

The Lord's Day

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When	How often	What to do	Significance
<p>The first day of the week (Jn. 20:19, 26; Acts 20:7; cf. 1 Cor. 16:2)</p> <p>"That day" when the kingdom would be established (see Matt. 26:29; Mk. 14:25; Lk. 22:18; cf. Dan. 2; Isa. 2; Joel 2; Acts 2; Mk. 9:1; Col. 1:13; Matt. 16:18-19)</p>	<p>The first day of every week (1 Cor. 16:2)</p> <p>Paul was in a hurry to get to Jerusalem but stayed 7 days in Troas and departed immediately afterward (Acts 20:6-7,16). If <i>any</i> first day was acceptable, then why bother? If any day <i>other than</i> the first day was acceptable, then why wait so long?</p> <p>The assembly is not to be forsaken (Heb. 10:25; cf. Matt. 6:33)</p>	<p>To take the Lord's Supper (1 Cor. 11:17-29; Acts 20:7; cf. 1 Cor. 10:16-17; Acts 2:42)</p> <p>To give (1 Cor. 16:2; cf. 2 Cor. 9:7)</p> <p>To teach (1 Cor. 4:17; 1 Cor. 12:28; Eph. 4:11)</p> <p>To preach (Acts 20:7)</p> <p>To pray (cf. 1 Cor. 14:15)</p> <p>To sing (Eph. 5:19; Col. 3:16; 1 Cor. 14:15; Heb. 2:12)</p> <ul style="list-style-type: none"> • Mechanical instruments not mentioned • Speak, make melody in your heart (Eph. 5:19) • Teach, admonish, sing (Col. 3:16) • The sacrifice of praise is the fruit of our lips (Heb. 13:15) <p>Acts 2:42 mentions worship activities</p> <ul style="list-style-type: none"> • Teaching (apostles'; 2 Tim. 3:16; 2 Pet. 1:21) • Fellowship (Greek "koinonia"; cf. "contribution" in Rom. 15:26) • Breaking of bread (1 Cor. 10:16-17) • Prayer (Phi. 4:6) <p>Men are to lead (1 Tim. 2:12; cf. 1 Tim. 2:8)</p>	<p>Christ resurrected (Mt. 28:1; Mk. 16:1, 9; Lk. 24:1; Jn. 20:1)</p> <p>Church established (Acts 2:1, "Pentecost" cf. Lev. 23:10-11, 15-17)</p> <p>Rev. 1:10 shows there is a specific day belonging or relating to the Lord. What day can that be but the day he rose from the dead? How can the Lord's day be separated from the Lord's Supper?</p>

* The Lord's Day IS NOT the Sabbath, nor should it be called the Christian Sabbath. The Sabbath was the seventh day of the week and a day of rest given to the Jewish nation (Ex. 31:13-15; Deut. 5:12-15), and to them only (Deut. 5:3). It was abolished in the the fulfillment of the old law (Matt. 5:17-18; Jn. 19:30), the death of Christ (Col. 2:14; 2 Cor. 3:7-11,14; Eph. 2:15).

Keeping Time

There are two views regarding what method of time-keeping was used in Acts 20:7-11. These views are briefly outlined below.

1. The Jewish Method

- Days were from 6pm - 6pm
- Paul's preaching corresponded to our Saturday evening (though still the Jewish "first day of the week").
- Paul breaking bread in Acts 20:11 corresponded to Sunday morning and **does refer** to the Lord's Supper. It is contended that since "breaking bread" was the purpose for meeting (Acts 20:7) then this action was not performed if not here.
- Luke used Jewish method in his gospel account to the same Theophilus (Lk. 23:44).
- The phrase "next day" (Acts 20:7) was often used to mean the next daylight period, though technically part of the same day (Matt. 27:57,62).

2. The Roman Method

- Days were from 12am - 12am
- Paul's preaching corresponded to our Sunday evening.
- Paul breaking bread in Acts 20:11 corresponded to Monday morning and **does not** refer to the Lord's Supper. It is contended that since the phrase "and eaten" appears and that Paul was the only one to be mentioned as doing such, that this was merely a common meal. The fact that the Lord's Supper was actually taken is implied in the purpose of the meeting (Acts 20:7).
- Luke (a Gentile) was writing to a Gentile (Theophilus) about something occurring in a Gentile city (Troas).
- Paul intended to leave the "next day" (Acts 20:7) and ended up leaving at "daybreak" (Acts 20:11), so the prior evening must have been Sunday evening.

No matter which view one takes, "on the first day of the week when we were gathered to break bread" implies that the Lord's Supper was taken on the first day of the week, otherwise the purpose for meeting was not fulfilled.

An Exact Date?

Though it is difficult to be exact, we do know that Jesus died at the 9th hour (3pm) on 14 Nisan (Jewish days went from 6pm - 6pm; cf. Ex. 12; Lk. 22:11-20). We also know that He was in the tomb 3 days (Lk. 24:21), and rose on the first day of the week (Lk. 24:1).

The first Hebrew month, Nisan, corresponds to sometime in March or April. 14 Nisan 30 A.D. corresponds to sometime at the beginning of April using the Julian calendar. This day seems to best fit with April 4 and 5, 30 A.D. (remember, Jewish days were from 6pm - 6pm), which would place His crucifixion and death at 9am (Mk. 15:25) and 3pm (Lk. 23:44), respectively, on April 5, 30 A.D. The resurrection could then be calculated on April 7, 30 A.D., the first day of the week.

Interestingly enough, the year 58 A.D. (most likely the year of the events in Acts 20:6ff.) has the same calendar layout in April. If you consider that Luke and Paul left Philippi after the 7 days of Unleavened Bread (Acts 20:6; cf. Ex. 12), Thursday April 4 - Thursday April 11, arrived in Troas 5 days later, Tuesday April 16, and stayed there for 7 days, it can be reasoned that the first day of the week was indeed Sunday April 21, since they departed the day after, Monday April 22 (Acts 20:7, 11).