

What does the BIBLE say?

As you read this study, I encourage you to study the corresponding scriptures for yourself so you can develop a personal, confident understanding of biblical truth. Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth. Study like the Bereans, who listened to Paul but did not take his word for it. They studied the scriptures for themselves so they would know for sure.

Acts 17:11 “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” I ask that you do the same with this study. Please pray before you begin.

The Missing Text (Sunday Texts)

In our previous study, we identified that the Bible's Sabbath occurs on the seventh day, Saturday. We also found that the practice of observing it on Sunday originated much later, influenced by pagan customs adopted by the church. Today, we aim to explore the other aspect of this subject. We'll review all the New Testament passages that mention worship on Sunday. If the sacredness of the Sabbath has been altered, God will reveal it to us through the Bible.

As Christians, our foundation is the Bible. Let's examine all passages referencing Sunday, the first day of the week, to understand what the Bible says about the shift from Sabbath to Sunday. If Jesus or the apostles changed the day, it should be documented in the scriptures. We aim to follow what the Bible clearly states. If a change isn't found in the Bible, we won't adopt it. There are exactly eight New Testament texts that mention the first day of the week. The first is in Matthew 28:1. Matthew wrote this six years after Jesus' crucifixion and does not mention any change.

He records that after the Sabbath ended and the first day of the week started, the women went to Jesus' tomb. The next mention of the first day of the week is in Luke 24:1-4, which states that the women visited Jesus' tomb on Sunday morning, bringing spices to complete the embalming process. They are surprised to find that his body is no longer there.

The next first-day text is Mark 16:1-4. Mark, writing a decade after the cross, mentions no changes and shares the same account as the other gospel writers. The women couldn't finish Jesus' burial before the Sabbath, so they took a rest on the Sabbath and came back early Sunday to complete it.

Our fourth passage is Mark 16:9-11, which states that Jesus rose on Sunday morning. Mary Magdalene was the first to see Him and hurried to share the good news with the disciples. Did

they believe her? Not initially. For more details, see John 20, where Jesus first appears to Mary on the morning of the resurrection. In John 20:11-18, Jesus does not mention a change of day nor instruct us to observe Sunday in celebration of the resurrection.

Our next first-day text is found in John 20. John, writing about 60 years after the cross, makes no mention of any change. He recounts the same story as the others. The next relevant verse is John 20:19. Some interpret this as the disciples gathering on their first Sunday to worship the resurrected Lord. However, note what it actually states: they were assembled out of “fear of the Jews,” afraid they might be the next to be killed. (Mark 16:14.)

Our next first-day reading is 1 Cor. 16:1-3. Some might assume this refers to a Sunday morning offering at church, but the text doesn’t specify that. It mentions an offering “for the saints,” not “of the saints.” Additionally, it states they should “lay by him in store.” The original Greek indicates, “Let each one of you put on one side and store up at home” (Weymouth), “saving it up” (NIV), or “put aside and save” (NASB). This was not a directive to collect offerings at church, but to prepare and store a personal offering at home on Sunday.

What was this offering, and what was happening in Jerusalem? Refer to Acts 11:27-29 (Read), where a famine in Jerusalem is described. Also see Rom. 15:25-28 (Read), which mentions a relief offering collected to assist Christians in Jerusalem affected by the famine. Nothing in 1 Cor 16 indicates that the Sabbath has been altered. During this time, Christians were at home gathering food and money to send as aid to famine-stricken Jerusalem.

Our eighth and final Sunday scripture is Acts 20:7-11. Some interpret this passage as proof that the disciples worshipped on Sunday because they were breaking bread and preaching. Let’s examine this passage closely.

First, preaching and breaking bread do not automatically make a day holy. I have shared meals and listened to sermons almost daily. Breaking bread does not necessarily indicate a communion ceremony. For example, Acts 2:46 shows they broke bread every day, not only on Sunday. Similarly, Acts 27:33-35 describes Paul breaking bread with unbelievers, meaning they were sharing a meal.

Secondly, this event occurred on Saturday night rather than Sunday morning, contrary to popular belief. Note that Paul preached until midnight, with many lights illuminating the room since it was dark outside. Eutychus fell asleep because it was late at night. Paul continued preaching until daybreak before setting out on his journey.

This was certainly the darkest part of the first day of the week, which was Saturday night (Gen. 1:5, 8). Paul preached on Saturday night and left for a journey early Sunday morning. He did not attend church on Sunday morning! This contradicts the practice of keeping Sunday holy, as Paul traveled for a long distance on Sunday morning and did not observe it as a holy day.

What about other texts that mention the law being nailed to the cross? In our previous study, we found that this referred specifically to the ceremonial sacrificial law. Because Jesus became the ultimate sacrifice, we are no longer required to perform sacrifices or observe annual Sabbaths like Passover.

Some people believe that Romans 14:5, 6 suggests the abolition of the Sabbath. However, this passage does not indicate that the Fourth Commandment's Sabbath was altered. Instead, it addresses a dispute in the early church between Jewish Christians and Gentile converts regarding foods sacrificed to idols and the ceremonial holy days of Moses' law. (See 1 Corinthians 8:4-12 and Acts 15:1, 2, 19-21.) Paul emphasized that believers should not worry about ceremonial laws like circumcision but should still observe God's commandments, including the Sabbath. (Refer to 1 Corinthians 7:19, especially in a modern translation.) Paul himself was a Sabbath keeper (Acts 17:2; 18:4).

We searched the New Testament for any clear statement indicating that the seventh-day Sabbath was moved to Sunday. Such a significant change would likely be explicitly mentioned in the Bible, especially since the Jews maintained the Sabbath as sacred for centuries. A shift of this scale would have sparked considerable debate, much like the discussions about circumcision in Acts 15. However, we find no record of such a change—only one alteration is noted in the Bible, which is in Daniel 7:25.

Although the little horn has attempted to alter God's times and laws, we can trust in the words of Malachi 3:6 and Hebrews 13:8. In a world of constant change, Jesus remains the same. Following Him and the Bible is always safe and right, and we cannot go wrong.

Is this the first time you've heard about the Sabbath? What do you think of it? I believe you love Jesus and will follow Him and the Bible. I urge you to pray that the Lord will give you a hunger, a thirst, and a love for His truth, amen!

As you prayerfully consider this topic, I want you to know that I'm here to help answer any questions you might have. If you have questions, please get in touch with us at <https://freechristianbooks.us>.

For now, we need to move on to other topics in Bible prophecy. Next time, we will look at what the Bible says about standing strong for Jesus during temptation, and then we will delve into the Second Coming of Jesus.