5.11.

Earthly Yet Extolled

Says Bacchiocchi, “*In other words, God is working until this very hour since the first Sabbath and until the conclusion of his work – the final Sabbath*”. “Until this very hour” simply means, “**with this very circumstance in mind and towards its end**”. Saying this without reference to Jesus’ **resurrection**, however, the essence of purport is lost. Bacchiocchi’s explanation describes **general** time, whereas Christ meant **specific time and purpose**. Not “time” as such – time since creation till time eternally – **but the very day and end** involved and concerned “on

earth” is meant. God is working **towards this very Day as towards this very “Rest”** since the first Sabbath and **until the concluding, earthly, Sabbath** of his work in Jesus Christ. God in Christ is working towards his **rest**. **Therefore** the Sabbath; therefore Jesus says, “**hitherto**”. **It would be the Sabbath** if Christ meant **concluding** the Father’s works! It would be **that Sabbath of resurrection** if Christ **ultimately** meant conclusion of the works of God **He** was doing.

The idea of a “final Sabbath” of “**eternity**” isn’t a concept found in this passage or in the Bible as a whole. The Bible knows only one “final” Sabbath – the Sabbath of **creation** become the Sabbath of **Christ’s** fulfilling and finishing God’s works “*on earth*”. The Sabbath being the last day the Seventh of **creation**, it is the **final** Sabbath and “Day of Rest” of God incarnated – the Son of man “*on earth*”. The Sabbath bears **within its fixed recurrence of earthly time the prophetic element** that points towards God’s final Rest Day in the Word. The **Word** would and did accomplish finally the whole of God’s eternal purpose. He reached purpose and triumphed in Jesus rising from the dead. If God “finished” on the Seventh Day”, He finished in the Word. If on the Seventh Day God “rested”, He rested in the Anointed. “**The law prophesied**”, said Jesus; it prophesied “**hitherto**” ... **to this concluding Prophet** in his **prophetic concluding act** that inaugurates and concludes the New Testament Covenant of Grace. The Sabbath bears this eschatological element **solely by virtue of divine proclamation and confirmation in Jesus Christ**. An autonomous hereafter’s “final Sabbath” is a phantasm. God’s final Sabbath is man’s first, the Seventh Day of His rest and finishing in Jesus Christ through resurrection from the dead.

Creation Sabbath is an **eschatological** Day. God **covenants** that **things created** may continue to exist **next to Him** who made it all. (No man can see God and live.) The Sabbath is God’s seeing into the future; it is not only his looking back into the past. Even as a looking back into the past it is a looking from the perspective of God’s **finishing in Jesus** of all his works, including the greatest – **God’s most arduous act of divine absoluteness – the work of rest in raising** Jesus from the dead.^{Eph.1:19} The Father sees the Son of man performing and completing His work that makes possible the continued existence next to Himself of all things created: the Sabbath is created, **Day of Reconciliation, Day of Rest!** To open one’s Bible and read at John 5:17 is as good as to open one’s Bible and read at Genesis 2:1–3. To fail to see Christ and his finishing of all God’s works on and in the creation–Sabbath through resurrection from the dead is to fail to grasp the truth of the passage – as to fail to grasp the truth of the Sabbath.

“*Die schöpfung ist nicht der Anfang eines unübersehbaren zeitlichen Geschehnis in einer Reihe von Geschehnissen, welche*

miteinander eine festumgrenzte Weltzeit vollmachen, so daß man an jedem Punkte dieses Geschehens fragen kann, wann Endzeit und Erfüllung kommen. Den Anfang entspricht ein Ende, der Schöpfung die Vollendung, dem „sehr gut“ hier das „ganz herrlich“ dort; sie sind aufeinander angelegt; die Schöpfung ist in der Theologie des ATs ein eschatologischer Begriff. Daß Gott der Schöpfer der Welt ist, besagt, daß er die ganze Zeit, alle Zeiten beherrschend und gestaltend, zielsetzend und vollendend umfaßt. Darum heißt er der Erste und der Letzte Jes 44–6.” *Theologie des Alten Testaments*, Ludwig Kohler, Tübingen 1953

Christ is called “the First and the Last” and God calls the Last Day into being and names it “Rest Day” – “Sabbath”. Jesus’ use of the word “hitherto” bears this weight, that he “*holds the whole Time and all Times*” in his hand, („*umfaßt die ganze Zeit, alle Zeiten*”), “*comprehending its aim and end*” („*zielsetzend und vollendend*”). The question, “*when end–time and fulfilment arrive*” („*wann Endzeit und Erfüllung kommen*”) cannot be answered with reference to creation. “*The end promises, announces and satisfies the start*” („*den Anfang entspricht ein Ende*”). “*The ‘very good’ here is promised, announced and fulfilled by the ‘all glorious’ there*” („*dem „sehr gut“ hier entspricht das „ganz herrlich“ dort*”). “*God the Creator of the world ruling and fulfilling all time*” („*Gott der Schöpfer der Welt ... alle Zeiten beherrschend und gestaltend*”), “**works hitherto, and I work hitherto**”, said Christ. He spoke **on** the Sabbath, and **also** of the Sabbath. Jesus spoke of **Himself** as the **completion** of God’s works and the **confirmation** of the Sabbath. Jesus spoke of this, the ordinary and earthly Seventh Day Sabbath for “hitherto” being – **through what He had done and He would do on it** – the “final Sabbath” of “final rest”. Therefore and thereby this Day is its Lord’s and Day of Worship–Rest for them who belong to him. On this and by this Day culmination is reached and eschatological significance proclaimed fulfilled through **Jesus’ last determinate fulfilling** of God’s works in **resurrection** from the dead. “**My Father works to this day as indeed I work.**” On this day, sound the death knell of the death of death in the death of Christ and the shout of life from the life of Life! On this day the Father victoriously and finally reveals the Son in whom He and the people enter their rest. The Seventh Day of creation–week does not carry within and **of itself** this “finality”. This “finality” had fully been **achieved in Christ’s resurrection**. From the “finality” of Christ’s earthly Resurrection–Sabbath–Rest derive both the “old” “creation-Sabbath” and the future figurative “Sabbath” of “eternal rest”, their significance. From the “finality” of Christ’s Resurrection–Sabbath–Rest, the Church’s proclamation of hope springs.

Bacchiocchi sees the “final Sabbath”–concept as “*when redemption will be concluded*”.⁵ in NT p.40 For him final and concluded redemption

isn’t reached in the rising from the dead of Christ. The “conclusion” will happen with Christ’s “*advent*”, says he elsewhere. But Scriptures say different. “(Abraham) who **had received** the promises offered up his only begotten son, **concluding** that God was able to **raise him up** even from the dead from hence also he received him **in a figure**”. The “figure” is **of Christ**. And “hence”, that is, from Christ “raised up”, even Abraham “received”! “Knowing that Christ being raised from the dead dieth no more, death hath no more dominion ... likewise **conclude** yourselves (“in a figure”) alive unto God **through Jesus Christ our Lord**”^{Ro.6:9,11} ... finally! “Of His fullness have we received grace”, says John. “*When redemption will be concluded*” it will be concluded on strength of **God’s conclusion, finished in Jesus when He raised Him** from the dead. **Redemption’s future “rests” on Jesus’ past, upon his suffering, death and resurrection.** The “Last Day” is **already present** in that Jesus “**worked ... hitherto**” ... on the Sabbath! Any future of God’s works is safeguarded and terminated in Jesus’ resurrection from the dead through which all salvation is availed “once for all”. This Sabbath Day of Resurrection from the dead of Jesus Christ is creation-Sabbath, is Passover-Sabbath, is Atonement-Sabbath, and is Sabbath of apotheosis. **All Sabbath’s–glory** derives from the glory of Jesus resurrected from the dead. No glory is glorious but for receiving from his glory. Jesus’ working “hitherto” in resurrection from the dead “concludes” all. Jesus’ working “hitherto” in resurrection from the dead had to “conclude” the Seventh Day Sabbath of the Lord thy God of creation. It had to.

“*Christ, by alluding to creation Sabbath to justify the legitimacy of his redemptive ministry performed on that day, provides in John 5:17 an implicit endorsement of its Edenic origin.*”^{p.45} Christ, “*implicitly*”, “*provides*” the Sabbath’s “*Edenic origin*”, “*endorsement*”. **The order is most important.** The fact that the Sabbath is of “Edenic origin” does not validate Jesus’ observance of it. Rather, the “Edenic origin” of the Sabbath obtains **from Jesus’ Sabbath-deeds** “implicit endorsement”. Jesus’ “working” “till now” or “**towards this end**”, corroborates the validity of the Sabbath’s “Edenic origin”. The expression “until now” does not suggest a future “**Final Sabbath-of-no-Day**” but endorses creation-Sabbath with a **certain future of real Day**. From the **eschatological Sabbath** – the Sabbath of **Jesus’** times and of **his** making – the Sabbath’s “*Edenic origin*” obtains validity and meaning. The Sabbath isn’t “Mosaic”; it is “**Christian**”.

The Sabbath’s purpose at creation was “*not of listless resting but of concerned ‘working’ for the salvation of human beings*”. **God’s “rest” is the absolute deed of divine “work”.** “I”, “**work**”, says Jesus, “with in view this **present** situation (*heohs arti*) where “the Father also (*de*) ceases not to **work** (*ergadzetai*)”. God in having entered upon / into his **rest**

ceases not from **working** that which he since the **beginning** had “**in view**” – **the work of salvation** – this day **this Sabbath to the purpose!**

The expression *heohs arti* – “**hitherto**” has direct bearing on the time, event, circumstance and **Man** of the moment. “**Hitherto**” has bearing on **Him**, who, **performing a deed that “makes Himself equal with God”**, “doeth what things soever He seeth the Father do, likewise”. Jesus “**makes whole**” on the Sabbath a man carrying as it were death in his own self. **Jesus finishes creation redeeming it from the abyss of darkness.** “For as the **Father raiseth up the dead and quickeneth**, even so the **Son, quickeneth** whom He will.”²¹ ... He that honoureth not the Son (– who admits not **his power to be Life-Source** –) honoureth not the Father”.²³ “The dead shall hear the voice of the **Son** of God and they that hear (the voice of the **Son**) shall **live**”.²⁵ They that perceive these things and the Sabbath’s relation thereto, have understanding of the Sabbath. For **without such relation** the Sabbath is void. **God would not have instituted the Sabbath at creation had Jesus not prophetically fulfilled its significance.** The dead who will hear the voice of the Son of God, who, rising from the dead above death and the grave, on the Sabbath Day finishes the works the Father shows him, shall live. **The “Last Day” most compelling seems to be the Sabbath.**

The phrase which Jesus chose, “**hitherto**”, thus **indicates the Father’s ultimate goal**, the “final” Sabbath and “last day” of God’s works which would be accomplished on and in the earthly Sabbath of creation-week ... “the **Seventh Day** of (which) God once **spoke**”.^{Hb.4:4} By touching and healing man on the Sabbath, Christ while blessing prepares / sanctifies the Sabbath Day for the his final redemptive act – resurrection from the dead! (If Jesus’ Sabbath’s works did not have this significance **for the Church**, the “evangelists” would not have gone to the trouble of recording such incidents as the healing of the blind man. But because it had the same importance for them as it had for the Lord of the Sabbath, they faithfully recorded it.)

Christ, knowing well what the dispute was about and aware of the falsity of the Jews’ accusations, does not answer any directly. He doesn’t deny that “he had done these things on the Sabbath”. He argues not whether or not these works were sacrilegious. He defends no deeds or words of his, but **his own Self, his own being and nature.** Does not the fact that “my Father worketh hitherto and I work” convince you of my identity and of my identification with the Father? You call this Sabbath desecration while you fail to see the Father’s working in me and therein His blessing upon the Sabbath?

The word, “He *answered (apekrinato)* them”, is not the usual (passive) **active**, *apekrithēh*, but the **middle voice**. “He answered **for himself** ...” or, “to his own defense”. “Jesus defended **himself in his**

fullness of divinity, saying, “My Father worketh hitherto and I work hitherto”. **Jesus proved his identity.** The Jews **must** have recognised the Father in Jesus’ works and being but were **too self-righteous** to believe. So they accuse **Jesus of blasphemy** while **they** were the ones who blasphemed. What one accuses someone else of one is guilty of himself, says Paul.

No truth shall be found in the Jews’ accusation of **blasphemy** and consequently not in their accusation of **Sabbath-breaking**. Christ’s answer, exactly in being no defence against the charge of Sabbath-breaking, but a defence of his divinity, speaks best for **his innocence**. And then as well does it speak best for the unblemished **validity of the Sabbath** for believers in this Jesus who **honoured the Father** through his healing and saving Sabbath-works that **culminated in his resurrection from the dead.**

7.3.2.2.5.12.

Which Activity?

“*The adverbial phrase ‘until now’ must then be taken as a reference to the culmination of God’s activity – the time when God will ... no longer work*”, says Bacchiocchi.^{S in NT, p. 290} Besides being a contradiction in terms, “culmination of ... activity”, “no ... work”, the **expectancy** created by the expression, “**culmination of God’s activity**”, **disappoints**. Bacchiocchi adds, “... *the time when God will no longer work – at least not in the same way*”. Bacchiocchi in other words places a difference between the **sort** of work God did on **creation Sabbath**, and the **sort** of work He would do on the Sabbath **in Christ** incarnated. God had **finished** all creative work within the first **six** days. That is an established and mutually accepted fact. Bacchiocchi also agrees, and himself argues that God’s work of **continued creation** (“*creatio continua*”) as well as of continued **care** for creation (“*cura continua*”) are not the sort of divine activity or work Jesus has in mind when He states, “My Father worketh hitherto”. Bacchiocchi agrees and argues that Jesus meant **saving** works, “*acta salutis*”. **But**, Bacchiocchi quite confusedly argues, “*The conclusion of God’s working presupposed “until now” is apparently viewed as the final and perfect Sabbath rest of which the initial creation Sabbath (terminus a quo) was the prototype. A study of the meaning of the divine working clarifies and supports this interpretation.*” Jesus’ healing works, as well as the Sabbath per se, Bacchiocchi says many times, resemble and are “*conceptualised*” as **the blessed state of the hereafter.**

But the “future” state of “*the final and perfect Sabbath rest*” **will know no** sickness, no death and no sin that needs healing and that must be conquered and obliterated. The “future” state of “*the final and perfect Sabbath rest*” **will know nothing** of exactly what Jesus’ works **of the**

Sabbath were meant to “accomplish”! **Accomplishment and meaning** of God’s activity, in Jesus’ case, is His and his Father’s “working **towards the goal**” – “**hitherto**” God’s “Rest”. It supposes a **past** and a **present**, and this **historic** past and present are radically **redeemed** and **saved from sin and death**. Such a contending, vanquishing and conquering “activity” of the “final and perfect Sabbath rest” does not fit into the picture of a future blissful era. The many and popular “eschatological” interpretations of the Sabbath where “eschatological” doesn’t receive a christological (existential) significance but rather an apocalyptic (futuristic) and sentimental flavour don’t allow for the “Rest” of “the Great Controversy”. E.g. Augustine (to quote Bacchiocchi), “In the rest of God our rest is signified”, by which he means, not the rest experience of a present Sabbath-keeping, but rather the eschatological rest to be experienced in the seventh and last age.” ^{S in NT, p. 285} Augustine calls the Sabbath one “of eternal life”, ^{Quoted S in NT, p. 80, note 13} So did the Jews, “The seventh aeon is entirely Sabbath and rest in the life everlasting”. ^{Quoted S in NT, p. 79, note 8} This is **Christ’s** prerogative He would not share – not even with the Sabbath Day! “In the overwhelming majority of passages (in Jewish apocalyptic work) the Sabbath of the end time was thought to be paradise restored.” ^{Willy Rordorf, Quoted S in NT, p. 265 note 32} The traditional Christian interpretation of the eschatological Sabbath-”Rest” originated from Christian antipathy towards the Jews but simultaneously fell prey to the Jews’ apocalyptic allegorisation. No, the **Sabbath-Rest** the Father and the Son were “**working towards**” was one of **conflict** between Life and Death, between hellish **unrest** and divine **rest**. Theirs was a “working” **through** suffering and death of Christ **so as to in the end to conquer and to accomplish**, that is, **so as to avail**, “rest” – indeed “My rest” into which God swore the unbelievers won’t enter. ^{Hb.3:11}

“The rest experience of a present Sabbath-keeping” witnesses not to that state of redemption typical of the popular **future** eschatological Sabbath views, but to that state of redemption in **this life** and in the midst of sin a realised and present reality founded in Christ through faith. “The rest experience of a present Sabbath-keeping” is “eschatological” because the Sabbath **from the beginning** was founded in **Christ**. Christ is the sum of eschatology and his resurrection made of history eschatological history. Christ firmly establishes the Seventh Day Sabbath in the Christian dispensation. **God rested the Seventh Day in so far as He worked on the Seventh Day in the day of Christ!** Thus “God somehow spoke of the **Seventh Day**” **and of no other day!**

After all then Jesus’ works of the Sabbath could only have been “**saving** works” – “*acta salutis*”. Jesus’ saying, “My Father worketh hitherto and I work”, **stands under the sign of Jesus’ cross and**

resurrection. It implies his “finishing” or fulfilling of **that symbolism** intrinsic of the creation-Sabbath, the fulfilling **finally once for all** in the Great Day of God in **Jesus Christ** – in His own lifetime – God’s Eternal Purpose and Covenant of Grace. No one but Jesus in the turning of this moment, could “accomplish”. **He accomplished** ... in offering himself to God an acceptable sacrifice for sin, entering and rising from sin’s abode among the dead entering into his rest forever an High Priest to make intercession for us ... “**Sabbath’s time**”! **Alleluia!**

The conclusion of God’s working presupposed “until now” is apparently viewed as the final and perfect Sabbath rest in Christ Jesus – of which the initial creation Sabbath (terminus a quo) was the prototype. A study of the meaning of the divine working clarifies and supports this interpretation. The adverbial phrase ‘until now’ must then be taken as a reference to the culmination of God’s activity – the time and Day when God will work to the utmost in attaining and accomplishing divine Rest. Jesus’ saving ministry He and the Father have been working “hitherto”, underlies the institution of the day and fulfils the ultimate purpose of its feasting. “The saying “My Father is working until now” implies a movement in redemptive history “from promise to fulfilment”, that is to say, from the promise of the Old Testament Sabbath Rest to the fulfilment found in the day of the resurrection”. ^{Oscar Cullmann, quoted S in NT, p. 292}

“The fourth evangelist report (s) Christ’s saying to justify on the one hand ‘the superseding of the Jewish Sabbath by the new conception of the divine rest’, and to defend on the other hand the observance of ‘the Lord’s Day of the Christian community’”. **Perspective One:** The “Jewish sabbath”, although of the same day, is not of the same kind as the Christ-Sabbath. Jesus’ Sabbath viewed against the “Jewish” Sabbath is new and strange. “Behold, I will do a new thing!” “Rejoice for ever in that which I create!” ^{Is.43:19 Ps.65:17-18} Jesus’ Sabbath – He is Lord of it – clearly “superseded” the Jewish sabbath of which **they** were lord. **Perspective Two:** “The new conception of the divine rest”, that is, divine rest as the Lord’s Day and “of the Christian community”, simply and frankly has nothing to do with Sunday or with the First Day of the week. The Seventh Day Sabbath being that Day so focussed on in Jesus’ life, by it is made so uniquely **Christian** and **divine** as its “creational origin” could not. Because, said the Christ, “My **Father** (the Creator) worketh hitherto, **and I** (Redeemer)”. Christians have nothing to fear – Jesus’ words may confidently be **taken to their full consequence**: “**Hitherto** my Father worketh and I”. **Christians have nothing to fear:** the aim the Father and the Son “worked towards” was “fulfilled in the day of resurrection”. Christians have nothing to fear but that the sun may steal God’s day.

To rephrase Bacchiocchi's statement above, The adverbial phrase "until now" must be taken as a reference to the culmination of God's activity, **the time when** God would **finish his work** and bring to its **end** his mighty effort and **purpose towards which the Son as the Father then was working**. "Wherein" the Jews vowed that Christ blasphemed, **but God ... "with an oath confirmed the promise obtained through enduring"**. Hb.6:17, 15, 13. God's oath was raising Christ from the dead – by oath He at once confirmed his holy Day of Promised Rest, the Sabbath of the Lord your God.

Why then should the "*culmination*" of the Father and the Son's "working" not be **stated for what is**, the **finishing of all God's works** – God's **work of the Seventh Day** that also is his **rest**? It was the finishing of all God's works, "hitherto" it all escalated – the one and only act of God that in the life of Christ **really brought it all together** and to finality – **Jesus' resurrection from the dead**.

Why not give the **Sabbath** the significance it was **meant** to receive and indeed **did** receive from the **Lord of the Sabbath** and from his aimed at ("hitherto") and all-fulfilling ("finished") work of saving "from the dead" – it indeed **did** receive from Jesus' **resurrection** from the dead? For Bacchiocchi the only reason why not, is that it would be **too far** "*outside the pale of orthodox Christianity*". And it would be too far "*outside the pale of orthodox Christianity*" **simply** because of its unfortunate implications for **Sunday observance**.

Thought-movements not so orthodox seem to have found the idea to associated Sabbath with Resurrection, not too far fetched. Quotes Bacchiocchi ^{S. in NT, p. 286} from the gnostic *Gospel of Truth*, "*Even on the Sabbath (Christ) laboured for the sheep which He found fallen into the pit. He gave life to the sheep having brought it up from the pit, in order that you might know... what is the Sabbath(-rest) on which it is not fitting for salvation to be idle: in order that you may speak from the day from above which has no night ...*". Thus even the Jews, "*Mourn not for the dead more than six days, for on the Seventh Day is the sign of resurrection and rest of the age to come; for on the seventh Day the Lord rested from all his works*". ^{Quoted S in NT, p. 265, note30} But **traditional Christianity** finds it impossible. It finds it impossible because it brings together the Resurrection and the **First Day** in stead of the Resurrection and the Seventh Day – **not** because it **in principle** is impossible.

The conclusion is natural, that "**all**" God's works are finished on the Seventh Day, and the Seventh Day "was made", "**Sabbath**". Says Christ, "The works of God should be **made manifest** ... I must work the works of Him that sent me, **while it is (to)day (because the day was designed for the purpose** ... "hitherto") because the night comes when no man can work (any longer) ... And it was the Sabbath Day". ^{Jn.9:3-4, 14}

"The works of God should be made **manifest**" – "**all**" were not "**manifest**" / "**shown**" / "**finished**" / "**revealed**", "**brought into light**", **then**, the Seventh Day creation week. Whereas "**manifest**" works had been **completed** / **revealed** the **Sixth Day**, God on the **Seventh Day**, "**finished**", "**all**", **through the act of his "rest"** wherein was hidden the "**Mystery of Godliness**". ^{1Tm.3:16} God finished, blessed, hallowed and rested **even in the "the Word** (that) in the **beginning** was". ^{Jn.1:2} "Author and Finisher of the faith", ^{Hb.12:2} He would "finish" in "**making known**". ^{Eph.1:9} "Now to Him that is of power to **stablish** you according to ... the preaching of Jesus Christ, according to the **revelation of the mystery** which was kept **secret since the world began** but now is **made manifest** and by the Scriptures of the prophets, according to the commandment of the everlasting God, **made known** to all nations for the obedience of faith", **Romans 16:25-26**.

Paul makes this pregnant statement in his and **Timothy's** ^{verse 21} greetings to "**Prisilla and Acquila** my helpers in Christ Jesus", **verse 3**. Could Paul have made this statement without thinking of their first acquaintance and habitual worship of the Lord Christ Jesus then in Corinth? Would Paul not remember the Sabbath Days when with them "he (thus) reasoned in the Church every Sabbath and persuaded the Jews and the Greeks"? "And, when Silas and Timothy arrived there ... (he) with all his heart testified **that Jesus was Christ**", ^{Acts 18:1-5} "the Mystery of Godliness"? ^{1Tm.3:16} **No doubt he would!** Then why not acknowledge the **Sabbath's** close, very close and intimate involvement with the doings of God and of his Church? Why not acknowledge **an association so close** that, when remembering the Lord, the Church "remembers" the **Sabbath oft not mentioned for being so plainly subliminal so tacitly pronounced?**

When remembering "the Mystery of Godliness" "manifested", the Church acts "liturgically" and "sacramental". Baptism and Lord's Supper are "mysteries", as is "liturgy". The **form of worship** – "liturgy", "shows forth" – exactly in its hiddenness – "the Mystery of Godliness": Christ Jesus. The same – no less nor more – is the **Sabbath's** mysteriousness. ^{See 3/3 "The Sabbath's Sacramental Character", Par. 7.5.} Observance of the Sabbath is like the observance of sacrament. It is not the mystery itself. "The Mystery" itself – Jesus Christ – also is not ruled or limited by the sacrament or Sabbath, but **of grace allows** itself be served and "manifested" thereby. When Jesus declares, "My Father worketh hitherto (the Sabbath Day) and I work", the **Church** (who records this history) contemplates on the liturgical and sacramental importance of its Day of Worship-Rest. "On this day since creation God would finish all his works in Jesus Christ" is this phrase' meaning **for the Church. That is the Sabbath's full significance**. It has no meaning above it or beneath it. For this only

reason the Sabbath is “made manifest by the Scriptures” and is called by it “honourable”. The Sabbath has no honour of itself or of its own, only the honour of being the humble servant and highly exalted **servant of the Servant of the Lord**. As the Servant’s honour centres in the Lord it is Servant of – even the Most High and Almighty God – the Sabbath’s honour centres in the Lord it is servant and property of – even the Lord Jesus Christ.

Slaves of Christ serve Him **together**, the one depending on the service of the other, a service acceptable to the Lord. Both the Church and the Sabbath are arrogant servants who might think themselves worthy of alone serving the Lord. How much more arrogant the servant who would dismiss its co-worker and replace him with one of his own choice?

7.3.2.3.

“No Scriptural Basis”

“Sunday” is of heathen origin, foreign to the Bible and also the New Testament. I will rather talk of the New Testament Day of Rest or Feast Day.

The continuity, and not the discontinuity, between Old Testament (Covenant) and New Testament (Covenant) with regard to the question of the Day of Rest... There is no Scriptural basis for an abrogation of the Sabbath day, and that of the fourth commandment. It is rather the essential continuity of God's saving Covenant actions. To my mind the “transference of the Sabbath” idea does most justice to both the essential continuity between Old and New Covenant (Testament) and the undeniable unfolding of the “great deeds of God” (Acts 2:11) of the salvation acts of God in Jesus Christ.

*... In his entire public ministry Jesus does not ignore the Sabbath; He does not despise the service of the synagogue on the Sabbath; and He makes absolutely no attempt to abolish the Old Testament Sabbath and to replace it with a revolutionary new day of rest /Sabbath. The opposite is true: According to Luke 4:16 Jesus made it a (good) habit on the Sabbath day to go into the synagogue after the Sabbath services. (I at first thought Prof. Coetzee meant “... **for the Sabbath services**”!) He also fulfils the Law in this regard. As He loves his people to the utmost (Jn.13:1) so is He in his observance of the Sabbath command, faithful to the end ... it is the only full 24 hour day on which Jesus rested in the grave!”*

“... The Apostles and the Early Church and the Sabbath/Synagogue ... It is beyond doubt that after Jesus’ crucifixion, resurrection and ascension the apostles and earliest congregations made no immediate and drastic break from the temple, the synagogue and the Sabbath services in the synagogue. The book of Acts confirms the opposite: Every day the first believers “continued to meet together in the temple courts” (Acts 2:46). The first apostolic miracle took place at the temple. And Acts

3:1 emphasises that it was “the hour of prayer, the ninth hour” and that Peter and John, faithful to the Jewish religious customs, voluntarily came to the temple. Acts 4:1-3 emphasises that it was the Jewish priests, the captain of the temple guard. And the Sadducees who were disturbed and behaved aggressively because Jesus was being proclaimed. After his conversion Saul (Paul) immediately began “proclaiming Christ in the Synagogues” in Damascus (Acts 9:20) – something which had to take place particularly on the Jewish Sabbath day. On the missionary journeys Paul and company consistently went first “into the synagogue on the Sabbath” (Acts 13:14, 42, 44; 14:1, etc). Of course, here it is important that on the Sabbath they did not go to the synagogue services, but to take the opportunity to proclaim Jesus Christ to the Jews”.

“... Conclusions thus far, The witness of the New Testament is very clear, the Christian Church can not make an appeal to a command from the Lord Jesus – in any form! – to not observe the Sabbath. On the contrary, Jesus faithfully observed every Sabbath command – even in his death where He “rested” for the whole of the Sabbath in the grave. We also find absolutely no formal abrogation of the Sabbath in the activities of the apostles, nor in the entire New Testament. We also find no break with the synagogue in the Acts of the Apostles. Rather the Sabbath synagogue services provided the apostles with a special opportunity to proclaim the gospel of Jesus Christ. Therefor it must be clear: a command or decision that the Sabbath as day of rest within the new Covenant, thus for Christians, MUST be moved from the seventh day (Saturday) to the first day (Sunday) does NOT EXIST, not from Jesus Christ, or from his apostles, or anywhere in the New Testament.

...In conclusion on this point: It must be therefor clear that on biblical grounds I as a Reformed Professor of New Testament have NO problems when ... Christians choose to celebrate the seventh day of the week, the traditional Jewish Sabbath, as the day of rest. Nothing in Scripture, nor in the New Testament, forbids this. Naturally it is entirely another matter when (they) ... judge other Christians because they celebrate and observe the first day of the week as the day of rest.

THE NEW TESTAMENT DAY OF REST / FEAST DAY

Mark 2:27-28 (Mt.12:8; Lk.6:5) as KEY

to the question of the New Testament day of rest

It could be expected that I would immediately begin with “the first day of the week” and “the day of the Lord” sections in the New Testament. They are indeed important, but I consider the words of Jesus in Mark 2:27-28, with the parallels in Matthew 12:8 and Luke 6:5 to be - of cardinal and even primary importance.

It is striking, even disturbing, how little serious attention is given to these portions of Scripture when the question of the Sabbath (Sunday) is

considered. ... In contrast to this I am of the opinion that Mark 2:27-28 (and parallels) is absolutely central for the whole question of the New Testament day of rest / feast day. In

particular it touches on the fundamental matter of continuity-discontinuity between the two Covenants (Testaments) which is so essential in this question.

The actual situation in which Jesus made this particular pronouncement, was on a Sabbath day when He and his disciples were walking through a cornfield and his disciples plucked ears of corn and ate them. The Pharisees saw the perfect opportunity to oppose Jesus and confront him with: "Look, why are they doing what is unlawful on the Sabbath?" And then comes the Lord Jesus' cardinal important pronouncement: "The Sabbath is made for man and not man for the Sabbath. So the Son of Man is Lord ('Kyrios') even of the Sabbath".

Maybe, to the surprise of many, perhaps most of us: the first section of the Lord Jesus' pronouncement probably did not sound strange to some of his Jewish audience, particularly the Pharisees! As Christians we are all too inclined to think that all Pharisees and all rabbis in the time of Jesus thought and lived casuistically about everything, including observance of the Sabbath, that is to say, law upon law and command upon command. But just listen to Rabbi Schemeon bar ben Menasja: "Look, it says in Exodus 31:74, Observe the Sabbath, because it is holy FOR you (= for your own good), that is to say: the Sabbath is given to you and you are not given to the Sabbath." Given that this comes from approximately 180 AD, it can indeed be representative of a certain rabbinic section in Jesus' time.

... But then comes the UNIQUE, the radical own of Jesus' claim in Mark 2:28: "So the Son of Man is Lord (Kyrios) even of the Sabbath". HERE – and it is overlooked far too often, if not constantly – HERE is the RADICAL TRANSITION: The Son of Man, ho huios tou anthropou, Jesus Christ, the Messiah, He and He alone is KYRIOS (Lord, King, Owner, Boss) ALSO of the Sabbath! The claim of the Lord Jesus is INDISPUTABLY clear; ABSOLUTE, CONCLUSIVE. You either believe this in faith OR you reject it. The moment you reject this you emotionally have no option but to unwaveringly keep the Old Testament Jewish Sabbath on the seventh day of the week. But the moment that you embrace this in faith, joyous liberating doors – yes those of an opened grave, open for you in celebration of the day of rest.

Exegetical Summary Around Mark 2:27-28 and Parallels

At least the following matters seem to stand fast exegetically: God is not prisoner of his own Sabbath commandment. It is his commandment over which he and he only has control. The Sabbath (day) is thus not

something divine in its own right, – not like God, also not like his Messiah Jesus, and also not like humans as God's creatures. The Sabbath (day) is ordained or instituted by God for the sake of, in the interest of his created people: Just like God himself rested for a day, a seventh, after his six days of creation work, he determined that the crown of his creation, humans, may and must rest from their daily work one day in seven. But precisely because of this – and this first strong accentuation of Mark 2:27-28 – we must know: humans are not made by God as slaves to a holy Sabbath day. No, the Sabbath day is instituted by God as a gift of grace for the sake of humankind as the crown of his creation. We may, like the Lord God, our Creator, rest from our labours one day in seven. BUT – and this is the HEART of Mark 2:27-28 – while (as said above) the Sabbath is God's, it pleased Him that at the dawn of the new Dispensation, the New Covenant, He placed this day which he sanctified for the good of humanity UNDER THE KYRIOSSHIP (Lordship) – OF THE SON OF MAN – Jesus Christ. From now on the day of rest is under the KINGSHIP of the Son of Man, Jesus Christ our Lord! The day of his rest is HIS DAY over which HE AS KYRIOS (King, Lord, Boss) has full authority.

Day of Resurrection. Feast Day, Day of Rest under the New Covenant

Against the background and basic infrastructure of the radically different view of the essence of the day of rest (of Mk.2:27-28), namely that the Son of man, Jesus Christ, is King of the day of rest too, COMES THE DAY OF RESURRECTION in the centre of the question about the day of rest-Sabbath. If humans are not made for the sake of the day of rest, but if God instituted the day of rest "for the good of humanity" then there CAN be no better, and therefor no other FEAST DAY than the day on which the Son overcame death, the eternal punishment for sins. If early in the morning of the first day of the week the Son of man regally triumphed over the forces of the eternal Death, there can be no other FEAST DAY of the eternal REST IN and PEACE WITH GOD than the day of resurrection, the first day of the week." Professor Christi Coetzee of the University of Potchefstroom, South Africa, Seminar "The Biblical Day of Rest", 1994.

7.3.2.3.1.

Allegorical Perspective

A little allegory will illustrate application of the passage Mk.2:27-28 in contrast with Prof. Coetzee's explanation. In John 2 is recorded Jesus' first miracle when he changed water into wine. Jesus never worked miracles for the sake of the miraculous or for the sake of pleasure. When Jesus worked a miracle He **always** intended to illustrate, explain and prove his Messianic mission – his **divinity**. With his first miracle Jesus intended the making of wine of ordinary water to do just that. "On the **third day** there was a marriage in Cana in Galilee", verse 1. Even the

dating of this event – which to the reader appears rather unnecessary – is of Messianic significance. “The third day” ... surely his resurrection “according to the Scriptures the third day” is suggested? “**Mine hour** is not yet come”, says Jesus, verse 4. “Mine hour” ... surely Jesus means his death for reconciliation, the deepest meaning of “marriage”? One could not doubt these insinuations verse 11 reading, “This beginning of miracles did Jesus in Cana of Galilee and **manifested forth his glory**; and his disciples believed in Him.” “Manifested forth his glory” ... that surely alludes to Jesus' single **victory over death**, dying and corruption and the hellish realms of the dead through crucifixion, dying and resurrection from the dead? Total glory over total abyss of misery! Jesus showed forth his **end** right from “this **beginning** of miracles”. The **best of the last** was “kept for last”. The last of the New Testament works of Jesus – his **resurrection** from the dead – was also his “best”! Was it not his “best”, his greatest, most “glorious” **miracle**? No doubt it was supernatural – divine! Now herein lies the allegory. Just as **this first of the beginning** of Jesus' miracles points to **the last of the finishing** of Jesus' miracles, so does the **elements** of the first miracle have **symbolic and prophetic** meaning. The marriage itself is the **merger** of the Old and the New Testaments. Here the first of the miracles to follow happens. The **water** stands for the **Old Testament**, and the **wine** stands for the **New Testament**. The last is more glorious than the first. But the water **already in those pots** was changed into wine. The wine filled the **same** pots and was dished from the same pots! The wine wasn't created out of nothing. Jesus did not wave a talisman chanting incantations and behold! Pots of wine! He **sends the servant** to fill the “**water pots**” **always used for the purpose!** “Servant” as well as “pots”. Over and above these, the **command and the obliging Servant!** Now that symbolises The “Servant of the Lord”. **He** fills the pots with water, obeying the Commandment of God's eternal predestination. **He is the essence** of the Old Testament revelation, the **content** of “Law”. But water wouldn't do for the marriage. The same pot had to be filled and indeed was filled again by the Servant of the Lord Himself, first with water, then with the better content, the wine of the New Covenant. He did this **not** by first emptying the water, but by **first filling up with water**, and then by **changing** the water into wine. The Servant Lord filled the Sabbath-Law-pot with the water of Old Testament Promise and Prophecy. **Then He enriched it with the sweet content of the Gospel.** He is the water and He is the wine. He is the Promise and the Prophecy. **He** is the wine. The wine symbolises the blood of the New Covenant. As Jesus didn't throw the water away, so He used **no other pots** for the new wine of the New Testament. He used the old, the original water pots of the Old Testament and gave the authentic old content **new authentic content and quality.** As the Sabbath-pot was

no insignificant pot among the old **vessels of use** it is unimaginable how it could be dashed to pieces and its content spilled disinterestedly and then be replaced with a strange vessel. No, the **same** pot was used again **undamaged** and its **original water content** was changed into wine. Thus the Sabbath of the Old Testament wasn't put out of use or destroyed, but **it's essential content ... divine rest ... appeared in the “abundance of life” of the wine of New Testament enjoyment!** In that Jesus **manifested forth his own glory**, He also manifested forth the newly acquired glory of the **vessel for holding the wine** of the “marriage” – the **Eternal Covenant of Grace.**

This allegorical interpretation of Jesus' first miracle is justifiably fitting. Jesus stands at the beginning of the New Testament. Jesus is that New Testament. How does the New Testament **connect** with the Old? The change of water into wine explains. The **vessels of the Old Testament are honoured** to serve the New. They are not dishonoured. “The hands of Zerubbabel have laid the **foundation** of this house; his hands shall also **finish** it; and thou shalt know that the Lord of hosts hath sent me unto you. For **who hath despised the day of small things?** For they shall rejoice, and shall **see the plummet** in the hand of Zerubbabel ... What be these two olive branches which through the two golden pipes **empty the golden oil out of themselves** ... These are the two anointed ones that stand by the Lord of the whole earth.” (Zech.4:9f)

7.3.2.3.2.

Continuity of The Essence

We must give Prof. Christi Coetzee the credit for perceiving the “absolutely central” position of this Scripture Mk.2:27-28 “*for the whole question of the New Testament day of rest / feast day*”, and that it “*in particular touches on the fundamental matter of **continuity-discontinuity between the two Covenants (Testaments)***”. The “*matter*” we hope, will turn out positively as a “*fundamental matter of **continuity between the two Covenants***” **reflected in the continuity of the Sabbath for being the Lord's Day and Day of worship in the Kingdom of heaven – in the Church of God.**

Mark 2:27-28 is the product of the **Church's** reflection on a saying of Jesus. This Scripture as the Church's orientation with regard to the Sabbath reflects the Sabbath as a Christian institution. Prof. Coetzee deals with Mark 2:27-28 as “*of cardinal and even primary importance*” **in this regard** while being a “*parallel*” of *Matthew 12:8 and Luke 6:5*”.

“*In particular (Mark 2:27-28) touches on the fundamental matter of **continuity-discontinuity between the two Covenants (Testaments)***” and “*God's saving Covenant actions*”.

The crisis of the passage Mark 2:27-28 is Jesus' **divinity**, and not the Sabbath. Jesus' **Lordship** of the Sabbath, therefore, cannot be divorced from his **oneness with the Father**. When the Jews accused Jesus of breaking the Sabbath – Mark 2:23 further and John 5:17 – their actual accusation was that Jesus placed Himself on a par with the Father! The "**HEART**" of the problem is all that remains during the final crisis on the day of Jesus crucifixion, when the Jews laid the same charge of blasphemy against Jesus, but the Sabbath no longer was of concern. They don't accuse Jesus of Sabbath sacrilege when they eventually crucify him. It shows what it really was about when the Jews blamed Jesus of breaking the Sabbath. It proves their claims false. As Jesus never blasphemed He never broke the Sabbath or the Fourth Commandment. Anyone who says that Jesus broke the Sabbath sides with the rejecting Jews. He finds himself in opposition to Christ. **Fighting Jesus' Sabbath-attitude was fighting his divinity**. What Jesus did before the Jews' eyes was not breaking the Sabbath but revealing Himself through the Sabbath. He does nothing different than what God did through the Seventh Day of creation: **God revealed in mercy**. Revealing God's mercy – his covenant faithfulness – Jesus **fulfills** the Sabbath Law to its utmost. Christ's oneness with the Father is revealed in that they, the Father and the Son ("of man") **do God's work** on the Sabbath Day. Herein lies the "**essential continuity**" of "**God's saving Covenant actions**". And the Sabbath carries within itself that continuity. **The Sabbath is instrumental of that continuity. God designs the Sabbath for the purpose. He wills the Sabbath to the end of his worship, his outreach to and communion with man**. God could have done without the Sabbath. But He accomplishes his will and purpose – his "New Testament actions"! – **not without it. We cannot imagine any way** God could have done without the Sabbath because God does not reveal Himself without the Sabbath as if it does not exist. "On the Seventh Day God **rested**", "on the Seventh Day God **finished**", **how, but in Christ? How would Christ reveal the Father other wise?** Jesus works out the works of the Father while He works out the Father's **times – his times and his Day, the "Lord's Day"**.

Here Prof. Coetzee takes position on the strongest possible basis and motive for a change of day of worship **had a change ever been in God's design**. For **had** Christ risen from the dead **on the First Day**, the act and the fact of the act would have constituted the basis – the solid and valid basis – for the **First Day to be** the Christian Day of worship. But this supposition is faced with a **dual problem**. It has to be according to God's **foreordination**, according to his design and eternal purpose as **revealed in Scripture** – the Old Testament till then. There is a dead silence in the Old Testament on such a change though. And it has to be **actually true** that Christ rose from the dead on the First Day of the week.

Unfortunately for the supposition of a change of Day of Worship, neither requirement can be met. Unfortunately for the supposition, both requirements **are met** with regard to the **Seventh** Day of the week, "**the Sabbath**", and **not** with regard to the **First** Day of the week. Jesus **would** not and **did** not rise the **First** Day – it is as simple as that. The **Sabbath, would** be Day of Resurrection because **throughout** God's Covenant Revelation the **Sabbath is God's Day of finishing** – the **Seventh** Day the Day of **his rest**, the **Seventh** Day the Day of the **consummation** of God's "**great deeds of salvation**".

7.3.2.3.3.

Introduced to Subtlety

When I first heard Prof. Coetzee reading his lecture at the 1994 conference I was oblivious to his subtle reasoning and I gullibly and dumbfounded devoured every word as the frankest confession I had ever heard of Sunday's groundless pretence in Christian worship. Only after how many times of reconsidering Prof. Coetzee's thesis did it dawn upon me that this man is too intelligent to honestly admit Christianity's "**Feast Day**" of being a novelty of extra-Biblical origin. The **genuineness of the only aspect** that gives his argument the semblance of integrity, the admission that the Sabbath was never annulled, also began to look doubtful.

Prof. Coetzee **cleverly** creates a **false impression** of an admission, as false as **all** First Day apologetics. Prof. Coetzee makes **no admission**. For example, his **opening** words expose his acknowledgements as bogus. "**The "transference of the Sabbath" idea does most justice to both the essential continuity between Old and New Covenant. There is no Scriptural basis for an abrogation of the Sabbath day, and that of the fourth commandment. It is rather the essential continuity of God's saving Covenant actions**".

"**It is rather the essential continuity of God's saving Covenant actions**". The pronoun, "**it**" refers to "**the "transference of the Sabbath"**". "**Transference of the Sabbath**", therefore, "**rather is the essential continuity of God's saving Covenant actions**". That conclusion directly contradicts the statement, "**There is no Scriptural basis for an abrogation of the Sabbath day**".

Prof. Coetzee dares to claim that "**the "transference of the Sabbath" idea does most justice to both the essential continuity between Old and New Covenant**". "**Transference of the Sabbath**" to what? To the First Day of course. What else than the "**abrogation**" of the Sabbath is that? What **continuity** is it that no longer involves the Sabbath but the First Day? What "**justice to the essential continuity between Old and New Covenant**" could a change of day of Worship do? What "**justice to the essential continuity between Old and New Covenant**" can a "**transferred**"

Sabbath do? Nothing, according to “essentials”.

The First Day to which the Sabbath had been “transferred” now does “justice to the essential continuity of God’s saving Covenant actions” Prof. Coetzee alleges. The Sabbath cannot be but **abrogated** had “the “transference of the Sabbath” idea” been true. And the Sabbath is thus abrogated **notwithstanding** that “there is no Scriptural basis for an abrogation of the Sabbath day”. “Essential continuity of God’s saving Covenant actions” is **ridiculed** through the so-called “transference” to the First Day. But truth is that only the “the Sabbath day, and that of the fourth commandment” – if any day – can do “justice to the essential continuity between Old and New Covenant” and of “God’s saving Covenant actions”.

Prof. Coetzee’s statements on face value **seem** true, but each supposes a false “opposite”, and these false opposites precisely by being taciturn speak loudest. Had he intended his statements seriously or honestly, Prof. Coetzee would never have “rather talk(ed) (of Sunday as) the New Testament Day of Rest or Feast Day” or never even would have thought of a change from the Sabbath to a “drastic” and “radical”, “new”, “day of rest”.

To understand why Prof. Coetzee refers to Mk.2:27-28 his argument should be analysed to the bare essentials. Prof. Coetzee argues for the “transference of the Sabbath to Sunday idea”. He says he rejects the “abrogation of the Sabbath” idea. Despite masterly use of **emphatic expressions and capital letters** to make his point it cannot escape one’s attention that Prof. Coetzee does not really believe the impression his words at first leave. After careful consideration it becomes clear that Prof. Coetzee applies every word with utmost care and had to have selected each little phrase **for its ambiguity**. Long after the conference I remembered that Prof. Coetzee insisted to read his lecture to the congress verbatim. For the sake of exactness he also had certain typing errors on our copies corrected before he could start to read. Each word and phrase was optimally used to carry over Prof. Coetzee’s **fundamental suppositions**. Not for a moment does Prof. Christi Coetzee let go of his supposition that the First Day is the **replacement** for the Sabbath that means the **abrogation** of the Sabbath and nothing less. **His only argument is method** – the dramatic oratory use of **negation for affirmation and emphasis** and further emphasis by way of exclamation and insinuation. Everything Prof. Coetzee **negates he actually means**. Everything he negatively or positively affirms he positively negates.

Prof. Christi Coetzee’s **opening words** betray his **uncompromising subterfuge**. Admitting the fact that ““Sunday” is of heathen origin, foreign to the Bible and also the New Testament” means **nothing**. **He will not let go** of this day but stick to it despite its pagan

name. Change its **name** and voila, the **same day still**, suits Christianity, “I will rather talk of the New Testament Day of Rest or Feast Day.” Prof. Christi Coetzee’s method, at bottom exactly that of Justin, on surface reverses Justin’s tactics. Justin, **in order to debauch the Emperor**, calls “the First Day of the week”, “Sunday”. Coetzee, **in order to debauch Christians**, calls “Sunday”, “the New Testament Day of Rest or Feast Day”, and finally, “COMES THE DAY OF RESURRECTION”, he calls it “the first day of the week”.

7.3.2.3.3.1.

Jesus Pretended or Predestined?

With his remark, “Jesus made it a (good) habit on the Sabbath day to go into the synagogue after the Sabbath services”, Prof. Coetzee creates the impression that Jesus went to the Synagogue not because He believed it to be the proper Christian discipline (I say “Christian”). Remember that the Gospels were composed decades after Jesus’ own time.) but because it was no more than a “habit”. Not even a “good” habit without reserve. “Good” must be very specific – must be put in brackets.

Jesus went to the Synagogue “after the Sabbath services”. (How many times have I read this word “after” and mistook it for only a little typing error.) According to Prof. Coetzee Jesus didn’t want to really take part in the Sabbath’s worship but merely went there to “fulfil the Law also in this regard” ... “casuistically”. **Ethically** and morally, Jesus’ Sabbath-behaviour was casual and at best strategic – according to Prof. Coetzee. But Prof. Coetzee makes of Jesus’ “(good) habit” an act of **hypocrisy**. Coetzee makes of Jesus’ participation a religion of “Touch not, taste not, handle not”. ^{Col.2:21. See Part Four.} Jesus would not be contaminated or defiled by the Sabbath worship of the Jews. Coetzee with this carefully chosen word “after” makes of Jesus’ religion just another Judaism, a Pharisaic righteousness of works.

“In his entire public ministry Jesus does not ignore the Sabbath; He does not despise the service of the synagogue on the Sabbath; and He makes absolutely no attempt to abolish the Old Testament Sabbath and to replace it with a revolutionary new day of rest”.

But Jesus does nothing really “the opposite”. A “(good) habit” is no good as an “opposite” for all the things Jesus presumably did **not** do. Prof. Coetzee negates any real possibility of opposites by underplaying what Jesus **did** do. “In his entire public ministry Jesus does not ignore the Sabbath ...” – so what? It does not mean that He gave special meaning to the Sabbath; “He does not despise the service of the synagogue on the Sabbath ...” – So what? Does that prove more than tolerance? Does that mean that Jesus **demand**ed service on the Sabbath? (By the way, had Jesus “not despise(d) the service of the synagogue on the Sabbath” why would He only go into the Synagogue “after the Sabbath services”?)

“And He makes absolutely no attempt to abolish the Old Testament Sabbath and to replace it with a revolutionary new day of rest.” – So what? “He never attempted” that “during his entire public ministry”. But – and here is Coetzee's real intent with reference to Mk.2:27-28 – “in rising from the dead, on the First Day, Christ replaced the Sabbath with a revolutionary new day of rest”. That insinuates, that after “his entire public ministry” (during which Jesus prevented the discovery of his eventual intentions) He at last **did** make that “absolute attempt”. Occasion suddenly presented itself in his Resurrection “to abolish the Old Testament Sabbath and to replace it with a revolutionary new day of rest” the First Day of the week. Suddenly and unexpectedly, since Jesus **never gave as much as a hint at it. Through resurrection though had come that “revolutionary new day of rest”!**

Prof. Coetzee claims the Apostles noticed the “revolutionary new day of rest” not **at first** but only gradually. (How “revolutionary” could its coming have been?) They unobtrusively and **much later** introduced the transference of the Sabbath to the First Day **themselves!** Yet Prof. Coetzee presupposes the “revolutionary new day of rest” **right from the beginning**, that is, right from the Lordship of Jesus had begun through resurrection from the dead.

The “revolutionary new day of rest” **did** come right from the beginning, that is, right from the Lordship of Jesus had begun through resurrection from the dead. In fact the Sabbath was divinely destined and predestinated **from the day on of Jesus' claim of being Lord of the Sabbath**. Jesus being Lord from creation was Lord of the Sabbath **since the beginning**. “God's revolutions here below” ^{Schilder} have reached turning point noon on the Day of Yahweh resurrection time. The “revolutionary new day of rest” has reached fullness. “It was Sabbath's-time late, afternoon the First Day approaching when there occurred a great earthquake ...”.

7.3.2.3.3.2.

Apostles' Perfidiousness?

“The first apostolic miracle took place at the temple. And Acts 3:1 emphasises that it was “the hour of prayer, the ninth hour” and that Peter and John, faithful to the Jewish religious customs, voluntarily came to the temple.”

Peter and John were still “faithful to the Jewish religious customs”. It doesn't mean they attended Sabbath services while faithful to the “new and drastic” Christian custom according to Coetzee! They attended “Jewish religious customs”, “voluntarily” and “faithfully”. Not, “in faith” in Jesus as Christ and Lord, mark you! Not because they were “constrained by Christ” as Paul would have said, but “faithful to”, that is, **exactly** as “Jewish religious customs” were, **detached** and not morally or

“emotionally” involved. Jesus and the apostles were as unconcerned about the Sabbath as would have been Prof. Coetzee who “ha(s) NO problems when ... Christians choose to celebrate the seventh day of the week”.

But the **apostles still realised not** that the “revolutionary” and “drastic break” had **already** taken place **when Christ foreseeing his resurrection** “replaced the Sabbath with a revolutionary new day of rest” in claiming to be Lord of the Sabbath. For what then – one might ask – would the apostles, not yet realising the Sabbath's abolition, not have attended Synagogue **as** Christians and for **being** Christians?

It factually is not true that “Peter and John (were) faithful to the Jewish religious customs”. **They observed no Jewish religious customs the way the Jews did**. Their observance differed with respect to **manner** as well as essential **content** and **meaning**. The Sabbath was a case in hand. The apostles' observance of the Sabbath also differed with respect to **observances** as such. Sin offerings were a case in hand. Christians did not partake at all in sin offerings. In worshipping in the Temple and in the Synagogue – in worshipping **as** the Temple and **as** the Synagogue – Christians did not practice or partake of these things – ever. Acts is clear about that! The disciples – right from the start – **acted as Christians** for the purpose of **Christian worship** purely **“going to Church” on the Sabbath in the Synagogue and in the Temple!**

“Acts 4:1-3 emphasises that it was ‘the Jewish priests, the captain of the temple guard and the Sadducees who were disturbed and behaved aggressively because Jesus was being proclaimed,’ After his conversion Saul (Paul) immediately began ‘proclaiming Christ in the Synagogues’ in Damascus (Acts 9:20) – something which had to take place particularly on the Jewish Sabbath day.”

Paul “had to” do it **in this way** (“in the Synagogues”) for reasons of **circumstance** only. Paul didn't do it **for faith** – “proclaiming Christ” – “particularly on the Sabbath day”. Paul didn't do it because it was the **Christian** thing to do, but because “it was the Jewish Sabbath day” and the **Jewish** thing to do. **He had no choice** but to “proclaim Christ in the Synagogues, particularly on the Jewish Sabbath day”.

“On the missionary journeys Paul and company consistently went first 'into the synagogue on the Sabbath' (Acts 13:14, 42, 44; 14:1, etc). Of course, here it is important that on the Sabbath they did not go to the synagogue services, but to take the opportunity to proclaim Jesus Christ to the Jews.”

Again **according to Prof. Coetzee** Paul attended the Synagogue on the Sabbath for no reason than “to take the opportunity” the “Jewish customs” offered. While on missionary journey Paul would “first” go “into the synagogue on the Sabbath” because that was “important” in

order not to miss out on opportunity – “*consistently*”. But not because the Sabbath was the “*day of rest*” for Paul. He would “*first*” go to the Synagogue, and, **next** – don’t mention it or the affect will be lost! – **on the First Day** of course would worship for the reason of being a Christian – but again don’t mention it because Acts actually never really says so. **So it’s all a matter of deceit!**

“*It is important (essential) that on the Sabbath (Paul and company)*” (fully aware of the transference-break that came with **Jesus’ resurrection, in fact, that came with declaration of his Lordship of the Sabbath according to Prof. Coetzee**) – “*did not go to the synagogue services, but to take the opportunity to proclaim Jesus Christ to the Jews*”. Acts, **on the contrary**, states that Paul and company **did attend** the synagogue services ... “**regularly**”, or, “according to custom”. They **partook** of the services **in faith and worship of Christ**. They in fact “**oversaw**” and **lead out** in the services **proclaiming** Jesus the Christ. They were “the Sended Who Send” – “Apostles”, the “Preachers”, “Teachers”, and “Pastors” of “the Congregation” or “the Synagogue”. Of the Synagogue “Jewish” or “Christian”, that is. There was no Synagogue but that of the “Ecclesia”! But according to Prof. Coetzee Paul and company “*continued (to) go to the synagogue services*” – **not for the very reason of being Christians. They proclaim Jesus Christ not for the essence of Sabbath keeping it is**, but as Christians who, **distanced** from the Synagogue, keep their **own** “*radically new day*”, “*proclaim Jesus Christ*”. They proclaim Jesus the Christ in **opposition** to those – the Jews – who practice an altogether different and strange religion on another and different day, the Sabbath, in another and different place, the Synagogue. Now we would have hesitated to call this blasphemy had it not been so mendacious.

Luke’s is the strangest way of narrating the “*earliest believers*”, “*customs*”, and “*acts*”, **as Christians**. It is so strange one cannot imagine it, that he **constantly ignores or, specifically and deliberately, keeps silent** on the Apostle’s and the believers’ **Christian** customs and acts. He **never** – pardon, he **only once** – Acts 20:7, tells of what “*the first believers*” did on allegedly **their** day of worship the First Day of the week, and **ever, often, in detail** and **with intense interest** tells what **these Christians**, on the **Jews’** Day of Worship and Congregation did!

Command or no command, from Jesus or from the apostles, formal or informal, direct or indirect, not to observe, to abrogate, or to continue to keep – any which way – Prof. Coetzee’s remonstrance amounts to **one wantonly perfidious conclusion**: the Seventh Day Sabbath was a matter of no concern for Jesus or the Church. The only relation it could have had, according to the consequence of Prof. Coetzee’s argument, is of **sanctimonious opportunism**. The Sabbath itself was no **living organism**

in the New Testament Church but a casuistic Jewish relic to be taken advantage of by Christians.

7.3.2.4.1.

The Later the More “Drastic”

“*The apostles and earliest congregations made no immediate and drastic break from the temple, the synagogue and the Sabbath services in the synagogue*” – **but soon enough would** – and the “*break*” would be “*drastic*”.

“*The book of Acts confirms the opposite*” (of a “*drastic break*”). Coetzee notwithstanding insists that the “*drastic*” and “*new Day of rest*” was introduced with Jesus’ **resurrection**. “*The book of Acts*” negates a “*drastic break*”. A break **slowly but surely** though, **eventually** would be **as drastic** as were it “*immediately*”. Unfortunately for Prof. Coetzee, the “*break from the temple, the synagogue and the Sabbath services in the synagogue*” he claims “*the book of Acts*” “*confirms*”, would have had to occur during the **most unlikely** time of Church history for such a break. The break would have had to occur **during the Apostles’ own lifetime, only not “immediately”**, that is, not early during their lifetime but later on.

Now the **later** period of the Apostles’ own lifetime was a time of **consolidation for the Church**. A **later** break with the Sabbath, therefore, would have been **more “drastic”** than an “*immediate break*” at the beginning of Christianity at Pentecost or even from day one of the Resurrection. It would have **disrupted the Church** in a worse way an “*immediate break*” would. Instead of to “**establish the Church**” – the apostles’ specific purpose of mission (Acts 16:5) – and to **entrench it in its accepted ways**, such a break would have left ineradicable scars and divisions. Introducing the First Day as the “*new and radical day of rest*” **while the Sabbath used to be** the “Day of Rest” would have been an unprecedented and **unacceptable “innovation”** (Karl Barth) for Christianity. The **later** a break would come the more “*drastic*” it would have **had** to be ... and the more **noticeable and unacceptable!**

7.3.2.4.2.

Christianity’s Sudden Appearance

The notion of not an immediate but a later and **gradual** break would be out of line with the very nature of Christianity’s **appearance in the world** which was as **shocking and final** as the sound of trumpet and tongues of fire that filled the space of God’s own presence. Yea, like an earthquake and the appearance of an angle that hurls away the stone of magnitude and the entrance through the heavens into the presence of God the Father of One like the appearance of the Son of man ... an appearance like unto **judgement**. The Sabbath of Resurrection comes as no “*innovation*” but as the **immediate invasion** of God’s mighty power to

bedrock the Cornerstone the builders rejected. “*No immediate*”, “*drastic*”, even less a later, gradual break, could have the foundations of Christianity removed.

7.3.2.4.3.

Process of Shedding Rather than of Acquiring

The Church and its practices and beliefs appeared in the world suddenly and completely. **It acquired nothing new that it did not have acquired from the first.** It rather had to shed some inheritance. Old Testament blood sacrifice, for example, does not for once pose a problem to the Church. It is non-existent as a subject of discussion, practice or thought in the New Testament except in Hebrews which contemplates its prophetic meaning fulfilled in Christ. This fact implies **immediate and clearly understood discontinuity** of blood sacrifice for sin. The Church immediately grasped the significance of Jesus’ sacrifice as the abrogation of all sacrifice through fulfilment of all sacrifice. The Church never sacrificed again. The New Testament as a result **never as much as mentions sacrifice for sin other than Jesus’ as the practice and belief of the Church.** The Church would also have been **numb** as regards the Sabbath had the Sabbath not **remained intrinsically part of Christian** worship, faith and life. Circumcision was the cause of great concern for Paul and the Church at large. It receives its necessary share of attention in the **earlier** documents of the New Testament. Other residues of Old Testament or purely traditional Jewish customs like Paul’s shaving of his head were tolerated and passed by almost unnoticed. But **the things that really mattered do not escape the thorough attention of the Church** as is reflected in the case of the Sabbath not only in Acts but especially in the Gospels as the **latest** of canonical Christian documents.

7.3.2.4.4.

Time of Doubt or Duplicity?

“Every day the first believers ‘continued to meet together in the temple courts’, (Acts 2:46).”

Coetzee implies that the “*first believers*” did not meet on the First Day **yet**, but at this stage they no longer even met on the Sabbath! “*Every day*” for Prof. Coetzee, implies **no more Sabbath** for the Church. And it would not be long before they meet on the “*new*” and “*drastic*” day. Whereas, according to Prof. Coetzee the Christians must have known what they had left behind – the customary Sabbath, they not yet knew what they had started – the “*drastic new day of rest*”, Sunday. The possibility of such a state of affairs is most **unnatural** besides being plainly **untrue and dishonest to affirm**. Nobody would give short shrift to what he is used to while not absolutely sure of the replacement. “*Every day*” means not what Prof. Coetzee here alleges it implies – that Christians no longer kept the Sabbath. See Par. 7.1.1.1; 7.2.1.

The apostles’ **evading** of the Jewish “religious services” according to Prof. Coetzee, also implies their **double life** of already keeping the First Day while they still – allegedly – were forced to occasion the Synagogue and Temple to proclaim the Gospel there because circumstances allowed no other way to reach the people. Strangely Acts never tells of how the apostles reached the heathen with the Gospel or the Sabbath is involved! See Par. 7.2.3.7.2.1, Part One of Part Three.) This supposition also belies the usual allegation that the Apostles **never but had fights** (“argued”) with the Jews in the Synagogues and on the Sabbaths and never in earnest and in a **worshipful manner** preached the Gospel there and then.

7.3.2.4.5.

Insult To Injury

“Therefore it must be clear: a command or decision that the Sabbath as day of rest within the new Covenant, thus for Christians, MUST be moved from the seventh day (Saturday) to the first day (Sunday) does NOT EXIST, not from Jesus Christ, or from his apostles, or anywhere in the New Testament.” “*On the contrary, Jesus faithfully observed every Sabbath command*”. “*Even in his death where He ‘rested’ for the whole of the Sabbath in the grave.*”

In all of Scripture who has come across that “*Sabbath command*” to “*observe*” the Sabbath “*even in death*”? But his death and resurrection from the dead most “*clearly*” **present Jesus Christ that command or decision!** It presents Him as that “*Law*” that the Sabbath as day of rest within the new Covenant, thus for Christians, **DOES EXIST and by virtue of his death and resurrection, MUST be moved from the Old Covenant into the New Covenant of Grace.**

Prof. Coetzee’s ostensible acknowledgement of the Sabbath’s validity at bottom simply **intends insult** to the Sabbath. “*It is the only full 24 hour day on which Jesus rested in the grave!*” This is a grave mistake. Christ’s sixth utterance from the cross, “It is finished”, was a **proleptic** confirmation of his finishing **through resurrection the third day** according to the Scriptures. Jesus’ crucifixion secures and engages his resurrection. Thus Jesus’ resurrection secures and engages his crucifixion an offering of satisfaction for sin. As Klaas Schilder puts it, “*Christ went out, God went on*”. And He went on only to “finish”, “complete”, “fulfil”, “avail” **actually in Christ’s resurrection as actually in his crucifixion and death!** Paul says he wants to know about nothing but Christ crucified, but he goes on to proclaim Christ Resurrected! When Christ went out with this word, “It is finished”, God went on to **punish Him with death, shameful death the price for sin.** Could that be Christ’s rest? Has not God “released” Jesus, released him from the “**agony of death**” when He raised Him from the dead? “Released” from **rest?** No,

God freed Christ from nothing less than the **agony of death** – in fact the agony of **eternal death** called the “**second death**” the **sinner’s reward**. Cf. **Acts 2:24 and Ps.116:3**. A gnashing of teeth and writhing in pain accompanies this death, not rest and that the rest of **God’s labour**. To see Christ’s rest as his lying in the grave is to see **death for the reward for his own merit**. “He (in resurrection) shall see of the **travail** of his soul and shall (in resurrection) be satisfied ... **for He** (in death) **shall bear their iniquities**”, Is.53:11. To see Christ’s rest as his lying in the grave makes of Christ a sinner. It is a miserable misconception. Christ on the Sabbath day **worked** the work of salvation **giving Himself up to death**, paying the **price for sin** on our behalf. He accomplished **this labour** through and in his **death**. But He actually only **accomplished his labour of this Sabbath Day in and through the moment of his finishing his labour in resurrection** from the dead! **This, Jesus, and the Father and the Spirit’s most awesome labour, was also God’s most sublime, most blessed and holiest rest**. For God to have **rested** does not mean to have done nothing (in the grave), but to have **conquered in life in resurrection from the dead!** “Today have I begotten Thee”. And God in **that, rests**. And Christ in **that, also rests**.

Another theologian (Bacchiocchi) asserts, “according to the Sabbath commandment, Jesus then (when He had died) rested in the tomb.” No! According to the commandment “the law is the strength of sin” and sin is the “sting of death”. ^{1Cor.15:55-57} Sin causes **death – eternal death of hell**. Jesus’ “travail” in the grave isn’t God’s reward for Christ’s labour, but the **reward for sin – our sin!** Paying the reward for sin – **death** – is Christ’s **labour**, and **isn’t** his rest. **Having done** with the task is Jesus’ **rest** – indeed his **rising** from the grave and death. When Jesus was lying in the grave God **then** went on **working “according to the commandment”**, the commandment for paying for sin **in its painful sting of death** – the death of his **Son**. “According to the Sabbath commandment” though, Jesus, and the Father, only **rested** while **working** in Jesus **rising from the dead**. “Death is swallowed up in **victory!** O death, where is thy sting? O grave, where is thy **victory?** ... God gives us the **victory through our Lord Jesus Christ**” (“Lord indeed of the Sabbath”) **in resurrection from the dead** ... “in the Sabbath”! That is the Gospel to rejoice in. That is **the Day to the purpose** of this rejoicing – **the rejoicing that is worship**. “Let us strive to enter into that rest” – **the rest that is worship!**

Jesus’ resurrection could never have happened, but on the Sabbath Day. Because so did God dispense and dispose. From the creation saga through the exodus saga to the Christ event ... “**Moses and all the prophets**” and “**in all the Scriptures the things pertaining to Himself**” ^{Lk.24:27} **it was the Sabbath thus designated to be**. As a Calvinistic

believer believing in God’s **foreordination** of all things great and small, I must accept the **Sabbath** as the Sabbath of **this God’s rest in Christ through resurrection from the dead and victory over the victory of the grave**. “Doesn’t this suggest that both God’s creation rest and Christ’s redemptive rest occurred on the Sabbath?”? It more than “suggests”. It **confirms** “that both God’s creation rest and Christ’s redemptive rest occurred on the” ... **Sabbath** ... in Jesus’ **resurrection** from the tomb!

7.3.2.4.6.

Informal But Real

Continues Prof. Coetzee, “... Conclusions thus far, The witness of the New Testament is very clear, the Christian Church can not make an appeal to a command from the Lord Jesus – in any form! – to not observe the Sabbath.” “We also find absolutely no formal abrogation of the Sabbath in the activities of the apostles, nor in the entire New Testament.” “... No formal abrogation of the Sabbath...”.

Prof. Coetzee **supposes** as real an **informal** abrogation as had it been formal. But he cannot do better than suppose and insinuate. He wants the fact that “the Christian Church can not make an appeal to a command from the Lord Jesus” of a “formal abrogation of the Sabbath”, supposedly to mean that appeal **can indeed** be made to an **informal “abrogation of the Sabbath”** – **contained in Mark 2:27-28** as no less than a **command** from the Lord to that effect! **But he forgets** the witness of the New Testament including Mk.2:27-28 for the validity of the **Sabbath** and its keeping – exactly for the reason of Christ’s Lordship of the Sabbath Day. Prof. Coetzee argues as if the Church didn’t witness about the Sabbath for being the **Christian Church**. But the Church in fact **did** appeal to Jesus’ “Lordship”, not for the annulment of the Sabbath but for its confirmation. **The Church’s appeal can be made, indeed must be made as if Jesus’ Lordship constitutes a requirement**. Jesus needed to give no direct command or wasn’t obliged to appeal to a direct commandment **because his Lordship is commandment! Jesus’ deeds speak louder and clearer than any words. Prophetic Scriptures** – the Word Himself its Inspiration, Guide and Author – tell of creation, of redemption, of restitution and recreation... all confirming the **Seventh Day Sabbath!** Prof. Coetzee’s claim that “...a command from the Lord Jesus – in any form! – to not observe the Sabbath...” is abstract and superfluous. His statement should have been put forward **positively**, that “...a command from the Lord Jesus to observe the Sabbath ...” can be found constituted – **in many forms**. “The witness of the New Testament” and “appeal” of “the Christian Church” “to a command from the Lord Jesus” to “**observe the Sabbath**”, “is very clear” in the “**form**” of Jesus’ claim of being the “Lord of the Sabbath”. **This “form” of “command” is**

only excelled in Jesus' resurrection from the dead in which act He claims his Lordship finally and fully – a Lordship of the Sabbath!

Jesus (through resurrection from the dead) reigns over the **First Day**, over **all days** and over **every day**, but **not** with the **specific claim** unto himself of its time and scope and content – a time and scope and content of **worship** that signifies and demand the **Sabbath to belong unto its Lord as no other day does**.

Why would a **commandment**, a command or an appeal to a command be needed if Jesus wanted his followers to keep the Sabbath while they had it all in the Fourth Commandment, in **His** own example and in the **Sabbath's** own **prophetic** significance? Exactly because of **the new and drastic relation the Sabbath had acquired in the resurrection of Christ from the dead! Jesus claimed Lordship of the Sabbath** – to confirm this specific and exclusive relation between **Lord, event and day** of the week. It was Jesus' new and own dimension of time and reality.

Had Jesus meant that his Church should **not** keep the Sabbath, **then** a direct command to the effect could be expected. Would Jesus not, while He wanted the Sabbath **no longer** to be kept, have positively referred to the **“new Day of Rest”** the **First Day** of the week? That or anything nearly of the sort Jesus never did – specifically **in the form** of the claim of being Lord of the Sabbath or in the form of his resurrection. And that quite plainly protest that **Jesus never imagined the Sabbath to be replaced or abrogated, but constantly had its improvement – through his own doing – in mind**.

7.3.2.5.1.

Pickets Misplaced

Jesus in Mk.2:27-28 claims his stake and encloses the Sabbath!

He confirms the Sabbath. Annexing the Seventh Day Sabbath, Jesus **plants his banner** firmly in its shores: The Son of man the I AM, is “Lord of the Sabbath”! Either Prof. Coetzee's supposition that in Mk.2:27-28 lies the basis for the **“new Day of Rest”** is misdirected towards the First Day of the week, or Jesus made himself clear in the most uncertain terms. This text indeed contains the basis for the **“new Day of Rest”**, But while confirming the **basis – Jesus being Lord through resurrection from the dead**, the text also confirms the **day of which Jesus is Lord** – He “is Lord of the Sabbath”!

7.3.2.5.2.

For the Want of a Commandment

Prof. Coetzee depends on Mk.2:27-28 **for no other reason** than to find a directly related and pertaining Scripture as appeal and as **command** (Isn't that legalism?) for the keeping of the **First Day**. Why then does he suppose the **absence** of any command **“not to observe the**

Sabbath”? (Isn't that legalism also?) Simply to create false impressions? (Isn't that hypocrisy?) Prof. Coetzee appeals to Mk.2:27-28 and Jesus' Lordship as so conclusive, so absolute, so decisive and final that it cannot but be taken for the clearest **commandment – and that is the evangelical approach to the question of “Law”**. Is it not just **consistent** then that this Scripture should be understood as a “commandment” of the day **relevant**, the Sabbath? Should there not be a directly related and pertaining indication or at least an allusion to the **First Day** of the week in such a source of appeal if at bottom the First Day is meant? Because nothing of the sort exists in the Scriptures generally or in Mk.2:27-28 specifically Prof. Coetzee simply takes relevancy to the First Day **for granted**. Jesus' resurrection – implied in his claim to be Lord – Prof. Coetzee no more **supposes** to have occurred on the **First Day**. He **alleges** it was the **First Day**. He has **no basis** for his assumption and allegation ... **except** that indication and that basis that indicates the **Sabbath and on which the Sabbath rests, namely, Jesus' Lordship of the Sabbath and therein implied his resurrection from the dead**. Jesus' claim to be Lord was a claim to be Lord of the **Sabbath** also and indeed. Now while Jesus' Lordship implies his **victorious reign** being Lord the resurrected Lord, he claims a Lordship or Sovereignty “indeed also” of the **Sabbath** and **not** of the First Day, implying a **resurrection “in the Sabbath” and not “in the First Day”**.

Jesus spoke about the Sabbath (here and always). He never discussed another day in the context of his Lordship. He never suggests another day. He never implies another day. Jesus means the **Sabbath** when He speaks of his **Lordship** of the Sabbath. **And with his resurrection implied thereby, his resurrection on the Sabbath is implied**. In this context – the context of his **reign** or “**Lordship**” of “indeed the Sabbath also” – the implication of the **Seventh-Day-of-the-week-Sabbath is as real as** the implication of Jesus' **resurrection**. How could Prof. Coetzee suppose or suspect or expect or suggest the **First Day** of the week **in stead of** the Seventh Day **Sabbath** of which Jesus' **speaks** and of which the **Church** here speaks? The **Sabbath** got involved in this controversy and is **awaited** in the **answer** to the controversy, **not** the First Day. **The Sabbath is awaited and answered in Jesus' resurrection triumphantly because the Son of man is Lord of the Sabbath!**

7.3.2.5.3.

Facts and Fantasy

Because Prof. Coetzee realises the foolhardiness of simultaneously to insist on the continuation as well as abrogation of the Sabbath, he tries to distinguish between “abrogate” and “transfer”. But the **simple reality** is that the Sabbath could never be abrogated had it not been transferred

and never could be transferred had it not been abrogated. **He arbitrarily and desperately clutches at Mk.2:27-28.**

Two factors block Prof. Coetzee's route of thought. First the **facts**: Jesus rose from the dead "Late Sabbath's sun's decline towards the First Day of the week", "according to the Scriptures the third day (of His death)". Second, the **possibility** of the supposed facts of the First Day: God, in Scripture speaking of God's **finishing** in Jesus being "**raised** from the dead the third day", says: "For **God** somehow of the **Seventh Day spake on this wise**, And **God did rest the Seventh Day** from all his works, **and in this again**, If they shall enter **my rest** ...". The First Day **never would be** "*the Day of rest*" which **God** "spoke of". And the Sabbath Day **had always been** "the **appointed**", that is, the day predestined, predestinated, foreordained, purposed, willed, and by God **covenanted** "*Day of Rest*" which **God** "spoke of". It settles of which day Jesus **would be and was** the Lord once for all, and **being that day's Lord confirms that day as the Lord's Day forever**. That day was the Seventh Day Sabbath of God's Word, the Bible – "*the Day of Rest*" of creation, of redemption, of judgement and new beginnings, of prophecy and of fulfilment. That day was the day of Jesus' promise and fulfilment in **rising from the dead** to life and **exaltation to reign** at the right hand of the Father forever.

"... *If early in the morning of the first day of the week the Son of man regally triumphed over the forces of the eternal Death, there can be no other FEAST DAY of the eternal REST IN and PEACE WITH GOD than the day of resurrection*", says Prof Coetzee. "... *If early in the morning of the first day of the week* ... "**IF ...**". **But**: "Late **Sabbath's** sun's decline toward the First Day when Mary Magdalene and the other Mary set off to have a look at the grave there suddenly was a great earthquake and an angel from heaven descended and hurled away the stone and sat down on it"! ^{Mt.28:1-4} Prof. Christi Coetzee is gravely mistaken as is **the total Christian tradition**.

Therefore, if late in the Sabbath sun's decline toward the first day of the week the Son of man regally triumphed over the forces of the eternal Death, there can be no other FEAST DAY of the eternal REST IN and PEACE WITH GOD than the day of resurrection, according to Matthew 28:1-4 and all prophecy, the Seventh Day of which "**God spoke**".

7.3.2.5.4.

Prophetically the Sabbath Only

The First Day is not the Sabbath and therefore is not the Lord's "*Day of rest*". It **could** never be. Christ **would** not rise on the First Day but on the Sabbath. **The Sabbath was the only possibility**. Christ **did** not rise on the First Day but on the Sabbath Day. The Sabbath enjoys the

facts of expectation as well as of fulfilment. Let the believer "*feast*" on and through "the Day the Lord has made" and "therein rejoice" – not "after" and not "too late"!

For "Mark 2:27-28, with the parallels in Matthew 12:8 and Luke 6:5 to be of cardinal and even primary importance", Christ **would never** rise on the **First Day**. He would never rise on the First Day because He never **said** so – not with words or deeds or law or prophecy or song or prayer or sacrifice or memorial. Jesus never said He is **Lord** of the First Day or that He is Lord of the First Day **in the sense of Jesus' Lordship according to Mk.2:27-28 – a Lordship of the Sabbath**. (Jesus is Lord of all days, but of no other day in the sense He is Lord of the Sabbath.) On the contrary, for "Mark 2:27-28, with the parallels in Matthew 12:8 and Luke 6:5, to be of cardinal and even primary importance" it would **require** that Christ would rise on the **Sabbath – He being Lord of the Sabbath** in this respect and in this sense **only** of the **Sabbath**.

So the Son of Man is Lord (Kurios) even of the Sabbath ... HERE is the **RADICAL TRANSITION**: ... The moment that you embrace this in faith, joyous liberating doors – yes, those of an opened grave, open for you in celebration of the day of rest ... the Sabbath Day. And this is the **HEART** of Mark 2:27-28 – while the **Sabbath** is God's, it pleased Him that at the dawn of the new Dispensation, the New Covenant, He placed **this day – the Sabbath the Seventh Day of the week** – which **He** sanctified for the salvation of his elect **UNDER THE KYRIOSHIP** (Lordship) – **OF THE SON OF MAN – Jesus Christ**. From now on the day of rest is under the **KINGSHIP** of the Son of Man, Jesus Christ our Lord! The day of his rest is **HIS DAY** over which **HE AS KYRIOS**, King and reigning Lord, has full authority. Prof. Coetzee is right, "The claim of the Lord Jesus is INDISPUTABLY clear; ABSOLUTE, CONCLUSIVE."

7.3.2.6.

The Church Under the Auspices of Christ

7.3.2.6.1.

Jesus Separated from All Men One with All His Own

"Why do **your** disciples?" the Pharisees asked Jesus. It was no honest question to learn reason. It was a question of insulting and insolent scorn. "If you are not the Messiah, the Son of God you claim to be, you would at least have reprimanded your disciples for breaking the Sabbath rules of tradition. The Messiah would. **We** say the Messiah would. But you are only another impostor, just another sinner and mortal." Jesus actually bothers to answer the Jews. He bothers to answer because of **their insinuations that he could not be Messiah** – not because his disciples allegedly abuses the Sabbath. Jesus answers that the Sabbath in any case was made for man – for men like his disciples and himself. But even more, Jesus answers that the Sabbath was made for Him as **the Son**

of man. **If the Son of man He** is the Law of the Sabbath – its Maker. **I made the Sabbath for my own good, for myself, to serve my own purpose.** Jesus **boldly** claims that he is the Lord of the Sabbath. **He distinguishes Himself in this regard from all other men.** Jesus' boldness in claiming divinity distinguishes him from all other **gods**, none of whom has the courage **He has – to dare with truth** – and the Sabbath actually witnesses Jesus' challenge. The disciples, although the Sabbath was made for them being men, **are not its Lord. This one, “the Son of man”,** of whom the Sabbath testifies, **He** is Lord indeed of the Sabbath. **Lord!** – of these **disciples**, as well as of the **Sabbath.**

7.3.2.6.2.

“Made For Man”

“Holy FOR you = for your own good, that is to say: the Sabbath is given to you and you are not given to the Sabbath”.

In order to allege that *“the Sabbath is given to you and you are not given to the Sabbath”*, unwarranted assumptions must be made concerning Jesus' statement that “the Sabbath was made for man, not man for the Sabbath”. In the first place the verb of the text is “made”, not *“given”*. As the word *“given”* is used in the quoted statement, it means, “given over to”, to be surrendered over and to be **at the mercy of man** – as if the Sabbath did not have **Jesus** as its Lord! The Sabbath was **not “made for man”** in the sense that he can play around with it, discard it and replace it to his own whims like a spoilt child who gets tired of an old toy. As if man no longer stood under obligation of Law! As if man no longer stood not merely under the Fourth Commandment of Old Testament but under the **New Testament Law of being under the Lordship of Jesus!** This approach allows, in fact, **invites, corruption** of the Sabbath – as the Pharisees corrupted the Sabbath because **they thought of themselves as lords of the Sabbath.** Especially religious man **cannot be trusted with stewardship of the Sabbath.** As religious man's property the Sabbath's future is bleak, be it through deterioration of the spirit of the Day or through corruption of the letter of the Commandment. The Sabbath isn't given over to good men to be belittled **or** embroidered, broken **or** over burdened, trampled down **or** adored, discarded **or** worshipped. Man should simply **“remember the Sabbath to keep it holy unto the Lord and honour it” – to the honour of its Lord.** Man should obey the **Lord** in obeying the **command** of the Lord. Man must not **obey the Sabbath.** He must **obey God.** To say, *“the Sabbath is given to you and you are not given to the Sabbath”* is nonsensical. **It has nothing to do with the Sabbath's holiness. In fact the idea destroys the Sabbath's holiness.** God has not *“given”* man the Sabbath *“for (his) own good”*. God allowed man the privilege and bestowed upon him the freedom to enjoy the Sabbath's burden and demand upon him as being

the servant of Yahweh!

Man in general – disobedient and unbelieving man and **especially religious man** – **has no interest** in the duty and privileges of the Sabbath. Unbelievers do not share the privilege. (“Religious man” not a “believer”? Jesus forbid the Pharisees' perceptions of the Sabbath. Their concept of the Sabbath made it impossible for them to partake in the Sabbath of which Jesus is Lord. If religious man is no unbeliever how is religious man's disinterestedness in the Sabbath of the Lord explained? Have not the Jews as an example of **religious man acted captain of the Sabbath yet had no interest in its true and evangelical meaning because they had no interest in Christ?**) “Man” in general: *“humankind / humanity”* other than God's *“created people”* has no interest in the Sabbath **because that humanity has no interest in the Lord** of the Sabbath. Through “unbelief” they “entered not” **“God's rest”**. Religious man should be classed with the disinterested and disinherited.

The Day of Worship With the Guarantee of Jesus' Sovereignty

The Lord God is the Sabbath's guardian. Jesus' claim, “the **Son of man** is Lord of the Sabbath”, **guarantees His guardianship.** **“I the Son of man am the Lord** of the Sabbath” – I will look after it and I will see after the way **my disciples** keep it. Challenging the Pharisees on the issue of **his divine authority** of being Lord of the Sabbath Jesus accepts and secures the **perpetuity** of the Sabbath as belonging to its **Lord in the first place** and to his **followers in the second place.** Jesus is Lord of the Sabbath he speaks of, the Sabbath relevant to the issue of the day, that of the Fourth Commandment, the Seventh Day of the week. **This Sabbath** will have a future because **Jesus is its Lord** and because he “made (it) for man” – “man” as **personified in Him the Son of man and represented in his disciples.** The benefit “for man” in this relation consists of the **divine guarantee – the Lordship of the Son of man of the Sabbath of the Church.**

Because of the fact – the determining fact – that **Jesus is Lord of the Sabbath**, man may **benefit** from the Sabbath. He may benefit **specifically** and not otherwise howsoever, within the relationship of being **Christ's Church.** Certainly not “man” generally, but “man” contextually relevant and relevant to the issue of the day – **Christ's Disciples** – may **benefit** from the Sabbath. **Jesus makes of the Sabbath “Church Day”. The Sabbath's benefit “for man” is its being Church-Day, Day of Worship!** The Sabbath is at the disposal of man **solely on the condition** that it is **at the disposal of its Lord first.** That the Sabbath was made for man means not man lords over the Sabbath or may even do away with it. It means not, the Sabbath must serve man's material interests or religious passions. The Sabbath was “made for man” for the sake of **Christian worship** and in no other sense. The Sabbath was

“made for man” for the reason of serving **Christ**. No other “**Lord**” had ever to be worship through a keeping of the Sabbath! “*Moses kept the Sabbath seeing Christ!*” – the Preacher to the Hebrew Christian Church!

The Lord’s **Sabbath** was involved in the incident recorded on this third Sabbath day of Jesus’ ministry in Galilee as was his **Church** – **prophetically represented in his disciples** – prophetically and proleptically represented in his disciples **of all ages**. As his **disciples** were drawn into the dispute, Jesus drew the **Sabbath** into contention for the purpose of defending his **divinity** and his **Lordship** over the Church the body-elect **of all time**. **The Church and the Sabbath under the Lordship of Christ cannot be divorced.**

7.3.2.7.

Jesus’ Divinity the Crux

7.3.2.7.1.

Scriptures “Testify of Me”

Remember that we have pointed out the most important fact that the **real problem** in Mark 2:27-28 was **faith** or lack of faith in Jesus’ **divinity**. But **Jesus** makes it a matter “also of the **Sabbath**”. That is most significant. It means **Jesus** is the Sabbath’s **surety**, not its abrogation.

The Sabbath itself was not the centre or the real issue in the corn fields episode – **Jesus** was. His **divinity** and therefore his **authority** was the centre and at stake. The battle of Eden still raged on – between God, Christ and Church, and devil. **This “Lord” and “Son of man”** – not the Sabbath or his disciples’ observance of it – is “*the HEART of Mark 2:27-28*”. Jesus answers, You complain about the Law not been kept, but you know very little about the Law if what my disciples do, is offensive to you. “**For have you not read (even) as much as this** (in the Law) what David did”, that he used the Law unto his own benefit while the stipulations of the law were against it? David was the king. **I am the King on this occasion. I am David** eating the shewbread. **I am these disciples** plucking and eating corn on the Sabbath. Jesus challenges the **mightiest in religion**, those who do not enter the Kingdom of heaven and dispose of power to prevent any other who might. The Sabbath isn’t meant to prevent entrance into God’s rest through strenuous works of self-righteousness, but is meant for the purpose of man in **entering that rest through rest**, through stopping his own strenuous attempts! Everyone storms the Kingdom, but the Kingdom cannot be forced entrance. **I am the Door. No one comes to the Father and to rest but by Me. The Sabbath has its own timeless lesson to teach, the doctrine of righteousness by faith in Jesus Christ.**

The Law and the Scriptures “testify of Me”. “**The Son of man**” is **title of the divine**, of Yahweh Yashua. “The Son of man”, Old Testament figure of the **Servant of the Lord**. This occasion of confrontation

between Pharisees and Jesus was confrontation between man and **God!** You study the Scriptures and scrutinise the Law but are unable to “**read as much as this**” in it? Can’t you see that “**He, this One Son of man, He, the Son of man, is Lord** (*hohste kyrios estin*)? **Lord in every respect ... even of the Sabbath!** – *kai tou sabbatou*. Jesus not only is Lord of the Sabbath, but of these sons of men here, the **disciples**, the Church (to be). “**Yea, indeed also of the Sabbath**”. **I, the Son of man, am Lord**. For this cause was the Sabbath made: **to be for man being mine**. As I am Lord of the Law that forbids the **shewbread** to be eaten by any but the priests, **I AM that Bread** the Prophecy of Law witnesses of. “Come unto Me and I will give you rest”. I shall give you food for your souls. I am the food for your souls. The **Law** of the Sabbath is not its rest – **I AM its rest!** And I am that rest not for the sake of the Sabbath, but for the sake of these sons of man – for the sake of **my Church**. They shall not enter into My Rest but **by Me**.

Jesus insists on **getting to the heart** of things. To argue about “**RADICAL TRANSITION**” from whatever day to whichever “**HERE**” in Mark 2:27, is not the issue. Not even to argue about the **purpose** of the Sabbath “*for the good of humankind*” is the central issue. The Sabbath “**made**” with reference to its “*creational institution*”^(Bacchiocchi) is of marginal relevance at best. The controversy of the occasion concerns nothing less than the **divinity of this Jesus Lord**. Yes, Jesus said just that, The **Law** of the Sabbath is not its rest – **I AM its rest!** This Jesus said **ultimately, by rising** from the dead, accomplishing the rest of God triumphantly and through victory **confirming his divine Lordship of the Sabbath forever**.

7.3.2.7.2.

The Church’ Consciousness

And the **Church? What did the Church aim at** in recording this incident? To teach that the **First Day** “*from now on*” would be the Christian day of Rest? Or to proclaim **Jesus Sovereign Lord** of disciples as well as **of the Sabbath**? And thereby to show the meaning the **Sabbath** has for the **Church: To worship its Lord?**

In Mark (in already the earliest Gospel) an unprecedented shift in Sabbath theology unfolds. Not only was the Sabbath “made” at creation; it “was made” **then**, “for man” **with the view to Jesus’ ministry!** While the Jews **rejected the divinity of Jesus, they also rejected his evaluation of the Sabbath**. Mark comes and **affirms Jesus’ divinity through his Lordship of the Sabbath**. See Israel, He is that Yahweh Elohim of yonder times **because** He is Lord also of the Sabbath. In being made “for man” (at creation) the Sabbath had been made for this (one) Son of man and **was now being made through this fulfilment you see displayed before your eyes, “for man”**. The Promise contained in

the creation Sabbath is now made true in Jesus. Its fulfilment reduces in Jesus' Lordship of the Sabbath. His Lordship reduces in His ultimate accomplishment in Resurrection from the dead.

“Through” Jesus and “because” of **Him being Lord**, and thus “by being for man” – *dia ton anthropon*, the Sabbath positively is “for man” as **Church of the Lord**. But in the first place the Sabbath positively is **for the Lord** of both the Sabbath and the Church. **The Sabbath must serve Jesus' divinity. That was what the whole controversy was about on this Sabbath Day.**

Mk.2:27-28 reflects not only a case at issue between Jesus and the Jews **about his divinity** to which the Sabbath relates. It is the **Church** that lofts its contemplation on the Sabbath – its “remembering” of the Sabbath – and **relates it to Jesus' Lordship and divinity. He is Lord of the Church also.** The **Church** decades after Jesus' own experience and after about a full generation's contemplation, **again puts these words and this Day** in Jesus' mouth ... without the remotest suggestion of the First Day's bearing or interest.

So how does the Church apply Jesus' relation to the **Sabbath, to itself?** In having meaning “for man”, how does the Sabbath have meaning **for the Church?** Does the Sabbath **confirm Jesus as Head** of the Body? Does it witness of **Jesus' divinity and Lordship over the Church?** Is **union and continuity** of these **maintained** or broken and ended? The Church asked these questions and the **Church answered** these questions with this answer, “Jesus the Son of man is Lord also of the Sabbath”. The Church could do so only under the influence of the Holy Spirit. “No one can say that Jesus is Lord but by the Holy Spirit.” The Church's **confession** of its Lord brought the Sabbath into the cadre of the Church's existence and reason for being. “For this reason it remains fast, a keeping of the Sabbath **for the people** of God”.^(Hb.4:9) The Sabbath is the Lord's, **because** He reigns over and is Lord of the **Church**, God's people! The Sabbath should be the **Church's Day of rest, worship and remembering of God's great deeds of salvation.** No dissociated “objective” **circumstantially forced** narrator could stand behind this Scripture on the Sabbath. **It is its Lord speaking. It is his Church speaking. It is its very own history. This is “inspired” Scripture.** Mk.2:27-28 is “**CONCLUSIVE**”.

7.3.2.7.3.

Resurrection Underlying Jesus' Reign

“Jesus the Son of man is Lord also of the Sabbath”. The emphasis rests on “**Lord**” in this sentence. **How** is Jesus “**Lord**”? **Why** is Jesus “**Lord**”? To negate Jesus' **resurrection** as the answer of his **Lordship** is to negate his **Reign being Lord** in every respect. Jesus is “**Lord**”, **meaning, “He reigns”,** firstly and lastly as **Victor -Victor over death.**

He conquered and in conquering Jesus is Lord. Jesus conquered on the cross and finished to conquer in rising from the dead. Therefore he reigns, therefore is He Lord, and therefore is He “Lord indeed of the Sabbath also”. This fact is of prophetic significance – Jesus being Lord of the Sabbath He would rise from the dead on the Sabbath! Being the Truth and the Life in victory He “Reigns”, “exalted”, “sitting at the right hand of the power of God in heavenly places”. **This is the Christian's “Law” and Authority!**

Once it becomes clear that the “**Lord's Day**” is the **Day** related to Jesus' **Death and Resurrection** – just like the “**Lord's Supper**” is the **Supper** related to his **Death and Resurrection** – then no question can remain that the Sabbath, “**made for man**”, is the Sabbath that points to the event of **redemption in the death and resurrection of the Anointed Lord Victor.** The **only** sense in which Jesus means, “the Sabbath was made for man”, **is this:** “Therefore” / “So as”^(Marshall) / “**With this in view, the Son of man is Lord** also of the Sabbath” – *hohste kyrios estin ho huios tou anthropon kai tou sabbatou!* (particularly for the elect only). He, as **Lord of those redeemed** – his disciples – is **Lord also of the Sabbath** – because the Sabbath is made for man **only** where there is **salvation in Christ** for man! (Where salvation is in Christ only, is salvation for the elect only.)

7.3.2.7.4.

Lord – Sovereign Owner

The Pharisees said, “Why do **your** disciples do what is unlawful to do on the Sabbath”. Jesus' **Lordship** is the subject of controversy. In Jesus' Lordship is enhanced **more** than his Lordship over the **Sabbath.** The Pharisees **envy** Jesus the Lord. **To their annoyance He has a following.** “Behold, **thy** disciples do that which is not lawful to do upon the Sabbath day”.^{Mt.12:2} Jesus, as **Master of his disciples,** replied in their defence. They were **his** responsibility! According to Luke the Pharisees confronted the disciples directly, “Why do **you** ...?” and Jesus **intervened** by answering on their behalf as **their Lord!** The Pharisees were the lords of their own “law”, but Jesus was the Lord of his own “*created People*”. **He** was **their** law. Jesus personified his People and their Law. The opposing parties were **irreconcilable – Jesus' People and His law, and, they with their law.** The parties had a **day** in common but **no Sabbath** in common because they had **no Lord** in common!

The Sabbath “was made” **by God** for the good of man and for man himself – but was **never to be severed from the Giver and the Maker.** The Sabbath **remains “the Sabbath of the Lord your God”.** These are Christ' words, “the Sabbath is made for man, and not man for the Sabbath – **therefore the Son of man is Lord** indeed of the Sabbath”. That means

Jesus is Lord of the Sabbath, Jesus is Owner and Ruler. It means **not** that **man** is owner or ruler of the Sabbath.

Obedience of entering into God's rest involving keeping of the Sabbath is not the **enslaving** of man. To think that someone who worships the Lord Jesus on the Sabbath is a slave of the Sabbath is a misconception. **What would make such a person a "slave of the Sabbath" that would not make him who keeps Sunday a slave of Sunday? Not Christ!** Freedom, is the opposite of disobedience – freedom is not the opposite of obedience! **Disobedience is enslavement!** He who keeps the Sabbath does not necessarily have the Lord of the Sabbath as his Lord, but **he who has – or is owned – by the Lord** of the Sabbath, **necessarily** has the Sabbath to celebrate and enjoy in the rest his Lord had achieved through resurrection from the dead. The Lord sets free the oppressed of sin, the Lord redeems from sin and enslavement and saves. **He is able to declare guiltless. How could his elect not enter his rest and his Sabbath rest?** Did not every redeemed and healed of Jesus' Sabbath ministry, enjoyed Jesus' Rest? And not the **Day of His** healing and redeeming them? Prof. Coetzee's words are not as holy as they **seem**. They are **sarcastic**.

The "*first strong accentuation of Mark 2:27-28 – we must know: humans are not made by God as slaves to a holy Sabbath day ...*". While the "*holy Sabbath day*" is venerated God's divine creatures – "*humans made by God*" – are reduced to **slaves!** Abominable Sabbath! And all this mournful state simply because you "*in faith*" dared to asked, "*While the Sabbath is God's*", HOW can "*this day*" be **another**? Simply because you "*in faith*" dared to asked, How "*this day which He sanctified for the good of humanity and placed UNDER THE KYRIOSSHIP (Lordship) – OF THE SON OF MAN*" – **could be quite another** and in its very name boast the Kyriosship of Caesar and the sun?

In the words "**for** man" is suggested man's **freedom**, a freedom associated with **Jesus' Ownership of the Sabbath**. Jesus says **not** that He **abrogates** the Sabbath for the sake of man and his freedom or that the Sabbath **earns** man his freedom, but that **He – being Lord** of both man and the Sabbath, "**makes**" the Sabbath for the sake of man and his freedom. **Jesus** fulfils the Sabbath's meaning.

The arbitrary idea of Sabbath-keeping as **enslavement** directly contradicts the literal instructions of the Fourth Commandment. **The idea of enslavement underlies rebellion** against God and any institution of his in the Bible. The very idea of enslavement is inappropriate and disrespectful. It taunts God in his purpose with man and his Sabbath Day. Especially **after** God has made the Sabbath to be "for" man, that is, for the sake of his **salvation (bringing in the elect – "Passover")**, does He claim the Sabbath back unto Himself. Only after having claimed back the

Sabbath through man's worship on the Sabbath has God **achieved his purpose** with the "making" of the Sabbath, has it been fulfilled, "for man". "Unto God belongs salvation" – and to no one else. If salvation(-rest) belongs to God to whom could the Sabbath(-rest) but belong? "*That is to say: the Sabbath is given to Him*". The Sabbath carries and transfers God's **mark of authenticity**. "**J-e-s-u-s**": **Yahweh-Saviour**: "*Son of man*", is "*Lord*" – "*indeed of the Sabbath*".

God's rest was **specific of the Seventh Day because it contained prophetic meaning**. The Seventh Day wasn't merely **chronologically but through creation, and declaratory**, "*the Day of Rest*" ... eternally "*new*". The Seventh Day was "**made**" as well as **pronounced**, "**Sabbath**" = "*Day of rest*". **God exercised his sovereign choice**. "**I will have mercy**", and, "**you will know**". God could have chosen **any** day if only He would! He would not though – which is clear. He would not, having given his prophetic assurances. Could He have chosen any other day **despite** his prophetic assurances? **God chose the Seventh Day** to "finish" and to "rest" and therefore "blessed" and "sanctified" – **above any other**. He accordingly made the Seventh Day "My Sabbath", "entering into his rest", "on the Seventh Day". **God as Creator Sovereign acted in Jesus Christ in rising from the dead "in the Sabbath"**. The Sabbath thus obtained distinction through **receiving** – receiving of God's **acting and works**, of his **cessation** of work and rest, receiving of God's **past as well as future**. "**Creating**" (to "speak / command"), "**putting apart**" (to "separate / sanctify"), "**blessing**" ("to distinguish / honour"), "**completing**" (to "finish / fulfil"), God "**rested**" ("revived") and "**reigned**" (to "triumph" / "be Lord"). In "**the Word in the beginning**" (John 1) – "**in the Seventh Day**" and in the end "**in the Sabbath Day**". What more could God have done to "appoint" the Sabbath for "great things", even for the salvation of the Lord? **Jesus** is "the Amen and the beginning of the **creation** of God, **the First and the Last**", Rev.3:14. **There is nothing relative to the First Day or a seventh of days about this**. Every thing is **specifically related** to the **Seventh Day Sabbath**. "Transference" to any other day is impossible because no day **can be found relatively fit** for transference and no other day has ever been **looked for as recipient day** of the Sabbath's blessings. "Then said I, Lo, I come – in the volume of the book it is written of Me – **to do thy will**, O God. This (Son of) man, "after He had offered one sacrifice for sins forever, sat down on the right hand of God" ... **to be Lord and reign being "Lord also of the Sabbath"** ... "expecting till his enemies be made his footstool".

7.3.2.8.1.

The Heart

RADICAL TRANSITION or Jesus' KYRIOSHIP?

Prof. Coetzee misses “*this the HEART of Mark 2:27-28*”. Because he is wide of the mark, he **dilutes** the Word of God to **enlarge the mark** in the vain hope to gain a hit. “*We may, like the Lord God, our Creator, rest from our labours one day in seven.*” (Well, if we do that, we don’t do “*like the Lord*”. Show me where God obeyed man’s whims and I admit.) When he cannot draw the target any larger, Prof. Coetzee starts **shooting wild**. “*At least the following matters seem to stand fast exegetically: God is not prisoner of his own Sabbath commandment. It is his commandment over which he and he only has control.*” (I thought what “*at least seems to stand fast exegetically*”, is that “The Son of man is Lord indeed of the Sabbath” which indicates a most intimate and high tensile relationship between the Lord and the Sabbath of the Lord? There’s no exegetical indication that “*God is no prisoner of his own Sabbath*”? – Silly!)

“*The Sabbath (day) is thus not something divine in its own right, – not like God, also not like his Messiah Jesus, and also not like humans as God’s creatures. The Sabbath (day) is ordained or instituted by God for the sake of, in the interest of his created people: Just like God himself rested for a day, a seventh, after his six days of creation work, he determined that the crown of his creation, humans, may and must rest from their daily work one day in seven.*” (Remember that we here deal with what Prof. Coetzee calls the “*The Heart*” of Mk.2:27-28. You can shoot at random and each time will hit target!)

“*Humans, may and must rest from their daily work one day in seven.*” “*Just like God himself rested for a day, a seventh*”! God rested “*the*”, “*Seventh Day*”! What would He have “*ordained or instituted*” the Sabbath for if “*at least* (it) *seems to stand fast exegetically*” that He “*ordained or instituted*” “*the Seventh Day*”?

Even the quasi freedom Prof. Coetzee allows us to “*rest from our labours one day in seven*”, or, “*a seventh*”, “is **but confusion, and, basically, legalistic.** “*God*”, who “*ordained*”, “*instituted*”, “*commanded*” “*the Sabbath(day)*” and who “*only has control*”, rested “*a seventh*”, “*one day in seven*” – **only not “the, Seventh, Day**”. And “*like the Lord*”, in fact, “*just like*” God, who “*is not prisoner of his own Sabbath commandment*”, we, “*may*”, “*may and must*” (and in case the Seventh Day, better should **not**) “*rest one day in seven*”. “*We may rest one day in seven*” or a “*seventh*” **as long as** it is the **First Day** of the week and **not** the Seventh. That, though it only “*seems*”, “*stands fast*”, audaciously, “*exegetically*”!

Jesus didn’t answer the Pharisees, “My disciples can rest tomorrow or any other day because I am the Lord of the Sabbath”! Instead **Another**

or any Day is not what the issue was about! “*One day in seven*” or a “*seventh*” is miles wide of the “*heart*” of Mk.2:27-28. Another day, one day in seven, a seventh, call it the First Day ... is confusion and the abnegation of an “*ordained and instituted commandment*”, God’s “*own Sabbath commandment over which he and he only has (full) control*” **always concerns the Sabbath of the Seventh day of the week** and here in Mark concerns the Sabbath again and no other day of the week or a seventh or any other time period.

Besides being completely muddled Prof. Coetzee’s arguments **in effect justifies the Pharisees’ claims** about the Sabbath. Where Sunday arguments lord it over the Sabbath in terms of **antinomianism** the Pharisees lord it over the Sabbath in terms of **legalism**. For both Pharisees and Sunday protagonists **man**, by the fact of the Sabbath being made “for man”, is exempted **above the law and elevated to the divine role of lawgiver**. But the **Sabbath** for being kept holy (however strictly) is in **no way** deified, while **man** by **negation** of the Sabbath, is. While the “divineness” of the **Sabbath** is denied **man** usurps for himself the prerogative of God the “**One** (who) is the Lawgiver”.^{James 4:12, Is.33:22} Even for all the paraphernalia the **Judaists** added to the Old Testament Law of the Sabbath it cannot compare with the grossness of “**Christian**” legalism that goes to the extreme of **creating another day instead of other rules.**

7.3.2.8.2.

“The Radical Own of Jesus’ Claim”

Prof. Coetzee calls this the HEART of Mk.2:27-28: “... *But then comes the UNIQUE, the radical own of Jesus’ claim in Mark 2:28: ‘So the Son of Man is Lord (Kyrios) even of the Sabbath’. HERE – HERE is the RADICAL TRANSITION: The Son of Man, ho huios tou anthropou, Jesus Christ, the Messiah, He and He alone is KYRIOS (Lord, King, Owner, Boss) ALSO of the Sabbath! The claim of the Lord Jesus is INDISPUTABLY clear; ABSOLUTE, CONCLUSIVE.*”

“*He and He alone is KYRIOS*”, **also** means, “*He and He alone*”, **always, had** and **has** been, “*KYRIOS*” – and “*KYRIOS tou Sabbatou*”. That, Prof Christi Coetzee, is Reformed Doctrine and thinking! “*Moses saw Christ*”!

“*HERE – HERE is the RADICAL TRANSITION*”, Prof. Coetzee exclaims. “*He alone is KYRIOS*”, Prof. Coetzee rejoices. “*ALSO of the Sabbath!*”, Prof. Coetzee admits as well as confirms (lamenting). What meaning could **that** have for **any** Day of the week specifically if not for **the Seventh** Day of the week the “Sabbath” **Jesus** speaks of specifically? Jesus speaks of the Day “God spoke of” – “the Seventh Day” Sabbath. (Hb.4:4) It could apply to one day of the week only, **the Seventh, being “the Sabbath” ... Jesus Christ being Lord of the Sabbath Day.** But it **also must** apply to the Day of which Jesus is **Lord**, and Lord **through**

Resurrection Victory and exalted Kingship because that is how Jesus is Lord. So it also must apply to the Day on which Jesus is raised from the dead – the Day He reigned being inaugurated and crowned that day, Lord! Could the Day of Resurrection then be another day than the relevant, the involved day, the Sabbath? The Day of Resurrection could be no other day. Definitely could it not have been “*one day in seven*” or “*a seventh*” or any day! It was “**the**” Day of Rest, “**the**” Day of Resurrection, “**the**” Day of inauguration as King, “**the**” Day that God “finished” on. It was “**the**” Seventh Day the Sabbath of the Lord your God. But according to Prof. Coetzee all of a sudden **the day concerned** no longer is “*this day*” “*ordained and instituted*” according to “*commandment*” but first **any other day then the First Day by any other day’s standard.** How could that be possible? **Only** if it had been **prophesied** that Jesus would rise and in fact **did** rise from the dead on **another** day could Jesus become Lord of **another** day **in the sense of Mk.2:28!** But having through Promise and Covenant created **expectation** of the Sabbath **and through Resurrection** from the dead **confirmation** of the Sabbath, the Lord of the Sabbath **established relationship** with the **Sabbath and with no other day** of the week. God “**hallowed**” = sanctified = separated = isolated = endowed the Seventh Day Sabbath of the Lord your God with extraordinary and exclusive significance and through Jesus’ Resurrection from the dead “**blessed**” it and thus “**rested**” the Seventh Day of the **New Creation** of God. Jesus never **brought down** the **RADICAL TRANSITION** of His **KYRIOSHIP (Lordship)** upon any day **but upon the “Sabbath”** involved in the Mark 2:27-28 incident – **the Seventh Day of creation-week** that now also would become Day of Resurrection the **New Day of Rest ... the Lord’s Day!**

7.3.2.8.3.

The Sabbath a Sign of the Christ – Lie Or Truth?

*“The Sabbath (day) is thus **not something divine** in its own right, – not like God, also not like his Messiah Jesus, and also not like humans as God’s creatures ... humans are not made by God as **slaves to a holy Sabbath day**. No, the Sabbath day is instituted by God as a gift of grace for the sake of humankind as the crown of his creation.”*

*“**Humankind as the crown of his creation**”? Of whom are we speaking here? The “*humankind*” of Jesus’ time who reject His Lordship? Or the “*humankind*” of our day who reject Jesus’ Lordship of the Sabbath? Or the “*humankind*” since the fall of Adam? “*The crown of his creation*”? No! “*Humankind*” **certainly is not** the crown of God’s creation. “*The crown of his creation*” was or is when God through the exceeding greatness of His Power **raised Christ from the dead** and once for all **entered into His Own Rest**, Christ exalted at His Own Right Hand. **Thus**, the Seventh Day Sabbath of **Jesus’ Lordship** became the*

crown of God’s creation! In other or Old Testament terminology: “*God finished ... rested ... sanctified ... blessed ... the Seventh Day*”, is the crown of His Creation – because **only in God’s Word, only in Jesus Christ, God’s Rest or Sabbath**, principally and ultimately, **comes true**.

Prof Coetzee calls **the idea that man wasn’t made the Sabbath’s “slave”**, the “*first strong accentuation of Mark 2:27-28* (that) *we must know*”. The idea that man wasn’t made the Sabbath’s “*slave*” **at bottom is a lie in truth’s garb** and is a distortion that definitely receives **no “accentuation”** in this Scripture. Coetzee’s idea simply is an attempt at an excuse to reject the Sabbath. Lucifer suggested to Adam in the garden of Eden (where the Sabbath originated), **You would be like God** taking the law into your own hands. You would **answer his purpose** with you have you followed your **better instincts – didn’t God create you in his own image? You aren’t a slave of God’s prohibitions!** Playing god or lord over the Sabbath is no less **an infringement of the privileges of divinity – the very fundamental issue of Mark 2:27-28 as of the story of the fall!**

Not a divinity of the Sabbath is at stake in Mark 2:27-28, but the divinity of Jesus! To say the Sabbath isn’t “*divine*” is beside the point. The devil could just as well have tempted Adam, “**This tree isn’t divine** the way you as God’s creature in his image are!” **Whose authority** over the Sabbath do we acknowledge? **Man’s**, who may surely corrupt it with law upon law or with divorcing it from law, duty and obedience altogether even through substitution with another day, **or, God’s**, that is, **Jesus’ authority – for the one reason that He is God?**

To see in the **fact** that the Sabbath was made for man and not man for the Sabbath not the **confirmation** of the Sabbath but its **abrogation** through transference to the First day of the week is abstract, arbitrary and irrelevant (if not irreverent). Yet to see **in Jesus’ claim of Lordship of the Sabbath, Lordship of his Day of Resurrection from the dead, the basis and strength of the Sabbath as a Christian institution**, is essentially correct. It is not merely a permissible inference but an inescapable and necessary conclusion. It is concluded from the fact of Jesus’ Lordship. The fact that Jesus is Lord of the Sabbath makes the Sabbath and its keeping the obligation of those He is Lord of, **because it implies Jesus’ divinity and resurrection.** Not the Pharisees, not the disciples, Jesus, Mark, the Church, in the incident recorded in Mark 2:27-28 were in the **first** place interested in the Sabbath **as such or** with the Sabbath’s **keeping**. They all were occupied with the question of salvation, and the Sabbath-incident per se occasioned perspective on and perception of the mutual and primary interest: **Could this Man be the Saviour Son of man, Lord also of the Sabbath? If really the Saviour, He must be Lord of the Sabbath, and if really the Lord of the**

Sabbath, He must be the Saviour – and divine! If Yes, then “Unto Him belongs salvation” and unto his (unto only those that believe his Lordship) belongs salvation and to Him belongs the Rest and the Day of Rest. Would the Pharisees accept this? Would the disciples accept this? Would the Church believe it? Would the Church proclaim it? Would the Church under guidance of the Holy Spirit allow Mark's narration canonicity, that is, make of it “Holy Scripture”? Yes! Because, in this Scripture Jesus was the crisis – not the Sabbath. Had the Sabbath *per se* been the crisis it would have been no real crisis and the incident would not have been recorded.

“He sanctified (the Sabbath) ... UNDER THE KYRIOSSHIP (Lordship) – OF THE SON OF MAN – Jesus Christ. From now on the day of rest is under the KINGSHIP of the Son of Man, Jesus Christ our Lord! The day of his rest is HIS DAY over which HE AS KYRIOS, King and reigning Lord, has full authority”.

Christ stamped the **ensign of his Lordship** upon the Sabbath. *“From now on”*. **What signals** this point of departure? Jesus' resurrection from the dead! Jesus pulls the Sabbath in, He brings it to hand, and brings about a **transference and confirmation – Jesus transfers his seal of Lordship onto the Sabbath. His Lordship brings transference of the Sabbath from the Old into the New Covenant.** *“The question of the Day of Rest” serves “the essential continuity of God's saving Covenant actions. The 'transference of the Sabbath ... does most justice to both the essential continuity between Old and New Covenant (Testament) and the undeniable unfolding of the 'great deeds of God' (Acts 2:11) of the salvation acts of God in Jesus Christ.”*

Of the New Covenant it is written, “I shall be unto **them** (His *“created people”*) their God (Lord) and they unto **Me** (their Lord) shall be **a people ...**. **The relationship is of the eternal Covenant of Grace.** The **Sabbath** comes to the fore in the message of these prophetic passages. **“Therefore** there remains a keeping of the Sabbath for the people of God...”.

7.3.2.8.4.

“Early in the morning of the first day of the week” – “The HEART”?

“... this is the HEART of Mark 2:27-28 – while the Sabbath is God's, it pleased Him that at the dawn of the new Dispensation, the New Covenant, He placed this day which he sanctified for the good of humanity UNDER THE KYRIOSSHIP (Lordship) – OF THE SON OF MAN – Jesus Christ. From now on the day of rest is under the KINGSHIP of the Son of Man, Jesus Christ our Lord! The day of his rest is HIS DAY over which HE AS KYRIOS (King, Lord, Boss) has full authority.”

What Prof. Coetzee says Christ pertaining the Sabbath had said, makes the **Seventh Day Sabbath** the Day put under Christ's

“Kyriosship”. At *“the heart”* though, Prof. Coetzee puts The First Day where the Seventh Day Sabbath belongs.

“The claim of the Lord Jesus (of being “Lord of the (Seventh Day) Sabbath”) is INDISPUTABLY clear; ABSOLUTE, CONCLUSIVE, Prof. Coetzee affirms. “You either believe this in faith OR you reject it.” “The moment you reject this you emotionally have no option but to unwaveringly keep the Old Testament Jewish Sabbath on the seventh day of the week. But the moment that you embrace this in faith, (the magic moment of “transference” of the “Day of Rest” from the Seventh to the First Day, takes place and) joyous liberating doors – yes those of an opened grave ... early in the morning of the first day of the week ... open for you in celebration of the day of rest.”

“The heart” of Prof. Christi **Coetzee's concept** of the whole Sabbath / Sunday matter – and vastly different from the heart of Mk.2:27-28, is this: *“Joyous liberating doors – yes those of an opened grave ... early in the morning of the first day of the week ... open for you in celebration of the day of rest”*. *“Doors” “open”* on the **“first day”** but as the result of Jesus being **“Lord of the Sabbath”** – the Seventh Day of the week? **How on earth?**

Prof. Coetzee explains: **Despite the fact that “a command or decision that the Sabbath as day of rest within the new Covenant, thus for Christians, MUST be moved from the seventh day (Saturday) to the first day (Sunday)” lacks, and despite the fact that “a command or decision ... from Jesus Christ, or from his apostles, or anywhere in the New Testament”, “does NOT EXIST”, it nevertheless, and, “therefore”, “must be clear”, “that the Sabbath as day of rest within the new Covenant”, “MUST be moved from the seventh day (Saturday) to the first day (Sunday)” ... regardless!**

What is the reason that it **“must”**, and what the evidence that it should **“be clear”**? **There's no “command”, no “decision”**. It **“does NOT EXIST”, not “anywhere in the New Testament”, not “from Jesus Christ, or from his apostles”**.

Through Jesus' claim of being Lord of *“this day”* the Sabbath, **Prof. Coetzee** concludes, *“While the Sabbath is God's, it pleased Him that at the dawn of the new Dispensation, the New Covenant, He placed this day which he sanctified for the good of humanity UNDER THE KYRIOSSHIP (Lordship) – OF THE SON OF MAN – Jesus Christ”*. Then he says, *“You either believe this in faith OR you reject it.” “The moment that you embrace this in faith”, says Prof. Coetzee, “joyous liberating doors – yes those of an opened grave ... open for you in celebration of the day of rest”, “... early in the morning of the first day of the week”!*

“ABSOLUTELY, CONCLUSIVELY”, says he.

HOW do you “believe this in faith”, that “While the Sabbath is God’s”, and while “He placed this day which He sanctified UNDER THE KYRIOSSHIP of the Son of man Jesus Christ” – YET, “those joyous liberating doors open for you ... early in the morning of the first day of the week”? According to Prof. Coetzee this is the heart of Mark 2:27-28.

Prof. Coetzee arrives at this conclusion as follows: “It pleased Him”, first, to in Christ declare Himself Lord of the Sabbath the Seventh Day of the week and thereby to place the Seventh Day Sabbath “UNDER THE KYRIOSSHIP (Lordship) – OF THE SON OF MAN – Jesus Christ”. But then “it pleased Him” to open the “joyous liberating doors”, “early in the morning of the first day of the week”! And “this”, Prof. Coetzee imposes, “You either believe in faith OR you reject it”. “This”, what Prof. Coetzee says. Not, in the first place what follows suit, that if the Sabbath be brought under Jesus’ Lordship (through resurrection) the doors should open on the Sabbath. Not, in the second place what the text says, which is not, “Early in the morning of the first day of the week”, but, “Late Sabbath’s”!

7.3.2.9.

Judging Others

“Doors – yes those of an opened grave” – but “opened”, “on the morning of the First day”, for Prof. Coetzee, are “the HEART of Mk.2:27-28”. The bare essential of Coetzee’s remonstrance is this, “Joyous liberating doors” regrettably are slammed in the face of whosoever expects them to open “in the Sabbath”. You are shut out! You are judged and found wanting. Your punishment: “You have no option but to unwaveringly keep the Old Testament Jewish Sabbath on the seventh day of the week”, “emotionally” groaning under “slavery” of the Sabbath. No liberation for you. Like the Jews, whom God “had bound with everlasting mourning, appointing and separating the Sabbath Day as theirs”,^{Syriac Didascalia 21} you are doomed to observe the Sabbath, “not realising why it had been imposed upon you, namely your sins and hardness of heart”.
Justin, Dialogue 18.2 (See Falls, Justin’s Writings)

“I... have NO problems”, (I don’t judge) says Prof. Coetzee, “when ... Christians choose to celebrate the seventh day of the week, the traditional Jewish Sabbath, as the day of rest. Nothing in Scripture, nor in the New Testament, forbids this”. No problem for Prof. Coetzee with this? “Christians”, “celebrating”, “the traditional” (not Scriptural), “Jewish” (not Christian), “Sabbath” of “slaves” out in the cold and no doors open to liberate? “Nothing in Scripture, nor in the New Testament, forbids this”? Surely nothing in Scripture forbids it for those outside the faith. And therefore, everything “in Scripture, in the

New Testament, forbids this” – this Pilatetish washing of hands. Says Prof. Coetzee, “I as a Reformed Professor of New Testament have NO problems when ... Christians choose to celebrate the seventh day of the week, the traditional Jewish Sabbath, as the day of rest.” He unperturbed stands by, realising full well that “joyous liberating doors – yes those of an opened grave ... in celebration of the day of rest” are closed and sealed “for you”. For you who oh so “casuistic” and legalistic try to enter on “the seventh day of the week, the traditional Jewish Sabbath”! “Joyous liberating door of an opened grave opened wide” – lamentably for you – only “early in the morning of the first day of the week”, “long after”^(Old Afrikaans Translation) “the Sabbath”! These “Christians”, according to Prof. Coetzee – “while Sabbath’s time” hammer on still closed, sealed and guarded “doors”! And he, “unwavering”, not involved “emotionally”, has “no problem” with the unfortunate “Christians”.

“Naturally it is entirely another matter when (these mistaken “Christians”) ... judge other Christians because they celebrate and observe the first day of the week as the day of rest.” Paul said that what you judge somebody of you are yourself judged by, in other words, you are yourself guilty of.

“Naturally it is entirely another matter” – because “early in the morning of the first day of the week” those doors supposedly opened, as unexpectedly prophetically, as unexpectedly humanly speaking! Christians who – retrospectively – on prophetic grounds have expected those liberating doors to open “in the Sabbath” – must discover “entirely another matter”. They have to discover that “nothing in Scripture, nor in the New Testament” as much as suggests that Jesus would rise on the First Day of the week. They must find out that in spite of the Lordship of the Christ of the Sabbath and everything it implies – that invoked expectation of his resurrection on the Sabbath – everything had been in vain! Everything in Scripture and in the New Testament that indicated the “Seventh Day” of the week as the day God “enters into rest” and demands worship on the Sabbath, all along had been of no significance! The “sure Word of Prophecy” had disappointed!

Which day of the week then is a Christian “naturally = emotionally” = reasonably, and morally, obliged to “choose to celebrate”? Had that day which God all along had indicated – had always promised that those doors would open on – in fact been that chosen and celebrated day? If indeed the Seventh Day of the week those “liberating doors” opened wide – which day should the Christian “choose to celebrate”? Should he choose the First Day of the week despite the fact that it receives no expectancy from the Scriptures and despite the fact that the Scriptures say of the Seventh Day of the week “Sabbath” that in it Christ raised up from the dead?

Prof. Coetzee **also** finds no problem with “*Christians*”, “*celebrating*”, “*Sunday*”, “*the traditional*” (not Scriptural) “*pagan*” day not of Christian “*origin*”, as long as they “*will rather talk of the New Testament Day of Rest or Feast Day*”. Of course, a command or demand for that “*does NOT EXIST, not from Jesus Christ, or from his apostles, or anywhere in the New Testament*”. Prof. Coetzee **only finds fault with finding fault with a practice devoid of Messianic meaning or fulfilment.**

“*You accept this*” Messianic baseless supposition of a Resurrection on the First Day, or “*you accept this*” the **prophetic** supposition of a Resurrection on the Seventh Day! That is, you accept Jesus **Lord** of the Sabbath, or you reject it and accept instead Jesus “**Lord against the Sabbath**” – **Lord who transfers all Sabbath’s significance to the First Day of the week.**

“*You*” are not only “*emotionally*” involved, but are under **moral obligation!** It is a matter not only of **faith** or a **lack** of faith, but of **faith** or **unbelief**. Of unbelief, because it is a matter of **obedience** or **disobedience** to the **Lord**. “**Lord of the Sabbath**” is the **New Testament Fourth Commandment!** “The word preached (Christ the Lord) did not profit them, not being mixed with **faith** in them that heard. For we which have **believed** (Christ the Lord), **do enter** into rest ... and they **entered not in because of unbelief** (in Christ the Lord) “ (Hb.4:2, 3 and 6). “**HERE**” where the “*radical transition*” **takes place, judgement does overrule.**

“*The heart*” of the whole Sabbath matter of Mk.2:27-28, “*therefore*”, and vastly different from Prof. Christi **Coetzee’s concept**, is this: A command or decision or moral obligation or transference that **confirms the Sabbath** as day of **rest within the new Covenant**, for Christians, EXISTS, in Jesus Christ, in the faith of his apostles and in the theology of the Gospels and elsewhere in New Testament Scripture mentioned and implied, informally as well as formally. Received through Jesus Christ, Son of man Servant of the Lord anointed Lord of the Sabbath of the New Testament, the Seventh Day rests on the Word that in the beginning was. Jesus transferred onto the Sabbath New Testament validity and sanction – indeed the authority of his own Lordship ultimately in His Resurrection from the dead.

7.3.2.10.1.

Another Allegory

We started this discussion on Mk.2:27-28 from an allegorical perspective, the “water pots” of water and wine and the “marriage” of Old and New Testament, “the first of the beginning” of Jesus' miracles “showing forth (the) glory” of the last and “best” miracle of his resurrection. The “water”-Sabbath of the Old Testament had thus become

the “wine”-Sabbath of the New Testament through Jesus' miracles – climaxed in his resurrection. **Allegory forms part of the context** of Mk.2:27-28. Jesus’ parable of the **wine sacks**, Mk.2:22 (and 21), says, “No man putteth new wine into **old bottles**, else the new wine doth burst the bottles and the wine is spilt and the bottles will be marred. But new wine must be put into new bottles.” This seems to contradict the symbolism of John 2. At the wedding Jesus made the water into wine in the **same old** “water pots” most probably used for ages for storing water. The difference lies in **the application and in the materials**. Jesus’ “**old bottles**” (as Paul’s “**cracked vessels**”) symbolise the **human heart**, and **not** the “**sure mercies of David**” of “the **sure Word of Prophecy**”. The Pharisees attacked Jesus on the issue of the Law only because of their **hardness of heart** – like the old leather of an out of use and dried out wine-sack. Their heart couldn't receive the new wine of the Good News. The container would burst – the heart would be “marred” and not healed – the Good News wasted. Jesus said the same thing with another parable, “Do not throw your **pearls to the pigs**”. They would not appreciate it. To feed one's pigs one's pearls is foolish. To the unregenerate heart – to the “**lost**” – the Gospel of Jesus Lord and Saviour is foolishness and “**a savour unto death**”. As new wine to an old bottle was the Lord Son of man to the Pharisees. **The Pharisees proved this.** Had the Pharisees accepted Jesus as their Lord – had they been given “**a new heart**”, they would not have objected to the Lord’s disciples’ plucking and eating corn on the Sabbath day. They would also, like the disciples, have experienced their rest in Jesus.

Jesus' disciples do not keep the legalistic requirements of the **Pharisees’** law. (Not God's Law is at stake here. No human issue can bring God's law under crisis.) Jesus declares his disciples “blameless / guiltless”^{Mt.12:5} in the light of **divine** Law. “The Sabbath” says He, “was made for man” – **God** “made” it and He made it to **favour** man. According to the Sabbath Law of God and Christ his disciples are guiltless. Christ defends not only his disciples but his law because He, the Son of man, is Lord also of the Sabbath” ... let it not escape your attention o Pharisees! In the eyes of the laws of man – of your law o Pharisees – the disciples are guilty. They could be stoned for their guilt. Man’s law doesn’t favour man! The Pharisees do not understand that there is the spirit of the Law that had the letter been obeyed might still be transgressed. They would rather tolerate the spirit of the Law slighted than admit its letter accidental.

The allegory of the wine sacks in the context of Jesus' claim to be Lord of the Sabbath indicates the **real issue** underlying Jesus' claim. It has to do with the **spirit of the Law**, and not with a transition from the Sabbath to the “*New Day of rest*”, Sunday. Such a transition is

“ABSOLUTELY” irrelevant. Jesus never claims to be Lord of the First Day – not in words or in deeds.

7.3.2.10.2.

Prophetic Incident

When Mary Magdalene anointed Jesus’ feet at Lazarus’ (it was the Sabbath Day, see Part One), Jesus commented, **“Against the day** of my burying hath she kept this”. “The day of my burying” would fulfil the **Passover Feast** Day of the Passover of the Lamb of God. Similarly, a **foreshadowing “against the day”** of Jesus’ Passover fulfilment is recognised in the contextual construction of Mark 2. Seemingly incoherent and irrelevant **subject matter are put together** that only achieve coherency and relevancy when understood as the **Church’s** premeditated putting together that belong together. **Prophetic significance is the core of the passage’s structural form.**

A **foreshadowing** is seen **“against the day”** of Jesus’ **resurrection** the Wave Offering **Sheaf** of corn of the Passover of the Lamb of God. “In those days”, “it happened that He **on the Sabbath passed through** the corn (*egeneto auton paraporeuesthai dia tohn sporimohn*) and his disciples began to **make a way reaping / yielding the ears”** (*tilontes tous stachuas*), as if Jesus, waving the offer of First Sheaf.

The cornfields incident also happens as a **foreshadowing “against the day”** of the Wave Offering **Loaves** of the Passover of the Lamb of God. The King (**David**) ^{verses 25-26} enters as **High Priest** to eat the **shewbread** in the temple “the house of God”, as if Jesus, waving the offer of **First Loaves** in the heavenly sanctuary **and on earth** creating the New Covenant **People**, “those who were with Him”, his “house” or “temple”.

“If ye had known what meaneth **I will have mercy**, and not sacrifice, ye would not have condemned the guiltless”. ^(Mt.12:7) **Right here the Church inserts Jesus’ declaration**, Mk.27-28, “The Sabbath was made for man ...”, and, “For the Son of man is Lord even of the Sabbath Day”, The **contextual position** explains the phrase, **“for man”**. “Man’s” – the disciples’ – **soul’s need** should be satisfied first, and the Sabbath’s importance is that it should answer to the Master’s **“will”** in this regard.

This **contextual slot** Mark 2: 23 further, is a **foreshadowing “against the day”** that reconciliation and God’s **will**, would be **completed** through the **sacrifice of his mercy**. Therefore: **“the Son of man is Lord indeed of the Sabbath”**. Jesus almost with as many words foretells He would rise from the dead on the Sabbath!

This episode in the cornfields occurred at the beginning, on only the third Sabbath of Jesus’ “official” ministry. ^{See Par. 7.3.2.2.} The whole of Jesus’ ministry and **to the end** thereof is **foreseen**. Jesus’ ministry, his “appointment” (“The appointed”, says Peter.) or **destination**, was to **take away**

sacrifice by making sacrifice for sin, **fulfilling God’s will in dying and rising**. “**Mercy**” is to declare **“guiltless”** the guilty – not by oversight but through **merit of satisfaction** – the merit of **substitutive “Passover”**-fulfilment – **resurrection** from the dead! If not **herein** Jesus’ **divinity** can be seen, in what would it?

7.3.2.11.1.

Jesus Not the “Son of Man” and Not “Lord of the Sabbath”

Prof. Christi Coetzee’s argument against the Sabbath with reference to Mark 2:27-28 rests on his supposition that **Jesus in the capacity of Lord and Son of Man** transferred the Sabbath to the First Day of the week. Oscar Cullmann – according to **his** interpretation of the phrase, “*son of man*” in Mark 2:27-28 – comes to the conclusion that since not Jesus, but **“man in general”** is lord of the Sabbath, **“non-observance”** of it, results. Jesus’ Lordship is not a factor and the Sabbath’s observance is not transferred to the First Day of the week.

In his *The Christology of the New Testament*, SCM Press, London, 1963, p. 152 (Emphasis CGE) Cullmann states,

“The question whether and in what sense Jesus designated himself the Son of Man is one of the most discussed and contested problems of the New Testament scholarship. I have already mentioned the work of Lietzmann, who asserts that Jesus did not consider himself the Son of Man. He supports his thesis with the unquestionable philological fact that wyios tou anthrohpou simply means ‘man’. But we now know that this by no means excludes the possibility that with this title Jesus could ascribe a special redeeming role to himself, since in Judaism the designation ‘the Man’ is a title of exaltation and presupposes the quite precise conception of a heavenly being.

Only in one respect can one make a concession to Lietzmann’s thesis. There are perhaps one or two sayings of Jesus in which wyios tou anthrohpou does not refer – primarily at least – to himself, but simply designates ‘men’ in a quite general way. This could be the case in the familiar saying about the sabbath in Mark 2:27. When the Pharisees question whether it is lawful to work on the sabbath, Jesus answers: ‘The sabbath was made for man, not man for the Sabbath’. The Greek text correctly reproduces the Aramaic root barnasha simply with anthrohpous. Jesus’ answer obviously refers to men in general, not to the divine Man, the ‘Son of Man’. In the following verse we read: ‘So the Son of Man (wyios tou anthrohpou) is lord even of the Sabbath’. If we had to draw for ourselves an unprejudiced inference from v. 27, we should expect verse 28 also to say that man in general, every man, is lord of the sabbath, since the sabbath was made for his sake. But instead of the simple anthrohpous, man, of the preceding verse, v. 28 has wyios tou anthrohpou, Son of Man. Mark at least understood this verse to mean

*that Jesus used ‘Son of Man’ to designate himself **lord** of the sabbath. Otherwise he would have used the same simple expression also in the second verse. He **therefor interpreted** this saying in the same sense as John 5:17, in which Jesus does give a Christological foundation for **non-observance** of the sabbath. But in this case, **the logical connection** between vv. 27 and 28 of Mark 2 is not perfectly clear. We must therefor at least consider the possibility that, **despite** the evangelist’s interpretation, Jesus did **not** refer to Himself in the second sentence. He spoke Aramaic and **used the same Aramaic** expression barnasha in both verses. **This suggests that he referred to man in general both times.***

*... The other passage ... is Mt. 12:31 ... ‘whoever says a word against the Son of Man’ ... in this case it is less probable that the evangelist **misunderstood** the Aramaic word ...’.*

P. 154, par. 2, “*Thus there are **two** sayings of Jesus in which it is possible that the expression ‘Son of Man’ does not refer to Jesus but to men generally. This interpretation is excluded, however, as a possible meaning of his **other** sayings. The evangelists generally made a **clear distinction in Greek between Jesus ‘the Son of Man’ and ‘men’ in general.** They translated the same Aramaic word barnasha as **anthrohpou** when it referred to men; as **wyios tou anthrohpou** when it referred to Jesus. But since **no distinction** exists in Aramaic, they may have **made a mistake** in translating the ambiguous word barnasha in the two passages mentioned.”*

7.3.2.11.2.

With the Support of Judaism

Cullmann **qualifies** Lietzmann’s “*thesis ... that wyios tou anthrohpou simply means ‘man’*” with another unquestionable philological fact that “*we now know that this by no means excludes the possibility that with this title Jesus could ascribe a special redeeming role to himself, **since in Judaism** the designation ‘the Man’ is a title of exaltation and presupposes the quite precise conception of a heavenly being*”. Cullmann proceeds to prove his own thesis **as if New Testament evidence** (to the same effect) **could not be valid on own merit merely**. He presupposes that had it not been for indications **in Jewish sources** the expression “Son of Man” could impossibly be understood as meaning “*The Heavenly Man*” and would simply and exclusively have meant what Lietzmann alleges it means, “*simply ‘man’*”. And if “*simply ‘man’*” be “lord of the Sabbath”, then also write “sabbath” with a small letter and discard it. But why would the **New Testament** be unable to support its own evidence?

For Cullmann exactly because “*perhaps*”, “*in two sayings of Jesus*”, “*... it is possible that the expression ‘Son of Man’*” could “*refer to men generally*” and not to Jesus. If the New Testament independently

supported its own evidence to the effect that *barnasha – wyios tou anthrohpou* exclusively “*refers to Jesus*”, Cullmann would have been obliged to accept it **also in Mark 2:28**. Now since the New Testament does just that – one is obliged to accept that there are **no** exceptions. Jesus’ Lordship of the Sabbath holds well – and so the Sabbath as this “*Exalted*” “Son of Man’s”.

7.3.2.11.3.1.

The Aramaic No More than Supposed

The presupposition of the Aramaic word *barnasha* is **purely hypothetical**. Jesus may have spoken Aramaic, but **in the text** the authority of God’s speaking and the Apostolic Church’s thinking give meaning to the words. Nevertheless Cullmann supposes Jesus “*spoke Aramaic and used the same Aramaic expression barnasha in both verses*” and that “*this suggests that he referred to man in general both times*”.

7.3.2.11.3.2.

The Logical Connection Between Verses 27 and 28

Mark “*interpreted this saying* (“the Sabbath was made for *barnasha – ‘the man’*, not man for the Sabbath”) *in the ... sense*” of “*non-observance of the sabbath. But in this case, the logical connection between vv. 27 and 28 of Mark 2 is not perfectly clear*” because the “*connection*” “*we should expect*” accepts beforehand that “*no distinction exists*” – and there is a world’s *distinction* between “Man”, and “Son of Man”. The logical connection would of course not be clear *if we draw for ourselves a quite prejudiced inference* from v. 27, that “*no distinction exists in Aramaic*” and that *we should expect no distinction in verse 28* but should foresee “*the same*”. But what *if we draw for ourselves an unprejudiced inference* from v. 27, that *we should expect contrast and distinction* in verse 28? “The Sabbath was made for man, not man for the Sabbath, therefore **he, cannot** be Lord of the Sabbath – but as *should be expected, the Son of Man!*”

Could Jesus not have used **another** word or **more** words in the Aramaic? Could He not have used Aramaic words that could resemble the penned down Greek, **more literally**? Could He not, since *barnasha* means “*‘man’ in general*”, have **repeated** the word *bar* to say “the Son of Man” – something like Paul’s “*Abba Father*”? While my conjecturing is as good as any, the answer of course is no, and no precisely for the reason that “*we now know that ... in Judaism the designation ‘the Man’*” (simply) *is a title of exaltation and presupposes the quite precise conception of a heavenly being.*” But not in Mark 2:28 for Cullmann though! Not in Mark 2:28 where the expression “Son of Man” is **emphatically** applied as the **synonym** for “LORD” – *Kyrios!*

Could perhaps just **intonation** of “*the same Aramaic word barnasha*” not have made the difference between used “*as anthrohpou*

when it referred to men”, and used “*as wyios tou anthrohpou when it referred to Jesus*” – like Cullmann would print the article cursive in “the Man”? Even though Jesus might have used the **same** Aramaic **word** *barnasha* where Mark recorded in Greek in different ways, He could have said it **in such a way** that would make the **difference**. Jesus in verse 28 would **mean** “Son of Man” and *could ascribe a special redeeming role to himself, since in Judaism the designation ‘the Man’ is a title of exaltation and presupposes the quite precise conception of a heavenly being*. Jesus then in the capacity of **this** “Son of Man”, claims Lordship of the Sabbath and thus does **not** “*use it in the sense of non-observance of the Sabbath*”, but of **confirmation** of the Sabbath.

7.3.2.11.4.

Two Reasons

Why should one come to the conclusion that “*every man, is lord of the sabbath*”? **1**, Cullmann reasons that “*an unprejudiced inference from v. 27 allows or rather compels one to ‘draw’ the conclusion that ‘we should expect verse 28 also to say’ ‘that man in general, every man’, ‘is lord of the sabbath’*”. Cullmann’s **2nd** reason is, “*that man in general, every man, is lord of the sabbath, since the sabbath was made for his sake.*”

As for Cullmann’s first reason: Why “*should we expect*” and “*draw for ourselves*” **any** “*inference*” instead of to wait on the text to speak for itself? Why *should we not expect verse 28 to say its own thing*? An *unprejudiced* approach in any case should lead to the **most reasonable inference** that the “Son of Man” – **claiming responsibility under the circumstance and for the involved disciples** – would answer **as “Lord”** of both – and “also indeed of the Sabbath”!

It is a fact Cullmann admits, yet denies! “*Mark at least understood this verse to mean that Jesus used ‘Son of Man’ to designate himself lord of the sabbath. Otherwise he would have used the same simple expression (barnasha – wyios tou anthrohpou – ‘Son of Man’) also in the second verse.*”

But, for Cullmann, this means that “*Mark understood this verse to mean that Jesus used ‘Son of Man’ to designate himself lord of the sabbath ... as ... a Christological foundation for non-observance of the sabbath*”!

If Jesus wanted the Sabbath’s “*non-observance*”, why does He not **relinquish His Lordship** of the Sabbath instead of to **insist** and **depend** on the *foundation-presupposition* that the “Son of Man **is** Lord of the Sabbath”? Why would Jesus not have answered the Pharisees honestly, “*The Sabbath’s observance is no longer valid for my disciples. But since you, o men, are the lords of the Sabbath, you may have it to yourselves!*”? Jesus would have been obliged to continue, “*Because I am and never was*

Lord of the Sabbath’, instead of “*Therefore I the Son of Man am Lord of the Sabbath*’.

Should we not expect that because or “*since the sabbath was made*”, its **Maker** should be “**Lord of the sabbath**”? If we had to draw for ourselves an *unprejudiced inference* from v. 27, *should we not expect verse 28 also to say that? Had the Sabbath not the Son of Man for its Lord*, itself would have been of **no** value “*for man’s sake*”. “Man” is not the Sabbath’s “lord”; “The Son of Man”, Jesus Christ, “is Lord of the Sabbath indeed”. And the Sabbath is **still** “the Sabbath of the LORD thy God”, and “*a keeping of the Sabbath is still valid for the people of God*”. (Hb.4:9) All because the title “**Son of Man**” stands as equivalent of Jesus’ **authoritative** and in fact **divine** status of “**Lord**”.

As for Cullmann’s second reason: Why “*should we expect*” that because or “*since the sabbath was made for his sake*”, “*man is lord of the sabbath*”? For Cullmann “*we should expect*” it with a view to the “*non-observance of the Sabbath*” – in order that man may **dispose** of the Sabbath – **not in order that he may enjoy the benefits** “*for man’s sake*” of it! It is rather silly to advantage from something only in order to do away with it. Man may enjoy the Sabbath’s “good for him” **only in observing it!** Is a stronger endorsement of the Sabbath’s “**valid-ity**” possible than this saying of Jesus? Something of “value” “for man’s sake” is “valid”.

Could Cullmann’s be “*an unprejudiced inference*”? The Sabbath’s being made *for man’s sake* doesn’t make man the Sabbath’s **nullifier!** Cullmann’s “*inference*” therefore is no inference, but a forgone and perfectly bigoted, dogmatist, judgement! We may conclude instead, It is **a priori excluded** as a possibility that “*man in general, every man, is lord of the sabbath, since the sabbath was made for his sake*”.

7.3.2.11.5.

Mark 2:27 in Context

Mark 2:27 **seen in context**, **excludes** the possibility that “*man in general, every man, is lord of the sabbath*”. **Contextually** it is neither the disciples’ nor the Sabbath’s distinction that is at stake, but **Jesus**’ – the “Lord-kyrios”. Since the Lord of the Sabbath is this **Other**, “the Son of Man” Who “**made**” it, one may surely expect that **He intended** the Sabbath **to be “made”** “*for man’s sake*” – and that is what one **should expect** Jesus wanted the **Pharisees** to clearly understand! They misunderstood the Sabbath precisely for their lack of faith in Jesus. Had they believed in Jesus they never would have raised arguments about His actions on or towards the Sabbath. Have the **disciples** ever questioned Jesus’ approach to and appreciation of the Sabbath? Despite their weak faith, they never did. Jesus answers the **Pharisees** and their incriminating of the disciples that ultimately incriminates **HIM** as their Master-Lord

(Kyrios) – “**Son of Man** (*barnasha / wyios tou anthrohpou*) “indeed also in direct relation – *kai*, to the Sabbath”! **Jesus** “Son of Man is also Master-Lord (Kyrios) of the Sabbath”! He **in capacity** of Son of Man Lord-Kyrios, nullifies not the Sabbath, but the Pharisees’ insinuations and judgements! **‘I am in charge here, and I am not your average man. I know you have no concern for the Sabbath or for what my disciples do on it – it is I you grudge and judge and have no concern for. Therefore, since I, the Son of Man am Lord also and especially of the Sabbath Day, understand this, that I made it for my disciples’ sake because they are mine and I their Lord (and by inference yours as well, o Pharisees)! My disciples answer to Me who is Lord here; and neither they nor I, answer to you.’**

With this title, “**Son of Man**”, Jesus in fact and in this very situation ascribes a special redeeming role to himself, “the Son of Man” being “**a title of exaltation that presupposes the quite precise conception of a heavenly being.**” This redeeming “Son of Man Lord-Kyrios” **of this very incident**, “is Lord of the Sabbath”! Being this redeeming “**Son of Man**”, “**Lord**” in fact of God’s “**Sabbath Day**”, Jesus **cannot** simply be “*every man*”. As this redeeming “**Son of Man**”, “**Lord**”, He reproves the Pharisees. As this redeeming “**Lord**”, Jesus **applies to Himself** the Aramaic “*Title*”, *barnasha*, with the meaning it had in Judaism as well as in the New Testament generally and specifically **in the confrontational context** of Mark 2:27-28 – the “*Title*” of authority and heavenly rule. It is a case of who is “**Lord**” – “also of the Sabbath” – “*man*”, or, “*The Man*”?

7.3.2.11.6.

Relation Between Mark 2:27-28 and John 5:17

“**Mark at least understood this verse to mean that Jesus used ‘Son of Man’ to designate himself lord of the sabbath. Otherwise he would have used the same simple expression also in the second verse.**” But this, for Cullmann must not be. **He**, beforehand, for some mysterious *a priori* “*probability*”, decides that Mark “*interpreted this saying in the ... sense*” of “**non-observance of the sabbath.**” To justify his unsubstantiated assumption – his all **but** “*unprejudiced inference*” – Cullmann relates Mark 2:27 to John 5:17. He asserts that Mark “*interpreted the saying wyios tou anthrohpou in the same sense as John 5:17*” – **wherein he might be quite right!** But Cullmann makes the willful **mistake**, that Jesus in John 5:17 “*gives a Christological foundation for non-observance of the sabbath*”.

What in John 5:17 does Cullmann reckon, constitutes “*a Christological foundation for non-observance of the sabbath*”? **This:** “*Therefore the Jews persecuted Jesus and wanted to kill Him because He did these (kind of) things (like healing the “man with infirmity”) on the*

Sabbath Day. But Jesus answered them, My Father works until now, and so do I”.

What would make the difference so that “Son of man” would not “*simply designate ‘men’ in a quite general way*” but “*a title of exaltation*” that “*presupposes the quite precise conception of a heavenly being*”? According to Cullmann, **this:** “*a special redeeming role*” – of course “*for man’s sake*”. **Now is not exactly that to be found in John 5:17?** And would that not be reason and cause for Jesus to ascribe to Himself the role of “Son of Man” as “*heavenly*” and “*exalted*”, “**Lord of the Sabbath**” and thereby to **confirm** “*observance*” of the Sabbath because and for as long as He is Lord of it? If ever a reason existed that we “**man**” **for whose sake** “the Sabbath was made” (“made” by none other than this Son of Man) should rest the Sabbath, **it is this** *Christological foundation for its observance, the very fact that Jesus on the Sabbath worked the works of God!*

The work of God, namely **its ultimate** – God’s **work** of raising Christ from the dead – is the very *foundation* underlying the Church’s observance of **Sunday!** If the “works” of God then do not nullify **Sunday** as the Christian Day of Rest but constitutes and validates its *observance*, why should the **work of God** not constitute and validate the **Sabbath’s** observance, but nullify it? In Jesus’ “working” on the Sabbath the “works” of God, is already perceived that not Sunday, but the Sabbath, should be, and in fact was, the day of God’s **ultimate “work”** of raising Him from the dead! Jesus’ rising from the dead is His working the final and greatest of God’s “works” ... “*in Sabbath’s time*” – God’s greatest “work”, literally translated, “*of resting*”. All Jesus’ previous works on it were a preparing of the Sabbath for this “**work**” of “entering into His own (Sabbath-)Rest”. **Sunday does not belong at this point in God’s works.**

7.3.2.11.7.

Unto God’s Own Purpose

God **worked** his general, cosmic **work** of creating “the heavens” and His special, specific **work** of creating “the earth and all that in it is” **with a view to** His **work of Self-manifestation**. On the Seventh Day God **worked** His **work** of “sanctifying”, “blessing” and, “ending” His “**work**” He “**created**” **with his own presence!** All God’s “**works**” crescendo to “the **Sabbath** of the LORD thy God” – God’s “**Sabbath-Rest**”. Precisely in being “God-With-Us” God “*worked*” (“made”) his Sabbath Rest “*for man’s sake*”. God’s Sabbath Day’s “**work**” is His creative and pro-active work “**to-us-ward**”, “worked” by and in non other than His Word, Jesus Christ, “**LORD** of the Sabbath Day”.

Thus “even the Sabbath was made” ... “for **THIS exalted MAN** – *barnasha*”, **first of all!** And thus in the case of Mark 2:27 “*the Greek text*

correctly reproduces the Aramaic root barnasha simply with anthrohpou” for in its context even the simple *anthrohpou* **has in view** the *parousia* of the **Exalted-Son-of-Man** – *Wytos tou Anthrohpou*.

T.W. Manson, quoted from Cullmann, p. 153, “*postulates that both verses* (Mk.2:27, 28) *have to do with the Son of Man, so that v. 27 too does not speak of man in general but should read, ‘The Sabbath was made for the Son of Man, not the Son of Man for the Sabbath’*”. Such a meaning of *barnasha* **creates the impression that the pre-existent Christ was a created being**. The creation or “making” of the Sabbath in the beginning “for man’s sake” implies the Son of Man’s coming “for the sake of created man” not only then, but also “in the fullness of time”, the Son of Man’s coming “for the sake of man” in resurrection from the dead.

7.3.2.11.8.

Against All Odds

Cullmann depends on **his interpretation** of John 5:17 for justifying his assertion that, **1**, “*despite the evangelist’s* (Mark’s) *interpretation*” who “*understood this verse to mean that Jesus used ‘Son of Man’ to designate himself lord of the sabbath*”, He “*did not refer to Himself in the second sentence*”. Cullmann does so, **2**, **despite** the fact that “*the evangelists generally made a clear distinction in Greek between Jesus ‘the Son of Man’ and ‘men’ in general*”. He does so, **3**, **despite** the fact that “*the logical connection between vv. 27 and 28 of Mark 2*” is totally **destroyed** if *barnasha* is interpreted as not referring to the “*heavenly Man*”. For Cullmann, **Mark** is the one who “*may have made a mistake in translating... the same Aramaic word barnasha anthrohpou as referring to man; wytos tou anthrohpou as referring to Jesus*”. For Cullmann, all *probability* lies with the **improbable. If only** for Jesus’ answer to the Jews in **John 5:17**, Mark would have translated **correctly** just the way he did. In John 5:17 lies the cause of Mark’s erring: it is Jesus’ supplying an “*exegetical foundation for non-observance of the Sabbath*”!

7.3.2.11.9.

Man’s Place

Jesus’ answer (“The Sabbath was made for man, not man for the Sabbath”) *obviously refers to men in general, not to the divine Man, the ‘Son of Man’*”. It must be because Jesus’ answer implies that “**man**” is **also a creature** – “The Sabbath was made for man – **man wasn’t created** for the Sabbath”. (Ellipsis of the verb.) Mark 2:27-28 has traditionally been interpreted as if Jesus says, ‘*Leave my disciples alone; the Sabbath was made for their sake, therefore they are lord over it and may do what they like with it; they may even brake it if they liked.*’ If this were the case, one cannot expect to **also** hear in Mark 2:27-28, “... **not man for the Sabbath!**” Being **also just a creature**, man has no authority

over the Sabbath **in any sense**. (He is commanded to obey **God** in keeping the Sabbath.) Man enjoys the Sabbath’s benefits exactly for being also a creature under the Lordship of the Creator-**Lord** of man “**and** of the Sabbath”. The very fact of the Sabbath’s being “**made**” requires its Maker to be its “Lord”, the “*Heavenly Man*” – *barnasha* – *Wytos tou Anthrohpou*. “*Every man*” being **created** – being “**made**” **as well** – is **himself** subject to the Lordship of the Creator LORD-Kyrios. This is expressly emphasized in that Jesus says He is Lord, not only of “man”, but “indeed also of the Sabbath” – *kai tou sabbatou*.

It is noteworthy that man – Adam and Eve, is commanded to “rule” over all creation on the **sixth** day **before** God instituted the Sabbath Day! And this “rule” implies Adam’s **respect** for God’s creation – not its destruction! The Sabbath moreover – unlike the rest of creation and **notwithstanding** being “made” **after** and “for the sake of man” (*dia ton anthrohpou*), **is excluded from his lordship!** The Scriptures never calls the Sabbath “**man’s**”, but always “the Sabbath **of the LORD thy God**”.

Jesus does the Father’s works exactly in being “Lord” of His works. But **NOT** as a “*foundation for non-observance of the sabbath*”! On the contrary, Jesus does the Father’s works on the Sabbath because **they, are**, God’s “**Rest**” / “**Sabbath**”. **He**, the Son of Man, **is** the Father’s Rest being His very Word and Act “for the sake of man” – *dia ton anthrohpou*. He does the Father’s works on the Sabbath as the very *foundation for man’s observance of it*. A “**Christological foundation for non-observance of the sabbath**” is illogical and an *a priori* impossibility. It does not exist in the New Testament; it never came from the mouth or acts of Jesus – exactly for the reason that “the Son of Man is Lord of indeed the Sabbath”.

“*Both the ‘Suffering Servant’ and the ‘Son of Man’ already existed in Judaism. But Jesus’ combination of precisely these two titles was something completely new. ‘Son of Man’ (barnasha) represents the highest conceivable declaration of exaltation in Judaism; Ebed Yahweh is the expression of the deepest humiliation. Even if there really was a concept of a suffering Messiah in Judaism, it cannot be proved that suffering was combined precisely with the idea of the Son of Man coming on the clouds of heaven. This is the unheard of new act of Jesus, that he united these two apparent contradictory tasks in this self-consciousness, and that he expressed that union in his life and teaching.*” (p. 162 par. 2) (Emphasis CGE)

Also in the corn-fields episode something of this “**union in his life and teaching**” is discernable. What do Jesus and his disciples find themselves in the cornfields for on the Sabbath Day? They are usually found in the temple or in synagogue or at table on the Sabbath! Rejection and hunger probably might have driven them to the cornfields. Jesus said,

“The Son of Man (this highest heavenly being) has nowhere to sleep”. He in this episode again uses that title. *‘You hypocrites! Why do you not rather offer my disciples a meal in the true spirit of the Day? I am their Host this Sabbath, let them eat their fill – the Sabbath was made for them, not they for the Sabbath! While the Bridegroom is with them, they shall eat – the days will come that they will share my suffering and won’t be able even to eat.’*

Also in Mark 2:27-28 this *“something completely new”* is discernable – Jesus as the Suffering Servant – Son of Man. Cullmann would not admit this unique meaning of the title in Mark 2:27-28. For one reason only – his prejudice against the Sabbath Day.

“The evangelists (including John) ... clearly sensed that Jesus attributed a particular meaning to this expression ... wvios tou anthrohpou. They chose the phrase whenever it seemed to them that (Jesus) used barnasha Christologically so that they might distinguish between his designation of himself as the ‘Son of Man’ and the ordinary meaning of the word.”

*Whenever Jesus used barnasha Christologically to distinguish between his designation of himself as the ‘Son of Man’ and the ordinary meaning of the word . . . yet not in Mark 2:27-28! If **inconsistency** had been an attribute of the Gospels’ method and style, one might have given the idea a second thought. “In view of the frequency of its occurrence, it can be no accident that the Synoptic writers always attribute the term ‘Son of Man’ to Jesus, never to those who speak with him. They know that from the beginning the title used by Jesus was not common.”* (p.182 par.2)

“The fact that like the Synoptic writers John uses wvios tou anthrohpou rather than the simple Pauline anthrohpous indicates that at least at this point (in history) he knows a tradition in common with the Synoptic writers, the tradition which distinguishes between the technical and general sense of barnasha by means of this special Greek translation” (p. 185 par. 2) . . . so used in Mark 2:27-28 – but not to Cullmann’s liking for one reason – his dislike of the Sabbath Day for being the Day the Son of Man is Lord of!

“It is certain that the Kyrios title applied to Jesus received its full meaning only after his death and exaltation. It is characteristic of the expression Kyrios Jesus that it refers to his post-Easter, present work fulfilled in the state of exaltation”. (p. 203 par. 2) To think that the Church applied the title “Kyrios” together with the title “Son of Man” to Jesus’ appraisal of the Sabbath Day! Yet for Cullmann it implies the Sabbath’s *“non-observance”*.

Notwithstanding Cullmann’s scholarship and healthy exposition of the Christology of the New Testament, one cannot be blamed for

rejecting in toto his attitude towards and conclusions regarding the Sabbath and its validity for the People of whom Jesus Christ is Representative-“Son of Man” and Lord.

7.3.3.

The Sabbath in New Testament Proclamation

The Church has for so long so belittled the Sabbath she loathes its service as its very existence. Instead the Church offers the Sabbath’s **usurper** praises matching those sung the sun. The Sabbath’s **basic function and highest meaning and honour, to serve the proclamation of the Gospel**, had been robbed from it. Who in the world of a Sunday-Christianity would imagine an evangelical Sermon preached with reference to the **Sabbath**? Well, the **New Testament** has such a Sermon, the “Letter to the Hebrew Congregations”. The Sabbath **is** sung praises in the New Testament – not **directly** as though it is deified, but in its lowliness the honoured **servant** of the **Servant of the Lord**. The Sabbath **is** sung praises in its lowliness, the honoured **servant** of God’s **People**. And the Sabbath **is** sung praises in its lowliness, the honoured **servant** of **Proclamation** and the **Kingdom of God!**

7.3.3.1.

The Letter A Sermon

This particular document, the “Letter” to the Hebrews, clearly is a script of a **sermon** (delivered on the Sabbath Day) that, as a letter was distributed among the Christian Congregations and thus found its way down to Christian posterity. Its **canonicity** has become an accepted fact after all and the **Sabbath’s validity** for the People of God the more solid for that.

The **content** of the document, the **sermon** itself, is the most practical thing about the Christian Faith – it is **proclamation** of the message of Jesus Christ. Its preserved **form**, a **letter** that was sent to the Hebrew Congregations and to all Christian Churches, is also the most practical thing about the Christian Tradition. It is a way of **proclamation** of the message of Jesus Christ. Through its distribution and reading the Sermon is again **preached** elsewhere – and everywhere in the **Christian Church**.

In this Sermon comes to the fore **how the Church most practically happened to hear the Sermon read to it**. The **Sabbath** by New Testament definition, here in this Sermon delivered to the Hebrews, is applied as the **propriety of the Church and limited to the Church**. The Sabbath Day and its observance conformed to the **Church’s prevailing expression of faith in practice and worship**. The Sabbath is **given thought** in this Sermon because it was **most naturally** “kept” and “remembered” due to the *status quo* of Christian Congregation of the time. Had not the **overall circumstance** been that the Congregation **used**

to be a Sabbath-keeping community, no word would have been said in this Sermon of the Seventh Day. The very fact, further, that the Sabbath is **assimilated** with the Christian **Message** in the situation of its **preaching the Gospel**, applied in its very **rhetoric**, is evidence that cannot be denied that “a keeping of the Sabbath” was regarded to have “remained valid for the People of God”. (Another glimpse of such assimilation of the Sabbath in **typical Christian world-view** is found in Acts 1:12, “a Sabbath Day’s journey”.)

Sabbath-keeping was the **Church’s practice**. It was Church-practice as surely as the **name** for the New Testament **Christian Church** among the Jewish Churches was “**the People of God**”! **Sabbath-keeping** was “the People of God’s” **manner** to live out its **Christian Faith**, and its “**trade-mark**”, one could say, as much as one could say its **name**, “**The Elect**” may be regarded the trade-mark of the **Church**.

7.3.3.2.

The Sabbath – as is Resurrection, Supposed

The preacher takes for granted for Faith’s basis, sound **understanding**. For example, he nowhere in so many words, mentions Christ’s **resurrection**, but he **supposes** it the essence of about every idea he expresses. He in the same way **as a matter of course supposes** and **refers** to the Sabbath as a (theological) **subject** or as **relevant** to the subject under discussion. He **refers** to it **being kept** when he says a “for God’s People keeping of the Sabbath, **is a fact of obligation still**”.

7.3.3.2.1.

Church Practice and Belief the Sabbath’s Reason for Being

The preacher supposes the Sabbath and its keeping by Gods People in sundry instances and in sundry ways in his sermon, and **utilises the occasion naturally created by the Sabbath for delivering his sermon!** The preacher does not speak of the Seventh Day and of the Sabbath apart from its **immediate relevancy to Church-faith and Church-practice**. He **never from no basis** merely **imagines or conjures** the Sabbath or its application. The Sabbath was for real! Where the preacher applies the **theory**, it **results** from the Sabbath’s being an item of **Faith and Practice in Church doctrine and life**. The fact that the Sabbath is **preached** about indicates that it is **lived and believed**.

7.3.3.2.2.

Congregation Not to be Neglected

The Sermon’s author alludes to the Seventh Day Sabbath and its keeping where he admonishes God’s people **not to neglect** their assemblies. The preacher never speaks concerning **another** day than the Sabbath with regard to the Church’s **worship**. He could not have supposed the First Day in this text, as some allege. (See Par. 7.2.3.3.2, 7.3.1.3.1.2.) He supposes these assemblies as being **regular** and not far in

between, which implies that he didn’t have **yearly** festivals like the Passover in mind, but the Church’s **weekly Sabbath-keeping**.

The preacher **supposes** the Sabbath necessary for the **Assemblies** that **should not be neglected**. He therewith **says the same thing** but in another way as in 4:9, “a keeping of the Sabbath is still obligatory for God’s People”. (“Obligatory” in the same manner as “it still is obligatory for some to enter the rest” in verse 6.)

7.3.3.2.3.

Sabbath Supposed Because of its Future

The Sabbath’s immediate **presence** with this Congregation, with this preacher and with this sermon, isn’t because of its **past only**, its history of being part and parcel of **tradition and current custom**, but because of its **future**. The Church’s will be a **Sabbath’s-future**. Without **Jesus Christ the Promise**, without Him **preached** and without Him preached the **Resurrected**, and without the **Church** itself – **without this future** – there shall **not** for God’s People “remain a keeping of the Sabbath”. The Sabbath’s **future** is concretely realised within God’s **worship** and within the **praying** of his People. It not only is a matter of common sense, but the Sabbath’s future is **concretely realised** as no “natural” phenomenon, but because, **according to God’s Plan, Purpose and Path** it can never be separated from the Word and its Proclamation or from the Church and its worship. The Seventh Day shares and is divinely involved in **God’s Rest!** Isaiah 18, Genesis 2:1-3. Most importantly, the Sabbath’s **future** is concretely realised within God’s **worship** and within the **praying** of his People as the **Congregation**. (This explains the first verses of chapter 6 which supposes an **individual** coming to grips with the doctrines of the Christian Faith but who has as yet not appreciated doctrine to its **full consequences in Congregational relation**. The **individual** can’t be a believer really and meaningfully without being a **member of the Body** of Christ – without **being the Church doing and believing!**) The Sabbath’s eschatological realisation and fruition cannot be denied, ignored or **abandoned by the Church for being Christian Church! On the contrary**, the Sabbath is eschatologically realised in the **Church** – and nowhere but in the Church **for being the Christian Church**. What God intended and saw fit and what his People in practice found indispensable for its very **existence and practice**, is the Sabbath’s **future** – a future **guaranteed in the future of the Church** – which is guaranteed in the **Risen Lord of both**.

7.3.3.2.4.

Why the Church Should Enter God’s Rest and Keep the Sabbath

“If Jesus had given them rest?” Then of course there is **no necessity that God’s plea to enter his Rest should be re-enacted** seeing his speaking in the Son is meant for “these last days”! ^{4:8} “There is

no more offering for sin”.^{10:18} Jesus will come again but then **not to deal with sin again!**^{9:28} God won’t speak again. There is no other Word of God but Jesus through whom God already had spoken and “Today!” speaks, once for all. **“Because He who is entered into His rest, He also has rested from His own labours just as God did from his.”**^{4:10} **“For this very same reason observance of the Sabbath still holds good for God’s people.”**^{4:9}

The Church should enter God’s Rest and keep the Sabbath because **of the completed work of God in Christ ... resurrected.** Let us **wait no longer** to enter into God’s promised rest lest any fall in the same example of **arrogant unbelief.**^{4:11} Because God’s word is living, powerful and quickening, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of joint and marrow, a discerner of the thoughts and intents of the heart.^{4:12} No creature isn’t displayed before Him. All things are naked and open to the eyes of him with whom we have to do.^{4:13} But consider that we have a great High Priest in heaven, the Son of God. Let us not forget it.^{4:14} Because we have no High Priest who is untouchable by human infirmity, but One who in every respect was tempted as are we – yet without sin.^{4:15} Let us **come boldly and fearlessly** to the throne of grace that we may obtain mercy, and **betimes** find grace for help in need.”^{4:16}

Only **arrogance and fear** could prevent God’s People to enter his rest. **Jesus is able of compassion ... Jesus is God’s Rest,** therefore **they need not fear** but should “approach the throne boldly – the throne of grace. Only boldness in our **disobedience,** the surest sign of **lack of faith,** could prevent God’s people to enter his rest. (“They entered not because of **unbelief.**”) But “He with whom we have to do”, is mighty. How could we be so arrogant? Let us forget our **self-esteem and fear** and be humble before God and obey and enter his rest, believing, without fear.

“For no other reason does keeping of the Sabbath still hold for God’s people”, the writer so emphatically and so unambiguously says in 4:9 **with regard to what he has so far said. Keeping** of the Sabbath is **not** that entering into God’s Rest; it is the **result** of having entered God’s Rest through, in, and by Jesus. And **now and from now on** God’s rest holds good for God’s People only in **Christ resurrected** from the dead, the writer so emphatically and so unambiguously says in 4:10! “Keeping of the Sabbath remains” for no other reason and on no other grounds. “God’s works” to “perfect” the Son and to “make Him the Author of eternal salvation”,^{5:9} are, that “He was able to **save Him from death** and could **answer in his fear.**”^{5:7} That “saving” and that “answer” was the raising from the dead of the Son of God. The raising from the dead of the Son of God is God’s “works”, the “works” He “somehow spoke of concerning the Seventh Day”, the “works” God, in Christ, “rested from”

in raising Jesus from the dead! He now is a great High Priest that is passed into the heavens – **only in resurrection from the dead.** This finishing, this culmination and fulfilment, this **“help in the time of need”,** the writer argues, **can nowhere be seen fulfilled throughout the history of the revelation of God’s grace but in the resurrection of Jesus from the dead!** (This observation must be repeated a little further on.)

7.3.3.2.5.

Who is “He that Enters”?

Says God in this Sermon “I have **sworn in my wrath** that they would **not** enter my rest – **although** God’s works were finished **from the foundation** (creation) of the world!^{4:3} For He somehow spoke in this wise of the Seventh Day, And God did rest the Seventh Day from all his works”. “Now after such long a time”,^{verse 7} God’s rest was indeed entered by Someone. Of this Someone says the writer, **“For He that is entered into His rest, He also hath ceased from His very own works (of salvation), even as God did from His** (works of creation, verse 4)”.^{4:3}

7.3.3.2.5.1.

It is Not Joshua

Says Dean Alford, *“For He who entered into His (own or God’s) rest, Himself also rested from His works, like as God rested from his own; and, therefore, from our Forerunner having entered into his Sabbatism, it is reserved for us, the people of God, to enter into it, and because of Him.”* *“Thus” as Ebrard says, “Jesus is placed in the liveliest contrast to Joshua, (who had not brought God’s people to their rest), and is designated as ‘That one who entered into God’s rest.’”* Dean Alford appeals, *“that Owen, Alting, Stark, and recently Ebrard, refer ho gar eiselthohn to Christ.”* Quoted from J.A. Hessey, *Sunday*, Note 354

It could not of **Joshua’s** works be that God’s People **may** rest seeing Joshua like David **attained not,** but died that he **“may** rest from his labours” (*hina anapaehsontai ek tohn kopohn autohn*, Rv.14:13). If Joshua by dying attained not, then the One that in fact did attain, **must have attained through victory over death.**

The preacher **follows history.** First God in **creation** speaks. Then He swears in the time of Israel’s disobedience – **Joshua’s** times. **David** follows as a next example of failure. The preacher **won’t regress** to Joshua after come thus far down the row of discomfort. As dean Alford has observed, Joshua failed and did not lead God’s people into their rest.

7.3.3.2.5.2.

Not Israel Or The Church

It is **not “the People”** who, to the requirements of 4:10, enters into the “Rest”. “Those to whom the rest was preached, entered not in because

of unbelief"! It is not of their own works that God's people **can** rest, seeing how insufficient and sinful their works are. It is not of their own works that God's People **could** rest, seeing their constant refusal through unbelief to enter. **Jesus**, and no earthly or heavenly plateau of achievement, is the "balm in Gilead" for sin. "The **Gospel** (of Jesus Christ) was preached **to them just as to us**", 4:2. **The Gospel of Jesus Christ was preached to the Church of all time.** We need not fear like many before did, but should come boldly to the throne of grace. Only boldness in **disobedience**, the surest sign of **lack of faith**, prevents God's people to enter into his rest. "They entered not because of **unbelief**". **Unbelief** is the opposite of *katapausis*, the opposite of the **true rest found in Jesus**. But He with whom we have to do, is **mighty**. How could **we**, be **arrogant**? Let us forget our **self-esteem and fear** – fear that is born of arrogance – and be humble before God and obey and enter his rest (*katapausis*), **believing**. "Keeping of the Sabbath (*sabbatismos*) remains" for no reason and on no grounds than **the grounds of God's Christ–katapausis – the grounds of God's Jesus–Rest**. That is the writer of the Sermon to the Hebrews' message and **from this central message he deduces** that "keeping of the Sabbath" – *sabbatismos*, remains essential for the Israel of God.

Israel did not enter the Rest when they entered **Canaan**. The preacher also does not speak of Canaan or of any **temporal** "rest" that must be entered. He speaks of God's own Rest – his rest of "eternal salvation", 5:9. The preacher's whole argument is pointed at the conclusion that **no man** has as yet succeeded in obtaining the Rest. "It **therefore** remains" for the **Son** as God's final revelation to succeed and on succeeding to enter the Rest ... and through Him, the People. Only Jesus is man's hope. And in Christ's success, God's Word is Proven, his oath made true, does his People, enter.

"Those to whom the rest was preached, **entered not** the rest through unbelief"! "It is so that the rest must **still** be entered into". ["Had **Joshua** given them rest, then He (God) would not afterward have spoken of yet another day" ^{4:8} is a **wrong** interpretation. It in any case confirms **failure**.] "There at this point in history still beckons the rest of which the Sabbath speaks for God's people". ^{4:9}

7.3.3.2.5.3.

Not David

The Rest was not entered under David. God's rest is eternal. But David is dead and his grave is still with us, ^{Acts 2:29, 13:22} Peter and also Paul referred to the man "after God's liking who would fulfil my will". "After so long a time, God still had to entreat, Today, if ye but will hear his voice and not harden your hearts but obey"! Still they believed not and still God's rest was never entered.

7.3.3.2.5.4.

Not in the Keeping of the Sabbath

The Rest is not entered in a keeping of the Sabbath. "Because God entered into his rest **when He had concluded his own labour**, even in finishing and resting from his own works". ^{4:10} **The rest of God's promise is not fulfilled until Jesus Christ be risen from the dead.** The Sabbath's rest is not fulfilled in man, in the best of men, or in man's obedience. God's Rest is not founded upon man's works. It is not realised in man's rest, but in God's work, in God's obedience and in God's rest. God's Rest is founded upon Jesus Christ – upon Him in resurrection from the dead. "Because He entered into his rest **when He had concluded his own labour** even God finishing and resting from his own works". ^{4:10} "Believing" this, "some do enter"!

7.3.3.2.5.5.

It is not God as Creator Who Enters His Rest

It is not God as Creator spoken of as the One who enters the rest. How could God somehow have said of the Seventh Day: God on the **Seventh Day** (already) rested from **all** his works, ^{4:4} yet in another place **again** say, If they but entered my rest! ^{4:5} **Some are still to enter** the rest. They to whom it was **first** preached heeded not and entered not the rest because they **believed** not. ^{4:6} **Again**, God **extends the deadline** and says to David, **Today** – after so long a time and the rest not fulfilled yet – Today, if ye will but hear his voice and will not harden your hearts. ^{4:7} The Promise still beckons. How could God then say He **finished**, "if they shall enter into my rest"? ^{4:5} "Seeing" also, as says the writer, "it is so that **the rest must still be entered** into", it cannot be **God as Creator** who, according to 4:10, "enters into his own rest".

God did not enter his Rest on the **Sixth** Day, when He still created, but on the Seventh Day **when He no longer** created. God, in finishing, in resting, in sanctifying, in blessing, "**spoke**". Speaking, God, in the **Word**, fulfilled all, finished all, separated all unto Himself, blessed all in the Son, and **all in all, in the Son, rested**. God finished **for** eternity and **from** eternity, "**in the Son**". The one who does enter, "rests **like God** rests". And he rests "from **his own** works", "**as** God from **his own** works". The work is one, the rest is one, and, the One who enters the rest and rest from his own works, is **One**, namely God. **Nevertheless** God, **not exclusively** in the First Person of the Father, **but especially** in the Second Person, the Son. **Only Jesus** can be the one who "enters into **his own rest**", **only Jesus** can be the one who "rests from **his own** works". The "**rest**" spoken of is **eschatological**, God's work of the **last days** – his work "**in the Son**". That is, the "**rest**" spoken of is **creation in salvation**. Well, just here the preacher reminds his Congregation, "Therefore remains for God's People their keeping of the Sabbath".

7.3.3.2.5.6.

It is Christ Who Enters God's Rest

The phrase “He who having entered” – *ho gar eiselthohn*, 4:10, applies to **Christ**. That should be clear. “He who has entered” is the One who on **own merit** and of his **own doing**, “enters”. Christ, “found faithful”, is “appointed” “over His own house”, “**built**” and finished haven of Rest! (3:1, 2, 6, 5) **This “rest” is realised in Christ**. “Ye shall find **rest** (*anapausis*) **unto your souls**”. “Come unto Me and I will give you rest”. Mt.11:29, 28

The “rest” properly belongs to **the achiever**. Jesus performing and perfecting the works of God avails and acquires. He, himself “**being made perfect, became the Author of eternal salvation**”, 5:9. Jesus was “glorified” (3:16), how else but in his resurrection from the dead? He, “unto (whom God) to make Him an High Priest, said, Thou art my Son, Today have I begotten Thee”, ^{5:5} **He**, “enters within the veil into the holy place”, “resting from his own works like God rested from his own works”, **4:10**.

7.3.3.2.6.

And Thus the Sabbath is Honoured

The Sabbath specifically of “the Seventh Day” has never been invested with divine – God’s own – completion, God’s own fulfilment, God’s own finishing and God’s own rest **before**. **How then** could God say that “**on this wise**”, He in truth and fully, “rested the Seventh Day”? “**Somehow thus spoke He**”! “Behold, the third day (after Jerusalem shall have killed her Prophet) I shall be **perfected**”. Lk.13:34 **Here**, “Today!” God’s Word of God’s Rest “concerning the Seventh day **is come true!**”

A Sabbath-protagonist minister and professor once said that the writer of the Letter to the Hebrews in these chapters is extremely difficult to understand – “*is rather, incomprehensible*”. If **Jesus in his resurrection** isn’t taken as starting point for exegesis and in stead a **legalistic** approach to an understanding of the Sermon is used, **it will be difficult**. But the **whole** Sermon is **Proclamation** of Jesus Christ the **Resurrected**. The Sermon does not **teach** Sabbath-keeping as a **doctrine**. It simply accepts and applies the reality of the Sabbath in the People’s life of Faith. **Jesus the Resurrected** is the **only** key to understanding of the Sermon because **Jesus the Risen** is the Sermon’s **only teaching** and its **only doctrine**. If one looks for a Sabbath-dogma in this Letter or Sermon he **could** never understand it. Exactly in saying the least about the Sabbath this letter says most about it.

Sunday-protagonists take an even worse route than Sabbath-protagonists. (E.g., “*another day after the Sabbath, the First Day of the week*”! Dr. Nik Lee, *Sondag die Sabbat*, on Hebrews 4:8.) If wrongly approached the difficulties of these chapters are daunting, indeed

unassailable. The simple solution lies in realising that the preacher’s concern with God’s speaking concerning the Seventh Day was **with a view to Jesus’ finishing God’s works in his resurrection from the dead!**

7.3.3.3.

The Simple Message

Consider this the gist of Hb.4:10,

“Upon Jesus’ finishing followed **His** entering upon **His** Rest from **His own** works **just** as upon **God’s** finishing followed **His** entering upon **His** Rest from **His own** works.” Actually there is no **time**-sequence here, only a **logical** sequence. Jesus’ rest **is** his finishing, **is** his completion. **Jesus’ Resurrection is his Exaltation**. As God’s will and purpose cannot be separated from his doing and accomplishment, so Jesus’ resurrection and glorification cannot be separated. In terms of time and in terms of the nature of the event, **Jesus’ vanquishing death is his ascending the Throne from which streams of living waters flow**. And the works of the Creator and of the Son are the same works. To understand **Jesus’ resurrection** from the dead as the finishing of the **Father’s works** solves all problems with understanding these chapters. “Then let Jesus’ resurrection for us who believe and who still have to enter God’s and Jesus’ completed rest, be the incentive, the encouragement, the challenge, the call and command also to enter and to join in God’s completed Rest in Christ.” (Consider this the gist of verse 11 with reference to verse 6.) “Now because all this is so clearly and easily **understood**, a keeping of the Sabbath for God’s People is still obligatory and privilege!” (Consider this the gist of 4:9!)

7.3.3.4.1.

The Rest As It Is In Jesus

God’s “**saving**” and God’s “**answer**” was the raising from the **dead of the Son of God**. The letter to the Hebrews uses many expressions that **imply Jesus’ resurrection**. In almost every instance of **metaphoric reference** not only the **event** of Jesus’ resurrection is supposed but also **its moment in time – its Day** of occurrence. For example, “**This day** have I **begotten** Thee”; “**Being made perfect** He became author of eternal salvation”; “**When He bringeth in** the First Begotten”; “**After** he had offered ... He **sat down**”. (Almost every participle describing the relation between the object, Christ, and the predicate, carries within it the connotation of a Present Perfect. The idea of the urgency of the “Today” of chapter 4 is not let go of right through the Sermon.) So Jesus is a great High Priest that **is passed into the heavens – only in resurrection from the dead**. **The raising** from the dead of the Son of God **is God’s “works”**, his “works” He in the **Old Testament “somehow spoke of concerning the Seventh Day”**, the

“works” God said He “rested from” in “finishing all his works”. But here, in the **New Testament**, the **Present Perfect** is employed, “He that **entered** into his rest, He also **has ceased** from His own works. “God’s works” to “**perfect**” the Son and to “make Him the **Author** of eternal salvation”,^{5:9} are, that “He was able to **save Him from death** and could **answer in his fear**”.^{5:7} That **rest**, that **saving**, that **answer**, is now, **completed in Christ**, available for the People. **It awaits no fuller realisation. It is believed for what it is and for what it had become in Christ Resurrected.**

The Sabbath, “the Seventh Day”, has never been invested with divine completion – with God’s own completion, with God’s own fulfilment, with his own finishing and his own rest, **like this, before. Only in Christ** did God “speak on this wise”. **Only in Christ** did He in truth and **fully, “rest”**. “Behold, the third day (after Jerusalem shall have killed her Prophet) I shall be **perfected**”.^{Lk.13:34} **All fullness – that single Rest**, is seated in Jesus the Son of God **and in Him in resurrection from the dead!** This finishing, this culmination and fulfilment, this “**help in the time of need**”, the writer argues, can nowhere be seen fulfilled throughout the history of the revelation of God’s dispensation of grace but in the resurrection of Jesus from the dead! Within the context of this his message, says the preacher, “remains valid a keeping of the Sabbath for God’s People” the Christian Church!

Every moment of the preacher’s argumentation presupposes this tremendous turning point in time and history, this eschatological moment of Jesus’ resurrection from the dead, and the Sabbath there!

7.3.3.4.2.

On Strength of Jesus’ Resurrection

The preacher to the Hebrews describes the **Seventh Day Sabbath** as “a keeping of the Sabbath” – *sabbatismos*, that “remains valid for God’s people” – *apoleipetai*. The **reason** for his conclusion? ... **Hb.4:10! : “For He that is entered into His rest, He also hath ceased from His own works (of salvation), even as God did from His (works of creation, verse 4)”**.

The “remaining of the Sabbath–Rest” doesn’t stand on its own feet or in its own strength. It depends on **Jesus’ having entered into his rest. Jesus entered upon his rest from his own works, is Jesus resurrected from the dead. This Jesus forms the relation between Resurrection and Sabbath.**

Without **Jesus** being the relation there would be **no Sabbath!** But no **Sabbath – not, no First Day**. And no **metaphysic** “Sabbath” within this relation! It is the **Sabbath Day concretely the Seventh Day** of creation order, of Prophetic order and of divine order of Law, with, and within this **Jesus**-relation – the relation between Sabbath and Jesus

resurrected! It is due to **God’s electing** of the Sabbath that it receives this prominence **within the Christ-event**. God’s “sanctifying” or “separation” or “preparation” of the Seventh Day is for his Eternal Purpose in Jesus Christ. **God’s electing** of the Sabbath for this Purpose supplies the Seventh Day its **basis** “forever and ever” a sign between God and his People.

In Genesis “the **Seventh Day**” is not yet revealed as “**the Sabbath**” – “the Rest”. It still **awaited** fulfilment and final completion in the Word. Even in the Commandment that resulted from the Passover-Redemption the Sabbath is still “the Seventh Day”. Only in Jesus and in Him resurrected could the Seventh Day of the week truthfully be called “the Sabbath”. That is, only when Jesus “**of his own works**” “entered into His rest” and thus “gave them”, his People, the true “rest”.

The People of God, the Christian People, don’t await another rest, that sort of esoteric rest Augustine dreamt of. But “they who believe, in fact enter into the Rest” – the Rest God “in the past spoke” of through all the Prophets and the Law and “in these last days in the Son”. Because **God** – the “Rest” accomplished in Jesus in resurrection from the dead – “somehow of the Seventh Day did speak”, **they** – “a keeping of the Sabbath remaining for them” – “boldly come unto the throne of grace”.^{4:16} They in Him “**enter**” “**whither is entered for us** the forerunner and High Priest, and where is “anchored” for them “strong consolation”, “refuge” and “hope”.^{6:19-20} The People celebrate their Jesus-Rest, having in Him “obtained” and unto Him “remembering the Sabbath Day to keep it holy”.

The Law supposes the Sabbath on the basis of God’s “finished” **work** – “finished” **in Jesus having become God’s Rest the Resurrected**, or else it **never** would have contained commandment “concerning the Seventh Day”.

The *katapausis* of God’s promise which Christ “attained / obtained” (6:15), the “eternal inheritance” (9:15) He “received”, He received not in or through or at **creation**, but “by means of **death**” “through the eternal Spirit” through whom “He offered up Himself”. “By means of **death**” means the Word Incarnate suffering death and passing through death and the realm of death, but also **rising from death and from the dead**. It means, Jesus “has entered into his own rest”. (God in entering his rest of creation already anticipated Jesus’ resurrection from the dead.) Now in Jesus’ rising from the dead His exaltation and crowning at the right hand of God is no longer anticipated but contained and realised! **Fulfilment reached fulfilment** in Jesus’ resurrection from the dead. Perfection reached perfection, finishing is finished and rest found rest. **Sabbath** stands there at the end of everything and at the beginning of everything that shall be ... “a sign forever”. **It is God’s will.**

7.3.3.4.3.

God's Exclusive Rest in Jesus Christ

From its broadest design to its smallest detail **the Covenant of Grace ends up in its perfection** in 1, **God**, 2, in God **speaking**, 3, in God speaking **in the Son**, 4, in God speaking in the Son **raised from the dead**, 5, in God speaking in the Son raised from the dead, **to us**. The Word, Jesus, “is the Amen and the beginning of the creation of God”, Rev.3:14. The Sermon mentions the **Seventh Day**, **specifically, twice**, in **4:4**. It mentions the Seventh Day for God's speaking on and by it: “For He **spoke of the Seventh Day**”. “He”, **God**, “spoke of the Seventh Day (of creation-week)”. He spoke “**indeed / somehow / thus / concerning** (*gar pou peri ... houtohs kai*) **the Seventh Day**” and **not of another** day. God by his **Word**, “spoke”. (“The **Son** by whom He in these last days has spoken unto us”, 1:2.) Then, emphatically **repeated**, and emphatic **instrumental dative**, the preacher repeats, “(God) ... **in** the Day the Seventh Day, rested from all of his works”.

Immediately continuing by directly quoting God's oath, “They shall not enter my rest!”, (4:5) the preacher alludes to God's speaking “**concerning the Seventh Day**”. He rhetorically emphasises, “**In this very speaking** (ellipsis, *kai en toutohi*) **God speaks again** (*palin*)”. This isn't a locative Dative, “In this place (Exodus 20)”. It is an **emphasis on God's speaking** – when God “**speaks this time**”!

When God “again speaks this time”, **He swears!** He swears **to the exclusion of any and all option** of gaining entrance into God's rest – “**They shall not enter my rest!**” (Many attempts have been made to explain the grammatical construction of this phrase so that the meaning here expressed could be avoided, as if God wished for something out of his reach. We shall not consider the attempts made because this unequivocal force of the phrase is urgently required.) No one shall enter on own merit or through own works. **That means, nobody shall enter ... but He and those in Him only!** (In the last days “everybody storms the Kingdom by force”, said Christ. But the stormers don't enter and are able only to prevent those who might enter.) Not one is worthy to enter God's rest but God, and if one should enter, it must be God Himself and **in Him**, “us who believe”. The preacher preaches the Christian doctrine of righteousness by faith. Man shall enter God's Rest through faith in the Son only.

“Because (God's sworn condition) then remains valid (*epēi oun apoleipetai*) for any to enter the rest (*tinas eiselthein eis autehn*) also those of former time (*kai hoi proteron*) despite having had the Gospel preached to them (*euangelisthentes*) did not enter through disobedience” (*ouk eisehlthon di' apeitheian*), **4:6**.

“**The Gospel was preached to them – as to us** – but the Word that was preached was not to their good because they heard not with an ear of faith”, **4:2. Christ and Christ preached is the crisis of all time and for all generations**. No one ever before had entered God's rest had he not entered through the Son.

For God, who through the Son “in these last days speaks to us” (1:2), “again (*palin*) defines a day (*tina horidzei hehmeran*), Today! (*sehmeron*) when He in David (*en David*) to the urgency of the moment (*meta tosouton chronon*) prophesying (*kathohs proeirehtai*), says, Today (*Sehmeron*), if ye hear his voice (*ean tehs phohnes autou akousehte*), harden not your hearts! (*meh sklehrunehte tas kardias humohn*), **4:7**. If then Jesus (*Ei gar Iehsous*) rested the people (*autous katepausen*), God in principle (*meta tauta*) in no way (*ouk an*) would speak (*elalei*) about another day (*peri allehs hehmeras*)” (**4:8**) ... another day **than the day of Christ** the completion and perfecting of God's works ... and Rest!

7.3.3.4.4.

How Christ Obtained the Rest

In this situation God's Word and God's “rest” are “referred to **the Seventh Day**”. “He thus concerning **the Seventh Day, spoke**”^{4:4,5} God Creator, when He “rested in the Seventh Day”, “rested from all his works He had made”. God **never “stopped”** working, but “**resting** the Seventh Day He **completed** all his works He had made”. For a Christian preacher to teach that **can but imply** the Sabbath's observance **already** as well as the **obligation** of its observance **still!** “A keeping of the Sabbath” was the **normal, Christian** thing for **believers in Jesus**.

Christ, according to 4:10, also rested from all his works He had been doing all the time and **in resting entered upon another work whereby He finished** all his works he had been doing all along. Christ “rested from His **own** works” (*katapauoh apo ergohn autou*, 4:10) – not from the works of **creation**. Christ, “**ferently pressing on to enter**” (*spoudadzoh eiselthein eis eikeinehn tehn katapausin*, 4:11 – as his People would follow to do after Him) **in fact entered** and “rested from His own works” **with utmost divine energy, will and urgency** – God's greatest work of all, **his work of rest in the Son**. “In the days of his flesh He offered up **prayers and supplications with strong crying and tears** unto Him that was **able to save Him from death**. He who **indeed was heard** because of his fear” was “**perfected** and became the **Author** of eternal salvation” (5:7, 9), “Though He was the Son, he **learned obedience by the things He suffered**”, 5:8. Christ who “entered into his rest” is Christ who “learned obedience” from the fruits of obedience, who received his **recompense in life** from death. That is how Christ “**obtained**” the rest. (Paul says God “wrought in Christ”. The Psalmist explains what that word “wrought” can mean.) Christ **worked**, and

through his **work, obtained rest**. Christ's and God's **Rest** is God's **pinnacle of achievement**. For the very reason that **man's** entering of the rest is his **stopping** of his own works, God's entering into the rest is his greatest **activity**.

The preacher teaches that none but **God in Christ** and the Elect in Him had entered the Rest. "**They shall not enter My rest**", God swore when He "spoke concerning the Seventh Day". (The Kingdom is God's and entrance is strictly reserved for the Chosen.) All history of salvation confirms God's oath. **The Son would enter – He only and the saved in Him only**. So it remains that **God**, speaking "in these last days in the **Son**", **must enter the rest** He swore **no one** would enter but by **faith and obedience in and of the Son**. The Son would build his **own house** and enter, Author and Finisher, Architect and Builder **and be appointed Lord**, to enjoy of the labours of his own hands **in the saints**. This in toto was fulfilled in Jesus raised from the dead. The same thing's realisation in **history** and in the **saints** is **anticipated** and **preserved** in **Jesus** and in **Him resurrected** from the dead.

7.3.3.5.1.

"If Jesus had given them Rest"

"God – **with a view to "Jesus"** "the Son" the Word "in Whom in these **last days** God speaks to us" (1:2) – "**spoke** the Word concerning the Seventh Day swearing no one would enter his rest" (verse 5). **4:8!** "**If** Jesus therefore had given them rest ..." is putting the statement **absolutely affirmative**, "**For Jesus availed Rest for them**". The substance or point, "about all ... classes of conditional sentences to note is that the **form** of the condition has to do only with the **statement, not** with the absolute truth or certainty of the **matter ...**". Robertson, 1005, Dana & Manty "**If** Jesus had not lead them into the Rest", then no one has **ever** entered the rest. *'If Jesus therefor had not given them rest, no one before ever would or after, will. God never again speaks of another Day of Opportunity than the one: an absolute truth and certainty in Jesus!'* This is Hebrews **4:8** and the truth about it. The preacher doesn't stop there though. "**Therefore**", says he hastily and urgently, "remains valid for God's People their keeping of the Sabbath", **4:9**. "Likewise (*oun*), let us, hasten to enter the (Spiritual) Rest", verse 10. The Sabbath **reminds** us of **God's Opportunity**. It **sustains** us in our effort to rest in God's rest provided and gained in and by Jesus. It **constrains** us onwards toward **Him**, and it **stops** us in our own achievement to gain by ourselves what can and must be graciously bestowed by God in Christ.

"**If** Jesus therefore had given them rest", means, seeing the people **have** entered the rest **through and in Jesus**. "**God by merit of Jesus' achievement** (*meta tauta*) mentions no other day (of salvation)". **It is the end** – God **had** spoken "in these last days to us". The preacher uses the

Presence – "God speaks", but its force is Perfect Past Tense. Jesus **had** entered the rest and **had** led God's people **in**. In Jesus God's Word **had** **returned** to Him, **full**. **Jesus** is God's completed Work, but Jesus **resurrected**. "If Jesus had given them rest the Sabbath Day is to be kept **therefore** (*ara*) by the People of God". Verses **8 to 9 should be read without a break!** "From the conclusion we have reached that Jesus undeniably had given them rest, we must further conclude that God, speaking through his Word, **involves the Seventh Day to be observed the Sabbath by his People with a view to the Son's achievement.**" (Verses 4, 8 and 9 together considered within the broader context.) The Seventh Day Sabbath **is put** there, ready, prepared by the Word to its own end and service.

The call to obedience to enter the rest, **4:11**, is **first** the act of **Christ** "our Forerunner" (6:20). Carrying man's **heart** into the heavenly sanctuary God brings man **physically** into the communion of the saints. Practice / effect / ethics / morals, call it what you like inevitably follows Faith / cause. **A man saved becomes a member of the Church – it is the work of the Holy Spirit.**

The preacher of the Sermon to the Hebrew Congregation **realised and experienced** the coherency and relevancy between Day, its worship, the worshipper and the One worshipped. The relation is such that God is worshiped not only on the Sabbath but **by means** of it. The **integrated totality** of proclamation, liturgy, order, form, pastorate, ethics and morality of Christian Worship **springs from the hearing** of the Word and from the obtaining of salvation through the Son through faith. The Sabbath belongs integrally to this totality.

Reformers and Romanists may not like the presence of **the Seventh Day Sabbath in the divine scheme of things**. But the **Scriptures**, the **New Testament** and the **Apostolic Congregation**, accept the Sabbath *sine qua non*. The First Church of Jesus Christ – the **apostolic community** – **keep** the Seventh Day Sabbath **for believing God's rest accomplished and put to work in Christ**. The Church **lives** the Sabbath in its Church-life; the Church **lives** the Sabbath in its **keeping**; the Church **lives** the Sabbath in its **preaching**. The Church **lives** the Sabbath in its **hope**.

7.3.3.5.2.

The Church Living

The preacher of the Sermon to the Hebrews speaks of "**the Sabbath's keeping still obligatory for God's people**", 4:9. What elicits this statement is the Church's **Sabbath-life**. The Sabbath explicitly as well as implicitly is constantly present in the **Church's practice and preaching**. In direct considerations of the Sabbath as well as from incidental references wherein the Sabbath's observance is supposed and

implied in the Sermon to the Hebrew Congregation is discovered the Sabbath's form and constitution revealing the vital relation that exists between Church, Faith and Object of Faith, and Day of Worship.

“**Us-ward**” as “**for God's People**”, God's most restless act of “**Rest**” **takes on the form** of “*institution*”, “*rite and ceremony*” **in that it is “for us”**, “**a keeping** of the Sabbath” – a **trust** – of God's trustworthiness. It becomes the **People's** keeping of God's Sabbath **Day**. Christ's entering into the rest means for God's People “a keeping of **their Sabbath**” **because** (*ara*) they are God's **People**, **because** they are His **believing** People, **because** they are God's **obeying and entering** People. Their deed follows their confession. But **their** deed of faith – in form **their** keeping of the Sabbath – is the People's **finite deed**. Man (by grace only) experiences and understands **but as the creature** he is and besides but as the **fallen** creature he is. Faith is man's answer to **God's love the cause of it**. God's love is the moving factor “**us-ward**”. Keeping the Sabbath for man “remains the **consequence**” (*apoleipetai*) of this, received from **mercy**, “rest”. Keeping it “in the **Seventh Day**” is because **God** “concerning the **Seventh Day**, spoke” and thus **faithfully**, “spoke” in the **Word, Jesus Christ**. God, when He speaks “concerning the Seventh Day”, in and through “**his own work**”, “**speaks in the Son**”, **raising Him** from the dead. Thus Jesus “**gave them rest**” by the **token of his trust indeed his resurrection from the dead!** God's trust is thus entrusted to God's People. Theirs is a **stewardship** – “a keeping of the Sabbath”.

As incapable as man is to see without grace as incapable is creation to reveal the mystery of God. Man is not even **capable** of understanding the **sensible** things right or nearly fully. As sin affects all God's works it affects **time, most**, because sin robs “all God's works that He made” of a **future**, and virtually of any **present**, since because of sin comes death. Man must understand creation through God's **Word**. It means man needs **grace** to see, the Holy Spirit operating. **It means the Sabbath is an issue of Faith**. By grace ye **see** as much as by grace ye are **saved**. Even then, when God favours a man with the grace to understand his plan with his creation, and man sees and applies **to himself** these things, he still sees but as in a mirror, as Paul said. He can only understand by way of assimilation. The Seventh Day (the product of God's doing “in the beginning”), creates an anticipated **future** revelation, “in the last days”. It is an eschatological Day. The Seventh Day's intrinsic “divine” nature is such that God could say that on or in it, “**He rested**” because He in Jesus Christ would rest and finally did rest.

God's **putting forth to man this work of his Word** of the Seventh Day Sabbath, is God's **allowing, God's inviting** and God's **enabling** man the freedom of participating in **His Rest**, formally. God's invitation

is his command. No one may refuse the King's wish. “Neither is there any creature not manifest in his sight”, ^{4:13} and not “urged to enter the rest” ^{4:11} with Him. “Seeing then that we have an exalted high Priest that is passed into the heavens, Jesus the Son of God, **let us hold fast our profession**” in **following after Him!** ^{4:14} Man's accepting and participating – his entering into God's rest in and by this exalted High Priest – results in this that he, as but a **shadow** of the body which is Christ, “**does what he professes**”. “Therefore a **keeping** of the Sabbath still remains for the People of God (who suit to the word the action)”. “Let us draw near with a true heart in full assurance of faith. ... Let us hold fast the profession of faith without wavering. ... Let us consider one another; provoke unto love and to good works. ... Don't neglect our Church-meetings as some members are prone to do. ... Exhort one another”, 10:22–25. Beware lest any man fail of the grace of God ... and bitterness springs up ... and contaminate the Church (12 :14–15). **This is the Church in worship on the Seventh Day of the week listening to the preaching of the Word of God. Herein is seen the Church living out its profession.** The preacher of this sermon throughout supposes the Sabbath kept as a **liturgically developed ecclesiastic institution**. He also explains it specifically and the reason for it being the vital institution it is in the life of the Congregation. He bases the Sabbath solidly on the Work of God who “in these last days speaks to us in the Son”.

The “Rest” to be entered in “the faith of Jesus”, ^{Rv.14:12} is God's Work in Jesus Christ “**us-ward**”. “**For us** now our profession to hold fast to, confronts us as our duty”. In 4:14–15 “our holding fast our profession”, has in sight “an High Priest passed into heaven”; in 10:23, “our holding fast our profession”, has in sight “good works”. Jesus being in heaven has effect here below among men. “Let us not stay behind satisfied with a nominal knowledge of the Gospel of Christ. Let us go forward and do what we profess and confess. Let us not only talk repentance from dead works, but let us stop from dead works. Let us not only preach faith about God, but practice living faith in Him. Let baptism not be to us no more than a doctrine or merely physical, but let us be spiritually immersed in God's Name. Let the resurrection be to us not only that future mystery, but a reality now. Let us not see the judgement only as that to come, but as consummated in the resurrection of Jesus Christ for us.” (6:1–2) In a word, Let us **live by the Faith** of Jesus Christ. “For faith is the substance of things hoped for, the evidence of things not seen”, 11:1! “Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet”. The word “therefore” – *ara*, in 4:9, supposes the **principle**: “**Therefore** remains a keeping of the Sabbath for Christians” **who spiritually experienced God's Rest in Jesus**.

The preacher **assumes the Sabbath**, as a matter of course, to be the Church's practice. What the Church, "we", **must** do, we **do** because of **Christ's** doing it first – because **Christ** and we in Him had entered the rest. Christ "**diligently strove to enter**" (4:11) first, leading, as had done Moses, 4:3, and David, 4:7, before. But the people obeyed not because of "an evil heart of unbelief in departing from the living God (who went before them) ... hardened through the deceitfulness of sin", 3:12–13. "But we are made **partakers of Christ**" (3:14), says this writer, which makes all the difference between the People of "aforetime" and "the People of God" "in these last days". "**Since Jesus** had availed Rest" the **Church** is taken "into the Rest", 4:9. Christ is first supposed, He "who by his own blood entered in once into the holy place having (for us) obtained eternal salvation". Jesus in 4:8 and 4:10, representatively and substituting, **does "give them Rest"**. "Let us follow with enthusiasm to enter the rest", **4:11**. Christ is the **first of the number** who "strive to enter". The people are an "example in disobedience" (*hupodeigmati tehs apitheias*); Christ an example in **obedience**. The people were unable; He was able and actually "obtained" Rest, 8:6. Jesus, leading and obtaining, our **substitute** and **representative**, entered! Now put positively what is said negatively in 4:6, "it therefore remains for God's People to enter ... through the obedience of faith!"

Jesus had done everything; now the People must answer. The **Sabbath** is intended of course. God "of the **Seventh Day** spoke" when He spoke of his People who before had **not** entered the Rest due to unbelief and **despite** the fact that **God had entered**. (When the preacher addressed his Sermon to the Church they understood naturally. But we, nowadays after so much Sunday-keeping tradition need to have explained in particular things the First Church took for granted.)

Jesus, "by his own blood, entered" (9:12). "For this cause is **He** the **Mediator** of the New Testament **that they** which are called might receive the promise of eternal inheritance", 9:15. "For Christ is entered into the holy place now to appear in the presence of God **for us**", 9:24. And **being made perfect He became the Author** of eternal salvation **unto all them** that obey Him", 5:9. This is what the message of Christ is all about! Hear it and you will live, the preacher is entreating.

While supposing that Christ enters the sanctuary on behalf of the People not in vain but triumphantly, the preacher also assumes the inevitable good result of Christ's enterprise in that he assumes a People positively affected by Christ's victory! God's work and word are made true are returned to Him, fulfilled. And the Word's fulfilment – Jesus' recompense – is returned in the people's lives believing and obeying. The **great prize of Jesus' Resurrection–Rest is a faithful and obedient, responding People, his Church.**

The preacher supposes that act of "rest" of God **in Christ**, "in the Day the Seventh Day" (*en tehi hehmerai tehi hebdomehi*) (4:4) to be very **different** from any works "from which stopping, He rested" (*katepausen apo*). He supposes the **ultimate** "work of God". It is **Jesus' resurrection**. It is Jesus' resurrection as the cause and reason for his obedience that **overflows** even to the People. In Christ's resurrection a **People** is raised up in faith and obedience. "All they that obey Him", **5:9**. "We which have believed do enter into rest" (4:3). What has this faith to do with "the **Seventh Day Sabbath** God spoke of" (4:4)? "It means that therefore indeed (*ara*) remains valid (*apoleipetai*) its keeping (*sabbatismos*) for God's People (*tohi laohi tou Theou*)!", 4:9.

The preacher supposes and employs things **readily at hand**. The Church's existence consists of **practicalities** –performed in Christian **Faith**, not only outwardly, but also inwardly or "**spiritually**". The outward **things come from this Faith** within, and the inward principle never happens without showing "*sensibly*". So here are the **practicalities** of the Christian Faith and Church: "The **People** of God" are present. Their **Assembly** is in session. **Christ** is **proclaimed** and the People hear the **Word** of God **preached** to them. The **Scriptures** are consulted. The People are **admonished, encouraged, instructed** thereby. The **Lord** is presented, exalted, honoured, worshipped. A quick glance over the whole of the Sermon makes it clear: Here a preacher of Jesus Christ crucified and exalted, addresses the People of God, the Congregation, assembled in the Name and in the Faith of Jesus. Here is a proclaimer who loves **Faith in action** and here is a **Congregation that lives** of and in that Faith that works.

7.3.3.6.1.

The Rest and the Sabbath Confused

Jerom (says Hessey) refers "*to the sabbatismos from sin mentioned in the Hebrews*", thus regarding the concept *sabbatismos* allegorically and not institutionally. "... *The whole of the Christian's life here and hereafter is intended to be a perpetual Sabbatismos ...*." ^{p. 137} "... *There remains a rest ... from sin ... to the people of God – a rest no longer to be called katapausis which savors of time, but by a nobler title, sabbatismos, which savors of eternity and of Him who inhabiteth it. In it (i.e., in the sabbatismos according to Jerom and Hessey) what was dimly figured by the Sabbath is to receive its accomplishment. It (sabbatismos) is a rest realized here inchoately by ceasing from evil works; hereafter absolutely, by ceasing from the works of this toilsome life ...*."

"*The sabbatismos from sin*", according to Jerom and Hessey. But, says the preacher of the Sermon to the Hebrew Congregation, God's, Jesus', the People's and the Gospel's "Rest", is a *katapausis* – **not a**

sabbatismos. Jesus who “rests from **his own** works”, 4:10; God who “rests from **his own** works”, 4:5; “the Sabbatism beckoning the **People** of God”, 4:9, “the rest promising to be entered according to the preaching of the **Gospel**”, 4:6 and 2. There is no such thing as “the sabbatismos from sin”. There is only a *katapausis* from sin. The interpretative phrase “sabbatismos from sin” is a sophism and misnomer. In fact the theologians’ interpretation betrays subtle turpitude for slick introduction of a contextually antagonistic idea. Its use contaminates the holy concept of a Sabbath’s keeping still valid for God’s People. Once this strange concept is introduced into the general ethical tendency of the passage it corrupts general Christian opinion.

Jesus, is God’s **Rest**. Jesus is the *katapausis* of God. He is God’s Rest from God’s **works**, the **propitiation for sin**, indeed the Rest from sin that God offers man. Jesus is not the *sabbatismos* – the “keeping still valid for God’s **People of his Sabbath Day**” – even though it is He who is worshipped thus. The *sabbatismos* exactly for being the Rest **Day of God**, is **man’s “keeping”**, man’s answer, to God’s *katapausis*. The *sabbatismos* is not the **full** answer but **as the Church**, man’s first and visible answer – the answer of **worship**.

“**Rest**” in the sense of the *katapausis* / *anapausis* – throughout chapters 3 and 4 of Hebrews is only founded **in Jesus**. The keeping of the Sabbath does not bring rest from sin in an expiatory sense although it does bring man to a standstill in his sinning ... or is **supposed to effect man’s stopping** from sin. It brings no **forgiveness** of sin – which is the *anapausis* / *katapausis*. In fact, being the keeping of the Church and thus **the work of man** the *sabbatismos* **itself** constantly stands in need of a cure for sin. The *sabbatismos* lives by the grace of the *katapausis*.

Dean Alford mistakes “Sabbatism” of 4:9 for “the rest” – *heh katapausis* of 4:10. Throughout – 8 times – the Sermon uses the *katapausis* for “the rest”. **Only in 4:4–5** is *katapausis* referred to “concerning the **Seventh Day**”. The preacher says, “In the **Seventh Day** God **rested** – *katapausen*”. God rested – not man as the direct subject of the action to rest. Man also rested, but by the action of faith and obedience: man “**keeps**” the Sabbath – *sabbatismos*. The Sermon says nowhere that **God or Christ “enters”** a *sabbatismos* or “a keeping of the Sabbath”, which, according to the Sermon at this point, “is **reserved** (*apoleipectai*) for the **People** of God” to “**enter**” as they are in the **first** place obliged to enter into the *katapausis* of God! The **difference** between the *katapausis* and the *sabbatismos* is the difference between the **Day** of the Sabbath and its keeping, and the “Rest of God” and its essential content, **Jesus Christ**.

Verse 8 states the reason for the conclusion reached in verse 9.

Verse 10 states clearly **Christ’s** entering into “**his own**” rest, the

katapausis. “For He (*Ho gar*) who having entered (*eiselthohn*) into **his own rest** (*eis tehn katapausin autou*), indeed Himself rested (*kai autos katapausen*) from his own works (*apo erghohn autou*) as God (*hohsper ... ho Theos*) from His own (*apo tohn idiohn*) (works rested)”.

7.3.3.6.2.

Christ’s a Different “Rest”

The author of the Sermon uses the preposition, “from” – *apo*, in 4:4 and again in 4:10 with reference to God’s six days’ work of creation – **ablative**, indicating “**separation from**”. So when **God**, “rested the Seventh Day” **at creation**, his act of rest was **a different work** than “**all his works** He (had) made” **before**. But in 4:10, **Jesus**, “rested from **his own works**”, “**like God** did from **his**”.

Christ’s work of entering into the rest **differs** from the works “**God**” did on the first six days of creation. Obviously God in Christ is not busy **creating** as on the first six days. **Christ’s** work of entering into the rest **also differs** from **his own** works of **before his** entering into the rest. **Essentially** though, **Jesus’** works **cannot** be different from his **own** works of usual days that were **all, redeeming** (from sin) works. Nevertheless this author **separates Christ’s act of entering into the rest** from His “usual” **redeeming** works of **usual days**. Christ’s act wherewith He “by entering into the rest, rested from his own works” **no longer is the same work**: “from” – *apo*, ablative, indicating “**separation from**”! The only possible way the writer could make this **distinction** is by **comparison**. Jesus’ works of all days **and all Sabbath Days** had been **proleptic** redeeming works, **prophetic** of his **great** work of the **Last and Great Day of Resurrection**. Jesus’ own works were with a view to his last work of the last day, “**just as**” (*hohsper*) God’s **creation**–works were with a view to his last work of the last day ... **his Rest!** Christ’s works, as God’s works, are caught up in **eschatology**. That is the difference between **God’s act of Rest** of the “Yom Yahweh” – “the Day the Lord has made”, and “**all the works** which He had made”, Gn.2:2. “**In it, in that God blessed** and **in that He sanctified** the Seventh Day, God **rested** the Seventh Day **from all his works** He created and made”, Gn.2:3. As all **God’s** works that has to do with (physical) **creation** cannot compare with His act of (spiritual) Rest of the Seventh Day, so not even all **Christ’s** previous works of redeeming can compare with **His one act of “entering upon His own Rest”**. It all are incomparable since the “Rest” “God spoke of” when “He spoke of the Seventh Day, that in the Day the Seventh He rested from all his works”, is **another** Work – **indeed his rest**. It is God’s eschatological Word, **his Word in Jesus Christ**. “This Jesus whom ye crucified **but God raised** from the dead we proclaim!”

Peter

7.3.3.6.3.

A Thank You Card Returned

“For so God loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life”, John 3:16. No greater eschatological word has ever been heard! **God’s rest is God’s all mighty act of love.** God acted “us-ward” in raising Jesus. **Now** He speaks “of the Seventh Day” that in it “He rested”. That **alone** gives the Sabbath **meaning**.

Wrapped in the package of His Gift of Love to his redeemed ones God encloses a thank you card with envelope and postage fare. His child on receiving the Gift with great excitement returns the thank you card. The fare carries the similitude and seal of the Gift, of Jesus, Sovereign of the Kingdom. Nothing could cause him greater pleasure. “Therefore there remains for the people of God their keeping of the Sabbath”! God made the Sabbath “**us-ward**” **but to be returned** unto Himself through worship. That **alone** gives the Sabbath **purpose**. Man should worship God through **His** rest, the rest **He** provided and established “**from his own works**” in **Jesus** who “**for man**”, “**made the Sabbath**”, that is, who for man provided **rest**. **Believers of Jesus appropriating** this gift of mercy, receive it while they receive the enabling and life-giving mercy of Christ’s merit to do so, and observe it humbly in return to its Giver – an “*institution*”. They, the Ecclesia, observe it through Congregation, through Proclamation of the Word, through partaking of the Sacraments, through Order of form (liturgy), Prayer, Praises and Teaching. The Sabbath is returned to its Creator Lord, in worship. The Sabbath’s Congregational worship is realised in time and space and by **suitable form and order – a celebration of human joy**.

Not “taking the honour unto oneself” (5:4), the **People** as vessels (Ro.9:23) receive “of mercy” also the “ritual”, the “ceremonial” and the “institutional”. Also Israel of old received their rites and ceremonies and institutions because God loved the People and showed them mercy. “We have this treasure in earthen vessels that the excellence of the power may be of God, and not of us”, 2Cor.4:7, **or of the institutions!** The Sabbath is an earthen vessel although one of God’s making and giving. Man’s keeping of the Sabbath **derives from** God’s rest in Christ. Man’s keeping of God’s Sabbath **points to** God’s Rest He “spoke of **in connection with** the Seventh Day – God’s Rest **is not the Seventh Day itself**. Man’s endeavour, his “**striving**” (*spoudadzein*) to enter God’s Rest, according to God’s “spoken” Word, implies “a keeping of the Sabbath” – **the Sabbath that is not man’s or man’s doing, but God’s. It is no less God’s Sabbath even despite man’s keeping of it.** It is no less spiritual even despite its ritual, ceremonial and institutional realisation in the hands of man.

“**Because** the Sabbath is there and still is valid **for** God’s people ...”. It still is there and still is valid for this **reason**: that the people **have not obtained yet**, and **could** never obtain of themselves; and for this **purpose**: that the People still must enter God’s **finished Rest** – and must enter through **Christ Resurrected!** **God’s** Promise and **their** duty still beckon and promise God’s eternal inheritance for the Elect. “**Let us strive** ... let us (fallible humans) try hard to enter into that rest”. The fact that “the Sabbath is still obligatory for God’s People” should make us try even harder.

7.3.3.6.4.1.

Sabbath of Hope

“That ye may know the **hope** of his calling”. “That ye may know ... the riches of the glory of his **inheritance** in the saints, and what the exceeding greatness of God’s power to us-ward who believe 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 places”, Eph.1:18–20.

Without this objective, without this all mighty **inclination** and **direction** “**us-ward**”, “**for man**” “**to know**” – and for all creation represented in man – there would be **no Sabbath Day and no Seventh Day!** There would be no **Hope**. God’s inclination in his all mighty effort and triumph is “**us-ward**”.

Hope is of the Sabbath’s constitution, **prayer** of its nature, and **worship** of its demand. Everything about the Sabbath and the Rest of God now **being as it is of His in-Christ-power and attainment** and **not without this movement** “**to us-ward**”, there **never** would be no Sabbath Day, **never** would be no Seventh Day! **Being as it is God’s completion in Jesus resurrected from the dead guarantees the Seventh Day Sabbath its rich blessing and the saints their rich inheritance.**

7.3.3.6.4.2.

The Sabbath of Trust

God Tri-une through the Holy Spirit operating, “working”, acts absolutely “without measure” towards His eternal Purpose in Jesus Christ. **This is the resurrection, of Christ**, which is not only a resurrection out of nothing, but, once for all, “from the dead”! Death is the antipode of being, the real absence from and absence of God’s presence. **Death is where all the damned are and the “second death” rules. From this domain of anti-being** Christ rose and lived again. “**God rested**”, **not before, nor after, without** in the Word having achieved his Rest. **This is Genesis 2:1-3!** Genesis 2:1-3 is God’s historical eschatological finishing. **Hope** is of its essence, **Prophecy** its nature, Truth its content – the **Truth** of the cosmos, and not merely a **history** of its existence.

Appendix to Part 3 / 1, page 2 – Pentecost – “Fiftieth Day” –
Lightfoot

FORTY AND TEN DAYS TO PENTECOST

Quote from

'The Arachim Torah Journal', which again quotes from the Passover Haggadah, as follows:

"If God had brought us to Mount Sinai, BUT HAD NOT GIVEN US THE TORAH, it would have been enough!"

The question is: WHY could the Jews be so satisfied even though had they NOT received the LAW?

It seems the Jews live more by faith than the Christians! But not so: "... if we had not received the gift of the Torah from the Almighty ... (w)e would have settled for the massive national assembly ... even without the crowning Revelation."

I shall try to show that according to the selfsame Torah, it is because that on Mount Sinai and ON THE DAY OF PENTECOST (Shavuot), God showed HIMSELF to them, even BEFORE He only TWO DAYS AFTER, gave them the Covenant of Ten Commandments. According to God's one and eternal Covenant of Grace, MERCY ALWAYS COMES BEFORE THE LAW, AND GRACE IS ENOUGH!

This finding is perfectly reflected in the New Testament in the Sermon to the Hebrew Christians the twelfth chapter from the eighteenth verse to the last of that chapter, and especially the last two verses of it. And it mainly shows that what descended upon the mountain, and from it upon the People, was God through his Holy Spirit.

Jesus ascended into the heavens on the fortieth day after his resurrection from the dead, which was the Passover Feast Day of First Sheaf Wave Offering. Ten days remained to Pentecost. Then, "When Pentecost was FULLY COME", the Holy Spirit was "poured out" upon the WAITING BELIEVERS.

Now it says in Exodus 19:1, "In the third month, when the children of Israel were gone forth out of the land of Egypt, (they) the same [and first] day (of the month) came into the wilderness of Sinai".

In the 11th and 15th verses it says: "Be ready against the third day" or, "be ready FOR the third day". "For (on) the third day the LORD will come down upon mount Sinai in the sight of all the People." (11b)

God gave the People the FULFILMENT OF THIS PROMISE exactly so, according to verses 18 and 19. This is what the Preacher to the Hebrew Christian tells us of in Hebrews 12 above referred to.

How did we get to this "THIRD" day from the first day of the third month? It is clear and easy:

ON THE FIRST DAY "in the third month", Israel arrived in the wilderness of Sinai, as we have seen from Ex.19:1.

"And Moses went up ... ", verse 3, "and Moses came (down) ...", verse 7, "and all the People answered ...". That makes up DAY TWO of the month Sivan.

THE THIRD DAY of Sivan: "And the Lord said unto Moses ..." - for which reason Moses had to have ascended the mountain a second time. "... Moses (now) returned / told to the LORD what the People had said (the previous day)", 8b, 9b. "Go to the People", 10b"... and Moses went down (the second time) ..." (verse 14). "Then the LORD said unto Moses, Go to the People, and sanctify them TODAY (3 Sivan),

AND, TOMORROW (4 Sivan):

for the THIRD day (5 Sivan) the LORD will come down IN THE SIGHT OF ALL THE PEOPLE ... IN A THICK CLOUD (verse 9) ... And it came to pass on the third day in the morning ..." (16).

The remainder of this day is recorded up to verse 20A: "And the LORD came down upon mount Sinai on the top of the mount" ... Not a word about the Law being given! Compare Hebrews 12 the last two verses!

THIS, FIVE Sivan, is in fact the FIFTIETH DAY counted from 16 Nisan, and is the day of the outpouring of God's Holy Spirit, that is, the pouring out of Himself in Power of his Mercy!

From verse 20B, the NEXT DAY'S events are recorded, counted to the same measure of the previous days' counting: To the measure of Moses' going up to, and coming down from, the mountain:

Ex.19:20B: 6 Sivan: "And the LORD called Moses up to the top of the mount; and Moses went up ...

Verse 24A: "And the LORD said unto him (Moses), Away, get thee down ...".

This, 6 Sivan, is the fifty FIRST day after 16 Nisan.

Verse 24B and 25: Then on SEVEN SIVAN, and the fifty SECOND day after First Sheaf Wave offering, TWO DAYS AFTER PENTECOST, CAME THE LAW (by the witness of two, according to the Law – "Aaron with thee")!

This, 7 Sivan, is NOT Shavuot - the Fiftieth Day or "Pentecost"! The "counting" of the "Shavu'os" has stopped two days ago already. (Says Rabbi Shlomo Riskin, "... (C)ounting is a significant aspect of Shavuot, notes the illustrious Rav Samson Raphael Hirsch ...".) The giving of the Law is no part of the giving of Grace.

Despite, Rabbi Shlomo Riskin observes: 7 Sivan is the day "... the Midrash insists that the giving of the Torah on mount Sinai took place on the Sabbath!"

All the confusion because the Day of Pentecost and Day of God's Gift of HIMSELF, is identified with the day of the Law's giving!

Derivation of 5 Sivan on the Sabbath:

Accept that the Midrash as far as the date of **7** Sivan is concerned – for the giving **of the Law** and **not** of the Holy Spirit (God’s descent in “thick cloud”) – is correct, then **5** Sivan was the day of the **Holy Spirit’s** descent or outpouring.

Accept that the Midrash is correct as far as the notable day of event is concerned – that it was the **Sabbath** –, then the Sabbath was the day of the **Holy Spirit’s** descent or outpouring.

Yerachmiel Tilles of Ascent Seminars, “Countdown to Shavuot”: “The first Shavuot took place on Shabbat, fifty days after the Exodus from Egypt, on the **sixth** day of the month of Sivan ...”. I from the Torah deduced the same date of the Law’s possible “first” giving - on Moses’ first ascent of the mountain AFTER “Pentecost”. But that does not make of the Law’s giving, the LORD’s “clouded” “appearance” or “outpouring of the Holy Spirit” (as Luke called it).

Nevertheless it would be more reasonable to expect the particular day of the week would have been ‘remembered’ correctly rather than the date of its occurrence – seeing it was the Sabbath and the event that gave the Sabbath so much meaning. Also the proneness of human nature to confuse the fruit for the tree – to confuse the Commandment for the Gift (of the Holy Spirit) – makes it more likely the Midrash mistakes the Event rather than the Day. The Midrash delivers the Sabbath correctly but it mistakes the giving of the Law for the giving of the Holy Spirit on the Sabbath.

Therefore it is not in total contradiction with the Midrash to assume the **Sabbath** for the fiftieth day after First Sheaf 16 Nisan, on condition the event on the fiftieth day – Pentecost - wasn’t the giving of the Law but the giving of the Holy God in Spirit and the Power of his mercy, and on the further condition the date was two days BEFORE 7 Sivan, namely 5 Sivan.

sun	mon	tues	wedn	thurs	frid	sat	month	weeks	days	
					1	2	N I S A N			
3	4	5	6	7	8	9				
10	11	12	13	14	15	16			1	
17	18	19	20	21	22	23			8	
24	25	26	27	28	29	30			15	
1	2	3	4	5	6	7	I A R	3	22	
8	9	10	11	12	13	14			4	29
15	16	17	18	19	20	21			5	36
22	23	24	25	26	27	28			6	43
29	30									
		1	2	3	4	5	S	7	50	

6	7	19:1	3,8a	8b-10	10-15	11b, 16-20a	I V A N	20b-24a	24b
		Same day out of came into	Went up to God came (down) called	Returned words to God Go to people today	And tomorrow Ready Went down sanctified	Third day meet with God		Went up Get thee down	Come up you and Aaron Went down

Reckoning backwards from Pentecost / Shavuot, Sabbath 5 Sivan, to First Sheaf, Sabbath 16 Nisan,

PERFECT AGREEMENT OCCURS with each and every other date, day and event mentioned in the Torah:

1, With the express mention of “the fifteenth day of the second month ... (till) the Seventh Day ... Sabbath” (Ex.16);

2, With the Exodus and Entering into the promised land (Ex.12 to 15) and its (later) categorical placement in the Fourth Commandment for reason of the Sabbath’s remembering and keeping.

John Lightfoot, in

‘A Commentary on the New Testament from the Talmud and Hebraica - Exercitations upon the Acts’, Point “IV, 1”, in order to induce that Jesus fulfilled Old Testament prophecies such as the Passover and Pentecost in every instance one day after the original date, says,

“The ambiguity of the words themselves ... when the day of Pentecost was fully come” may be either rendered, as we have done in the English ...; or as they in the Italian, “when it was fully gone”. So that the phrase leaves it undetermined ... and what is there could be alleged against it, should we render it in the latter sense?”

One could but marvel at such a great and dignified scholar reaching such conclusions for such reasons. But much can be “alleged against it”, such as the nature of the Sabbath Day, and its history, and its commandment; such as every particular fact and implication of plain chronology; such as the “sure word of Prophecy”! No! Pentecost / Shavuot HAD TO fall on the Sabbath Day and in Jesus’ fulfilling of it, DID fall on the Sabbath Day exactly and by no means after it.

As it happened to be fulfilled in Jesus Christ, so the Shavuot first happened in the revelation-history of the Saving God. The Sabbath Day stands within that ESCHATOLOGICAL relationship to the history of Salvation and to God’s Eternal Covenant of Grace in Jesus Christ. The LORD’S APPEARANCE in Shavuot / Pentecost in saving and in judging GRACE, made of the Sabbath the LORD’S DAY. Although the Sabbath is also Law, it was given before the Law – it was given as GRACE, FIRST!

Says Lightfoot under point “III”:

“We can hardly invent a more fit and proper reason why upon this day they (the disciples / believers) should be ‘all with one accord in one place’, than they were so gathered for the celebration

of "the Lord's Day". So that although we have adventured to call it into question whether the Holy Ghost was poured out upon the very day of the Jewish 'Pentecost' (Sabbath, CGE), yet have we not done it with any love to contradiction, but as having considerable reason so to do, and with design of asserting to "the Lord's Day" (Sunday) its just honour and esteem for on that day, beyond all controversy, the Holy Ghost did come down amongst them."

I have thought before this that I have seen everything!

Hardly a more inventive and adventurous design could be imagined than 'the considerable reason' Lightfoot claims of asserting to THE SUNDAY.

Lightfoot FULLY depends on NOTHING. The Scriptures contradicts his assertions every inch! Quote:

"III. As to the year, therefore, we are now upon, wherein Christ ascended, and the Holy Ghost came down; THE SHEAF-OFFERING WAS ON THE SABBATH DAY (Emphasis CGE.) FOR THE PASCHAL LAMB WAS EATEN ON THURSDAY (the night of the Sixth Day – 'Friday', CGE); so that Friday ... was the first day of the feast, the sabbatical, or holiday. And the following day, which was their Sabbath, was THE SECOND, on which the sheaf was offered whilst Christ lay in the grave. ..." (What a contradiction in essence! CGE)

I omitted: "... so that Friday (ON WHICH DAY OUR SAVIOUR WAS CRUCIFIED) was the first day of the feast ...", FOR THE OBVIOUS REASON that our Saviour was NOT crucified on Friday, but on the PREVIOUS day of the week "WHEN THEY ALWAYS SLAUGHTERED THE PASSOVER", and the Paschal lamb - CONSEQUENTLY -, "was eaten on Thursday(night)".

Says Paul: "... that He was buried, and that He rose again THE THIRD DAY ACCORDING TO THE SCRIPTURES ..." THE PASCHAL-SCRIPTURES! It was NOT "the second" day "on which the sheaf was offered", but "the third day". Lightfoot says this day was the Sabbath when the First Sheaf was waved before the Lord. The day after this, he claims Jesus rose from the dead.

Lightfoot further unpretentiously goes on directly denying every instance of prophetic fulfilment in and by Christ:

"IV. II. It is worthy our observation, that Christ the antitype, in answering some types that represented him, did not tie himself up to the very day of the type itself for the fulfilling of it, but put it off to the day following. So it was not on upon the very day of the Passover, but the day following, that 'Christ our Passover was sacrificed for us; it was not on the very day that the sheaf of the firstfruits was offered, but the day following, that Christ became 'the firstfruit of them that slept'. So also did He institute the Christian sabbath not the same day with the Jewish Sabbath wherein God had finished the work of his creation, but the day following, wherein Christ had finished the work of his redemption.

And so it was agreeable to reason, and to the order wherein he disposed of things already mentioned, that he should indulge that mysterious gift of the Holy Ghost, not upon the day of the Jewish Sabbath, but the day following, the day of his own resurrection from the grave; that the Spirit should not be poured out upon the same day wherein the giving of the law was commemorated, but upon a day that might keep up the commemoration of himself for ever."

If Christ had not "tie(d) himself up to the very day of the type itself for the fulfilling of it", then He – according to Lightfoot -, tied himself up to the very "day FOLLOWING", which has no connection with the type itself left for the fulfilling of it.

I cannot argue against such flat rejection of the Scriptures, of Prophecy, of Inspiration, of Eschatology, of Typology, of Promise, of Covenant, of Order, of Faithfulness, of Faith, or of Hope. In the end Christ fulfilled NOTHING OF GOD'S SWORN WORD OF ASSURANCE.

The Apostles' repeated and emphatic insistence "according to the Scriptures the third day" is hollow rhetoric if Lightfoot is not in error.

It is TOTALLY UNworthy 'our observation', and TOTALLY DISagreeable 'with reason or order', that Christ - THE ANTITYPE -, in ANSWERING EVERY type that represented him, did not himself to the very ESSENCE of the type itself, fulfill it! And in the case of days and dates being such "types", their essence-typical lies in their being days or dates "itself".

One can hardly invent a more fit and proper reason why upon this day of Pentecost the believers should be 'all with one accord in one place', than they were so gathered for the celebration of "the Lord's Day" AS CO-INCIDENTAL WITH PENTECOST AS BEING FULFILLED BY AND IN JESUS CHRIST, and with design of asserting to "the Lord's Day" – the Sabbath Day -, its just honour and esteem. For on that day, beyond all controversy, the Holy Ghost did come down amongst them! So that WE VENTURE NOT to call it into question whether the Holy Ghost was poured out upon the very day of 'the Jewish' Pentecost, yet not for love to contradiction, but as having considerable reason to so believe, trusting the Word "thus spoken" by God for its clear truth.

Read the attached article by John D. Keyser, '**Dead Sea Scrolls Prove Pharisees Controlled Temple Ritual!**', on the next page. The first of the fifty days from Nisan 16 could be any day of the week – the 'Pharisaic' (and 'Mosaic') way of counting, and was not necessarily the First Day of the week – the 'Sadducees' way of counting . . .

Also see Part 1, 2, 'Crucifixion', Par. 5.2.1.4, p.106f, Par. 5.2.2.5.4, p. 169, 176, p. 191, 197, 236, 263.

Hope of Israel Ministries (Church of God)

Dead Sea Scrolls Prove Pharisees Controlled Temple Ritual!

By John D. Keyser

It has been common practice for "scholars" to belittle and denigrate the Jewish historian Josephus, and the Talmudic sources, regarding the scope of Pharisaic control in Israel prior to the destruction of the Temple in 70 A.D. Since, they claim, information about the Pharisees can ONLY be gleaned from the writings of Josephus and the *Talmud* -- writings that were penned AFTER the destruction of the temple -- then the part played by the Pharisees PRIOR to 70 A.D. cannot be accurately determined!

And let's face it, the Pharisees have had a bad press! As a result of the harsh portrayal in the New Testament of these teachers of Jewish law, the very name Pharisee has become synonymous with hypocrisy and self-righteousness. After all, how could men such as these be in control of the religion of Israel? How could God have allowed such a thing?

These scholars, who in reality are implying that Jewish historical sources cannot be trusted, have failed to realize that the Pharisaic religion was divided into TWO SEPARATE SCHOOLS -- the School of Shammai and the School of Hillel. The group that Christ continually took to task in the New Testament was apparently the School of Shammai -- a faction that was very rigid and unforgiving in their outlook. But regardless of this fact, the Bible makes it very plain that we should obey the TEACHINGS of the Pharisees in ALL things relating to the LAW! "The scribes and the Pharisees SIT IN MOSES' SEAT. Therefore whatever they tell you to observe, THAT OBSERVE AND DO, but do not do according to their works: for they say and do not do." (Matthew 23:2-3).

However, since the authority of the Bible itself, and the *Talmud*, have been questioned by modern scholarship, so also has this DIRECT COMMAND of Christ! Matthew 23:2-3, which clearly establishes the validity of rabbinic Judaism's claim to authority based on Pharisaic authority, has also been REPUDIATED by Churches of God that should know better!

Lawrence H. Schiffman, professor of Hebrew and Judaic studies at New York University, states the problem in this manner:

Modern critical scholarship has challenged much of what Talmudic sources (including the Mishnah) say about the Pharisees of the pre-destruction period [of the Temple] on the grounds that the scant evidence preserved in these texts actually comes from the POST-70 period. Many scholars have simply REJECTED OUT OF HAND the claims made in POST-destruction rabbinic literature that the PHARISEES were the DOMINANT RELIGIOUS GROUP IN THE AFFAIRS OF THE TEMPLE as early as the Maccabean period and during the reign of the Hasmonean dynasty that succeeded the Maccabean uprising. Yet ultimately, rabbinic Judaism's claim to AUTHORITY rests on the CONTINUITY of the Pharisaic tradition from pre-destruction to post-destruction times. For the rabbis, the traditions of the Pharisees had been transmitted orally to the tannaitic masters of the Mishnah and in this way had formed the basis for post-destruction tannaitic Judaism. But to the modern critical historian the evidence was sparse. ("New Light on the Pharisees: Insight from the Dead Sea Scrolls," *Bible Review*, June, 1992. Pp.30-31).

In other words, the VERY BASIS of modern rabbinic authority rests on the very authority and prominence of Pharisaic Judaism PRIOR to the fall of the Temple in 70 A.D.! If one fails, so does the other!

The question of who controlled the affairs of the Temple prior to 70 A.D. is very important. The beliefs of various religious groups -- including the Worldwide Church of God (more correctly-- Worldwide Church of Tkach) -- are dependent upon WHICH Jewish sect controlled the Temple worship during the time of Christ. If the SADDUCEES controlled the Temple, then PENTECOST fell on a Sunday every year; but if the PHARISEES controlled the worship, Pentecost fell on SIVAN 6 -- a day which floats in the calendar of today. Who was right?

If the "scholars" reject the evidence of Josephus and the Talmud, are there any other sources, written prior to 70 A.D., that we can turn to to verify just WHO controlled the Temple worship during the time of Christ? Indeed there is! Notice what Lawrence Schiffman says in his article:

Accordingly, any light that might be cast on the history of the Pharisees and their teachings in the pre-destruction period would be CRITICALLY IMPORTANT. With new evidence from the DEAD SEA SCROLLS it is now possible to demonstrate that FOR MUCH OF THE HASMONEAN PERIOD PHARISAIC VIEWS WERE INDEED DOMINANT IN THE JERUSALEM TEMPLE.

In short, the reports of the religious laws, or Halakhah, attributed to the Pharisees in late Talmudic texts ARE BASICALLY ACCURATE. (*Ibid.*, p.31).

The "Halakhah" that Schiffman mentions here is the obligatory, legal side of Judaism - which includes Jewish practices and observances covering daily life, FESTIVALS, dietary laws, purity rituals and criminal and civil law.

One of the scrolls found in a cave in the vicinity of the Qumran community throws light on the PROMINENCE the Pharisees enjoyed in the period PRIOR to the destruction of the Temple. In this text, known as MMT (4Q Miqsat Ma'aseh ha-Torah), a diatribe against the community's opponents often describes the views of the PHARISEES. According to Schiffman:

MMT is a foundation text of the Qumran sect. It was written in the early Hasmonean period when THE TEMPLE WAS MANAGED AND ITS RITUALS CONDUCTED IN ACCORD WITH PHARISAIC VIEWS. The Hasmoneans made common cause with the Pharisees in order to CLEANSE the Temple of the EXCESSIVE HELLENIZATION that they blamed to a great extent on the SADDUCEAN PRIESTS WHO HAD BECOME, IN THEIR VIEW, TOO HELLENIZED.

Various elements in MMT and in the Temple Scroll represent the polemic of those who continued piously to hold fast to Sadducean views against the Hasmoneans and their Pharisaic allies.

Schiffman continues:

Thus, evidence of the ideological underpinnings of Pharisaism and its halakhic principles can be found in the Qumran corpus [body of writings]. Sensitive read, the Qumran corpus reveals the role of the Pharisees as allies of the Hasmoneans. More importantly, it CAN NO LONGER BE CLAIMED that there is no evidence for the Pharisees earlier than the tannaitic materials and the first-century Jewish historian Josephus, who wrote after the Roman destruction of Jerusalem. In fact, the scrolls provide extensive and wide-ranging testimony about the pre-destruction history of the Pharisees and their ideology.

MMT AND THE TEMPLE SCROLL PROVIDE EVIDENCE OF PHARISAIC DOMINANCE OVER THE TEMPLE RITUAL IN THE EARLY DAYS OF THE HASMONEAN PERIOD. These Pharisees held views similar to those claimed for them in rabbinic

literature. Moreover, they also expressed many positions - substantive and theological - later found among the tannaim of the Mishnah. (*Ibid.*, p.54).

Another scroll, called the *Damascus Document*, clearly shows the PREDOMINANCE of the Pharisaic point of view. The first part of the *Damascus Document*, known as the Admonition, includes, among other things, a list of alleged legal sins. According to the text, these sins were committed by "the builders of the wall who followed [literally, walked after] the 'LEADER,'" who is described as the PREACHER about whom God or the prophet said, "They shall surely PREACH." (CD 4:19-20). Obviously, the "leader" mentioned here is also a "preacher."

Who is this "leader" or "preacher"? Who are "the builders of the wall"? And what is this "wall" the text alludes to? The answers to these questions can be found in Scripture and in the *Mishnah*. Notice Hosea 5:10-11:

The LEADERS OF JUDAH are like those who REMOVE A LANDMARK; I will pour out my wrath on them like water: Ephraim is oppressed and broken in judgment, because he willingly walked by human precept.

The phrase "leaders of Judah" refers to the RELIGIOUS leadership of the country -- the "preachers" just referred to. These leaders or preachers are those in the *Damascus Document* who are termed "the builders of the wall." The word "wall" can also be translated "boundary," "border" or "landmark"; so therefore the leaders in Hosea 5:10 who removed the "landmark" or "border" are analogous to the leaders in the *Damascus Document* who are accused of building a "wall" or "border."

The phrase "builders of the wall" can be found in the *Mishnah*, as Schiffman explains:

The designation "builders of the wall" [border, boundary] is apparently an adaptation of the concept, KNOWN FROM THE MISHNAH (Avot 1:1), which teaches, "build a fence [border, boundary] around the Torah." According to this RABBINIC maxim, laws not found in the Bible may be created in order to make CERTAIN that those laws that are in the Torah are not transgressed; that is the FENCE AROUND THE TORAH. Tannaitic sources consider this FENCE (siyyag) a POSITIVE FEATURE of rabbinic halakhah; the authors of the Damascus Document, on the other hand, OPPOSED THIS APPROACH -- apparently not only because they disagreed with these non-biblical

laws but also because they rejected the idea of expanding the biblical commandments. In short, they objected to such laws because, in their view, these laws had no biblical basis. (*Ibid.*, p.32).

It is interesting to note that while the author of the *Damascus Document* blasts the religious leaders of Judah for "building a wall" around the Torah God, in Hosea 5:10, blasts these same leaders for removing the "wall" or "boundary" around the Torah! This seems like a contradiction. In the gospels, however, Christ berated the Pharisees for building TOO MUCH of a wall around the Torah -- as a careful study will show.

The KEY to the identity of the "leaders" or "preachers" found in both the *Damascus Document* and Hosea can be determined by the list of alleged legal sins they committed. "In a series of laws listed there [in the *Damascus Document*], the views of the PREACHER [the 'leader'] and of the BUILDERS OF THE WALL turn out to be laws associated in tannaitic sources WITH THE PHARISEES." ("New Light on the Pharisees: Insights from the Dead Sea Scrolls," *Bible Review*, p.32).

Of Course!

Since Hosea 5:10 calls these removers of the "landmark" or "boundary" the "leaders of Judah," then the PHARISEES HAD TO BE THE RELIGIOUS LEADERS OF JUDAH! Simple logic!

Once again, careful scholarship proves the Pharisees were in control of the Temple during the time of Christ. The Worldwide Church of Tkach and others are completely wrong in their claims that the Sadducees controlled the Temple worship prior 70 A.D.!

Appendix to Par. 7.1.3 and 7.1.4. "A Covenanted Day", p. 46 to 50

A Chronology of the Beginnings of the Gospel

For an image of the north- eastern coastline of the Mediterranean Sea, draw a big 7.

Below (south) and to the left (west) – 'inside' the 7 – represents the sea.

Above represents Asia Minor.

The right (east) from top to bottom represents Syria, Phoenicia, Judea.

Enter the following place-names:

Top (north-west), near the coastline: Perga in Pamphylia;
Further north: Antioch in Pisidia.

Middle above the top line of your 7, fill in: Seleucia (region)
North and east on the northern shoreline, just left to the angle of your 7: Tarsus (city)

To the right (east) of the south down-line of your 7, fill in:
Below the angle of your 7 and on the western shoreline: Seleucia (city)

To the right of it: Antioch (city and region in Syria)
About halfway down south and further inland (east): Damascus in Phoenicia

In between Antioch and Damascus: Syria (region)

About 3/4 way down south and inland: Jerusalem

Just north of Jerusalem and the region of Judea: Samaria and Galilee (regions)

On western coast in Samaria south of Galilee: Caesarea (city)

Below (south) and to the right (east) of Jerusalem: Arabia.

In the corner of your 7 in the Mediterranean Sea is the island Cyprus, halfway between Perga in the West and Seleucia in the East

Now the usual explanation of the historic developments of the Christian Church, places Stephen's death (Acts 6 to 7) about three and half years after Pentecost. (Acts 2 to 4:4) Tradition also explains Stephen's death as the point in time when the proclamation of the Gospel was turned away from the Jews, towards the heathen. Accordingly Stephen's death is seen as the last beacon of Daniel's prophecy of "seventy weeks determined upon thy people".

In contradistinction to this usual explanation, it is here maintained that Stephen's death occurred very shortly after Pentecost. The only histories inserted between Pentecost and Stephen's martyrdom, are those of Peter and John's imprisonment (4:5 to 37), Ananias and Sapphira (5:1 to 16), and the apostles' (second) imprisonment (5:17 further). This whole period could have extended over no more than a few months. Luke would specifically mention whenever a longer period elapsed, e.g. a "whole year at Antioch" (11:26), "a year at Corinth" (18:11), "two years ... in Asia" (19:10), "two years in his hired house" (28:30), "three years" in Ephesus? (20:31).

The first incidents of Acts up to chapter 5 all happened in Jerusalem. Surely if it had been three years further down in history one would expect Luke would have recorded some history from abroad as well!

A most dynamic but geographically limited phase in the history of the Church started with the stoning of Stephen. The believers "scattered" as a result of the persecution, AT THAT TIME went no further than "the regions of Judea and Samaria", "except the apostles", who stayed in Jerusalem. (Acts 8:1) The story continues of the Gospel being addressed to the Jews only or in the first place. Only MUCH LATER in Pisidia, Paul expressly indicated the turning point, that the Jews henceforth were to be left behind and the Gospel was to be delivered to a people that would accept it.

Let's follow the story of Paul according to Luke's Acts of the Apostles:

Paul's conversion:

On the road to Damascus God turned Saul about to serve Him whom he thus far had persecuted. (Acts 9:2) From this experience Paul went to Straight Street, Damascus (9:11) where his blindness was healed. I think it was shortly after Stephen's martyrdom and that Paul was present there not as mere spectator, but as overseer. The incident must have deeply impressed Paul. Stephen's death therefore marked the beginning of the **end of Paul's** persecution of the believers.

First thing Paul did in Damascus was to proclaim the Gospel (9:22).

Interval: "After that many days were fulfilled". (9:23)

In order to reconcile Paul's own account of his life-story in his Letter to the Galatians with that of Luke in the Acts, it is necessary to distinguish Luke's words, "After that many days were fulfilled". It implies much that happened during a certain period of time WHICH LUKE DOES NOT INFORM THE READER ON.

First rescue and first visit to Jerusalem:

Rescued from Damascus by basket down the wall, "Saul was come to Jerusalem". Eventually "Barnabas took him and brought him to the apostles and declared unto them . . . how he had preached boldly at Damascus".

Interval: "And he was with them coming in and going out at Jerusalem". (9:28)

Second rescue:

While in Jerusalem, Acts 9:29, Paul "disputed with the Grecians". "But they went about to slay him". "When the brethren learned about it, they brought Paul down to Caesarea, and (from there) sent him forth to Tarsus" far up north!

Interval: "Then had the churches rest throughout all Judea and Galilee and Samaria ... and were multiplied." Acts 9:31.

Acts 9:31 must directly be connected with 11:1, "And the apostles and brethren that were in Judea heard that the GENTILES had ALSO received the word of God". This was a period of growth and prosperity for the WHOLE Church. The ONLY REMAINING ISSUE was UNITY between Jewish and gentile Christians!

"Then tidings of these things ... (that) the hand of the Lord was with them (in heathen territory) and (that) a great number believed ... came to the ears of the church which was at Jerusalem. And they sent Barnabas that he should go as far as Antioch. ... Then departed Barnabas to Tarsus FOR TO SEEK PAUL". "And when he had found him, he brought him to Antioch (in Syria)...". (Acts 11:19 further)

Interval: "... a whole year they assembled with the church." (11:26)

Here at Antioch in Syria Paul and Barnabas were "separated" and "sent forth by the Holy Spirit". (Acts 13:1 to 4)

Paul's FIRST "official" missionary journey so to speak, took him and Barnabas from Seleucia to the island of Cyprus and its cities Salamis (where John joined them) and Paphos. From there "they came to Perga in Pamphylia (where John again went his own way) (13:14), and "they came to Antioch in Pisidia" (which is considerable distance from the Antioch where Barnabas had first found Paul).

This was D-day! This was the moment "determined upon thy people" the Jews, the close of the "seventy years determined", the end of the "week" divided by the killing of the Prince.

Third expelion: "The Jews ... expelled them out of their coasts, and they shook off the dust off their feet against them, and set off unto Iconium" ... further north. (Acts 13:50-51) "Fulfilled" were the "days" mentioned in 9:23!

HOW DOES THE "THREE YEARS" FIT IN, of which Paul speaks in Galatians the first chapter – three years before he after his

conversion went to Jerusalem the first time? What had Paul's whereabouts been, a) AFTER his conversion and BEFORE his FIRST visit to Jerusalem; b) BEFORE Pentecost?

The Jewish way of counting years is by representative portion or whole. If a person becomes king in the last month of a certain year and dies in the first month of the next year, the Jews would reckon he ruled for two years although it was but one month that represented each year. By reckoning in this way we could account for the mysterious three years, and reconcile Paul's version of his own history in Galatians with that of Luke in Acts.

March April	29 AD	spring	Crucifixion
May June July Aug	29 AD	summer	Stephen stoned
<u>Year ONE of Gal.1:18 begins here:</u>			
September October	29 AD	autumn	Paul's conversion, Acts 9:3
Nov Dec Jan Feb	30 AD	winter	Arabia, Damascus, Gl.1:17

... represents year ONE.

March April	30 AD	spring	Damascus	Acts 9:23
May June July Aug	30 AD	summer	do	do
September October	30 AD	autumn	do	do
Nov Dec Jan Feb	31 AD	winter	do	do

... year TWO

March April	31 AD	spring	do	do
May June July Aug	31 AD	summer	To Jerusalem	

... represents year THREE

Acts 9:28 = Gl.1:18 "three years after" conversion FIRST visit to Jerusalem

September October	31 AD	autumn	To Caesarea
Nov Dec Jan Feb	32 AD	winter	To Tarsus
March April	32 AD	spring	Barnabas finds Paul
May June July Aug	32 AD	summer	To Antioch
September October	32 AD	autumn	In Antioch
Nov Dec Jan Feb	33 AD	winter	In Antioch
March April	33 AD	spring	In Antioch

= "WHOLE YEAR" – Acts 11:26

May June July Aug	33 AD	summer	Calling to gentiles Acts 13:2-4
September October	33 AD	autumn	"To the gentiles!" Acts 13:46

"FOURTEEN YEARS AFTER" CALLING TO GENTILES

47 AD "AGAIN to Jerusalem" : Galatians 2:1 = Acts 15:4

Paul did NOT visit Jerusalem at another occasion but these two before the Jerusalem Council. (Or he must himself be in error in his letter to the Galatians.)

Acts 11 the last verse does not say Paul and Barnabas themselves brought the gift of relief for the Judean believers to Jerusalem. "By their hands" has idiomatic meaning: They ORGANISED the ingathering personally – as is clear from Paul's instructions in 1 Corinthians 16. Verse 29 of Acts 11 says, "The disciples determined ... (the) (ad)ministration to send ... which they (Paul and

Barnabas) did, sending (the gift) TO THE ELDERS by the hands of Barnabas and Paul."

This collection, says Mike Gascoigne, resulted from "a great famine (that) came to pass in the days of Claudius Caesar" (Acts 11:28) who "became Emperor in 41AD", "shortly before they (Paul and Barnabas) were sent out on their first evangelistic journey".

Luke doesn't give the time of the "fulfilment" of the "relief" though – he dates the prophet's vision of the "great dearth throughout all the world", "THAT THERE SHOULD BE" – in the indeterminate future. "The disciples (then) . . . did . . . send" the "relief" –, naturally, as Luke at the point in time of his recording of the campaign must have known happened quite some time **after the prophet's vision.**

Luke also records the tragic fate of the leaders of the Church at "about that time" ... the while the outside Church prepared the "relief" for the Church in Jerusalem. "But the word of God grew and multiplied", notwithstanding these events. "Barnabas and Saul returned from Jerusalem, having fulfilled their ministry ..." against all odds, Luke is able to tell with grateful heart.

And so the parenthesis ends – a parenthesis that tells of incidental events NOT chronologically parallel with the contextually interrupted story of Paul and Barnabas' first missionary journey to the heathen. Paul's history therefore cannot be dated with the same criteria as the Jerusalem events – Paul's was much earlier than it.

If Paul's first missionary journey occurred during the year 33 AD, it occurred about three years after the "Pentecost"-proclaimers of the Gospel immediately after Pentecost already had entered into all the world with the Message, and a few months less, after the scattering of the Jerusalem believers indicated the SECOND wave of the proclamation of the Gospel abroad. These two currents met in Antioch and with the return journey of Paul and Barnabas, washed out on the shores of the Jerusalem Council. It could be that Paul in Galatians 2:1, "fourteen years after", alludes to that event (recorded in Acts 15). In that case, verses 15 and 16 of the first chapter of Paul's Letter refers to his "calling", "separation", "anointing" and "sending", recorded in Acts 13:2 to 5. In other words, Paul's conversion should not be taken as the startingpoint to calculate the time-beacons of the Gospel's early progress.

Pasga tot Versoendag tot Christus-Fees

					NM 1 A	2
3	4	5	6	7	8	9
10 PS	11	12	13	14 PtP	15 S-GD	16 EGBO
17	18	19	20	21	22	23
24	25	26	27	28	29	30
1 Zif	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	1 Sivan	2	3	4	5 Shav
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	1 Tamm	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1 Ab
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	1 Elul	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	1 Tisri	2	3	4
5	6	7	8	9	10 Tisri	11
12	13	14	15 Tisri	16	17	18
19	20	21	22	Agt 'sabbatte'!	25	

Nou glo ek mos, soos ek van lankal af geglo het – gaan lees maar boek 3 / 1 – die Pisidia-krisis het hom op die Groot Versoendag afgespeel. Ek het wat die datums en dinge aangaan toentertyd nie die kloutjie mooi by die oor kon kry nie. Na al die jare loop kyk ek toe weer na hierdie aspekte, en watter interessante dinge kom my teë!

Kyk maar na die kalender hierso. Ons weet mos nou klaar en onteenseglik die Eerste Gerf Beweegoffer was op die Sabbatdag voor die Aangesig van die Here beweeg deur die opstanding van Jesus Christus uit die dode. "Sabbatstyd", Abib 16 "midde lig-dag-oor-neigend", of te wel, "namiddag". Neem nou aan die maande was elk dertig dae lank, dan val die Groot Versoendag – 9 en 10 Tisri of Sewende Maand –, op Donderdag en Vrydag.

Maar dis mos nie op die Sabbat – die weeklikse Sabbat – nie? Reg! Maar wat het die Ou-Testament die Groot Versoendag genoem? Nie

ook 'n 'sabbat', nie? Natuurlik ja! Nou hoekom kon dit nie op hierdie vlottende sabbatdag – vlottende deur die weeksdae – wees wat Paulus sy preek in die Kerk gegee het en die Jode te lig geoordeel was, en hulle die Goeie Weg vir laas byster geraak het nie?

Dis presies wat die teks sê! Vir 'n feit in elke opsig in besonderheid uitwys! U dink ek's mal? Ook goed!

Omdat hierdie 'oordeelsdag-sabbat' nie 'n In-bring-Sabbat was nie, maar meer 'n sombere dag van die skeiding van weë en van afkering en wedersydse verlatting tussen God en die volk Israel, het God dit juis so beskik dat dit nie die Sabbat van die rus van die HERE jou God moes gewees het nie. Want God reserveer sy Heilige Dag, Die Dag van die Here Jesus, vir die ontmoeting tussen die Nuwe Gelowiges van die ware Volk van God!

Paulus staan op die 'sabbat' (14c) van die laaste 'amptelike' prediking aan Israel van die Evangelie van die Messias, in die Kerk op en verklaar: "U, manne van Israel – én, julle wat God vrees, Luister!" (16b) Met die intrapslag donder die oordele van God. Nou, die verdere verloop van die dag se gebeure, ken u. Paulus se sweepsplae eindig met hierdie woorde: "Nou, laat dit vir julle duidelik wees, julle veragters (van Christus en sy Groot Versoenenwerk), staan verwonderd, en vergaan (in julle verbasing), want Ek (Ék, 'eghóó', 'Jawe' die HERE God) werk 'n werk in julle (rus en heilige sabbatte)-dae— 'n werk wat julle weier om te glo al verklaar en verduidelik wie ookal julle dit hoe goed!"

En toe? Toe stap die hele lot Jode uit die Kerk uit! Want die God van hierdie mal mens Paulus breek die sabbatte van die Jode! ('érghon erghádzomai eghóó en tais heemérais humóón— érgthon ho ou mee pisteúseete eán tis ekdieeghéétai umién.' Dubbele Eerste Persoon; dubbele Ontkenning; dubbele 'verduideliking'!) Dit gaan vir die Jode nog steeds oor niks anders as hulle heilige dae nie. Vir hulle is die Vervulling daarvan met die Grootse Inhoud van die Werke van God deur die Beloofde Messias, die gans en by voorbaat onmoontlike! Sodra God in hierdie Jesus Christus juis op die Sabbat-dae al werkende rus en al rustende werk, dan is dit bokant hulle vuurmaakplek en dwars teen hulle piëteit; die toppunt van heiligskennis! Met sulke Sabbatsontheiligers wil ons nie assosieer nie; ons gee eerder die Kerkgebou en die hele keboedel oor – gooi dit vir die heidene, die honde!

Nee, ons het nie hier met maar net nog 'n Sabbatdag te doen nie: Hierdie is die Groot Versoendag wat die dag van groot onversoenbaarheid word! Heden vandag nog sal die Jode Christus

verwerp eerder as om hulle sabbatte te staak. Want hulle leef nog onder die Wet en verag die Genade: die Genade juis as die Opstanding van Christus Jesus uit die dode. Eerder as om Christus die vervulling en rede vir die Sabbatdag te aanvaar, sal hulle saam met Hom, van die hele Godsdien, afstand doen.

Sou die oordeels-karakter van hierdie sabbatdag nou al wees op grond waarvan ek wil beweer dit was nie die weeklikse Sabbatdag toe hierdie keerpunt in die geskiedenis bereik was nie? Sou die oordeels-karakter van hierdie dag nie genoeg wees om te bevestig wat ek beweer dit aandui nie? Ek glo dit vertel meer as genoeg om die gewillige gelowige te oortuig.

Maar ek het vir u nog 'n bonus-bewysstuk. Vers 42 vervolg op die uitstap-aksie van die Jode: "En toe die Jode uit die Kerk uitgestap het, het die 'Heidene' (wat gebly het), gevra dat dieselfde woorde aan hulle gepreek mog word die volgende Sabbatdag." Nou het ons almal nog altyd verstaan die hele drama het afgespeel op 'n 'weeklikse' Sabbat, en dat die Heidene gevra het die preek moet weer gepreek word sewe dae later weer op die weeklikse Sabbatdag. Nouja, daarmee is natuurlik niks verkeerd solank ons net die gewone vertalings se verduideliking beskikbaar het nie. Dis in elk geval van geen reddingsbelang nie. Maar dat 'n beter begrip 'n beter aanvaarding en genieting van die krag van Gods Woord meebring, lei geen twyfel nie. Ek reken tog dit is belangrik om noukeuriger besonderhede in ag te neem juis omdat Paulus – in vers 41 én in die groter geheel – dit waarvan hy gepraat het, so stiptelik en nadruklik vir die Jode uitgespel het.

Lukas maak dan ook nes Paulus: hy 'spel uit' presies watter 'sabbatdag' hy na verwys. Hy skrywe: "**Hulle** (die Heidene) **het almal/eendragtig versoek**, (dat) **hierdie, selfde, woorde met die oog op en ter verduideliking van** (hier) **die-sabbat-midde-in tot hulle** (spesifiek) **gespreek word.**" ('parekaloen eis to metaksúú sábbaton laleethéainai autóis ta réemata táuta.') Die Jode het hulle nie oor die Groot Versoendag en die betekenis daarvan, vertrouwd kón maak nie. Net die Christelike Geloof kan dit doen.

Nege en tien Tisri / Sewende Maand was Groot Versoendag! Hierdie twee feesdae lê volgens ons kalender vóór die 'weeklikse' Sabbat, op die Donderdag en Vrydag— die Vyfde en Sesde Fees-Sabbat-Dag "-**midde-in**"! Die eerste 'sabbatdag' toe Paulus die eerste keer gepreek het, was 'n 'sabbatdag' wat '**in-die-week**' geval het: "**metaksúú-sábbaton**"! Verse 43 én 44 klaar verloop van gebeure verder op: "Toe die (Groot Versoendag-sabbat) Vergadering (waartydens Paulus-hulle met die Heidene alleen gepraat het),

opgebreek het, toe het (ook weer) baie van die **Jode** saam met hierdie aanbidde **proseliete**, Paulus en Barnabas (verder) gevolg." Dit was, let wel, "Toe (hierdie) Vergadering **verby** was", dat "Bykans die hele stad se mense die volgende / komende (**weeklikse**) Sabbatdag, **vergader het om die Woord van God te verneem.**"

Net soos in die geval van die Laaste Pasga toe daar twee opeenvolgende 'sabbatte' was, die Pasga-sabbat en die "Sabbat volgens die (Vierdie) Gebod", was daar by hierdie geleentheid, twee opeenvolgende 'sabbatte', die "**mid-week**"-Groot-Versoendag-sabbat, en die 'gewone' aanbiddingsdag-Sabbatdag, die Dag vir die Verkondiging van die Evangelie van Christus Jesus. Tweekeer dus, volgens die dispensasies van God, word die verbygegangene '*tussenin-sabbatte*' deur die Nuwe-Testamentiese Gemeentes met vieringe van Christus-fees opgevolg, en word **Nuwe Begin** met Christus-Sabbattefees gemaak.

Lukas **benoem** hierdie Nuwe Christelike Sabbatdag op opvallende en betekenisvolle manier: "Saamgekom om die Woord van God te Hoor-Sabbat": 'Infinities met Selfstandigenaamwoord-krag' – 'Infinitive of Noun-Force': 'n absolute Griekse eienaardigheid met onvergisbare trefkrag aangewend. Laat niemand ooit weer sy mond wil oopmaak dat die Eerste Christelike Kerk nie die Sabbat geonderhou het nie. So een weet nie waarvan hy praat nie. Loof God deur Sabbatte-feesvieringe!

U sal merk dat dit sonder uitsondering 'n valse gees is wat in die Naam van die Heilige gees van God ewig teen die Sabbatdag van die HERE jou God die Dag van die Here Jesus Christus deur Opstanding uit die dode, agiteer. Dit is die gees van die duivel wat homself verraai aan drie 'toetse' soos die Skrif sê die geeste getoets móet word: dit is u Christelike plig om hierdie geeste uit te ken aan: 1. Of hulle van hulself getuig, want 'n gees wat **van homself getuig** is nie die Gees van Christus Jesus nie; 2. Of hulle teen die Wet van God getuig, want 'n gees wat nie **van sonde en oordeel oortuig** nie, is nie die Gees van God nie, maar die gees van die duivel; 3. Of hulle net wonders en welvaart verkondig, want die gees wat nie die gelowige **aan die lyding van Christus Jesus mededeelagtigheid** bring nie, is nie die Gees van die wedergeboorte nie, maar van begeerlikheid en die dood.

Daarom, omdat God ten laaste deur die Pisidia Oordeelsdag vir ons die oorgang na die Christelike aanbiddingsdag opgeklaar het, sal ons met gejuig Sabbatte-fees vier, etende en drinkende van die Water en Brood van die Lewe, ons Here Jesus Christus.

Acts 20:7 and Calvin**GE:** Gerhard Ebersöhn**SDA:** Seventh Day Adventist**SO:** *Sunday Observer*

“_ . . .” Scripture

GE:

Acts 20:7 only exists perverted in the minds of the deceived.

Calvin:

“7. And in one day. Either doth he mean the first day of the week, which was next after the Sabbath, or else some certain Sabbath. Which latter thing may seem to me more probable; for this cause, because that day was more fit for all assembly, according to custom. But seeing it is no new matter for the Evangelists to put one instead of the first, according to the custom of the Hebrew tongue, (Matthew 28: 1; Luke 24: 1; John 20: 1) it shall very well agree, that on the morrow after the Sabbath they came together. Furthermore, it were too cold to expound this of any day. For to what end is there mentioned of the Sabbath, save only that he may note the opportunity and choice of the time? Also, it is a likely matter that Paul waited for the Sabbath, that the day before his departure he might the more easily gather all the disciples into one place they had appointed a solemn day for the celebrating of the Holy Supper of the Lord among themselves, which might be commodious for them all. . . .”

SOB:*Which book of Calvin's writing? Source please.*

You must note that Calvin was many times foolish to misinterpret the Bible.

For example, he claimed Infant Baptism, and to support this he mentioned that Noah's children were baptized during the Flood. The Flood relates to the Baptism, which I agree. However, the Sons of Noah were already 100 years, 98 years of age, etc. and they were already married. They were not Infants!

He claimed that there is No Salvation outside the Holy Catholic Church, claimed that the Baptism can be done by sprinkling (should be left free), Also, he claimed the Baptismal Regeneration, which you objected to strongly ! He claimed one can be born again by the Baptism without faith !

Then the faith can be formed afterwards.

Calvin claimed all the sacraments should be done only by the clergy (ministers or any ordained people).

All that I mentioned here are stated in his book “Institutes of Christian Religion”

GE:

You obviously are not interested in my source for this quote; you are actually after Calvin's blood, and that interests me not the least.

You have gone to the trouble of visiting my website and opening my books. I have made very proper reference to my sources en situ. Kindly look them up there. But I may tell you his Institutes and Harmonies of the Gospels were my main sources – actually the only ones – from among Calvin's writings. In his Deuteronomy Sermons Calvin makes the strangest hare-jumps (as we say in Afrikaans) in an attempt to say something in favour of Sunday observance, but not even there, of Sunday-**sacredness!**

But don't try to divert the discussion onto a baptism-route, please. I in any case do not take everything Calvin says for sweet cake (as we say in Afrikaans). His observation though that the resurrection occurred on a Sabbath is incontrovertible; and so his observation that Holy Communion was taken **on a day**, namely on some “solemn day” -'**sabbath'** previous to the night of Paul's speaking in Acts 20:7, is incontrovertible. His deductions from his suppositions are lamentable though. But for Sunday-protagonists his deductions are disastrous! Because where Sunday-protagonists think of Jesus' **death** (on Friday) as the cause of the abolishment of the Sabbath, Calvin thought of Jesus' **resurrection on the Sabbath** as the cause of its abolishment. Though for Calvinists the resurrection has become sole reason for the observance of Sunday, Calvin thought **nothing** whatsoever of it — not even in his Deuteronomy sermons!

SOA:*Acts 20:7 does exist in the Bible.**It exists in the Bible for all.**Acts 20:7 is not perverted.**It is not for the perverted.*

This is a horrible slam on the Word of God and the people who study the Word of God.

To state: “Acts 20:7 only exists perverted in the minds of the deceived”, is a perverted lie in and of itself and a statement made in uncivilized manner.

Ephesians 4:29, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”

GE:

Yes, all because I maintain, ‘*And upon the first day of the week, **when the disciples came together** to break bread, Paul preached unto them ...’* or, ‘*Ons **het die Sondag bymekaar gekom** vir die gemeenskaplike maaltyd / We **on the Sunday***

gathered for the communion meal ..., does **not** exist in the Bible, but **is** a perversion of the Bible, and **so only**, exists in the minds of the deceived.

The Scripture, Ephesians 4: 29, “_Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers_”, you should have addressed to those real people who behind closed doors gather to make ‘translation’ like these here presented as examples, in glaring literalness, of their— not my— **perversion** of, “_en de tehi miai tohn sabbatohn synehgmenohn hehmohn klasai arton ho Paulos dielegeto autois_”, of which I passim have presented the **correct** representation for: = “_On the First Day of the week they having had been together still / while they had been together still after having had assembled before for Holy Communion, Paul addressed matters with them_”, or, .

It is **deliberated perversion** to render the Perfect Participle for an Indicative Verb of Finite Predication. It is deliberated perversion to render the Perfect Participle of **resultant circumstance** of “_still having been together on the First Day_”, for an **initial act** to ‘*come together on the First Day*’.

This perversion, is a horrible blot indeed on the Word of God and the people who study the Word of God and who very well **know the correct** possibilities lying before hand and begging to be implemented in true translation — people who premeditatedly distinguished, refused and rejected the correct option.

For further clarity, please tell me the **Verb** of the Sentence contained in Acts 20: 7a? It is a ‘Main Verb’, and the only one. Identify it for me, if you deem it a reasonable and not too insulting request?

SOA:

This is your statement:

“Acts 20: 7 only exists perverted in the minds of the deceived”

This is Acts 20: 7:

Acts 20:7 “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”

I don’t see any relation between your statement and Acts 20:7, and thus answering your question becomes totally unnecessary. Your statement is nothing but an insult.

GE:

I asked you a question. I asked you to identify the only Verb of the sentence. You would not tell me, ‘*preached*’, is the only Verb of the sentence. You gave only another ‘*translation*’ that makes ‘*synehgmenohn*’ **look like the only Verb**, like an ‘Imperfect’ (Greek) finite **Verb**. But ‘*When the disciples came together*’ is a

corruption for the impression it falsely creates that ‘*the disciples came together when Paul preached to them on the First Day* (Saturday night), **making the real and only Verb sound like it is a Participle!** The idea ‘*the disciples came together when Paul preached to them on the First Day*’ requires any possibility **but**, the Perfect Participle in its first clause, and any possibility **but**, a Main Verb in its second clause.

The literal though, “_On the First Day of the week while they having had been together still after having had assembled before for Holy Communion, Paul addressed matters with them_”, in the context of Acts 20: 7, agitates towards one inevitable and exclusive implication: That the disciples **before** Saturday evening **had** assembled together for Holy Communion, so that on the Saturday evening after, “_they on the First Day having had been together still_” “_Paul dealt on matters with them_”.

The disciples **before** Saturday evening **had** assembled together for Holy Communion, I say. But Calvin promptly stated, “... *on the morrow* *they came together*.” So they did not – according to Calvin – before midnight on the First Day while **evening**, come together; just what I have maintained, although I have not said when, on the day before Saturday night. Certainly the implication is there the disciples came together **before**, “_on the First Day_” and **before** while having had been evening.

Calvin **said**, “... *on the morrow after the Sabbath they came together*”. Did he **mean** though, ‘*on the First Day of the week after the Sabbath they came together*’, or did he mean *on the morrow after ‘some certain’ Sabbath ‘else’ they came together? Which* day did Calvin have in mind with, “*on the morrow after the Sabbath they came together*”? Could it have been a ‘sabbath’ day despite he said, “*after the Sabbath*”?

We know Paul “_dealt with the disciples_” since it had become and had been, “_on the First Day of the week_”, “_until midnight_”, so that he “_dealt with the disciples_” during the **evening of night**. The disciples therefore **must ‘have had come together’** before the First Day of the week had begun after sunset.

It implies, if —as Calvin assumes—, ‘*they came together on the morrow*’, of course they would have **had to** come together **on** the Sabbath’s morning. But Calvin says, “*on the morrow after the Sabbath, they came together*”; so that implies **another ‘sabbath’ before** “*the Sabbath, they came together*” on.

If not a **contradiction** between what **Luke** says with “*And in one day*” —meaning ‘on the First Day’—, and what **Calvin** states with, “*on the morrow after, the Sabbath*”, only one possibility is left, that Calvin meant **consecutive**, ‘feast’-‘sabbaths’.

Calvin mentions two probabilities, considered retrospectively from “*the first day of the week*”, ‘Sunday’, “.... *the first day of the week* *next after the Sabbath*”.

Not more than **two** 'sabbaths' being possible during any week-cycle of any Feast-period in the Old Testament, if from "*the first day of the week*" the **first** preceding day was the day "*on the morrow*" of which "*they came together*", it must have been a **Saturday**-sabbath' presumed "*on the morrow*" of which "*they came together*".

If from "*the first day of the week*" counted, the '*next after*' or **second** preceding day, must have been a **Feast**- "*or else some certain Sabbath*", which would have fallen on a **Friday**.

Calvin gives preference to "*which latter thing*" – the **Friday**-sabbath' option. Why to Calvin was this possibility the "*more probable*"? Because (it seems), it was "*on the morrow after the Sabbath* (that) *they came together*", and that could only have been on the **weekly** Sabbath that followed "*some certain Sabbath* (else)" of some **Feast**. Calvin confirms, "*for this cause, because that* (weekly Sabbath) *day was more fit for all assembly according to custom*".

However, **any** choice brings "*on the morrow after the Sabbath they came together*", **before**, Saturday night and **before**, "*_on the first day of the week_*". The **Sabbath** therefore "*on the morrow*" of which "*they came together*", was the **Sabbath before** the First Day of the week (Sunday). "*(I)t shall very well agree, that on the morrow* (of the weekly 'Sabbath') *after the* ("*some certain*" '*ceremonial*') *Sabbath, ("to custom") they came together.*"

The above having been Calvin's arguments "*too cold to expound ... of any day*", he proceeds to bring to the fore his **primary** and 'warmer' reasons for having decided it should be the **weekly Sabbath** on which before the First Day of the **week**, the disciples had gathered together,

1) "*.... For to what end is there mentioned, of the Sabbath, save only that he may note*

2) *the opportunity and choice of the time?*

3) *Also, it is a likely matter that Paul waited for the Sabbath, that the day before his departure he might the more easily gather all the disciples into one place*

4) *they had appointed a solemn day for the celebrating of the Holy Supper of the Lord among themselves, which might be commodious for them all. . . .*"

Now that we hopefully better understand Calvin's position, what about Luke's own?

This has been Calvin thus far supposing until just here Luke in Acts 20:7 as it were takes over, and starts to relate what happened **after** what Calvin so far has contemplated, "*_On the First Day of the week now* ('de'), the disciples, having had before assembled for Holy Communion, and having had been together still, Paul dealt on matters with them._"

We have seen why it is impossible to make two sentences out of this clause of Participle and Verb, which is a single compounded clause of but one finite, Indicative Verb, namely, "*_ (Paul) dealt on matters with them* ('ho Paulos dielegeto autois') while "*_still having had been together on the First Day_*" (of Saturday evening ... '*tehi mi ai sabbatohn sunehgmenohn*').

This single clause sentence started at, "*_And on the First Day_*", and continued to after its Predicate, "*dielegeto*", "*_dealt on matters_*", and stopped with, "*_on the morrow_*".

The next, and independent sentence, then is, "*_Ready to depart the following morning, he continued his speech until midnight._*"

By merging this second sentence with the first, "*Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight*", the 'translators' contributed to the confusing of the **Participle** for a Verb, and to the confusing of the **Perfect** for the perversion of the text into a present and ongoing action of '*When they came together on the First Day of the week!* Which **everything** is premeditated falsification of the **truth** of the text that the disciples actually **had** gathered for Holy Communion **before**, before "*_They having still had been together, Paul on the First Day of the week on* (certain unmentioned) *matters dealt with them._*"

It is "*_Paul-on-the-First-Day-of-the-week-spoke_*", and, "*_They-on-the-First-Day-of-the-week-assembled-still_*". It is not, '*They-on-the-First-Day-of-the-week-came-together*'.

The Perfect Participle is **not** indicative action or concept of **single** time-relation. '**Adverbially**' the Perfect Participle implies previous or **past action** and '**Adjectively**' the following resultant **ongoing circumstance**.

But the falsifications, again, until this moment have been the only way in which Acts 20:7 has existed in the minds of innocent, deceived, believers. Hopefully through diligent and honest '*study* (of) *the Word of God*' these perversions and their persistence for ever may end.

This is the pure intent and purpose of my present challenge to the whole of that deceived multitude; not to accuse them of perverse character, but in fact to vindicate their integrity— through putting it to the test.

Why is it Christians – it seems to me – cannot be serious, or, honest, when the issue turns to Sunday-worship? What do Christians fear that much that we cannot admit mistake concerning Sunday-sacredness?

SOB:

Is it too difficult to understand this verse?

It is very simple to understand that the Early Church celebrated the Lord Supper on Sunday, on the first day of the week.

Messianic Jews interpret this as Hapdallah instead of Lord Supper. Hapdallah means some kind of fellowship dinner (Love feasts - Jude 12).

However, Acts 20:7 is klasai arton and Jude 12 is agapais, which are totally different each other. klasai arton is typical expression for the taking bread of Lord Supper.

Therefore we can be sure that they celebrated Lord Supper on Sunday.

Many people try to distort the Bible when they find their theology contradict the Bible.

GE:

Thanks! Comments superfluous; you gave us your conclusion's every needed 'therefore'!

Nevertheless, what is very simple about "the Early Church celebrated the Lord Supper on Sunday" to understand? It is very simple from Acts20:7, "the Early Church" NEVER, "celebrated Lord Supper on Sunday"! Have you not read what I have said about the proper rendering of 'synehgmenohn'? I don't want to have part in a 'Yes, it is', No, it is not', dispute, please.

How would you interpret 'synehgmenohn' in 20:8? I tell you now, as I have told SOA before, 'when the disciples came together' is a corruption – a conscious, unscrupulous vandalisation of 'synehgmenohn'!

No how can 'synehgmenohn' a Participle, be split into a) an independent, proper, indicative Verb, and b) an independent, proper, indicative Adverb, like in 'when the disciples came together' as if it was "on the First Day of the week, when came together the disciples"! It's sacrilegious!

It is not since yesterday I have challenged scholarship on this point. If you want to make a fool of yourself, go on challenging 'my' rendering of it which I can tell you with great confidence rests on every principle of sound linguistics and exegesis as are mirrored in this rendering of 'synehgmenohn' in 20:8c,

"_There were many lamps in the upper room where they-were-having-been-gathered" (A. Marshall NA Interlinear), or, "were-having-been-gathered-together-still".

It now (according to verse 7c) was **after midnight**. OK? Alright then: '**Assembled**' (as **you** maintain) the disciples after midnight? or, "were-they-having-been-gathered-together-still" after midnight (as **I** maintain)?

They after midnight "were-having-been-gathered-together-still", obviously. They, **just so obviously**, did not after midnight,

'assemble'! They did not after midnight had begun, 'assemble'. But they after midnight had begun and after midnight, "were-together-still-after-they-before-had-assembled", Perfect Participle, meaning they indefinitely before, had assembled— it is not **said**, 'when'! Arguably they could only **possibly** have had assembled (any time) **before** midnight.

Exactly the same applies in the case of the use of 'synehgmenohn' in 20:7. They did **not**, **after** the First Day had begun, 'assemble'; but they, after the First Day had begun and it had become "on the First Day of the week, were-together-still-after-they-before-had-assembled", Perfect Participle, seeing logically, they could only **possibly** have had assembled (any time) **before** the First Day had begun. "They-were-together-still-after-before-having-had-assembled" **before** it had become "on the First Day", which means, they gathered together on the **Sabbath!**

Be consistent please! For the sake of Christian honesty, be consistent!

Compare my arguments with another instance of the use of the Perfect Participle in **Lk24:33**.

"_On that_" referred "First Day" (24:13), it is stated, verse 29,

"_It is toward evening and the day is far spent_". The disciples sat down for dinner with Jesus, and immediately after, set out for Jerusalem. "_They (the Emmaus disciples) returned to (and arrived in) Jerusalem_" during night after sunset and, "found the eleven 'thronged-together-still"_, 'ehthroismenous' — **Perfect Participle!**

It now was **after** night had begun. The question now is, were the eleven 'thronged-together' **only since** sunset and night had begun, or, **since before**, sunset and night had begun? Or (in Active mode), '**thronged**' (as **you** maintain) the disciples only **after** sunset and night had begun? Or, "were-they-having-been-thronged-together-still" after sunset and night had begun as I maintain, **since long before**? They after sunset and night had begun "were-having-been-thronged-together-still", as Luke maintained, who also emphasised the fact by saying "they found, the eleven having-been-thronged-together-still" after sunset and night had begun. 'The eleven' therefore —because of the Perfect Participle being used and not a finite Verb or Adverb— did not actively ('indicatively') 'throng together' **only after sunset** and "that" First Day had ended and night had begun. They must have 'thronged' the upper room as it appears, since after the **crucifixion** or perhaps even before the crucifixion, and could have locked the doors "out of fear for the Jesus", days before!

When the Emmaus disciples "found the eleven", they 'found' them "thronged-together-still-after-they-before-had-thronged-together" under **completely different** circumstances— under which circumstances they remained until much later "found

still-thronged-together_”; meaning they indefinitely before, must have assembled — it is not **said**, ‘*when!*’ Arguably they could only **possibly** have had assembled any time **before** after sunset and night had begun — everything as implied in Luke’s use of the **Perfect Participle**, here, as well as in 20:7 and 20:8.

Nothing different, in the case of Acts 20:7; absolutely nothing different, linguistically as well as logically or practically.

SDA:

Acts 20

7 On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.

8 There were many lamps in the upper room where we were gathered together.

9 And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead.

10 But Paul went down and fell upon him, and after embracing him, he said, Do not be troubled, for his life is in him.’

11 When he had gone back up and had broken the bread and eaten, he talked with them a long while until daybreak, and then left.

There are only two choices.

** This is a week-day one service starting after sunset – on week-day one. In which case the major portion of “week day one” was planned not as a 4th commandment day of “rest” but as a “day of travel and commerce”. - A planned voyage” not a church service. But in the speaking Paul happens to conduct an all-night Bible teaching.*

** This is a week-day one service starting before sunset – and the majority of the service is held on week-day two – Monday (weekday-two). In which case drawing from “this incident” to get a new 4th- commandment - it would appear that Monday is “the primary day of worship”.*

Regardless of the choice – this one thing is abundantly clear

** In either case IF the purpose was to declare “The LORD’s day” as “Week day one” and “The Lord’s day” as the day for “communion service” – then what a great place to introduce the term “The LORD’s day” along with “week-day one” so that for the FIRST and ONLY time in ALL of scripture we would have actual Bible authority for saying “The Lord’s Day is Week day one”. The silence here on that point is deafening!*

GE:

Bright thought! Hear well, gentleman!

SOB:

GE, it is not too difficult to find the First Day of the Week in ac 20:7. It is your deception which may make a fool of yourself. There is No way to make ac 20:7 to Sabbath, unless you are Sabbath obsessed.

GE:

Have I denied ‘*the First Day of the Week in Acts 20:7*’; have I? So, finding the First Day in Acts 20:7 is my ‘*deception*’ which makes a fool of me? Now it is you, who says to find the First Day in Acts 20:7 is a foolish deception! How foolish can you be! But it can only be a **Sunday-obsessed** who by hook or by crook find Holy Communion on the First Day of the week in Acts 20:7.

There is no silence here. **Everything** Luke desired to make **plain**, he did make plain with the efficient tools of Greek language. And that was, that the disciples “_After that they for Holy Communion had gathered together and were gathered together **still**, Paul on the First Day of the week discussed matters with them.” Or put the actual Verb first, and read, “_Paul discussed matters with them on the First Day of the week when they after that they before had gathered together for Holy Communion were gathered together **still**.”

SOC:

*GE said, I quote him, “When came together” means the disciples came together **when Paul preached** – which would have been, on Saturday night. That would have required any possibility but, the Perfect Participle! And the Perfect Participle in the context of Acts 20:7 means one exclusive possible meaning: That the disciples BEFORE Saturday evening HAD HAD assembled together for Holy Communion SO THAT they on the Saturday evening AFTER, “were PRESENT STILL together”, ‘when’, “Paul dealt on matters with them”.*

1. Unless we understand ?? ?? ?? ??? ??? ?????????? as Saturday or the Seventh day, then your argument is pointless.

2. Is the prepositional phrase ?? ?? ?? ??? ??? ?????????? referring to the Sunday or Saturday?

GE:

What is this? A show of your incomprehension? How do you expect me to understand what you are at? Non the less, No, the pivotal phrase for our discussion is the Participle – not the time-indicating phrase. The time-phrase gives the time the **verb**, “_Paul **dealt** (‘dielegeto’) with them (the disciples)” actualised, which was on Saturday evening – the beginning-phase of the First Day (Bible-count of days), when, Paul actually ‘dealt with them’.

SDA:

AT "best" you have a Saturday EVENING service that would correspond to the evening of "Week-day-one". That would mean that instead of a Roman system-SUNDAY service what you really have is a Roman-system SATURDAY service! And in that case we have "planned travel" for "week-day-one" rather than "planned rest and a reserved holy day of worship".

I can hardly wait to see the entire Christian church switch to Saturday evening using Acts 20: 7 as it's argument!

However what we do NOT see in Acts 20 is any reference at all to "week-day-one" being called "The Lord's Day" or a holy day of any kind.

GE:

No SDA, that is not what I 'have' or want to have. The text – the Participle 'synehgmenohn' – wants a Holy-Communion-Service through the **Infinitive of Noun-Force**, 'klasai arton'. The verb of Acts 20: 7, 'dealt' ('handel' Statevertaling) is determined by the adverbial time-phrase "on the evening of the First Day" --- and nowhere whatsoever will you find an indication of a 'Service' during this evening or the remainder of the night for that matter. The only **implied** as well as **referred** 'Service' was the Holy Communion, indicated by the Participle and Infinitive **combined**, of the day before The First Day, which was the Sabbath Day.

SDA:

If there is a way to rework this to say, "And just before the evening of the start of week-day one we held a communion service then the remainder of the service continued into week-day-one and went something like this... Paul was preaching a farewell sermon that extended long to the point of midnight when suddenly...", -- I have never seen a valid translation do it. But I would be very interested to find it.

GE:

I have given you an exact, grammatically and syntactically correct - and the only valid, most 'literal' translation possible, SDA. And it nowhere says what you make it sound saying. I '*reworked*' nothing. What I said, may sound like this,

On and during the Sabbath before the evening of the start of week-day one we held a communion or Lord's Supper-service. Then for the remainder of the night into week-day-one – we having had been assembled together still – Paul discussed matters that extended long to the point of midnight before his farewell.

What's so difficult? The only reason you "*have never seen a valid translation do it*", I shall let you find out, as I have already

discovered, Deception! Deception in order to win an argument for Sunday sacredness.

The Perfect Participle **must** be rendered through the English Past Perfect to indicate both the past incurrance of the action as well as the 'present' still **but different**, ongoing effected resultant situation or circumstance – thus: "After the disciples had assembled for The-To-Eat-Lord's-Supper, Paul on the First Day of the week discussed matters with them while we were together still.""

The Communion was as past tense as was its beginning – it did **not** start **or** go on during the evening on the First Day. What happened during the evening on the First Day, was the action of the sentence: "Paul discussed matters with them_" --- "until midnight_" under the circumstances left by the **implied** earlier actual coming together **before** the present and ongoing circumstances left. In fact "Paul discussed matters with them_" --- "until midnight_" ; **then** the lad fell from the window and Paul went down and returned to the disciples upstairs, and --- says the Greek --- "visited with them_" until morning broke. Afrikaans, 'kuier' – they for the rest of the night just 'socialled' / 'socialised' – nothing more!

The Participle describes circumstance and times implied and referred— past **and** present; it also describes adjectivally, the condition or state of the moment and of the people : **it does not describe an action— it is not a verb!**

SDA:

Youngs Literal Translation

7 And on the first of the week, the disciples having been gathered together to break bread, Paul was discoursing to them, about to depart on the morrow, he was also continuing the discourse till midnight.

GE:

Young's says very much what my translation says, thanks! 'Having been ...' is not at all, 'Gathering' or 'Having gathered' or, 'Gathered' as such! 'Having **been** gathered', makes a lot of difference!

(Noticed the similarities between Acts 2 and 2Chronicles 33?)

SOD:

What does II Chron. 33 have particularly to do with Acts 2 and Acts 20: 7? This association with Acts 2, unlike that of Joel 2, Ps. 16 and Ps. 110: 1, seems contrived, at best. It is simply entirely exegetical error to read "Sabbath" into (or out of) places where it is not found in the text, or bend the text(s) to support some "theology of the Sabbath" where it is not textually stated as such.

SOE:

I think you all are missing an important historical fact in your discussion of this. In modern time and chronology, we end a day and begin a new day at midnight. The Jews at the time of Christ ended and began a new day at Sunset. Therefore, the Sabbath Day would have begun on Friday evening at Sunset and ended on Saturday evening at Sunset. The first day (Sunday) would have begun at Sunset on Saturday.

GE:

I myself would just be a bit more careful with my phrasing, e.g., day ends at evening sunset and starts at evening sunset, I would have rendered, Day ending afternoon with sunset; and day beginning with sunset and evening following.

However, to answer SOD, From where do you bring Acts 20:7 into my question re, Acts 2? Alright, this is a discussion of Acts 20:7. And it isn't a theological discussion. So I'll leave my question for another occasion, DV.

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