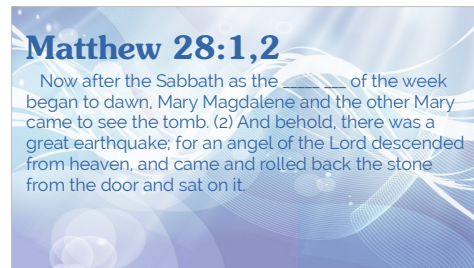


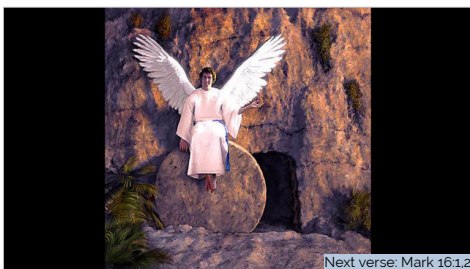
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Welcome to our study on first day versus seventh day worship. Let's look at the first five texts in the New Testament that mention the first day of the week.

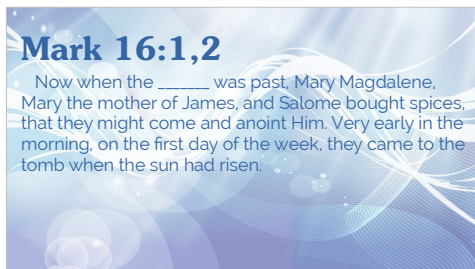


**Matthew 28:1,2**  
Now after the Sabbath as the \_\_\_\_\_ of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. (2) And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat on it.



This and the four following verses are the first five texts in the New Testament that mention the first day of the week.

According to this verse, what day did the first day of the week follow?

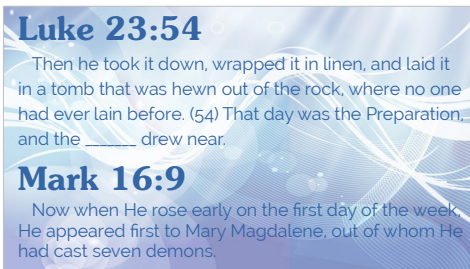


**Mark 16:1,2**  
Now when the \_\_\_\_\_ was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.



These verses show that the first day of the week, Sunday, follows immediately after the Sabbath. The Bible makes it clear that the Sabbath was the day *before* the day of resurrection (Saturday), not the day *of* the resurrection (Sunday).

Why was Friday, the day Jesus died, called the "Preparation?"



**Luke 23:53,54**  
Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. (54) That day was the Preparation, and the **Sabbath** drew near.

**Mark 16:9**  
Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.



Friday was the day to prepare for the Sabbath. Jesus rested in the tomb over the Sabbath. The women came to the tomb early Sunday morning, the first day of the week.

Do any of these verses say anything about a blessing being put on the first day of the week?



**Luke 24:1**  
Now on the \_\_\_\_\_ day of the week, very early in the morning they, and certain other women with them, came to the tomb bringing the spices which they had prepared.

**John 20:1**  
Now the **first** day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 10

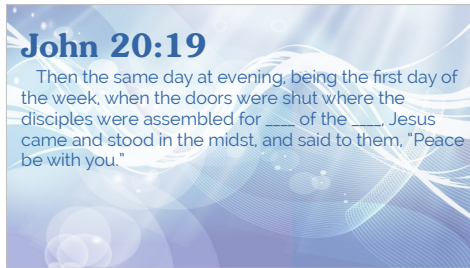


Next verse: John 20:19

Nowhere in any of these verses do we read of a blessing being pronounced on the first day of the week. No sacred title is given to the first day. It is not the Sabbath, just the "first day of the week".

So what is described in John 20:19 when the disciples assembled on the first day of the week?

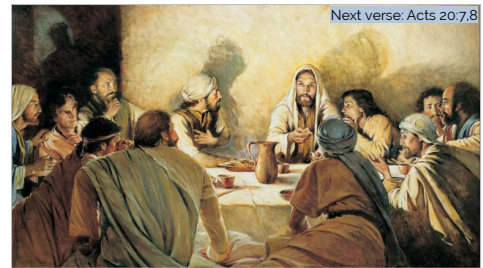
### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 11



#### John 20:19

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for **fear** of the **Jews**, Jesus came and stood in the midst, and said to them, "Peace be with you."

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 12

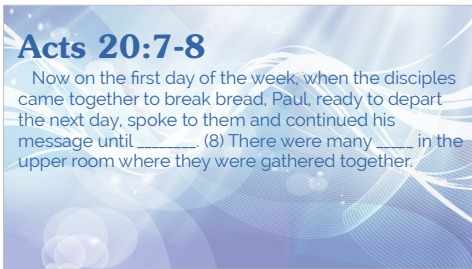


Next verse: Acts 20:7,8

The disciples were not holding a meeting to honor the resurrection. Most of them didn't even believe in the resurrection yet. The Bible tells us that the true reason why they were assembled was "for fear of the Jews", and rightly so, since they had just crucified Jesus.

What about Paul? Doesn't the Bible mention him holding a meeting on the first day of the week?

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 13



#### Acts 20:7-8

Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until **midnight**. (8) There were many **lamps** in the upper room where they were gathered together.

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 14

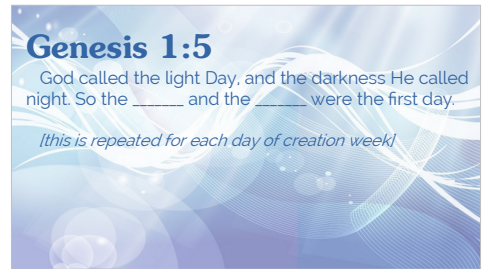


Next verse: Genesis 1:5

It is clear that Paul was preaching at night. In Biblical times, the new day began at evening, as it says in Genesis 1:5. The Sabbath was kept from Friday sundown to Saturday sundown. Paul's meeting was on the dark part of the first day of the week, which would mean this was Saturday night meeting. Paul had been with the believers all Sabbath, and continued preaching until midnight. The *New English Bible* reading of this passage also confirms this as a Saturday night meeting.

How does the Bible show that the new day began in the evening?

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 15



#### Genesis 1:5

God called the light Day, and the darkness He called night. So the **evening** and the **morning** were the first day.

[this is repeated for each day of creation week]

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 16

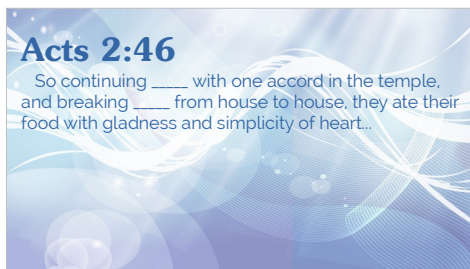


Next verse: Acts 2:46

Since the beginning of time, God designed each day so that the period of darkness (evening) would be followed by light (morning). This is shown throughout Genesis 1, for each day of Creation.

But doesn't Acts 20 say the disciples came together to break bread on the first day of the week?

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 17



#### Acts 2:46

So continuing **daily** with one accord in the temple, and breaking **bread** from house to house, they ate their food with gladness and simplicity of heart...

### 1<sup>st</sup> Day vs. 7<sup>th</sup> Day Worship 18



Next verse: 1 Corinthians 16:1-3

Yes, the passage in Acts 20:7-8 speaks of the disciples breaking bread at the Saturday night meeting before Paul left on the ship. However, we see in Acts 2:46 that breaking bread was something they did **daily**.

What about the verse in 1 Corinthians that speaks about offerings on the first day of the week?

**1 Corinthians 16:1-3**

Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: (2) On the first day of the week, let each one of you lay something aside, \_\_\_\_\_ as he may \_\_\_\_\_, that there be no collections when I come. (3) And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.

**1 Corinthians 16:1-3**

Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: (2) On the first day of the week, let each one of you lay something aside, **storing up** as he may **prosper**, that there be no collections when I come. (3) And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.



Next verse: Romans 14:5,6

There are four characteristics that can be identified in this plan:

- (1) The offering was to be laid aside periodically;
- (2) It was to be done personally, "each one of you";
- (3) It was to be done privately, "storing up", before Paul came;
- (4) "as he may prosper".

The text makes no mention of Sunday sacredness. It makes no mention of a worship service. There is no form of worship even in the context.

Doesn't Romans 14 say that it doesn't matter what day you keep?

**Romans 14:5-6**

One person esteems \_\_\_\_\_ day above another; another esteems \_\_\_\_\_ day alike. Let each be fully convinced in his own mind. (6) He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

**Romans 14:5-6**

One person esteems **one** day above another; another esteems **every** day alike. Let each be fully convinced in his own mind. (6) He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.



Next verse: Colossians 2:14, 16,17

**Colossians 2:14,16-17**

having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. (16) So let no one judge you in food or drink, or regarding a festival or a new moon or sabbaths, (17) which are a \_\_\_\_\_ of things to \_\_\_\_\_, but the substance is of \_\_\_\_\_.

**Colossians 2:16-17**

having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. (16) So let no one judge you in food or drink, or regarding a festival or a new moon or sabbaths, (17) which are a **shadow** of things to **come**, but the substance is of **Christ**.



Next verse: Hebrews 10:1, 8-10

The ceremonial laws, which included circumcision, ceremonial Sabbaths, feast days, and offerings which pointed forward to Christ's death on the cross, were fulfilled and done away with when Jesus died. These ordinances recorded by Moses were not the same as the Ten Commandments written by God, which are the foundation of His throne and stand forever.

How does Paul describe the law of Moses?

**Hebrews 10:1, 8-10**

For the law, having a \_\_\_\_\_ of the good things to come, and not the very image of the things, can never with these same \_\_\_\_\_, which they offer continually year after year, make those who approach perfect. (8) Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are \_\_\_\_\_ according to the \_\_\_\_\_) (9) then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. (10) By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

**Hebrews 10:1, 8-10**

For the law, having a **shadow** of the good things to come, and not the very image of the things, can never with these same **sacrifices**, which they offer continually year after year, make those who approach perfect... (8) Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are **offered** according to the **law**), (9) then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. (10) By that will we have been sanctified through the offering of the body of Jesus Christ once for all.



Next verse: Ezekiel 45:17

A careful reading of this passage shows that the "law" here described is not the Ten Commandments but the law of Moses, dealing with the sacrificial offerings and ceremonies that were a "shadow" of "things to come", all pointing forward to Christ's sacrifice on the cross.

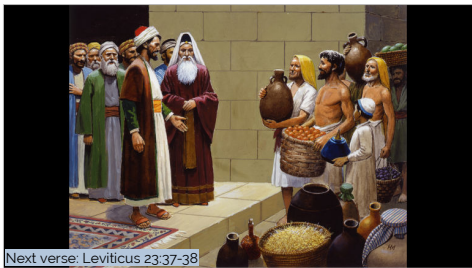
What were some of these ceremonies?

**Ezekiel 45:17**

Then it shall be the prince's part to give burnt offerings, grain offerings, and drink \_\_\_\_\_, at the \_\_\_\_\_, the New \_\_\_\_\_, the Sabbaths, and at all the appointed \_\_\_\_\_ of the house of Israel. He shall prepare the sin offering the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel.

**Ezekiel 45:17**

Then it shall be the prince's part to give burnt offerings, grain offerings, and drink **offerings**, at the **feasts**, the New **Moons**, the Sabbaths, and at all the appointed **seasons** of the house of Israel. He shall prepare the sin offering the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel.



Next verse: Leviticus 23:37-38

There were many different types of offerings, feast days, and ceremonial Sabbaths.

How were these different than the weekly Sabbath?

**Leviticus 23:24,27,32,34**

"Speak to the children of Israel, saying: 'In the seventh month, on the first day of the \_\_\_\_ you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation...(27) 'Also the tenth day of this seventh \_\_\_\_ shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord...(32) It shall be to you a \_\_\_\_ of solemn rest...(37) 'These are the \_\_\_\_ of the Lord which you shall proclaim to be holy convocations...'"

**Leviticus 23:24,27,32,34**

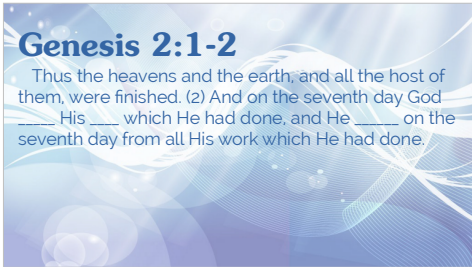
"Speak to the children of Israel, saying: 'In the seventh month, on the first day of the **month**, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation...(27) 'Also the tenth day of this seventh **month** shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord...(32) It shall be to you a **sabbath** of solemn rest...(37) 'These are the **feasts** of the Lord which you shall proclaim to be holy convocations...'"



Next verse: Genesis 2:1-2

A careful reading of the entire chapter of Leviticus 23 shows that the ceremonial sabbaths were designated by certain days of the month and thus could fall on any day of the week. After Christ was crucified, there was no longer a need for these yearly sabbaths.

In contrast, what does the weekly seventh-day Sabbath signify?



**Genesis 2:1-2**

Thus the heavens and the earth, and all the host of them, were finished. (2) And on the seventh day God \_\_\_\_ His \_\_\_\_ which He had done, and He \_\_\_\_ on the seventh day from all His work which He had done.

**Genesis 2:1-2**

Thus the heavens and the earth, and all the host of them, were finished. (2) And on the seventh day God **ended His work** which He had done, and He **rested** on the seventh day from all His work which He had done.



Next verse: Ezekiel 20:20; Exodus 31:13

The seventh-day Sabbath instituted by Jesus at creation stands as a memorial of creation, not as a shadow of things to come.

What are we affirming when we rest on God's seventh-day Sabbath?



**Ezekiel 20:20**

...hallow My Sabbaths, and they will be a \_\_\_\_ between Me and you, that you may know that I am the \_\_\_\_ your God!

**Exodus 31:13**

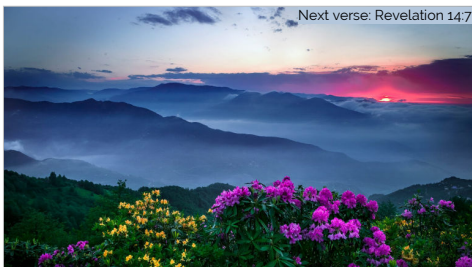
"Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a \_\_\_\_ between Me and you throughout your generations, that you may know that I am the Lord who \_\_\_\_ you.

**Ezekiel 20:20**

...hallow My Sabbaths, and they will be a **sign** between Me and you, that you may know that I am the **Lord** your God!

**Exodus 31:13**

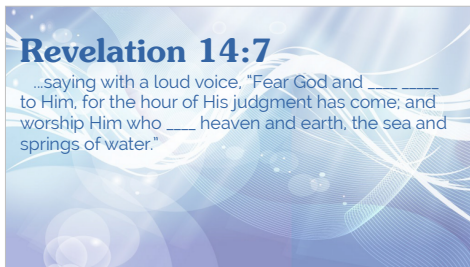
"Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a **sign** between Me and you throughout your generations, that you may know that I am the Lord who **sanctifies** you.



Next verse: Revelation 14:7

Honoring the day God made holy is a sign of our allegiance to our Creator, the One Who not only made the Sabbath holy, but Who alone is able to sanctify us, or make us holy. He is both our Creator and Redeemer. He wants to change our hearts, re-create us from the inside out, and get us ready for heaven.

Is this part of the third angel's message, the last warning message to the world?



**Revelation 14:7**

...saying with a loud voice, "Fear God and \_\_\_\_ to Him, for the hour of His judgment has come; and worship Him who \_\_\_\_ heaven and earth, the sea and springs of water."

**Revelation 14:7**

...saying with a loud voice, "Fear God and **give glory** to Him, for the hour of His judgment has come; and worship Him who **made** heaven and earth, the sea and springs of water."



Next verse: Romans 6:3-5

The last warning message to the world calls us to worship the Creator of all things, the One Who is at work in our lives, re-creating US according to His perfect plan. Giving glory to Him means allowing Him to reveal His character in us and write His law on our hearts. God's end-time followers will keep His commandments, including the fourth.

If the seventh day, not the first, is the one God made holy, how do true Christians celebrate the resurrection of Jesus?

**Romans 6:3-5**

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? (4) Therefore we were buried with Him through \_\_\_\_\_ into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life. (5) For if we have been united together in the likeness of His death, certainly we also shall be in the \_\_\_\_\_ of His \_\_\_\_\_.

**Romans 6:3-5**

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? (4) Therefore we were buried with Him through **baptism** into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life. (5) For if we have been united together in the likeness of His death, certainly we also shall be in the **likeness** of His **resurrection**.



Baptism, not Sunday worship, is the symbol of the death and resurrection of Christ. Baptism shows that we die to self and are raised to a new life in Christ. This is how we celebrate His resurrection.

**What should we do if our traditions conflict with keeping God's commandments?**

**Mark 7:7-9**

"...And in vain they worship Me, teaching as doctrines the commandments of men.' (8) For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do." (9) He said to them, "All too well you reject the \_\_\_\_\_ of \_\_\_\_\_ that you may keep your \_\_\_\_\_..."

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"...And in vain they worship Me, teaching as doctrines the commandments of men.' (8) For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do." (9) He said to them, "All too well you reject the **commandment of God**, that you may keep your **tradition**..."



Vainly many think they are worshiping God by keeping their traditions instead of His commandments.

**Will you choose instead to allow Him to write His law on your heart, and keep all of His commandments?**