



# PROPHECY SEMINAR



## **DID GOD AUTHORIZE THE LITTLE HORN TO CHANGE HIS SABBATH?**

Lesson 11 has revealed the astonishing fact that there has been a purported change in God's law regarding His Sabbath. Someone has tried to change God's original seventh-day Sabbath. Today most Christians keep Sunday, the first day of the



week. Our last lesson revealed very clearly that the Bible indicated that God has made no change in the Sabbath. It is a part of the eternal, changeless, Ten Commandment law of God; it originated in the Garden of Eden; it will be kept in the new earth; and it is God's special sign of a relationship with Him. The purpose of the Sabbath is to provide people with time to build this solid relationship with God. Does the little horn power have the authority to change the Sabbath from Saturday to Sunday as the last lesson showed that he has attempted to do? (See Lesson 11.) In this lesson, we want to examine every possible New Testament evidence that would even remotely suggest the possibility of the change of the Sabbath. We will examine every text in the New Testament that mentions the first day of the week. There are only eight.

## SUNDAY IN THE NEW TESTAMENT

1. **Would the little horn actually change God's times and law? Daniel 7:25 (865) [865].**

"Shall \_\_\_\_\_ to change times and law."

NOTE: He doesn't do it; he only thinks he does it.

2. **What happened on the first day of the week? Matthew 28:1,2 (967) [978]; Mark 16:1,2,9 (988) [1002]; Luke 23:56 (1023) [1041]; 24:1 (1023) [1041]; John 20:1 (1049) [1070].**

\_\_\_\_\_ rose from the \_\_\_\_\_.

NOTE: Here are the first five texts that mention the first day of the week. In not one single instance is there any indication of the fact that we are to keep this day now in honor of the resurrection. Each of the texts state the historical truth that Jesus rose on the first day of the week.

3. **What day is mentioned as coming before the first day of the week? Matthew 28:1,2 (967) [978]; Mark 16:1,2 (988) [1002]; Luke 23:56 (1023) [1041]; 24:1 (1023) [1041].**

The \_\_\_\_\_.

NOTE: In most of the texts that mention the first day of the week, the Biblical writers make it clear that the Sabbath was the day before the day of the resurrection, not the day of the resurrection.

4. **What is the Bible memorial of the death, burial and resurrection of Christ? Romans 6:3-6 (1089) [1114].**

NOTE: God has already given us a memorial of the crucifixion and resurrection - baptism. God never gave people authority to institute another memorial which would destroy the Sabbath memorial that God gave at creation.

5. **Why were the disciples assembled on the first day of the week? John 20:19 (1049) [1071].**

"For \_\_\_\_\_ of the Jews."

NOTE: The disciples were not holding a meeting to honor the resurrection. They did not even believe in the resurrection at this point. They were meeting behind locked doors for fear that the same thing that happened to Jesus would happen to them. They were afraid for their lives. Jesus appeared to these frightened disciples on the same day that He rose from the dead. Nothing here indicates a change in the day of worship.

**6. What did Paul ask the Corinthian Christians to do on the first day of the week? I Corinthians 16:2 (1110) [1138].**

"On the first day of the week let each one of you \_\_\_\_\_  
\_\_\_\_\_ up as he may prosper."

NOTE: The New Testament in the Language of Today says: "Each of you should at home lay aside money he makes and save it". Paul was requesting money for the Jerusalem Christians who were suffering from famine (Acts 11:27-30; Romans 15:26) (1064, 1097) [1087, 1123]. He was instructing the Corinthian Christians to prepare for this offering by laying aside at home a certain amount of money each week for this special offering. Please note that this was an individual laying aside, and not a collective laying aside at a church meeting. There is nothing in this text to indicate that there was a collective laying aside at a church meeting. There is nothing in this text to indicate that there was a collection occurring in church on the first day of the week. They were putting aside money for this offering that would be collected later, when Paul arrived. There certainly is no evidence there for Sunday keeping.

**7. Does Acts 20:7-11 (1074) [1098] indicate that the first day was the regular meeting day of the early church?**

NOTE: Notice when this meeting actually took place: the evening of the first day of the week. In Biblical times, the day was reckoned from sunset to sunset, "from even to even" (Genesis 1:5; Mark 1:32) (1; 968) [1; 981]. Thus the dark part of the first day of the week in Biblical times would be what we would today call Saturday night. The New English Bible translates this verse: "On the Saturday night, in our assembly for the breaking of bread". This meeting did not occur on our Sunday at all, but on Saturday night. Paul was having a farewell meeting for the church members. He was about to leave them; he knew he might never see them again. He was anxious to impart all of the counsel of God that he could. And so the scripture says that he spent the entire night, from sundown to sunup, preaching to them. At midnight, a very unusual thing occurred when the young man, Eutychus, went to sleep and fell out of the third-story window. When Paul went down and prayed for him, he was resurrected and brought up, and they continued the meeting till morning. This story is the reason why this passage was recorded in the scripture. According to

Verse 11, on Sunday morning the apostle Paul and his company departed on their journey. Why didn't they stay for Sunday morning worship if they were keeping Sunday?

Some have cited this text to indicate that the regular custom of the early church was to meet on the first day of the week. But the text says nothing about it being the regular custom of the early church. The fact that Paul preached and broke bread on this day does not make the day sacred. The early church broke bread daily (Acts 2:46) (1053) [1075], as well as preached daily.

Amazingly, we have looked at every New Testament text that even mentions the first day of the week. We have not found the slightest indication of any change in the day of worship.

## WAS THE SABBATH ABOLISHED?

Certain texts in the New Testament have indicated that certain sabbaths are no longer kept in the New Testament church. This has confused a few people into thinking that the New Testament was not concerned about the seventh-day Sabbath. However, there were two kinds of sabbaths mentioned in the Old Testament - the ceremonial feast days and the seventh-day Sabbath.

### 8. What were the ceremonial feast days called? Leviticus 23:27-32 (116) [125].

A \_\_\_\_\_.

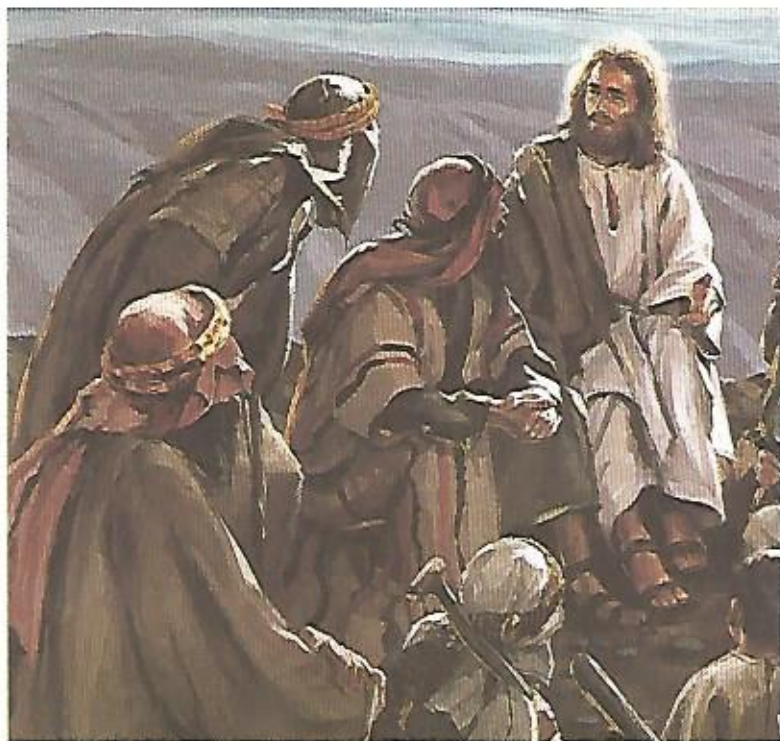
NOTE: The seventh-day weekly Sabbath of creation originated in the Garden of Eden, but the ceremonial feast days were also called "sabbath". These ceremonial feast days were: Feast of Unleavened Bread, Passover, Feast of Firstfruits, Pentecost, Trumpets, Day of Atonement, and Feast of Tabernacles (Leviticus 23). These ceremonial sabbaths pointed forward to the cross and therefore, ceased to be kept after the cross. However, the seventh-day Sabbath pointed back to creation and our need for a relationship with God. The seventh-day Sabbath was always in sharp contrast to the ceremonial sabbaths that only pointed forward to the cross and were shadows of the reality that was to come in Christ.

### 9. In addition to the ceremonial sabbaths, what other sabbath were the children of Israel to keep? Leviticus 23:37,38 (116) [125].

"These are the \_\_\_\_\_ of the LORD which you shall proclaim to be holy convocations, ... besides the \_\_\_\_\_ of the LORD."

NOTE: The Old Testament makes a clear distinction between the ceremonial feast days that were sabbaths and the seventh-day Sabbath. The seventh-day Sabbath was in addition to all the other feast days.

### 10. Which sabbaths does the Apostle Paul say New Testament believers are not to be judged on? Colossians 2:16, 17 (1133) [1164].



"...sabbaths, which are a \_\_\_\_\_ of things to come."

NOTE: Paul makes it very clear which sabbath days he's talking about. Remember, there were two kinds of sabbaths in the Old Testament: the Seventh-day Sabbath pointing backward to creation, and the ceremonial sabbaths that were a shadow pointing forward to the cross. Paul clearly states that it is the sabbaths which are a shadow of things to come that the Christian is no longer to be judged on. He is not talking about the seventh-day Sabbath; he is talking about the ceremonial sabbaths, such as Passover, Feast of Tabernacles and Day of Atonement.

**11. Does Romans 14:1-6 (1096) [1122] indicate that it makes no difference which day is kept as the Sabbath?**

NOTE: Please read this text very carefully. The Sabbath is not even mentioned in the text. There is no indication that the day spoken of here is the Sabbath. The context of this passage indicates that some Christians were concerned about eating on a day, and others were concerned about not eating on a day. One of the disputes in the early Christian centuries was over whether they should keep Wednesday or Friday as fast-days. Possibly this is what the apostle Paul was

talking about here. Some were eating on a day, others were not eating on the day. Paul says, "Let each be fully convinced in his own mind" (Verse 5). What day is kept as a fast-day is not important. There is absolutely nothing here to indicate that the Sabbath is being talked about.

## THE SABBATH IN THE NEW TESTAMENT

- 12. On what day did Paul and his company go into the synagogue at Antioch? Acts 13:14 (1066) [1089].**

The \_\_\_\_\_.

- 13. When the Jews left the synagogue, what did the Gentiles ask? Acts 13:42 (1067) [1090].**

"That these words might be preached to them the \_\_\_\_\_ Sabbath."

NOTE: Paul was not attempting to reach only the Jews, but we see here that even the Gentiles asked that Paul preach to them on the Sabbath. Evidently, they recognized Paul's custom to keep the Sabbath.

- 14. What happened on the next Sabbath? Acts 13:44 (1067) [1090].**

"The whole \_\_\_\_\_ came together to \_\_\_\_\_ the word of God."

- 15. Where did Paul meet for Sabbath worship at Philippi? Acts 16:13 (1070) [1093].**

"To the \_\_\_\_\_."

NOTE: At Philippi, there was no synagogue of the Jews where Paul went on Sabbath. Instead, he met with the believers by the riverside. Even though there was not a Jewish place of worship, Paul still met on Sabbath for Christian worship.

- 16. How many Sabbaths did Paul preach Christ and Him crucified at Thessalonica? Acts 17:1-4 (1071) [1094].**

"\_\_\_\_\_ Sabbaths."

- 17. How often did Paul preach to the Jews and the Greeks at Corinth? Acts 18:4 (1072) [1095].**

"Every \_\_\_\_\_."

- 18. How long was Paul at Corinth? Acts 18:11 (1072) 1096].**

"A \_\_\_\_\_ and \_\_\_\_\_."

NOTE: For 78 Sabbaths, Paul preached every Sabbath. Certainly, in the year and a half that he was in Corinth, Paul would have introduced Sunday-keeping to the new believers if there had been a change. But there is a strange absence of any indication of Sunday keeping. Instead, we find Paul constantly keeping the Sabbath every week for the year and a half that he lived in Corinth.



- 19. What does the writer of the Epistle to the Hebrews give as an example of the rest that we have in Jesus Christ? Hebrews 4:4 (1150) [1184].**

"God rested on the \_\_\_\_\_ day from all His works."

NOTE: In discussing the rest that the Christian finds in Jesus Christ, there is no better example than the seventh-day Sabbath. The seventh-day Sabbath is God's symbol of the rest which the believer has in Christ, because the Sabbath is a symbol of the relationship that a Christian has with his God.

- 20. Does this Sabbath rest still remain for the people of God today? Hebrews 4:9-12 (1150) [1184].**

"There remains therefore a \_\_\_\_\_ for the people of God."

NOTE: The Greek word translated "rest" here is *sabbatismos*, meaning "sabbath rest". The scripture is clear that there still remains a sabbath rest for the New Testament believer, and God commands us to enter that same rest. Verse 11.

## THE SABBATH ISSUE

The issue is clear. There is absolutely not the slightest bit of evidence in Scripture of a change in the day of worship from Saturday to Sunday. However, the real issue is not keeping Saturday or keeping Sunday. The real issue is, does the little horn have the authority to change God's law? Notice this amazing statement from a Roman Catholic source:

"It was the Catholic Church which . . . transferred the rest to the Sunday. . . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." Monsignor Louis Segur, *Plain Truth About Protestantism of Today*, p. 213.

What an amazing, incredible admission! The Roman Church actually claims that when a person keeps Sunday, he acknowledges the authority of the Roman Church! To keep God's seventh-day Sabbath is to say very clearly that no person has the authority to change God's law. Make no mistake about it, the issue in the Sabbath-Sunday controversy is the issue of authority. The Sabbath we keep reveals whom we recognize as supreme authority in our religious life. No wonder God said that the Sabbath is a sign that we know the Lord (Ezekiel 20:20) (819) [818].

- 21. Is it all right to worship by tradition instead of by the commandments of God? Mark 7:7, 9, 13 (975) [988].**

"In \_\_\_\_\_ they worship Me, teaching as doctrines the commandments of men."



**22. Whom did Peter say we should obey? Acts 5:29 (1056) [1078].**

"We ought to obey \_\_\_\_\_ rather than men."

**23. Why should the Christian obey Christ? John 14:15 (1043) [1063].**

"If you \_\_\_\_\_ Me, keep My commandments."

NOTE: Christians must always remember that their motive in obeying their Heavenly Father is love. Christians do not obey because of fear or obligation, but solely because they love Jesus Christ for saving them from sin.

**24. Is it your desire to keep holy God's seventh-day Sabbath because you love Him and want to take this time to develop a deeper relationship with God?**

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