

## The Changing of the Day of the Week of the Sabbath

Hopewell ARP Sabbath School, September 20, 2020

### The Lord's Day: a "first day Sabbath" (sabbatwn instead of ebdomas)

Matthew 28:1 Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

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

Luke 23:56 Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment. <sup>24:1</sup>Now on the first *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 on 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.

Acts 20:7 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.

1Corinthians 16:1 Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: <sup>2</sup>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.

Leviticus 23:39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord *for seven days*; on the first day *there shall be a sabbath-rest*, and on the eighth day a sabbath-rest.

### "the intervening Sabbath" of Acts 13:14, 42, 44... especially *metaksu* in v42, instead of *erchomenw* in v44

Acts 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. [...] <sup>42</sup>So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. <sup>43</sup>Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup>On the next Sabbath almost the whole city came together to hear the word of God.

### A command to keep the first day of the week together in 1Cor 16:1–2 (see above)

### The first Sabbath ever was, as far as the man and the woman were concerned, a first-day Sabbath, Gen 2:3. In the ceremonial law, there were several eighth day sabbaths that anticipated Christ restoring this (cf. Lev 23:5–7, 10–11, 15–16, 34–36, 39)

<sup>5</sup>On the fourteenth *day* of the first month at twilight *is* the Lord's Passover. <sup>6</sup>And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. <sup>7</sup>On the first day you shall have a holy convocation; you shall do no customary work on it. <sup>8</sup>But you shall offer an offering made by fire to the Lord for seven days. The seventh day *shall be* a holy convocation; you shall do no customary work *on it.*' "

<sup>10</sup>"Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. <sup>11</sup>He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

<sup>15</sup>'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. <sup>16</sup>Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.

<sup>34</sup> “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month *shall be* the Feast of Tabernacles *for* seven days to the Lord. <sup>35</sup> On the first day *there shall be* a holy convocation. You shall do no customary work *on it*. <sup>36</sup> For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It *is* a sacred assembly, *and* you shall do no customary work *on it*.

<sup>39</sup> ‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord *for* seven days; on the first day *there shall be* a sabbath-rest, and on the eighth day a sabbath-rest.

**The Sabbath is, especially, a day for worship. “Sacred/special” over “strict.” Ex 20:8, Deu 5:12, Lev 23:3**

Exodus 20:8 “Remember the Sabbath day, to keep it holy.

Deuteronomy 5:12 ‘Observe the Sabbath day, to keep it holy, as the Lord your God commanded you.

Leviticus 23:3 ‘Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; it *is* the Sabbath of the Lord in all your dwellings

**There remains a *sabbatism* (Sabbath-keeping) for the people of God, Hebrews 4:9**

<sup>9</sup> There remains therefore a rest for the people of God.

**Although there are commands to keep it, there is no command to change that. Why? God the Son Himself and God the Spirit Himself changed it** (see references above, Pentecost (Lev 23:16/Ac 2) and Jubilee, cf. 1Cor 14:1).

<sup>16</sup> Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.

**This is a fulfillment of the prophecy of Psalm 118:24 (cf. 118:22), and includes the expected abolishing of the ceremonial sabbaths that belonged to the mosaic administration (cf. Col 2:16).**

Psalm 118:22 The stone *which* the builders rejected  
Has become the chief cornerstone.

<sup>23</sup> This was the Lord’s doing;  
It *is* marvelous in our eyes.

<sup>24</sup> This *is* the day the Lord has made;  
We will rejoice and be glad in it.

Acts 4:10–11 let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. <sup>11</sup> This is the ‘stone *which was rejected by you builders, which has become the chief cornerstone.*’

Colossians 2:16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, <sup>17</sup> which are a shadow of things to come, but the substance is of Christ.

**Therefore, it is not surprising that the entire church would know what John means by “the Lord’s Day” in Rev 1:10**

<sup>10</sup> I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet,

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via [tinysa.com/hopewellarp](http://tinysa.com/hopewellarp))**

So if so we can find our seats. Today is that a great and exciting day. That in some ways, you knew you were waiting for because it's the Lord's Day and he gathers us to himself and he makes us to learn to delight in Him because sometimes you just want to

slap yourself in the forehead, you're not delighting in the Lord like you wish you could and you know, you want to You say all well.

If only the Lord had told me somewhere in the Bible that if you do this, I will make you to delight in the Lord. If only we had some plain instruction like that, when we are missing that delight and missing that joy and we do of course that if we call the Sabbath the delight and not of burden then you will make us to the lightning himself.

That is, That is part of the joy of this day and you all didn't even know and it's a lesser one but it's kind of exciting for me because after I moved down here, I ran into all these people who were like the Saturday and God never said to change it and stuff like that and I was like all over the Bible but, I've run into believers who have encountered that I did not answer.

So we're gonna learn to answer this morning and to rejoice in Jesus and hopefully when you get somebody who is confused on the issue to help them rejoice in Jesus. And if they need first-day Sabbath keeping church, then you can invite them to help them. Let's pray. Our Father in heaven how we thank you for your word for in it, you have communicated yourself to us and most of all in your son our Lord Jesus Christ.

And so we pray that you would glorify Him before our minds and before our hearts and grant to us to increase in understanding of your word in connection with Him a little bit today. We ask Him his name. Amen.

So the Lord's Day as a first-day, Sabbath. First of all that language actually appears in the New Testament several places there is a. A Greek word that they could have used for week and the the Jews did use for weeks sometimes often epidemoss, but they would do also they would do similarly to what a University of Michigan football fan might do and say yeah, only 13 Saturdays to the game.

I don't actually know how many because the Big Ten schedule just came out two days ago and I've been kind of busy how many Saturdays it is until we play a hot. State but so you could refer to weeks as status you kind of use the Sabbath as a semester key apart for the whole so to signet the key is usually when I use a vocab word with theology word don't get hung up on it because the next sentence is explaining what it means, so they use the the word sabbath as a part for the whole sometimes four.

The word week to represent the word week, so it's not like your English translations are way off or incorrect and yet you wouldn't say the first of the Saturday the the genitive there for as a second anybody else to whom that makes any difference is the first which is the Sabbath.

In in these you know, if you look on your the Lord's day first day Sabbath and I spelled it out phonetically in English for use of a tone instead of abdomass and these verses that are listed there. Several places you have the word Sabbath twice in exactly the same form, okay, not in the English okay, but the word week in Matthew 28 verse 1, for instance is the exact same form of the exact same word as the word that is being translated.

Sabbath the word week in mark 16 verse 2, there's the exact same form of the exact same word that marks 16 verse 1 is being translated Sabbath so now after the Sabbath the first Sabbath beginning. To go on or the first which is a Sabbath began to dawn Matthew 28 verse 1 and Mary Magdalene the other Mary came to see the tomb now when the Sabbath was passed Mary Magdalene marry the mother of James and bought spices that they might come in anointing very early in the morning when the first sabbath or the first which is the Sabbath the word day isn't actually being used here but that's the that's the meaning of the first which is the side of the first day of the week.

And so forth that that phrasing is used with all of those and it's phrasing that they were familiar with it's not like it's not like we're stretching the language here because Luke 20 not look sorry. Leviticus 23 verse 39. I know a lot of you children can identify with me there.

Especially if and this happened to me a lot when I was first starting to learn to read the Bible and handle the Bible someone would say chronicles or Corinthians and I would end up in the other one and it's like almost the whole Bible away and hopelessly lost and very dissimilar books, so I couldn't figure out where what the teacher was talking about.

Leviticus 23 verse 39 actually uses that language you can see that the, The word rest is not as being supplied by your translators because of the italics there also in the 15th day of the seventh month when you have gathered in the fruit of the land you shall keep the feast of the Lord seven days on the first day Sabbath and on the eighth day Sabbath, okay, so this language of first day

Sabbath was already in was already in their Bible it's not like, The apostles as the Holy Spirit carries them along to write the New Testament are using new language and if they were that's fine the Lord does use new language sometimes but we see that it's something that they that they actually understood similarly in next 13 an expert in antioch the the apostles preach on two consecutive Saturdays Jewish texts verse 14 and verse 44, but there's another one.

That that again, I don't know why the English translations do it this way referred to in verse 42 that is a Sabbath between those two sabbaths so but when they departed from perga they came to Antioch and this idea and went into the synagogue on the side of day and sat down and it gives you Paul sermon and they're coming out of church and there's some disagreement on how good the sermon was which never happens to any preachers ever.

And. When verse 42, so when the Jews went out of the synagogue the Gentiles begged that these words might be preached to them the metaxu. Sabbath the the reason that that's. In important is because it doesn't mean next. There is a way of saying all the next Sabbath when it's in verse 44 where he uses a form of air command their commune or earth amino actually in that place he says on the coming Sabbath when the following means in between.

Or intervening so the Gentiles who were there the God-fearers who were there already knew that there was another status being kept by the Christian church. That the Jews had their seventh day of the week Sabbath but that there's an intervening Sabbath. This other coming out of church when they're heavens and disagreement and and they are going to on the on the coming Sabbath or on the next Sabbath and that's the language of verse 44 preach again, but the the creeks say will you preach this to us on the other Sabbath that's in between?

They know that there's another Sabbath the next day. We do have a command to keep the first day of the week in the New Testament, although it doesn't refer to it using the word. Sabbath for Corinthians 16. Now, there's verse sorry, we already had it up in the first section there.

He makes it clear in three different ways that this is being commanded. Now concerning the collection for the saints. As I have given orders. Command to the churches of Galatia. So you must do also children if your dad or your mom. Said you must also do this as an optional.

Absolutely not. Right? So you must do also on the first day Sabbath or the first which is the Sabbath Let each one of you lay something aside that also is imperative. So you have three commands there storing up as you may prosper that there may be no collections when I come.

So three different three different ways to make it clear that this first day gathering and until he comes. Laying something aside. Is being commanded. So the first day is commanded of the New Testament Church to be kept. Now the first Sabbath that ever was as far as the man and the woman were concerned was a first-day Sabbath.

There's something you know, I read one guy who referred to the sixth day as the preparation day. That's you know, fairly clever the Jews had a preparation day, but Adam and Eve are the last thing on day six. And God proceeds to to bless the Sabbath and consecrated. I didn't put Genesis to three in there.

I'm sorry. That I missed that. All right, so. Adam and Eve have a big day. Adam's day is pretty big because he did the whole naming thing and they had the whole medically induced coma to have your wife created for you thing. And and then he sings a song about her and then as we know from chapter one after she has created God gives them special instructions for what they're supposed to do and they're all ready to do it, they're gonna get up tomorrow they're gonna follow God's instructions, he's told them what to do and they get up in the morning and verse three.

Or so there's chapter two verse two on the seventh day. God ended the work which he had done and he rested on the seventh day from all his work which he had done and God bless the seventh day in sanctified it and consecrated it said it apart his holy because in it he rested from all his work, which God had created and made so they're all ready to do what God had commanded them to do on the end of the sixth day they get up and they're just creating yesterday and late yesterday later for Eve.

Of course she was named Evia later for the woman and there first day is a Sabbath we were created to have a first-day seventh we were created that the first thing ever in our experience would be a day that is fully and set apart to God and. The first sin of many, you know, I'm not I'm not sure if you can get there but there are many who have said that the fall occurred on a Sabbath maybe even that first day status and the evidence for that is that they were expecting God himself to make some kind of

theophany which is an appearance of God appearance theophany and remember what happens as soon as they have sinned they hear God coming in the garden and the cool of the evening.

So there's there's some biblical reason to believe probably or maybe not the the first first day Sabbath but they had first day Sabbaths until the fall and the fall occurred in and on a profanation of that day. So the first Sabbath that ever was as far as a man and the woman were concerned was the first day Sabbath and in the ceremonial law God gave his people multiple first day.

Sabbaths that looked forward to Christ coming especially those festivals that focused on particular aspects of who Jesus would be to his people included eight day Sabbath, so you would have you you would have an observance of thus Sabbath and then you would have the day after. That was a special sentence and it's exactly what you have in the death and resurrection of our Lord Jesus Christ that all of those passages mark 28 one and two and.

Sorry, Matthew 28:1. Mark 16:1 and 2 Luke 23:56. Delete that line there. So I I decided when I got down to this part of the study and I was putting it together. I actually went back up into those where you have for instance Luke 24 verse 1, and I decided to include Luke 23 verse 56 because in Matthew and Mark and Luke, When John doesn't refer to the Sabbath that comes from the comes the day before the first day Sabbath in John 20 and verse 1, but John does at the end of chapter 19 talk about the preparation day coming before the day before Jesus rose again.

So he implies a side of there. So you have in the reference to the resurrection of Jesus Christ emphasis on that there was a sabbath and then there was a first-day Sabbath Gospel of many there's a sabbath and then there's a first-day. Through Jesus's resurrection. There's a sabbath and then there's a first-day Sabbath through Jesus' resurrection Gospel of Luke and that was anticipated in the festivals that looked forward to Christ in Leviticus.

So Leviticus 23, you have a summary actually 23 verse 3. I think I referred to it later as about the weekly Sabbath but then you have the the festival Sabbaths which include all of these eight-day Sabbaths. Or first day of the next week status. So Leviticus 23 beginning in verse 5 on the 14th day the first month at Twilight is the Lord's Passover.

And on the 15th day of the same month. Is the Feast of Unleavened Bread to the Lord. Seven days you must eat unleavened bread on the first day, you still have a holy convocation. You shall do no customary work on it but you shall offer an offering made by fire to the Lord for seven days the seventh day shall be a holy convocation, you showed you no customary work on it.

So they have a first day and a seventh day and then the fifteenth day is the eighth day of week two or the first day of week three of the month. Then verse ten. Speak to the children of Israel and say to them, when you come into the land, which I'd give you and reap its harvest then you shall bring a sheaf of the first fruits of your harvest of the priest.

He shall wave the sheaf before the Lord to be accepted on your behalf on the day after the Sabbath the priest so wave it so they have this feast day that is specifically the day after the verse 15, you shall count for yourselves from the day after the Sabbath.

On the day that you brought the sheaf of the wave offering. Seven Silas shall be completed count fifty days to the day after the seventh. Sabbath. Then you shall offer a new grain offering to the Lord. What is that 50th day called? Any Latin kids help me with five or fifty?

Pentecost. Yes. So this first day Sabbath that comes on the first day after the seven sevens is looking forward directly to the day on which the church would be established and have its first Lord's Day when Jesus is ascended in the Spirit has been poured out and there is the preaching of the word and the gathering in.

You know, one of the one of the great Lord's Day occurrences in the whole Bible Acts chapter two is being looked forward to by a first-day. Sabbath from Leviticus 23. And then verse 34 continuing Leviticus 23 speak to the children of Israel saying the 15th day of this month shall be the Feast of Tabernacles for seven days to the Lord on the first day there shall be a holy convocation.

You shall do no customary work on it. Okay, so another first day Sabbath for seven days you shall offer an offering made by fire all day and on the eighth day eighth day is another what? It's another first day Sabbath. On the eighth day, you shall have a holy convocation.

He shall offer an offering made by fire all it is a sacred assembly and you shall do no customary work on it. So what was the big thing by the way to kind of tie into what is the actual subject of the book and what our brothers teaching us?

What is the big thing on that first day and on that eighth day? No working. No, that's not the big thing. The big thing on those days is the holy convocation and the offering by priority always what the day is for. The no working is a subordinate command. It's something that gets set aside in order that you can give your attention to what the day is for.

And just like our hearts naturally our flesh from our original nature always resist and twist the law of God. And whenever we focus on what the day is not for instead of focusing on what the day is for. We are getting out of proportion what the fourth commandment is about.

Of course, you have to put away those things that the day is not for. The day. That's not the point of the day and that's why we come to next the Sabbath is especially a day for worship that if you ever hear somebody say well, I don't think we should be so strict.

They're already emphasizing the back half the subordinate part of the command. That just comes from a heart that isn't understanding the the nature and the point of the commandment remembering and consecrating and keeping only that that which the Lord has given us to do. And so the the first, Main part of the command remember the Sabbath day to keep it holy.

Observe the Sabbath day to keep it holy and Deuteronomy 5 as the Lord your God commanded you. So those are the two places we find that Ten Commandments and then Leviticus 23 verse 3. Six days work shall be done, but the seventh day is a soft as a Sabbath of solemn rest a holy convocation.

You shall do no work on it. It is the Sabbath of. No how we didn't end up with the all caps there, but I'm pretty sure it's you always there in Leviticus 23:3 and. Well it's the Sabbath of the Lord in all your dwellings, okay? So the the Sabbath is holy set of heart.

That's what that's what Genesis 2 verse 3 hit emphasized. That's what the fourth commandment emphasizes in both forms of the decalogue. That's what Jesus is summary of the first four commandments emphasizes love the Lord your God with all your heart soul mind and strength love him by worshipping him as God.

Yes, that means you can have no other gods before him but the main thing is that he is your God. Love him worship him in the way that he has commanded you you only heard a voice you saw no image yes so you know don't make yourself any images by which to know or to worship him but the main thing is that you love him that you know and worship him as he is and as he has given him given to you to know him.

God has given us ways of knowing him. And so the emphasis on the second commandment isn't no pictures of Jesus. You know people get so hung up on that. You're actually going to see. Jesus and you shouldn't accept any pictures as a substitute. That's the emphasis love the Lord your God first commandment love the Lord your God second.

Love the Lord your God Third Commandment. It's not a list of words that you can't use. Okay, there aren't the list of words that you can't use. But it's loving his name and honoring his name and treating it as glorious and great. Fourth commandment same thing. Nautilus to stuff you can't do on Sunday.

Of course, there's a list of stuff you can't do on Sunday. But the Bible doesn't give us the specific list. Why? Because it gives us what the day is for. And the stuff that didn't offer that isn't what the day is for makes the list okay, so. The Sabbath is especially as positively a day for worship and it is the day by which not only is it 58 the Lord trains are delighting him yeah ever if you are ever in a place or you have a friend loved ones ever in places, well just not finding any joy in the Lord.

He goes somewhere and you know, they're having a hard time with their devotions they're reading the Bible if I was there just not having any join the Lord or one of your kids and family worship, oh look that's their way of saying I'm just not finding joy in the Lord and in church families there are grown up kids who say the same thing and if you're if you're worshipping the Lord in the in the manner that he has given himself to for us to know him and worship him and you get.

Whatever the grown-ups other and polite smiling teeth equivalent is a little look at just not finding a joy in the Lord well Isaiah 58. God is written up prescription. If you don't do those stuff but and the emphasis on the butt count the Sabbath a delight and the holy day of Yahweh honorable then he will make you to delight in the Lord and so he's given us a prescription not only that trains us to delight him but you really need that training to be completed by when.

By when you see the Lord. One of the things that would be a problem for me right now as I am and for all of you because I could see you living in breathing in front of me if we went ahead and is we would not like it like we should.

It wouldn't necessary. Entering our rest. Me being terrified of the infinitely holy one who dwells in unapproachable light when those who still have sin on them see him they cry out for mountains to fall on them. So that in order that you would not have that experience when you come to see the Lord he is using his Sabbaths to prepare you to enter his rest we don't have time to do all of Hebrews 3 and 4, but entering his rest is one.

Greek word productsis and the rest of God is that word all the way throughout that passage and in the Hebrews chapter 4 and verse 9 which some translations like the New King James you can see in front of there, it says there remains there for a rest it doesn't.

Say that about this. It says so that tis mine I bet we've got a bunch of little linguists in here who can guess what sabotism comes from. It's not sabotone Sabbath, but it definitely is a Sabbath-keeping or a satisfied the the sense of the word is that the means by which God is preserving us so that when we do come at last to be finished from our work as he has finished from his the means by which he prepares us for that preserves us and gets us there is by these Sabbath keepings along the way.

So you have that twin purpose there Isaiah 58 verse 13 14 and Hebrews chapter 4 verse 9. Now, although there are commands to keep the first day of the week as we have seen in 1st Corinthians 16 and 1 and 2, there's no command to change from the 7th through the first why?

Because God the Son himself and God the Spirit himself are the ones who changed it. This holy assembly to the Lord Leviticus sorry we didn't do Leviticus 23:1 this holy convocation called together, that's what convocation means. This holy assembly to the Lord Leviticus 23:3 and then Jesus shows up and he says, I'm the Lord of the Sabbath I'm the Lord of the Savage I'm the Lord of the Senate.

He says Exodus 20 or sorry. Leviticus 23 verse 3 is about me the Sabbath is a holy gathering of my people with me. These are my disciples there with me, that's why they were walking through the Greenfield that's why they they were rubbing the the grain which you know, the the Old Testament law considered gleaning over against.

Reaping which is very important if it's not your field because you were allowed to clean but you weren't allowed to read in your neighbor's field and Jesus says, I'm the Lord of the Sabbath. It's a gathering to me. Well from the resurrection when does Jesus gather with his people or we could say Linda is people gather with him but it wasn't up to them was it?

Because he was doing things like appearing out of thin air and walking through walls. So Jesus is the one who decided when it would happen. And as you and as we could do if we went up and and looked at the end of all those gospels, it was the first day or the eight day.

Remember Thomas on the 8th that he admits the first day assembly and he refused to believe in these, you know want to put my fingers in his hands on the eighth day, which would be the 8:30. It would be the next first day, right? And then of course Pentecost we already dealt with the Holy Spirit came down.

Pentecost. 1st Corinthians 14, we don't have time to go through but you you can see in 1st Corinthians 14 that there were portions of the preaching and teaching that were either prophecy or tongues. There was portions of the praying there was portions of the singing that were being directly inspired by the Holy Spirit.

So you didn't get to choose when the Holy Spirit directly inspires you. And so Jesus and the Spirit are the ones who changed it and therefore it's not surprising that the apostle would command to chapters like. Later. That they would keep the first day of the week. And Jesus changing it the Holy Spirit changing it is actually the fulfillment of a prophecy in Psalm 118 verses 22 through 24 The Stone which the builders rejected has become the chief cornerstone kids who have been paying attention and Ephesians who is the chief Cornerstone.

Did you say this grace you've grinning what you did? I didn't hear if I'd I'm sure that Jesus is the chief cornerstone. Multiple times in the New Testament. Psalm 118:22 says, this is about Jesus. This was the Lord's doing its marvelous in our eyes, this is the day the Lord has made and we will rejoice and be glad in it.

Well, what day Well in Peter's sermon in Acts chapter 4, he actually ties. Storm 182, so Psalm 1:18 to the resurrection. Let it be known to you all and to all the people of Israel that by the name of Jesus Christ of Nazareth whom you crucified whom God raised from the dead by him this man stands here before you hold this is the stone which was rejected by you builders and in the parallel verse 10 to verse 11, which you was rejected by you builders in the crucifixion, which has become the chief cornerstone.

He has risen from the dead. And so the the apostle is is saying that the death and resurrection of Jesus Christ is the fulfillment of Psalm 121:18 22a and 1:18-22 B respectively and therefore 1:18 verse 24 isn't just oh God is the one who's given us every day and we should always rejoice in whatever day you give him those things are true.

You might want to Philippians. 4:4 that however. Because Psalm 118 verses 23 through 24 are biblical prophecy about a specific event in the creation of a specific day which we expected because as we have seen there were all of these special silence and even the the seventh day Sabbath for man as opposed to what was originally got seventh day and man's first day.

Those belonged to the Mosaic Administration. And Colossians 2:16 says, don't let the Jews pick on you because you have the Lord's Day Sabbath and not the Jewish Sabbaths. So let no one judge you in food or in drink or regarding a festival or a new moon or sibaths plural which are a shadow of things to come.

But the substance is of Christ. So there is an expectation of restoration to first day Sabbath, especially in the festivals that had first-day Sabbaths looking forward to Christ, but the sat the festivals themselves have been ended by Jesus who is the fulfillment and they were just shatters of him.

And therefore, it's not surprising with all of this actually in the Bible that John doesn't have to explain himself. When he says Revelation 1:10. I was in the spirit on the Lord's Day. The one who came and said I and the Lord of the saddest it is my day and he changed it.

You changed it back to what it originally was and what he had restored it to be. The first day Sabbath for his people. That's why we're here at the beginning of the week. Well, we are out of time so praying. Our Father in Heaven how we thank you? That you have not just made us for yourself but we having fallen into sin and needing the sacrifice of Christ and him to be our mediator and substitute and righteousness that you have also redeemed us for yourself.

We thank you for that first day. Sabbath that you originally gave Adam and Eve. That taught them that you had created them for yourself. We thank you for the first day side of that you give us every week that reminds us that you have redeemed this for yourself. We pray that you would make us to keep the day as you designed it as holy unto you as a blessing as rest one of the many good commands you have given us.

And so if we pray that you would use this day to train our hearts to delight you for we ask it in your name. Lord Jesus and your people here, say. Amen.