

EVERLASTING REST: SABBATHS OLD AND NEW



THE LORD'S DAY COVENANT TILL THE UNENDING DAY OF GLORY

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After God Triune created the Universe out of nothing, He formed our Earth in six days. Then He rested on His Seventh Day throughout world history, until the advent of Sunday the Lord's Day on God's Eighth Day -- announcing the Day of Judgment or the Day of the Lord.

1. The Pre-Mosaic weekly sabbath

Just before God started resting on His Seventh Day, He created man at the end of His Sixth. Thus also godly man as the image of God, on the first complete day of the weeks of his life, kept the sabbath and all the rest of the Ten Commandments written in his heart.

This continued, even after the fall. In process of time or "at the end of days" alias on the weekly sabbath, also Abel brought the firstlings of his flock and of their fat to the Lord.¹

A thousand years later, toward the time of the Flood, Lamech the Sethite called his son 'Noah' (or 'Comfort' alias 'Rest') -- because Noah would give man rest. Centuries later, God covenanted with Noah and his family to enter into the ark.

"For yet seven days, and I will cause it to rain upon the Earth.... And it came to pass after seven days, that the waters of the flood were upon the Earth." Later, on the sabbath-day, the "the ark rested on the seventeenth day of the seventh month upon the mountains of Ararat."

On the eleventh day of the eleventh month, a weekly sabbath-day, Noah sent forth a raven from the ark. One week later, he sent forth a dove, to see if the waters had come to rest. Then Noah "stayed yet another seven days" and sent forth the dove which returned with an olive-leaf in her mouth so that Noah knew the waters had come to rest. "Then Noah stayed yet another seven days, and sent forth the dove again."

On another sabbath, the first day of the first month of Noah's 601st year, he removed the covering of the resting ark. Genesis 8:13. And on yet another sabbath, the twenty-seventh day of the second month, Noah left the ark and restfully "offered burnt offerings" to God.²

God again renewed His covenant and His Commandments with Abraham and family. This was given also to Isaac, and to Jacob who was mourned by his son Joseph for seven days.³ That would last right down till the time of the New Testament, and indeed also till the time of the New Earth.⁴

Also the patriarch Job knew of the seven-day week. As too did Moses -- long before he proclaimed the sabbath in the Ten Commandments!⁵

2. The Mosaic Old Testament sweeps through to the New Testament finale

Now Moses's covenantal exodus from Egypt on the $(7 \times 2 + 1 =)$ fifteenth Nisan⁶ and the entry into Canaan, foreshadowed the Lord's day as clearly taught also in the New Testament.⁷ So too did the Psalms,⁸ and especially the later Prophets.⁹

Also the annual sabbatical feasts of Leviticus 23 and the sabbath year and jubilee of Leviticus 25, constantly pointed man upward and onward. As too, after six thousand years of history from Adam till today, does the millennium in Revelation 20.

For God's creation sabbath rest is coextensive with the continued duration of creation itself.¹⁰ Indeed, the weekly sabbath is man's microscopic miniature of the rest of God.

There are also Old Testament prophecies of the New Testament Sunday.¹¹ These were fulfilled when Joshua-Jesus' "another day"¹² of Sunday replaced the previous Saturday at Christ's resurrection entry into His rest.¹³

God purposed Edenic man should ultimately share in His rest, by virtue of man's perfect obedience to the covenant of works. As the reward of obedience to the covenant is everlasting life or promotion into God's great sabbath rest, and as man's microscopic miniature thereof is his weekly sabbath -- one would expect the first weekly sabbath and its successors to be linked to the covenant relationship between God and Adam.

First. In one sense, the world is still in God's Seventh Day. His Eighth Day will only begin at Christ's second coming on the Day of the Lord. It is now God's Seventh Day.

Second. In principle, the redeemed world is now in God's Eighth Day. The Seventh Day of God's unredeemed world has terminated, in principle. 'And the evening and the morning were the Seventh Day' -- as it were. Its termination morning arrived with that morning of all mornings on the first day of the new creation week when the Redeemer, the Sun of Righteousness, rose from the grave. It is in principle now God's Eighth Day.

Third. God's Seventh Day and His Eighth Day overlap one another from the resurrection of Christ to the later resurrection of all flesh. During this period, the evening shadows of God's Seventh Day deepen. The world gets darker as it approaches its midnight hour. But at the same time the morning light of God's Eighth Day grows brighter, as it approaches the midday hour of its eternal noon.

Fourth. God's children are now in the New Earth time of God's Eighth Day. They have eternal life already, here and now. It is always the first day of the week of the New Creation. But there is an overlap.

God's children are still in the present earthly time of God's Seventh Day. They will die, and their days will be broken at the grave. Hence their days are broken in life, too.

It is only the first day of the week once every seven days, and will remain so, until the weekly sabbath of "hebdomadial" time of this present Earth yields to the "sabbath-without-end"

on the New Earth. "For behold, I create New Heavens and a New Earth!... For as the New Heavens and the New Earth, which I will make, shall remain before Me,' says the Lord, "it shall come to pass that from one new moon to another and from one sabbath to another that all flesh shall come to worship before Me."¹⁴

Hence right now, it is God's Eighth Day for the believer in principle every day -- and also a little bit of God's Eighth Day in actuality every week on the Christian sabbath too. God's Eighth Day of (aev)ernity has broken through into hebdomadal time at the resurrection of Jesus Christ the Second Adam. Hence Christians thenceforth keep the eighth day of the week¹⁵ as their Christian sabbath (and microscopic miniature of God's Eighth Day) -- every seventh day (and microscopic miniature of God's Seventh Day).

In this sense, Isaiah 66:22-23 will only be fulfilled at the resurrection of Our Lord's children, when God's Eighth Day of sabbath-without-end will utterly supersede hebdomadal time. Then we will keep that Eighth Day itself throughout all (aev)ernity alias never-ending time.

But until then -- until the sabbath-without-end supersedes the weekly sabbath -- the latter must remain. In this sense, Isaiah 66:22-23 is being fulfilled in this New Testament dispensation, right here and now.

For as the New Heavens and the New Earth which the Lord has made (through His Own resurrection) shall remain before Him -- it has (already) come to pass that from one new moon to another and from one sabbath to another all flesh and all nations¹⁶ come here and now to worship before Him. Namely on each Lord's day.

Of course, these words also have ultimate eschatological significance. Indeed, in an even more general and even more figurative sense. For when the New Earth and the New Jerusalem arrive, there will very probably be no intermittent new moons or sabbaths but just one long continuous sabbath "Day" when the Lamb Himself will be the light.¹⁷

Eschatologically, this advent of God's Eighth Day would have occurred after Adam's history had run its course -- even if sin had never entered into this world. Then, the first Adam would have progressed *via* the weekly sabbath from God's Seventh Day into God's Eighth. Thenceforth, Adam's weekly sabbath-keeping would probably have ceased -- and become transformed into the sabbath-without-end.

3. The New Testament life of Christ the Second Adam and Lord of the Sabbath.

The famous hellenistic Judaist Philo (24 B.C. to 50 A.D.) declared: "We are told that the world was made in six days, and that on the seventh God ceased from His works and began to contemplate what had been so well created.... He bade those who should live as citizens under this world-order, to follow God in this as in other matters."¹⁸ "The Sabbath is "the festival not of a single city or country, but of the Universe.... It deserves to be called public, as belonging to all people."¹⁹

Jesus Christ the Second Adam lived the perfect life and kept the Adamic covenant and its sabbath.²⁰ Nailed to the cross, His last and most decisive struggle was with the devil who had caused the transgression of that covenant in Eden -- and with the consequences of that transgression, *viz.* sin, sickness, death and hell.²¹

For on that Good Friday afternoon before the advent of the last Saturday sabbath, He Who was both the Lord of the Sabbath and the Second Adam wrestled in mortal combat with them all. There He crushed the head of the serpent, at the expense of substitutionarily allowing that serpent to bruise His heel even unto death.²²

There He substitutionarily took the sins of the world upon His sinless Person.²³ There He substitutionarily bore the griefs, sorrows, infirmities and sicknesses of His people.²⁴

There He endured the pains of death and the agonies of hell.²⁵ Substitutionarily, so that His people might "rest" from their enemies -- and might "sabbath" from the devil, from sin, from sickness, from death, and even from hell itself. So that their death should henceforth be not a satisfaction for their sins "but only an abolishing of sin and a passage into eternal life."²⁶

It was there on Calvary that the Lord of the Sabbath uttered His seven words from the cross.²⁷ There His fourth word (to the penitent thief as the seed of the fallen Adam) -- "Today you shall be with Me in Paradise!"²⁸ -- announced His entry as Second Adam (and in principle of His seed with Him) into the eternal sabbath rest of God.

There the created sun "sabbathed" in solar "death" for three hours at its noon-day prime,²⁹ in acknowledgement of that Creator Sun³⁰ Who was about to "sabbath" in human death for three days at the prime of His earthly life.³¹ There He triumphantly declared His fulfilment of the Adamic covenant of works in the words: "It is finished!"³² -- as dying He swallowed up death in victory; the death of death in the death of Christ.³³

"It is finished." This sixth word from the cross, this sixth word of re-creation, like the sixth day of creation, was "very good." For the Adamic covenant was now fulfilled.³⁴

Christ had now come. The shadows had now disappeared. It is finished! And the (Saturday) sabbaths were finished too -- finished and perfected in the dying body of the Lord of the Sabbath Himself; finished when the veil of the temple and the whole Mosaic economy was rent from top to bottom from God to man. Rent when the Second Adam and Mediator of the Covenant Who had suddenly come to His temple, was rent apart and breathed His last.³⁵

His last breath: "Father, into Your hands I commend My spirit!"³⁶ The seventh word from the cross. The seventh word of re-creation. The sabbath word. As God rested on the seventh day from all His finished creation-works, so too did Christ now rest from all His finished re-creation works. He entered into a covenant with death and hell to break man's covenant with death and hell.³⁷

Yet in death, He passed through hell and entered into His rest in triumph. For -- it is finished. Christ, The Temple, "rests" in God; and God henceforth "rests" in His Temple -- Christ.

God beheld His finished re-creation work, and was satisfied. Henceforth He rests in His Sabbath, in the Lord of the Sabbath. For the active wrath of God the Father rests in the finished work of the Second Adam Jesus Christ.

4. Christ's resurrection as the hinge of history

Then Christ rose on Sunday morn, "when the sabbath was past" yet before Mary Magdalene came to the tomb on "the first day of the week...when it was yet dark."³⁸ In His resurrection on the eighth day of the week, He demonstrated the arrival in principle of the Eighth Day of God's creation week, the First (never-ending) Day of God's new creation week.

His resurrection on Sunday sanctified that day as the Lord's day, as the microscopic weekly symbol of the Day of the Lord. His rising as the Sun of righteousness before that of the created sun -- forecast the nightless Day of the new creation when He Himself shall illuminate the New Jerusalem which has no need of the created sun.³⁹ Even as He illuminated the sunlightless world before the fourth formation-day.

His resurrection according to the flesh on the Lord's day is the seal and earnest, the guarantee of the resurrection of all flesh on the Day of the Lord. For in Christ's resurrection "lost time" is engulfed by "eschatological time" -- death, by life.

But God's Eighth Day only began in principle with Christ's resurrection on that eighth day of the week. In reality God's Seventh Day, co-extensive with the duration of this present creation itself,⁴⁰ will last until the Eighth Day of the Lord arrives in reality at the end of the world.

But God's Eighth Day has nevertheless arrived in principle, and God's Seventh Day is now progressively dying (after that last weekly seventh-day sabbath when Christ lay dead in the tomb). While His Eighth Day is progressively growing stronger (as did that first weekly eighth-day sabbath after Christ had risen from the tomb).

At the moment, they still overlap one another. Whereas God's Seventh Day is now overshadowed by His Eighth Day, so too is the weekly miniature symbol of His Seventh Day now overshadowed by the weekly miniature picture of His Eighth Day.

Hence the seventh-day Saturday sabbath is now overshadowed by the eighth-day Sunday time of rest, the day of the Lord's resurrection, the Lord's day. Hence Sunday, the eighth day of the week (*i.e.*, the first day of the new week, the New Testament week), has now become a weekly day of rest. The Sunday time of rest was born as the Saturday sabbath died.

Hence the Scriptures teach that Christ, the Sun of righteousness⁴¹ was resurrected on Sunday. On that day, He appeared to His congregated Church,

Eight days later,⁴² and after absencing Himself on the previous day of the now displaced and abolished Saturday sabbath, He again appeared to His congregated Church. That, of course, occurred on the following Sunday

After His ascension into Heaven, He gave His Spirit to His congregated Church on Pentecost Sunday.⁴³ He caused His Holy Supper to be celebrated in His congregated Church on Sunday.⁴⁴ He caused contributions for the saints to be made by His congregated Church's members every Sunday.⁴⁵ And He Himself appeared on Sunday, the Lord's day, to His messenger the Apostle John in order to transmit His seven letters to His congregated Churches in Asia Minor.⁴⁶

In short, the weekly Sunday became the weekly sabbath day – the day of the congregation of the Church in order to worship her God in a restful manner. For the very congregation of the Church implies her members' laying aside their secular work in order to be able to congregate.⁴⁷

The change of the weekly sabbath day from Saturday to Sunday is rich in meaning. Previously the people of God expected their salvation after the fall at the end of the age. Hence they expected their weekly sabbath day as the sign thereof at the end of the week. And indeed, God had so designated the infralapsarian sabbath.⁴⁸

But now, after the arrival of that salvation with the advent of Christ and His resurrection at the beginning of the New Testament, the weekly sabbath as the sign thereof is henceforth to be celebrated at the beginning of the New Testament week(s). Namely after the Second Adam had crushed Satan under His heel.⁴⁹

Yet there is also continuity in the series of weeks. On the change of the day of rest from Saturday to Sunday, the relationship 'six days of labour to one of rest' has been preserved. The weeks, previously demarcated since the fall by a holy termination day of the week, swung round the resurrection of Christ as the hinge of history. Then, never broken, the series of weeks are henceforth demarcated by a holy commencement day of the week.

On the arrival of the last Saturday sabbath, Christ died -- and the Saturday sabbath died with Him. On the termination of that last Saturday sabbath, "in the end of the sabbath, as it began to dawn toward the first day of the week" -- the Sun of righteousness made all things new on that first Sun-day of His righteousness.

The risen Christ, the Lord of the Sabbath, then by His very resurrection sanctified Sunday as the day of the Lord -- as the new miniature picture of His entry into the deepest phase of His rest as the Second Adam.⁵⁰ The deepest phase -- for He entered the threshold of that rest when He sabbathed from this life's work on the last Saturday sabbath in the tomb.

But He ushered in the very (re-)creative rest of God itself, God's Eighth Day, when He sabbathed according to His humanity -- in His hard-earned reward for His covenantal work in His labours during His earthly life. He donated it as a free gift to His followers on that first Sunday sabbath.

The Sunday sabbath, the Lord's day or "Day of the Lord"⁵¹ -- henceforth proclaims that God's "great" Sunday, God's Eighth Day, the Day of the Lord, the Day of His (Second) Coming with eternal rest for His children. It has in principle already commenced with His Own resurrection on their behalf.

Hence Sunday has now become a day of rest. Each week it testifies that eternal rest has already been obtained for man and by man -- by the Son of man and Second Adam.

For this reason, Sunday became from the very beginning of the New Testament -- albeit only with man's ever-increasing consciousness. A dedicated day for the discussion of Biblical subjects; for the holding of holy gatherings; for the celebration of the Lord's Supper; and of spiritual refreshment (see endnote 46). All these factors imply a laying aside of common labour.

Nowhere in the New Testament is Sunday ever described as a day of common labour, but everywhere only as a day of exceptional fruitfulness in the things of the Lord. The inherent necessity of weekly physical rest is automatically transferred to Sunday.⁵² And Sunday the first day of the week automatically links up with the Edenic day of rest -- the first day of the week(s) of Adam's life before the fall.⁵³

It is true that Sunday, although a day of rest,⁵⁴ is nowhere called the "sabbath" as such. Although, however, as "the first [day] of the week" -- it is literally called: "the first of the [New Testament!] sabbaths,⁵⁵ *mia toon sabbatoon*,⁵⁶ which indeed it is.

The expression "the sabbath" as such is only used in Scripture to describe the Mosaic and never the Post-Mosaic sabbath. Yet the Sunday "sabbath" reaches back over the head of the Mosaic sabbath and links up with the Edenic "sabbath." It too, like the New Testament Sunday, is nowhere specifically called the "sabbath,"⁵⁷ Yet it was the first day of the week(s) of Adam's life, before the fall.⁵⁸

As a compulsory ordinance for the New Testament Christian, the Saturday sabbath then fell away after its fulfilment on Calvary and in the tomb.⁵⁹ But this does not, as Antinomians falsely maintain, refer to Sunday. For nowhere in Scripture is Sunday described as a "sabbath" (although it is one). And it is clear from Scripture⁶⁰ that Sunday observance has not fallen away -- as has the Saturday sabbath.

Sometimes the Christians evangelized the Jews at the latter's Saturday meetings⁶¹ -- just as present-day Seventh-day Adventists have no objection to addressing Sunday-keepers on Sunday. But according to the New Testament, the Christians gathered for their regular weekly worship on Sunday (and Sunday alone).

For in the New Testament, Sunday -- and Sunday alone -- is the weekly day of the Lord and the day of the Church of the Lord. It was sanctified as such by the Lord of the Sabbath Himself, when He rose from the dead on that day. And in Sunday the characteristic numbers of the Creator, creation and re-creation -- the numbers one, three and seven⁶² -- are all gloriously revealed, in that the first Sunday sabbath as the third day after the Lord's perfect sacrifice was the first day of the new week. Hosea 6:1-7.

Truly, Resurrection Sunday was of "totalitarian" cosmic significance.⁶³ It was, in a very real sense, the (new) day which God would create, as prophesied by Malachi on the last page of the Old Testament.⁶⁴

5. The sabbath on Christ's Sunday resurrection

So Christ rose from the dead before sunrise on that first Sunday sabbath. And then, after His resurrection, "many bodies of the saints which slept" -- which arose on Good Friday as He was dying, but which "sabbathed" with Him on that last Saturday sabbath -- "came out of the graves after His resurrection, and went into the holy city, and appeared unto many."⁶⁵

If they had performed no ministry on Saturday, they would publish abroad on the first Sunday sabbath that the Day of the Lord, the Day of the resurrection of all flesh, had in principle arrived. And they would manifest their own resurrected bodies "unto many" as irrefutable proof thereof.

As Schilder remarked:⁶⁶ "Tremble, ye keepers of the Sabbath, who are spotted with blood! The last shadow-Sabbath is coming -- the calm Saturday. Throughout this quiet Saturday these returned dead of the Church of the advent will be silent, and pass by your city. But hardly will Sunday have dawned, before the message of the Nazarene will receive the most real testimonies from the world of the dead.

"Thus it happens that the first Sunday of the Christian Church, the first Sabbath of the New Testament, is acknowledged and kept by the dead before it is discovered and celebrated by the living. The Church of the Future sent the deputation which God appointed from Hades. And the Christian Sunday-sabbath, which had already been fixed by Christ's sixth utterance from the cross, is proclaimed from Heaven by means of Hades."

A great earthquake which rolled back the stone from Christ's tomb had sent the terrified guards hurrying back to the city to report the matter to the Jews.⁶⁷ Meanwhile Mary Magdalene, Mary the mother of James, Salome⁶⁸ and certain other women⁶⁹ came to the grave about sunrise on that first day of the week⁷⁰ to anoint the body of Jesus.

Mary Magdalene, seeing that the stone had been rolled away from the grave, turned round and ran to tell Peter and John.⁷¹ But the other women went inside the grave, where an angel told them not to fear, but to go and tell the disciples that Christ had risen from the dead.⁷² Trembling and amazed, they ran to convey this epoch-making piece of information to the disciples with fear and great joy.⁷³

Meanwhile, Peter and John, having heard from Mary Magdalene that the gravestone had been moved, came running to the grave. After seeing the linen grave clothes laid by themselves inside the sepulchre, they departed home again -- full of wonder, and believing.⁷⁴

Mary Magdalene, returning to the grave, was weeping. Weeping because the Lord's body, His corpse, had supposedly been stolen. But when she was met nearby by the risen Jesus Who revealed Himself to her and instructed her to go back to tell the disciples that He was to ascend to His Father⁷⁵ -- doubtless her weeping changed to joy.

Then the Lord again revealed Himself to the other women who were on their way to tell the disciples Jesus had risen from the dead, as they had been required to do by the angel inside the grave. Now Jesus met them, revealing Himself with the friendly greeting: "All hail!" or 'Hi!'

Hereupon the women held on to Him by the feet, and worshipped Him. He instructed them to go and tell His brethren to go into Galilee, where they would see Him.⁷⁶ There had been both fear and great joy in the women's hearts when the angel had told them Christ had risen. But now that they had seen and touched the risen Christ Himself, doubtless their fear vanished and their joy was even greater.

Yet when these joyful women and Mary Magdalene told all the disciples that they had seen the risen Christ, the disciples were anything but joyful. They sorrowed and mourned and wept, for they could not believe this astounding news -- these "idle tales" of the women, that Christ really had risen from the dead.⁷⁷ Two of them -- Cleopas and a friend -- were apparently so discouraged that they started to go back to their village of Emmaus, discussing all those things.

First arriving in Jerusalem, Cleopas and his friend found the eleven gathered together. It is not recorded they "gathered together" on the previous day, the joyless Saturday on which their Saviour lay dead in the grave. They may then have attended the synagogue services out of joyless duty, and they certainly then "rested on the sabbath day according to the commandment."⁷⁸

Neither were they all gathered together early on Sunday morning when Mary Magdalene came to tell Peter and John that the gravestone had been rolled away. But when Cleopas and his friend arrived back in Jerusalem, the disciples were already gathered together -- probably in the upper room.⁷⁹

Why? Not because the women had told them earlier that day that they had seen the risen Christ. For the disciples had not believed them, and it was precisely their doubting this testimony which led Cleopas and his friend to leave the disciples in Jerusalem and go home to Emmaus.

No. Something else had happened after Cleopas' departure for Emmaus -- to cause the other disciples to gather together in Jerusalem. And from the record, that happening seems to have been the risen Christ's appearance to Peter.

For when Cleopas joyfully informed the others later that Sunday night in Jerusalem that he and his friend had seen the Lord and recognized Him when He broke the bread at Emmaus, it was their turn to be surprised when the Jerusalem disciples replied with equal joy: "The Lord has risen indeed and has appeared to Simon!"⁸⁰

They had not believed the testimony of the women that morning, that the women had seen the Lord. But they did believe the later testimony of Simon Peter, to the same effect. And this resurgence of hope and joy in their Living Saviour was probably what caused ten of the twelve Apostles to be "gathered together" on that first Sunday.

Yet, although the disciples at Jerusalem believed Peter that the Lord had manifested Himself to him that day -- they did not later believe the similar testimony of the Emmaus disciples. Even though they had travelled eight miles after sunset, just to come and tell them that!⁸¹ And they did not completely believe, until Christ Himself appeared to them all a few moments later.⁸²

Nevertheless, this information regarding the journey back to Jerusalem of Cleopas and his friend after sunset on Sunday is of vital importance in calculating the present point of commencement and termination of the Sunday sabbath during New Testament times. If the Saturday sabbath had, at least immediately before Calvary, been demarcated from sunset to sunset -- this was not to be so as regards the future Sunday sabbath.

Christ had risen from the dead on Sunday morning well before sunrise.⁸³ This proves that day had commenced before His resurrection, and that His resurrection had preceded sunrise. It also proves Sunday could not have terminated, until the same time well before sunrise twenty-four hours later very early on Monday morning. For Christ did not appear to all the disciples together, until at least two hours after sunset on Sunday night.

For earlier, Cleopas and his friend, accompanied by the Lord, had not reached Emmaus that Sunday -- until it was "toward evening, and the day...far spent." It was therefore nearly evening when the Lord was requested to "abide" with them (on account of the oncoming darkness), and when "He went in to tarry with them."

More time passed while they were eating supper, and it must have been past sunset when He broke the bread and then disappeared. Whereupon, Cleopas and his friend "rose up the same hour and returned to Jerusalem" -- no doubt going back those eight miles as they had come, on foot. That eight miles journey could therefore not have taken them much less than nearly two hours.

Arriving in Jerusalem on that Easter Sunday night, the Emmaus disciples spent time telling the others what had happened on their way to Emmaus. Then the Jerusalem disciples spent more time explaining what had happened in Jerusalem. So it must have been at the very least two hours after sunset when, "the same day at evening, being the first day of the week when the disciples were assembled..., Jesus came and stood in their midst."⁸⁴

But if it was still Sunday, more than two hours after sunset on Sunday -- it could not have been Sunday before at least two hours after sunset on Saturday twenty-four hours previously. Whence it is seen that Sunday it to be demarcated from between well after sunset yet well before dawn on Sunday morn to the corresponding point twenty-four hours later. Thus, from night to night, and probably from midnight to midnight⁸⁵ -- and certainly not from sunset Saturday to sunset Sunday.⁸⁶

When Jesus came to the disciples who were "gathered together" and "assembled"⁸⁷ on "the same day at evening, being the first day of the week" -- He found that "the doors were shut...for fear of the Jews."⁸⁸ He came, and He stood in their midst.

His first act was to bring them comfort with the joyful assurance: "Peace be to you!"⁸⁹ The Lord of the Sabbath, the Prince of Peace,⁹⁰ the Priest according to the order of Melchizedec the King of "Peace"⁹¹ -- gave them His peace, His sabbath peace.⁹²

But His second act was to upbraid them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.⁹³ Yet they were terrified and frightened, thinking they had seen a spirit.⁹⁴

His third act was to assure them of His material reality. He showed them His riven hands and His feet and His side. From their new assurance, their joy was restored.⁹⁵

At first they "did not believe, for joy." But "then were the disciples glad, when they saw the Lord."⁹⁶

Fourth. The Lord of the Sabbath reassured them by supping materially together with them -- even as He had done in the house of the Emmaus disciples.⁹⁷ And also by again granting them His blessed peace.⁹⁸

Fifth. He expounded God's Word to them from all things written in the Law and the Prophets and the Psalms concerning Himself -- *tota Scriptura, sola Scriptura; explicatio, applicatio.*⁹⁹

Sixth. From the Scriptures He activated them to missionary outreach: "Then He opened their understanding, so that they might understand the Scriptures. And He said unto them: 'Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day -- so that repentance and remission of sins should be preached in His Name amongst all nations, beginning at Jerusalem. And you are witnesses of these things!'"

"As My Father has sent Me, even so I send you.... Go into all the world, and preach the Gospel to every creature!"¹⁰⁰ "Teaching them to observe all things whatsoever I have commanded you"¹⁰¹ -- all things, ever since I as the Son of God commanded you the cultural mandate in terms of the covenant of works!¹⁰¹

Seventh. He equipped them with the power of His Almighty Spirit to enable them to execute this daunting missionary task. "And when He had said this, He breathed on them and said to them: 'Receive the Holy Ghost!' Behold, I send the promise of My Father upon you; but tarry in the city of Jerusalem until you be endued with power from on high!"¹⁰⁸

Summarizing, this then is the picture of that first and most important of all Sunday sabbaths. It was pre-eminently a day on which the risen Saviour revealed Himself to His disciples -- to Mary Magdalene, to the other women, to Cleopas and his friend, to Peter, and to the rest of the disciples that Sunday night in Jerusalem.

Not only did the risen Christ reveal His living material body, but He also revealed to His disciples the stern truths of Scripture -- by preaching to them. For after upbraiding them, He preached to Cleopas and his friend from Moses and all the Prophets and all the Scriptures, and expounded the things therein concerning Himself -- especially that He had now started to enter into His glory, His eternal sabbath rest, on their behalf.

And after upbraiding them, He preached to the Jerusalem disciples that Sunday night. He expounded all things concerning Himself which were written in the Law and the Prophets and the Psalms.

Yet the risen Christ also revealed Himself as their Saviour, by strengthening their faith on that first Lord's day. He comforted the weeping Mary Magdalene, the frightened women, and

the terrified Jerusalem disciples. Was it not the new day of rest; and were they not to rest from their sorrows?

He pacified them with the repeated gift of the sabbath peace of God. He revealed to them His glory. The glory of His resurrection body. His power of appearing and disappearing at will. His entry into His glory after His sufferings -- on His way back to His Father's house.

He manifested His divine identity in the breaking of the bread, in the Lord's Supper on the Lord's day -- *en too, kuriakoo, deipnoo, en tee, kuriakee, heemera*.¹⁰⁴ And He equipped them for their titanic missionary task by the gift of His Spirit -- a gift to be given in yet fuller measure on a later Lord's day, *viz.* Pentecost Sunday.

But above all, the risen Saviour, resting in His finished work, made His disciples to rest in Him. He turned their sadness into gladness, thereby stamping Resurrection Sunday as the deeper fulfilment of the prophesied day of joy and gladness of Psalm 118 -- even as the joyous Palm Sunday one week earlier had been its prior fulfilment.¹⁰⁵

Doubtless His disciples had all been mourning and weeping throughout the week-end,¹⁰⁶ ever since His crucifixion. And throughout the next day, that last joyless Saturday sabbath. But on Resurrection Sunday He brought His peace and His sabbath rest and joy¹⁰⁷ to the weeping Mary Magdalene; turned Peter's sorrow to hopeful wonder; imbued the other women with great joy; made the Emmaus disciples' sad hearts to burn within them with joyous excitement; and made the terrified Jerusalem disciples to be glad when they saw the Lord.

How could His disciples ever again celebrate the sorrowful horrors of the last old, joyless Saturday sabbath? How could they ever cease celebrating the joy and gladness of that first new Sunday sabbath? After all these glorious appearances of their risen Lord, no wonder the Church -- under the guidance of the Spirit of the Lord -- called the day of the resurrection of the Lord and its weekly Sunday successors: "the Lord's day."¹⁰⁸

6. The sabbath from Christ's resurrection till Pentecost Sunday

After Resurrection Sunday, no wonder there is no record of the disciples having "gathered together" on the next Saturday as they had done the previous Sunday! No wonder there is no trace of the risen Christ having appeared to them on that next Saturday, as He had done in all His glory on the previous Sunday. The records are silent and dead as to such possibilities. For there is no evidence anywhere in Scripture that the post-resurrectional Christian Church ever celebrated the fulfilled and abolished Saturday sabbath. The old Saturday was now a dead letter.

But not so Sunday! Throughout the week following the Lord's resurrection there is no record at all of their being "gathered together," and still less of the risen Christ being with them in such gathering. But on no other day than the next Sunday, precisely one week or eight days¹⁰⁹ after Christ's resurrection and His first appearance in the first Sunday meeting of His disciples, His disciples were again gathered together -- and the risen Christ again manifested Himself to them in the upper room.

For "after eight days again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut. He stood in the midst, and said: 'Peace be to you!'"¹¹⁰

Thomas was with them. He had not been with them at the previous Sunday meeting when Jesus came, and afterwards he had expressed his incredulity that Jesus had actually appeared at that time.

The truly risen Lord was now to chastise Thomas at the next Sunday sabbath meeting one week later. But first the Lord of the Sabbath characteristically put His disciples (including the doubting Thomas) at rest and at ease, with the familiar and comforting words: "Peace be to you!"

Then the Lord revealed His risen material hands and side to the incredulous Thomas, whose every doubt He comprehended. Thereby He confirmed Thomas's (and doubtless once again all the disciples') faith in Him as their Lord and their God.¹¹¹

That eighth day of the week, which testified to the absolute fulfilment of all the ceremonial "eighth days" of the Old Testament,¹¹² was the second time that Jesus shewed Himself to almost all His disciples after His resurrection from the dead. And both the first and the second manifestations had been on successive Sundays, on consecutive first or "eighth" days of the week.

Having been instructed by the angel at the grave and by Jesus on Resurrection Sunday through the women to go into Galilee where they would see Him,¹¹³ the disciples went to the Sea of Tiberias in Galilee. There Jesus manifested Himself the third time to most of His Apostles after His resurrection on the first Sunday sabbath.

Was this third manifestation to these Apostles, like the first two had been, also on a Sunday sabbath?¹¹⁴ It may well be that all of Christ's important manifestations between Resurrection or Easter Sunday and Pentecost Sunday, took place on successive Sundays.¹¹⁵ A possible list of such important manifestations of the risen Christ or "Christophanies" might appear as follows:

<u>Sunday after Passover</u>	<u>Number of days after Passover</u>	<u>Nature of Christophany</u>	<u>Texts</u>
1st	1 (= Easter Sunday)	To 10 disciples	John 20:19f
2nd	8 (= 7 + 1st)	To 11 disciples	John 20:26
3rd?	15 (7 x 2 + 1st)	To 7 disciples	John 21:1-14
4th?	22 (7 x 3 + 1st)	To 500 disciples	I Cor. 15:6
5th?	29 (7 x 4 + 1st)	To all apostles ¹¹⁶	I Cor. 15:7
6th?	36 (7 x 5 + 1st)	To 11 disciples	Matt. 28:16
7th	43 (7 x 6 + 1st)	Sunday worship	Acts 1:14-15
8th	50 (7 x 7 + 1st)	Pneumatophany	Acts 2:1f

In the left-hand column, the Scripturally-undated Christophanies are indicated by a question mark. But all the other Christophanies in the series are clearly dated in Scripture.

All the questionable dates are easily accommodated in the series as indicated. It is not impossible and indeed quite probable that the events all took place in the order and on the dates as hypothesized above.

Certainly one may almost expect a Christophany on the third Sunday after the Passover, considering that the Lord had appeared on the previous two Sundays. And certainly, the above-enumerated Christophanies, if they indeed all did take place on successive Sundays – coupled with the Pneumatophany of Pentecost which almost certainly took place on a Sunday¹¹⁷ -- gives a series of eight successive Sundays on which the Lord appeared to His congregated church or caused her then to be congregated by His very appearance.

This would offer an ideal psychological explanation as to how the Church's celebration of weekly Sunday observance came to be so deeply imbedded as a conscious and unswerving practice. And it would also explain why the clear Scriptural records of a quarter of a century later,¹¹⁸ merely mention regular Sunday observance without offering any explanation as to its origin.

Be that as it may. The Christophanies on the first and the second [and possibly also on subsequent] Sundays after the Easter Passover, deeply impressed the disciples with the sanctity of the weekly Sunday.

It had awakened much joy and gladness in their hearts. So then, in beholding the manifestations of the risen Christ, despite the absence of their Saviour after His ascension into Heaven on the fortieth day after the Easter Passover -- they met for worship right up to Pentecost Sunday,¹¹⁹ on which Matthias seems to have been appointed an apostle as a witness to Christ's resurrection.¹²⁰

Indeed, they met also on the eighth Sunday after the Easter Passover.¹²¹ Doubtless to offer prayers and meditate on the Scriptures in the upper room.¹²² On which later Sunday, the Sunday of Pentecost, the risen and ascended Christ sent His promised Spirit to His Church to confirm her in the faith and to lead her into even deeper light and all truth.¹²³

7. From Pentecost Sunday till the endless Day of the Lord

After Pentecost Sunday it is helpful to note how smoothly First Corinthians 15 on Christ's Sunday resurrection on the first Lord's day, and Christ's seed's resurrection on the Last Day of the Lord, runs into First Corinthians 16:1-4. That latter notes regular Sunday observance on Lord's days, as memorials of the first Lord's day and as predictions of the Last Day of the Lord.

The First Epistle to the Corinthians knows nothing of the old Saturday sabbath. Yet as it explicitly or implicitly enjoins every single one of the Ten Commandments -- and as it abounds with references to the Lord's death, the Lord's Supper, the Lord's resurrection on the Lord's day, and the Lord's coming again on the Day of the Lord -- it is clear that Sunday was then being observed universally by all Christians as the day of rest not only in Corinth but also in the churches of Galatia,¹²⁴ while awaiting the Day of Judgment.¹²⁵

But also after that, while most of Paul's missionary party went on ahead – the rest sailed away from Philippi only after seven days¹²⁶ and then came to them at Troas. There, "we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them."¹²⁷

Easter Sunday was spent in Philippi, and so too the first Sunday after.¹²⁸ At Troas, Paul attended Sunday worship, "where we abode seven days."¹²⁹ After Sunday Lord's Supper at Troas, Paul said farewell to them.¹³⁰

A week later, apparently on Sunday, Paul farewelled the elders of Miletus.¹³¹ At Tyre, Paul "tarried...seven days"¹³² -- and then moved on to Jerusalem where he ostensibly observed Pentecost Sunday.¹³³ Similarly, Paul later noted the (7 x 2 =) "fourteenth night" on a ship -- and also stayed with the brethren at Puteoli in Italy for "seven days."¹³⁴

This sevenfold cycle was preserved also yet later. Hebrews 4:3-14 points out that although God's works were finished from the foundation of the world, only those who believe enter into His rest.¹³⁵

If Joshua had given them rest, then he would not afterward have spoken of another day [Sunday!]. A rest therefore remains for the people of God. For he who has entered into His rest, has also ceased from his own works as God did from His. Let us therefore labour to enter into that rest!¹³⁶ For "we have a great High Priest Who has passed into the Heavens, Jesus the Son of God."¹³⁷

Jesus, our Second Adam, at His resurrection and ascension into Heaven, ceased from His Own works for us.¹³⁸ Now we must not forsake the assembling of ourselves together, but rather exhort one another as we see The Day approaching.¹³⁹

So, then! May "the God of peace Who brought back again from the dead our Lord Jesus...through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight through Jesus Christ to Whom be glory for ever and ever!"¹⁴⁰

While on Patmos, the Apostle John was "in the Spirit on the Lord's Day."¹⁴¹ There he was revealed glimpses of the rest of bodyless spirits of the departed Church then in Heaven.

They asked the Lord how long it would be before He ushered in the Final Judgment. And they were informed they should rest a little season, till that time be fulfilled.¹⁴²

Indeed, while it is certain their earthly labours would one day follow them¹⁴³ -- such has apparently not yet occurred. For apart from the never-died Enoch and Elijah and the resurrected Divine Christ now resting in Heaven, all other saints there are still bodyless and foodless.¹⁴⁴

From which it is clear that the saints and even the angels in Heaven are still ignorant of some matters.¹⁴⁵ For even Heaven is not yet the New Heavens nor the New Earth. In fact, the idea that Heaven is the final goal of the elect, is an anti-covenantal Anabaptistic heresy which needs to be rejected.

For the Church in Heaven shall not stay there forever. She is destined to inherit the Earth.¹⁴⁶ When the last of God's elect has been called to repentance, God's Seventh Day will yield to His Eighth Day of new creation. Then with the Day of Judgment and the Day of the Lord, God's children shall enjoy the endless sabbath of everlasting life in body and soul on the

New Earth. And there they shall re-access the tree of life.¹⁴⁷ For the Genesis 1 to 2 Paradise lost by Adam who broke the covenant of works, still needs to be recovered and renewed as Paradise regained in Revelation 21 to 22, through the work of the Second Adam Who kept the covenant of grace.

"Behold, I create New Heavens and a New Earth!.... As the New Heavens and the New Earth which I will make shall remain before Me..., so shall your seed and your name remain.... All flesh shall come to worship before Me!"

In the Holy Scriptures, it is never an Anabaptistic brand-new or *neos* but always a Calvinistic re-new-ed or *kainos* Heaven and Earth. Just as the New Testament itself is never brand-new (*neos*), but always only a re-new-ed (*kainos*) Testament. And just as the penitent prodigal son became not brand-new, but was re-new-ed with "the best robe" *etc.*¹⁴⁸

Yes, there shall be a great meltdown. But only so that whatever is indeed worth preserving, can then be found and preserved.

"The Day of the Lord will come... The Heavens (note well!) shall pass away with a great noise, and the elements shall melt.... The Earth and the works on it shall be found (*heuretheesetai*).... The Heavens being on fire shall be dissolved.... Nevertheless we, according to His promise, look for renewed Heavens and a renewed Earth on which righteousness dwells. Therefore, beloved, seeing that you look for such things – be diligent, so that you may be found (*heuretheenai*) by Him!"¹⁴⁹ "For the first Heaven and the first Earth pass away"¹⁵⁰ -- and one then sees" a renewed Heaven and a renewed Earth!

The gold placed underground in the prefall Adam's Earth,¹⁵¹ shall not be annihilated but brought forth and used to clothe the New Jerusalem.¹⁵² The Adamic tree of life¹⁵³ needs to expand into a whole grove of such trees,¹⁵⁴ on which fruit is produced every month. The river of Eden¹⁵⁵ need to become the "pure river of water of life which proceeds from the throne of God."¹⁵⁶ The two humans in the unbuilt Paradise¹⁵⁷ are to produce multitudes of nations¹⁵⁸ who are to live in the gigantic City of God which descends onto a great and high mountain.¹⁵⁹ And there they shall serve the Lamb and reign with Him for ever and ever.¹⁶⁰

In the New Jerusalem on the New Earth, sabbath will no more return but once a week. There shall be no night, and therefore no sunrise nor sunset. The Morning Star Jesus Christ shall illuminate the Holy City forever as our Second Adam, and His people shall reign with Him and restfully serve Him without ceasing.¹⁶¹

Then Sunday shall be fulfilled in 'Son-Day' – the everlasting Day of the Son of God. Never evening, ever morning, God's Eighth Day. For such is the final destination of all the believing children of the first Adam in the covenant of works, who have been propelled forward by the finished work of the Second Adam and His covenant of grace.¹⁶²

"Blessed are the dead which die in the Lord!... They rest from their labours, but **their works follow** them.... Therefore, my beloved brethren -- be steadfast, unmoveable, always abounding in the work of the Lord! Forasmuch as you know that your labour is not in vain in the Lord!"¹⁶³

Endnotes

- 1) Gen. 2:1-3 & 4:3-4, margin; Eccl. 7:29; Hos. 6:1-11; Rom. 2:14-16; Eph. 4:24; Heb. 4:3-11f.
- 2) Gen. 5:28f & 6:18 & 7:4 & 7:11 & 8:4 & 8:7-20.
- 3) Gen. 26:1-5 & 50:7-10.
- 4) Gen. 17:1-27 & 18:18f; Matt. 8:11f; John 8:56; Rom. 4:1-13; Gal. 3:29; Rev. 22:14.
- 5) Job 1:5f & 2:13 and Exodus 5:1-4 & 7:25 & 16:5-30 *cf.* 20:1-17.
- 6) Ex. 12:2,6,51f.
- 7) Heb. 3:7-10 & 4:5-14 & 11:10.
- 8) Ps. 16:5-11 & 95:11.
- 9) Isa. 2:2-5 & 11:1-9f & 65:17f & 66:22 and Mal. 2:14 & 3:1-2 & 4:1-5f *etc.*
- 10) Gen. 2:1-3 *cf.* Heb. 4:3-14 & 10:25.
- 11) *E.g.* Ps. 18:20-24 *cf.* Acts 4:10-12 and Isa. 56:4-7 & 58:13-14 and Matt. 21:13 and Mal. 3:1-2 & 4:1-3.
- 12) Heb. 4:8.
- 13) Heb. 4:3-14 & 13:20-21.
- 14) Isa. 65:17 & 66:22-23 and II Pet. 3:10-13.
- 15) John 20:1,19,26.
- 16) Isa. 56:4-8 *cf.* Matt. 21:13.
- 17) Rev. 21:23-25 & 22:5.
- 18) Philo: *De Decalogo* 97f.
- 19) Philo: *De Opificio Mundi*, 89.
- 20) Luke 4:12 & 23:56.
- 21) Isa. 28:15-21.
- 22) Gen. 3:15 *cf.* Rom. 16:20 and Heb. 2:14-16 and I John 3:8.
- 23) John 1:29 & 3:16 and II Cor. 5:18f and I Pet. 3:24 & I John 2:2.
- 24) Isa. 53:4f and Matt. 8:17.
- 25) Gen. 2:17; Heb. 2:9-10; 9:22; Phil. 2:8; Luke 24:25-6; Isa. 53:10; Matt. 27:46; *Heidelberg Catechism*, Q. 40-44.
- 26) Thus *idem*, Q. 42. *Cf.* John 5:24; Phil. 1:23 and esp. Rev. 14:11-13.
- 27) *Cf.*: (1) John 19:26-7; (2) John 19:28 *cf.* Matt. 27:48-9; (3) Matt. 27:46; (4) Luke 23:34; (5) Luke 23:43; (6) John 19:30; (7) Luke 23:46.
- 28) Luke 23:43.
- 29) Matt. 27:45; Luke 23:44.
- 30) John 1:1-5; Gen. 1:3-5; Mal. 4:2.
- 31) Ex. 12:5 *cf.* I Cor. 5:7; Luke 3:23; Nu. 4:3; Matt. 12:40; 16:21; 17:23; 20:19; 27:64 *cf.* Luke 24:21,46.
- 32) John 19:30, *cf.* v. 31! And *cf.* with Gen. 2:1-3,15 and Hos. 6:7 margin.
- 33) I Cor. 16:54; *cf.* Owen: *The Death of Death in the Death of Christ*, Banner of Truth, London, 1963.
- 34) Rom. 5:12f; I Cor. 15:22,45.
- 35) Matt. 27:50f; *cf.* Col. 2:11-2; Rom. 15:8; Gen. 17 *cf.* Gal. 3:15f.
- 36) Luke 23:46. Eloff's *The Sabbath*, M.Th. thesis, Stellenbosch, 1948, I:22, says Christ died at 3 *p.m.* and was buried before 6 *p.m.* 3-6 *p.m.* was the "preparation" for the sabbath.
- 37) *Cf.* Heb. 2:14-5 and Isa. 28:14-8 & 42:6-7. *Cf.* Schilder's *Christ Crucified*, Eerdmans, Grand Rapids, 1944, p. 485. *Cf.* Matt. 27:52f.

- 38) Mark 16:1 and John 20:1.
- 39) Rev. 21:23.
- 40) Gen. 2:1-3; Ps. 95:11; Heb. 3 & 4; John 5:17.
- 41) Mal. 4:2.
- 42) John 20:26f.
- 43) Acts 2:1f.
- 44) Acts 20:6-7.
- 45) I Cor. 16:1-2.
- 46) Matt. 28:1; Mark 16:1,9; Luke 24:1,13,26-46; John 20:1,19,26; Acts 2:1f. Cf. Lev. 23:15-21; Acts 20:6-7; I Cor. 16:1-2; Rev. 1:10; Heb. 4:4-11 cf. Rev. 14:13.
- 47) Of course, as the first Christians were frequently slaves *etc.*, it was not always possible for them to hallow the Sunday sabbath until the whole Roman Empire had become nominally christianized and Sunday observance protected by law in the day of Emperor Constantine.
- 48) Gen. 4:3 marg. cf. 2:1-3.
- 49) Gen. 3:15.
- 50) Cf. G.B. Wurth: *Christian Life in Society*, Kok, Kampen, 1951, p. 256.
- 51) *Hee kuriakee heemera* – compare *He heemera Kuriou*.
- 52) Matt. 27:50f; cf. n. 124. Also: Ps. 118:19-26; Acts 4:10f; Heb. 4:9-14.
- 53) Cf. notes 46 and 52.
- 54) Mark 16:1-2; Luke 23:56; 24:1,26; Heb. 4:8-14.
- 55) Cf. A.W. Pink: *op. cit.*, *in loco*.
- 56) Thus Luke 24:1 *etc.*, in the literal Greek.
- 57) The noun *shabbath* is not found in Gen. 1-3 [nor indeed at all before Ex. 16], but the verb *shabath* is [Gen. 2:3 cf. 8:22; Ex. 5:5].
- 58) Gen. 1:26-2:3; Heb. 4:3-11.
- 59) Rom. 14:5-13; Col. 2:16; Gal. 4:10f.
- 60) Acts 20:6-7 and I Cor. 16:1-2 *etc.*
- 61) Mal. 3:17 & 4:1-3. Cf. Berkouwer: *Wederkomst I*, pp. 17, 39, 92, 230; *Wederkomst II*, pp. 15, 271, 239; *Werk van Christus*, pp. 267f; *Zonde I*, p. 344; *Zonde II*, pp. 18-26; *Geloof en Volharding*, p. 17; *Perzoon van Christus*, p. 104; *Triomf der Genade*, pp. 129-32,149; and *Schilder: Preken*, p. 325; *Christ Crucified*, p. 452f; *Wat is de Hemel?*, p. 269; and Barth: *Church Dogmatics*, III:1, p. 227; & 2, pp. 457f; & *Zondag*, p. 23; Wurth: *Het Chr. Leven*, I:90 & III:256. De Heer: *op. cit.*, pp. 68f; Delleman: *op. cit.*, pp. 44f; Groenman-Deinum: *op. cit.*, pp. 6f. Van der Walt: *op. cit.*, pp. 45f; and Kuyper: *Tractaat over den Sabbath*, pp. 52f & 108.
- 62) F.N. Lee: *The Covenantal Sabbath*, Lord's Day Observance Soc., London, 1972, pp. 15f.
- 63) Col. 1:13-20.
- 64) Matt. 28:8; Mark 16:8; Luke 24:9, John 20:2.
- 65) Cf. Heb. 2:14-5; Isa. 28:14-8; 42:6-7. Cf. Schilder: *Christ Crucified*, Eerdmans, Grand Rapids, 1944, p. 485. Cf. Matt. 27:52f.
- 66) Cf. Schilder: *Christ Crucified*, p. 524.
- 67) Matt. 28:2-4,11f.
- 68) Mark 16:1.
- 69) Luke 23:55; 24:1,10. Cf. Strong: *op. cit.*, p.409.
- 70) Before sunrise (John 20:1); very early just after sunrise (Mark 16:2); as it began to dawn (Matt. 28:1).
- 71) John 20:2.

- 72) Matt. 28:2,7.
- 73) Matt. 28:8; Mark 16:8; Luke 24:9, John 20:2.
- 74) John 20:3-4, 10; Luke 24:12.
- 75) John 20:11-18.
- 76) Matt. 28:9f.
- 77) Luke 24:10f; Mark 16:10f.
- 78) Luke 23:56.
- 79) Cf. W. Rordorf: *Der Sonntag: Geschichte des Ruhe- und Gottesdiensttages in ältesten Christentum*, Zwingli-Verlag, Zürich, 1962, p. 228 and cf. p. 230.
- 80) Luke 24:34 cf. I Cor. 15:5.
- 81) Cf. Mark 16:12f. Perhaps they did not believe the Emmaus disciples, because the time of Christ's appearance to Peter at Jerusalem corresponded too closely to the time of His alleged appearance to the Emmaus disciples -- no problem, of course, to the risen Saviour Christ!
- 82) Luke 24:35f.
- 83) Mark 16:1-2,6,9.
- 84) John 20:19, cf. v. 1. Cf. Rordorf: *op. cit.*, pp. 227f.
- 85) Luke 24:1,13,29,36 cf. John 20:1,19.
- 86) See F.N. Lee: *op. cit.*, pp. 51f & 72f.
- 87) Luke 24:33; John 20:19.
- 88) Certainly the context suggests that they were gathered together in any case to discuss the resurrection of the Lord on the Lord's day, cf. Luke 24:1,33-36 and Mark 16:14 and esp. the clear text pertaining to the next Sunday's meeting behind closed doors (John 20:26). They locked the doors at night, for fear of the Jews. John 20:19 cf. 9:22 and Acts 12:3-4,12-17.
- 89) John 20:19; Luke 24:36.
- 90) Isa. 9:6.
- 91) Heb. 7:2,21.
- 92) Cf. John 14:25-28, esp. v. 27. See too especially 15:11 and 16:19-24,33 cf. 19:30f & 20:1,19f.
- 93) Mark 16:14.
- 94) Luke 24:37.
- 95) Luke 24:39-40; John 20:20.
- 96) Luke 24:41; John 20:20f.
- 97) Luke 24:30f,41.
- 98) Luke 24:41; John 20:20f.
- 99) Luke 24:44-47.
- 100) Luke 24:45-8; John 20:21b; Mark 16:15.
- 101) Matt. 28:20.
- 102) Gen. 1:3,26,28.
- 103) John 20:22; Luke 24:49.
- 104) Cf. I Cor. 11:20 and Rev. 1:10 -- the only two places in Scripture where the adjective *kuriakos*, *-e*, *-on* occurs. Cf. Acts 10:41-42.
- 105) Ps. 118:19-26, esp. vv. 22-4; cf. Acts 4:10f.
- 106) Cf. Luke 22:62; 23:28,48f; 24:4f,17,21,37; Mark 16:10; John 20:11,13,15.
- 107) Cf. note 92 *supra*.
- 108) Rev. 1:10.

- 109) A Hebraism, counting the day of departure as the first day of the series. Thus: (1) Sunday, (2) Monday, (3) Tuesday, (4) Wednesday, (5) Thursday, (6) Friday, (7) Saturday, and then (8) Sunday = "eight days". Cf. the expression: "It behoved Christ to suffer, and to rise from the dead the third day", Luke 24 :46, *etc.* Thus: (1) Friday, (2) Saturday, (3) Sunday = "three days" or "the third day."
- 110) John 20:26. Cf. Eloff: *op. cit.*, II:83,87,97; Rordorf: *op. cit.*, pp. 231,277 n. 24.
- 111) John 20:27f.
- 112) Ex. 12:6-12 & 12:29-31 & 14:24f and Lev. 23:15 & 23:34f.
- 113) Matt. 28:7-10.
- 114) If it was, as one may almost expect in the light of the previous two (Sunday) manifestations, the problem arises -- why were the disciples fishing on a Sunday? This is not really a problem, for if it was a Sunday, it does not follow that they then so intended to fish. They had started to fish the previous evening, perhaps intending to be finished before midnight. But unexpectedly "that night they caught nothing" (John 21:3). But at morning Jesus mercifully gave them a quick draught to enable them to appease their hunger, leave their labours and spend the rest of the day being instructed together in His Word and in His presence.
- 115) Thus Gray: *op. cit.*, pp. 56f.
- 116) Should this Christophany to "all the apostles" mentioned in I Cor. 15:7b in fact have been the same appearance as that mentioned in Matt. 28:16, it may be that the unlisted appearance to James (I Cor. 15:7a) took place on the fifth Sunday. Likewise the appearance to James may have taken place on the sixth Sunday, if the sixth Sunday in the list should prove to be the same as the third.
- 117) Acts 2:1f cf. Lev. 23:16f. Gray (*op. cit.* pp. 211n-213n), discussing Lev. 23:11-15, concludes: "The Hebrew even more distinctly than the English fixes the day for Pentecost on the first day of the week." Strack-Billerbeck (III:851) states: "The Sanhedrin's calendar commission, in agreement with the Sadducees, arranged the 1st Nisan in such a way that the fifteenth Nisan, the first Passover feast day, was a sabbath; then Pentecost fell on a Sunday."
- 118) Acts 20:6f and I Cor. 16:1-2 and Heb. 4:9 and Rev. 1:10.
- 119) Acts 1:1,4,8 cf. Rom. 8:2,9; I Cor. 12:3.
- 120) Acts 1:15 to 2:1f.
- 121) Acts 2:1f cf. Lev. 23:15-6.
- 122) Cf. Acts 1:13-25.
- 123) John 14 to 16. W. Geesink: *Van 's Heeren Ordinantiën*, Kok, Kampen, 1925, III:488-91; and F.N. Lee: *Muhammed in die Bybel?*, Univ. Stellenbosch, 1964, p. 43f.
- 124) I Cor. 16:1.
- 125) I Cor. 4:3, *anthroopinees heemeras*.
- 126) Ex. 12:14 & 23:15.
- 127) Acts 20:6f.
- 128) Acts 20:6a and John 20:1-19f & 20:26.
- 129) Acts 20:6bc.
- 130) Acts 20:7a.
- 131) Acts 20:18-38.
- 132) Acts 21:4.
- 133) Acts 20:16.
- 134) Acts 27:20,27,33 & 28:13f.

- 135) Gen. 2:1-3 *cf.* Heb. 4:3*f.*
 136) Heb. 4:8-11.
 137) Heb. 4:14.
 138) Heb. 4:10.
 139) Heb. 10:25.
 140) Heb. 13:20*f.*
 141) Rev. 1:10.
 142) Rev. 6:9-11.
 143) Rev. 14:13.
 144) I Cor. 6:13.
 145) Job 1:6*f.* & 2:1*f.* and Eph. 6:12 *cf.* Isa. 63:16 and Luke 16:25-26.
 146) Matt. 5:5.
 147) Rev. 22:14.
 148) Isa. 65:17 & 66:22*f.* *cf.* Luke 15:22-24.
 149) II Pet. 3:10-14.
 150) Rev. 21:1*f.*
 151) Gen. 2:12.
 152) Rev. 21:18.
 153) Gen. 2:9.
 154) Rev. 22:2 & 22:14.
 155) Gen. 2:10.
 156) Rev. 22:1.
 157) Gen. 1:27.
 158) Rev. 21:24-26.
 159) Rev. 21:10-21.
 160) Rev. 22:5.
 161) Rev. 21:1,23,25 & 22:1-5 & 22:16.
 162) Hos. 6:1-11 and I Cor. 15:22-28.
 163) Rev. 14:13 and I Cor. 15:45-58.



About the author ----->

Dr. Francis Nigel Lee was born in 1934 in Cumbria (Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 191 publications (including many books) -- and also 530 unpublished manuscripts. He has 21 earned degrees -- including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

Lee had the privilege of leading both of his parents to Christ, and seeing them embrace Calvinism. After his father's murder, Lee joyfully led his father's murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to Christ.