



Sunday Sacredness.

IN what part of the New Testament is found the first mention of the first day of the week?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. Sunday is the first day of the week. See Webster. Matthew wrote his Gospel six years after the resurrection of Christ, yet calls the day *before* the first day, the Sabbath.

2. Where is the first day next mentioned?

"And when the Sabbath was past, . . . very early in the morning the first day of the week they came unto the sepulcher at the rising of the sun." Mark 16:1, 2. This is the same incident as that related by Matthew, and Mark wrote his Gospel thirty-two years after the resurrection of Christ.

3. On what day was Jesus raised from the dead?

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Verse 9

4. On what day was Christ laid in the tomb?

"This man [Joseph] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on." Luke 23:52-54.

5. What did the holy women do, after seeing where he was laid?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Verse 56.

6. What work did they postpone till the first day because they would not do it on the Sabbath?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1. Luke wrote his Gospel twenty-four years after the events he records had occurred, and he, too, by Inspiration, calls the day *before* the first day of the week, the Sabbath.

7. How does John speak of these events ?

“*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.*” John 20 : 1. John wrote his Gospel in A. D. 97, and yet he gives no title of sacredness to the first day. He gives substantially the same account as the other evangelists.

8. What took place in the evening of that same first day ?

“*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, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*” Verse 19.

9. Had Jesus previously appeared to some of his disciples ?

“*He appeared in another form unto two of them, as they walked, and went into the country.*” Mark 16 : 12.

10. When they went and told the others who were assembled, how did they receive the news ?

“*And they went and told it unto the residue ; neither believed they them.*” Verse 13.

11. When Jesus afterward met the eleven, what did he say to them ?

“*Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*” Verse 14. From this testimony it is plain that the eleven were not assembled together to celebrate his resurrection ; for they did not believe he was risen.

12. Did Christ appear to the eleven while the two who had seen him at Emmaus were relating their experience ?

“*And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. . . . And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*” Luke 24 : 33-36.

13. Were the disciples here assembled to partake of the communion ?

“*And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them.*” Verses 41-43. Fish and honey are never used at the communion.

14. Where did the disciples live when in Jerusalem ?

“*And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James.*” Acts 1 : 13. They all abode in this room, and were probably at home, partaking of their evening meal, when the Saviour met with them. He knew their habits and their time of eating, and when he came, he found them with their doors closed for fear of the Jews.



15. When did the Saviour next meet with his disciples?

"And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20: 26. This is not the *eighth day*, but "*after eight days*,"—an indefinite expression. If this were a definite expression, it would carry the meeting (counting from Sunday night) over *beyond* Monday of the next week. (For meaning of such expressions, compare the text with Matt. 17: 1 and Luke 9: 28.)

16. On what day did Paul once meet with the brethren at Troas?

"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." Acts 20: 7.

17. At what time of day was this meeting held?

"And there were many lights in the upper chamber, where they were gathered together." Verse 8.

NOTES.—"Because the text saith there were many lights in the upper room where they were gathered together, and that Paul preached from the time of their coming together till midnight, . . . this meeting of the disciples at Troas, and Paul's preaching to them, began at evening. The sole doubt will be what evening this was. . . . For my own part, I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was. . . . Therefore it must needs be on the Saturday, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day, the day ever beginning and ending at evening."—*William Prynne, in "Dissertation on the Lord's Day Sabbath," pp. 36-41, 1633.*

"The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—*Conybeare and Howson's Life of Paul, p. 626, people's edition, 1878.*

"He pursued his lonely road that Sunday afternoon in spring, among the oak-woods and the streams of Ida."—*Id., p. 629.*

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning, Paul and his companions resumed their journey, being constrained, no doubt, by the movements of the ship, which had already been in the harbor of Troas seven days."—*Prof. Mc Garvey, Commentary on Acts.*

"The idea of the *transference of the Jewish Sabbath from the seventh day to the first*, was an invention of later times."—*Henry Alford, D. D., on Acts 20: 7, in "New Testament for English Readers."*

18. How many accompanied Paul on his journey into Asia on this occasion?

“And there accompanied him into Asia *Sopater* of Berea; and of the Thessalonians, *Aristarchus* and *Secundus*; and *Gaius* of Derbe, and *Timotheus*; and of Asia, *Tychicus* and *Trophimus*.” Acts 20:4.

19. While Paul was walking across the peninsula (nineteen and one half miles) to Assos, what were his companions doing?

“And *we went before to ship, and sailed unto Assos*, there intending to take in Paul; for so had he appointed, minding himself to go afoot.” Verse 13. None of them regarded Sunday as anything more than an ordinary day.

20. What did Paul tell the Corinthian church to do on Sunday?

“*Upon the first day of the week let every one of you lay by him in store*, as God hath prospered him, that there be no gatherings when I come.” 1 Cor. 16:2.

21. What was this collection for?

“Now concerning the *collection for the saints*, as I have given order to the churches of Galatia, even so do ye.” Verse 1.

NOTE. — This was not to be taken up in the public congregation. “Let every one of you *lay by him in store*.” Greenfield, in his *Lexicon*, translates the Greek term, by one's self, *i. e.*, at home; two Latin versions, the Vulgate and that of Castellio, *apud se*, with one's self, at home; three French translations, those of Martin, Osterwald, and De Sacy, *chez soi*, at his own house, at home; the German of Luther, *bei sich selbst*, by himself, at home; the Dutch, *bij zich zelven*, same as the German; the Italian of Diodati, *appresso di se*, in his own presence, at home; the Spanish of Phelipe Scio, *en su casa*, in his own house; the Portuguese of Ferreira, *para isso*, with himself; the Swedish, *naer sig sjelf*, near himself.

This completes the entire list of texts in the New Testament containing a mention of the first day of the week, and they all treat that day as only a common day.

22. When was John in the Spirit?

“I was in the Spirit *on the Lord's day*, and heard behind me a great voice, as of a trumpet.” Rev. 1:10.

23. What day has God called his?

“If thou turn away thy foot from *the Sabbath, from doing thy pleasure on my holy day*.” Isa. 58:13.

24. Of what day has Christ claimed to be Lord?

“Therefore the Son of man is *Lord also of the Sabbath*.” Mark 2:28. Then the Sabbath is the Lord's day. The other six are for man's use, in which to labor. Sunday sacredness is not known in the New Testament.