

god's

sabbath

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di sabbath by cecil n. Wright

di lord's day by h. Leo boles

di sabbath

a change for law?

daniel 7:25 refers to man's changing god's law – a tin dat na wrong. But, if god don change im own law, dat na altogether different mata – and wrong no bi to recognize and adjust to it. So, wetin i wish to do now na to point komot dat god do mek such a change wen making jesus

christ be awa high priest afta di order for melchizedek, and no bi afta di levitical order for aaron as im had legislated for priests under di law wey im make moses mediator and by which im also find di ten commandments for mount sinai.

1. Hebrews (7:11-25) (american standard version):

a. "now if dia na perfection [referring to salvation go di uttermost, v. 25] through di levitical priesthood (for under it hath di pipo received di law), wetin further need na dia dat anoda priest suppose arise afta di order for melchizedek, and no bi be reckoned afta di order for aaron? for di priesthood being changed, e get make for necessity a change also for di law. For im for whom dis tins are say belongeth to anoda tribe, from where no man hath give attendance for di altar. For it na evident dat awa lord hath sprung komot for judah; as to which tribe moses [through whom god find di old covenant law] spake nothing concerning priests. And wetin we tok na plenti abundantly evident, if afta di likeness for melchizedek dia ariseth anoda priest, who hath been make, no bi afta di law for a carnal [fleshly] commandment [the old covenant law], but afta di power for an endless life [of christ afta im resurrection]: for it na witnessed for am, thou art a priest for ever, afta di order for melchizedek. For dia na disannulling for di former commandment, sake of na weakness and unprofitableness (for di law make nothing perfect), and a bringing for thereupon for a betta shey, through which we draw nigh unto god. And inasmuch as e be so no bi without di taking for an oath (for dem [after di order for aaron, di levitical priest] las las don been make priest without an oath; but im [christ] wit an oath am dat saith for am), di lord sware and no go repent imsef, thou art a priest for ever; by so boku also hath jesus become di surety for a betta covenant. And deh get been make priest many for number [successively], bicos dat by death dem be hindered from continuing: but im, bicos im abideth for ever, hath im priesthood unchangeable. "wherefore im na able to save go di

uttermost dem dat draw near unto god through am, seeing im liveth to mek

intercession for dem. "

di above passage na say e get no "salvation go di uttermost" (no eternal salvation) under di levitical priesthood for di old covenant. No bodi priest, and no bi even di entire succession for di mortal priest, fit provide salvation beyond dia lifetime upon earth, for di sacrifices dem offered year by year availed for no bi than a year for a taim – hence, no bi beyond life on top earth. Na im be say, even dos living under di old covenant fit don eternal life only through di later and perpetual priesthood for jesus christ, di benefit for whose onetime sacrifice for imself for sins na retroactive to provide dia salvation for eternity (noted for c. below for 9:15) – bicos di blood for animals say di levitical priests repeatedly offered fit no bi "take away sins" (10:4) go di extent for being "remembered no bi," as under di para para covenant (8:12; 10:17-18).

b. "but now im [christ] hath obtained a ministry di plenti excellent, by so boku as im na also di mediator for a betta covenant [than dat wey moses na di mediator], which don been enacted upon betta promises. For if di first covenant had been faultless [that na, had it no bi been inadequate for 'salvation go di uttermost'], then would no place don been sought for a second. For finding fault wit dem [the kontri for israel, which had com be divided into di kingdom for israel and di kingdom for judah], im saith, behold, di days com, saith di lord, wey i go mek new covenant wit di haus for israel and wit di haus for judah; no bi according go di covenant wey i make wit dia fathers for di day wey i took by di hand to lead dem komot forth komot for di land for egypt; for dem kontinu no bi for mai covenant, and i regarded dem no bi, saith di lord [see jeremiah 31:31-34] ... for wey he saith, new covenant, im hath make di first old. But dat wey be becoming old and waxeth aged na nigh unto vanishing away. " (8:6-13)

c. Already referred to above: "and for dis cause im [christ] na di mediator for new covenant, dat a death having taken place for di redemption for di transgressions dat de under di first covenant, dem dat don been dem dey call fit receive di promise for eternal inheritance ['salvation go di uttermost']. " (9:15)

abeg read sofri sofri chapters 7-10 for hebrews, from where i get taken only excerpts and notice particularly dat:

(a) wetin occurred under di old covenant de types and shadows for "good tins to com" (10:1) under di para para covenant, and (b) im taketh away di first, wey he fit establish di second. (10:9)

2. Abeg read also di 2 corinthians 3 and notice di following:

a. What na "written, and engraven on top stones," namely di ten commandments for di old covenant, containing di sabbath commandment (exodus 31:18; 32:15; 34:28), passed away (vs. 4-16).

b. It na specifically stated dat "the old covenant... na do away for christ" (v. 14).

3. Abeg know colossians 2:16-17, which reads as follows: "let no man na im be say judge you for meat, or for drink, or for respect for a feast day or new moon or a sabbath day [all wey pertained go di old covenant]: which are a shadow for tins to com; but di bodi [casting di shadow, so to speak] na christ's [literally, 'of christ,' as for di king james version]. "

are di ten commandments still binding?

now, as to weda "the ten commandments are still as true today as e remain small two thousand years tey," if you mean dem be still as "binding" today as dem de then, it depends on top weda dem de also incorporated into di para para covenant law, or law for christ. It na freely conceded say all for dem don been na im make incorporated, except for di sabbath command. But for colossians 2:16-17, cited above, we sight it specifically included for di category for tins by which we are no bi be judged – dat na, no bi be condemned for no bi observing dem – meaning, na im be say, dat dem be no bi binding under christ.

dat na basic, and way dia don been a change for law by god imself, make under christ di sabbath command na no longer binding – a kpatakpata i tink na beyond successful contradiction. And, logically, i fit stop wit dat alone.

but i sanco to "endeavor be comprehensive e don do to provide a sufficiently detailed overview for a clear and proper perspective de kain i believe be di teaching for scripture for di subject under consideration" -- an enhancement, and further confirmation for divine rational, if you abeg. And wey i now attempt from both old and para para covenant scriptures, though it way a boku, boku longer treatment.

1. Status for di sabbath under para para covenant law.

for galatians 4:10-11, di apostle paul, wen writing to gentile christians wey be being influenced by judaizing teachers be circumcised and keep di old covenant law for moses for order be saved (see acts 15:1-5), say: "ye observe days [which would include sabbath days], and months, and seasons, and years. I am fear for you, lest by any way i get bestowed labor upon you for vain. " and, for regard to circumcision, which had been required under di old covenant, im say: "...if ye receive circumcision, christ go profit you nothing. Yes, i testify again to everi man dat receiveth circumcision, wey he na debtor to do di whole law. Ye are severed from christ, ye who would be justified by di law. Ye are fallen from grace. ... for for christ jesus neither circumcision availeth anything, abi uncircumcision; but faith working through love" (gal. 5:2-6).

di principle seen for di foregoing na dis: under christ "circumcision" na no bi commanded, neither na it forbidden if no bi do to obey old covenant law be saved. But if it na do bicos required under old covenant law, and be justified or saved, dat obligates we to keep all dat law, yet severs we from christ and na im be say from di grace for god through christ, without which we no fit be saved. Dat principle, applying to any command for di old covenant no bi incorporated into para para covenant law, includes di "sabbath" command, already noted for colossians 2:16-17.

and, tey tey for dat passage di "sabbath" na listed among items dat "are a shadow for tins to com" – "the law having a shadow for di gud tins to com" (hebrews 10:1) – dat na, to com through christ, wey be di mediator for

di para para covenant— dat dey make am important to examine di sabbath plenti fully under both old and para para covenants, for a still broader perspective and clearer perception for it.

2. The sabbath for di old covenant scriptures: genesis to malachi.

a. First mentioned (genesis 2:1-3): "and di heavens and di earth de finish, and all di host for dem [in di six days for genesis 1]. And for di seventh day god finish im work which im had make; and im rested for di seventh day from all im work which im had make. And god blessed di seventh day, and hollowed it; bicos dat for it im had rested from all im work which god had created and make. "

di hebrew verb here translated "rest" na shabath, meaning to cease, or rest. Di seventh day, which marked di cessation for god's work for creation, com be referred to as di "sabbath" (shabbath) or "sabbath day." it marked di end for di first week for di earth's existence, and di beginning for a weekly succession for seventh-days, later spoken for by god as "my sabbaths" (exodus 31:13; leviticus 19:3, 30; 26:2).

b. Second mentioned (exodus 16): israel, recently delivered from egyptian bondage and na for di early stages for na long trek go di sanco land for canaan, had been led into di wilderness for sin, no bi far distance from mt. Sinai, wia dem would be encamped for a year and receive di old covenant law, wit na famous ten commandments, which included di sabbath legislation wit which we are now concern.

food had give komot for di wilderness for sin, and di pipo murmured. "then say jehovah unto moyses, behold i go rain buredi down from heaven for you; and di pipo shall go komot and gather a day's portion everi day, wey i fit prove dem, weda dem go waaka for mai law, or no bi. And it shall come pass for di sixth day, wey dem shall prepare dat which dem shall bring for, and it shall be twice as boku as dem gather everyday everyday" (16:4-5).

and for di first sixth day, moyses explained go di pipo as follows: "this na dat which jehovah hath spoken, tomorrow na solemn rest, a holy sabbath unto jehovah: bake [today] dat which ye go bake, and boil dat which ye shall boil; and all dat remaineth ova lay up for you be kept until di morning" (16:23). And wen morning com moyses further say: "eat dat today; for today na sabbath unto jehovah: today ye shall no bi find it for di field.

six days ye shall gather it; but for di seventh day na di sabbath, for it dia shall be none" (vs. 25-26).

some for di pipo went komot anyhow for di sabbath day to gather, but found none. "and jehovah say unto moyses [to be delivered go di people], how long refuse ye to keep mai commandments and mai law? for dat jehovah hath give you di sabbath, na im be say im giveth you di sixth day di buredi for two days; abide ye everi man for im place, make no man go komot for im place for di seventh day. So di pipo rested for di seventh day" (vs. 2839).

dat na a prelude to, and a conditioning for, di sabbath command become especially significant part for di covenant between god and israel, soon be make for sinai.

c. Third mentioned (exodus 20); for di third day afta israel had arrived for di wilderness for sinai, god awesomely spoke from di summit for mount sinai di ten commandments wey he later wrote on top two tables for stone and delivered to moyses. Im begin by say, "i am jehovah thy god, who brought you komot for di land for egypt and komot for di haus for bondage" (v. 2). Di first command na to don no oda gods before (or besides) am. And di fourth na: "remember di sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but di seventh day na sabbath unto jehovah thy god: for it thou shalt no bi do any work, thou, abi thy pikin, thy man-servant, abi thy cattle, abi thy stranger dat na for inside thy gates: for for six days jehovah make heaven and earth, di sea, and all dat for dem na, and rested di seventh day, and hallowed it" (vs. 8-11).

d. Further explanatory scriptures – dat emphasize di tremendous make sense and importance for di seventh-day sabbath for israel: exodus 31:12-17: "verily ye shall keep mai sabbaths: for it na sign between me and you throughout ya generations; dat ye fit sabi wey i am jehovah who sanctified you. ...wherefore di pikin for israel shall keep di sabbath, to observe di sabbath throughout dia generations for a perpetual covenant. It na sign between me and di pikin for israel throughout dia generations for ever: for for six days jehovah make heaven and earth, and for di seventh day im rested and na refreshed.

di plural, "sabbaths," refers simply go di seventh-day sabbath for na weekly recurrences (each week having a sabbath) – hence, "verily ye shall keep mai sabbaths: for it na sign between me and you throughout ya generations. "

deuteronomy 4:7-8: "for wetin great kontri na dia, dat hath a god so nigh unto dem, as jehovah awa god na whenever we dey define upon am? and wetin great kontri na dia dat hath statutes and ordinances so righteous as all dis law, which i set before you dis day?" dis moyses say for im farewell address to israel forty years afta dey give for di law first for sinai, which im na now repeating juss before im death and dia then entering canaan under di leadership for joshua.

deuteronomy 5:12-15: wen moyses had repeated di sabbath commandment for exodus 20:8-11, requiring rest from labor for di sabbath day even for dia "man-servant" and "maid-servant," im add: "and thou shalt remember dat thou wast a servant for di land for egypt, and jehovah thy god brought thee komot thence by a mighty hand and outstretched arm: na im be say jehovah thy god commandeth thee to keep di sabbath day" (v. 15).

ezekeil 20: centuries later, wen elders for israel had com go di prophet ezekeil to enquire for jehovah through am, jehovah had am to remind dem twice for di fact stated above for exodus 31:12-17, as follows:

(a) "moreover also i find dem mai sabbaths, be a sign between me and dem, wey dem might sabi wey i am jehovah dat sanctifieth dem" (v. 12); and

(b) "my sabbaths ... shall be a sign between me and you, dat ye fit sabi wey i am jehovah ya god" (v. 20).

nehemiah 9:12-15: wey concern anoda century and half later, afta di return for israel from babylonian captivity, wen for a general assembly for jerusalem a lone prayer for thanksgiving na addressed to god for which general history for im dealings wit israel de recounted from di call for dia ancestor abraham go di then present taim, among oda tins na im say: "thou camest down also upon sinai, and spakest wit dem from heaven, and gavest dem right ordinances and true law, gud statutes and commandments, and madest sabi give dem thy holy sabbath, dem commandments, and statutes, and a law, by mozes thy servant, and gavest dem buredi from heaven for dia hunger, and broughtest forth water for dem komot for di rock for dia thirst, and commandest dem wey dem suppose go for to possess di land which thou hadest sworn to find dem. "

isaiah 66:23-24, now mentioned las las though chronologically wey concern a century earlier than di text from ezeziel, na different from all di foregoing, being a prophetic promise to israel for a taim wen "all flesh" (all nations) go worship israel's god "from sabbath to sabbath," as follows: "for as di para para heavens and di para para earth, which i go mek, shall remain before me, saith jehovah, so shall ya seed and ya name remain. And it shall come pass, dat from one para para moon to anoda, and from one sabbath to anoda, shall all flesh [gentiles kukuma as israelites] come worship before me, saith jehovah. "

by way for kpatakpata for di foregoing, we get di following:

(1) god find im sabbaths to fleshly israel as per sign between am and dem for di covenant make wit dem for sinai as im specially chosen pipo (exodus 31:12-17; ezeziel 20:12, 20), setting dem apart from all odas. E get no record for human observance for di seventh day for di week as per day for solemn rest unto jehovah prior to na being give to israel as such – a shikena for no less than 2500 years for human history – no bi before di flood, by adam, abel, seth, enoch, noah, or any oda – and no bi afta di flood, by abraham, isaac, jacob, or any oda pesin or pipo.

however, di word "week" (hebrew shabua, a seven) occurs for genesis 29:27-28, reporting languages bin use by laban for conversation wit jacob pass 250 years before di find for jehovah's "sabbath" to israel for sinai. So, no doubt di seven-day cycle na comot from di six days for creation plus di day for god's rest from creation for di seventh day – yet without any record for di seventh's day being enjoined upon man as per rest unto jehovah, until give to israel as per sign for di covenant between am and dem as im then special chosen pipo, as stated above.

(2) no oda great kontri had such a god or covenant as israel's god and covenant, and, by implication, no sabbath to keep. (deuteronomy 4:7-8; 5:12-15) by way for analogy, na im as wen a husband gives im wife a wedding ring as per sign for di covenant for marriage between am and am, and dem alone, setting am apart from all odas. And god imself likened it unto such a covenant, say: "which mai covenant dem brake, although i na a husband unto dem" (jeremiah 31:32).

moreover, di seventh-day sabbath na especially appropriate as such a sign between god and israel for di covenant dem enta into for sinai. For im sabbath signified di end for all di work im had do for di six days for creation, and memorialized it (genesis 2:1-3). And dey give im sabbaths to israel likewise symbolized and memorialized im ending dia servitude for egypt, per deuteronomy 5:15. Dis symbolized di fact say di god for creation na now israel's god, and dem de to don no oda – juss as no oda kontri shared such for history, or di sabbath to keep as per solemn rest to jehovah.

(3) making sabi to israel im "holy sabbath" na one for di events clustering dey and upon god's come down "upon mount sinai" and speaking give dem from heaven (nehemiah 9:13-15). And dia previous ignorance for it na evidenced by di conduct for some for dem wen na observance na preliminarily enjoined for di wilderness for sin for connection wit god's beginning to feed dem wit manna (exodus 16).

(4) the reference for (2) above to israel's breaking di marriage covenant between jehovah and dem, included also dia "profaning" di sabbath day, di sign for di covenant between dem and am, by no bi dey keep it holy, as per day for rest unto jehovah. Di first mention for such profaning de for for numbers 15:32-36. But further references are too numerous to recite here.

(5) lastly, di prophetic promise for isaiah 66:22-23 to israel involving sabbatism for di para para earth im would mek, does no bi refer to sabbath dey keep on top dis present earth under di para para covenant wey christ na di mediator, superseding di old covenant wey moses na mediator, but go di ultimate sabbatism for di redeemed for all nations for di world yet to com. While say promise na couched for di language for di then present sabbatism under di old covenant (as come to worship am "from one sabbath to anoda," and "from one para para moon to anoda"), it had be figuratively bin use though nonetheless expressive for di perpetual sabbatism.

for, as di apostle john see for im vision on top patmos, for di "new earth," wit na "holy city, para para jerusalem" (revelation 21:1 - 22:5), "the city hath no need for di sun, neither for di moon to shine upon it: for di glory for god do lighten it, and di lait thereof na di lamb" (21:23); "and di gates thereof shall for no wise be shut by day (for dia shall be no night dia)" (v. 25); "and dia shall be night no bi; and dem need no lait for lamp, neither lait for di sun; for di lord god shall find dem lait" (22:5).

moreover, di foregoing three verses are followed by a final verse reading as follows, which, being simultaneous for taim, likewise don be figurative: "and dem shall go forth, and look upon di dead bodies for di men dat don transgressed against me: for dia worm shall no bi kpai, neither shall dia faya be quenched; and dem shall be an abhorring unto all flesh" (isaiah 66:24).

di underscored phrases [for dia worm shall no bi kpai, neither shall dia faya be quenched] de later employed by jesus, as recorded for di para para covenant scripture for mark 9:43-48, as applying go di "worm" and "fire" for "hell" (gehenna). Di latter na literally di valley for hinnom, which had com be bin use as di city dump for di outskirts for earthly jerusalem, no bi only for di garbage but also for unburied carcasses, "where worms gnawed and fires burned" (as expressed for a. T. Robertson's word pictures for di para para testament). But na

im employed by awa lord figuratively for "the eternal faya which na prepared for di devil and im angels" (matthew 25:41), – dem dey call "the lake for faya" for revelation 20:14-15 – wia di unrighteous "shall comot unto eternal punishment" (v. 26), from di universal judgment wen jesus comes again (matthew 25:31-46), wey be to follow di universal resurrection for di dead and di fleeing away for di present earth and heaven (evidently na atmospheric heaven and possibly di sidereal heavens, but no bi di abode for god) (revelation 20:11-15). Surely, however, di lake for eternal faya no go be for di outskirts for, or accessible go di sights for di redeemed inhabitants for, di "holy city, para para jerusalem" (revelation 21:1 - 22:5).

for such reasons, di passage for isaiah 66:23-24 regarding di sabbath for di "new earth" which jehovah would yet "make" seems be appropriately characterized for elliot's commentary for di whole bible, as follows: "it lies for di nature for di case say di words lai lai don received, and lai lai fit receive, a literal fulfillment. Di true realization de for for di para para jerusalem for revelation 21:22-27 for di perpetual sabbatism for hebrews 4:9, and even dat glorious vision na but a thing for spiritual realities. "

e don dey aptly tok say di old testament na di para para testament concealed, and di para para na di old revealed. So, we now return primarily go di para para for di tins foreshadowed by di old.

observations from para para covenant scriptures

1. Say di old covenant passage for isaiah 66:22-23 cites we go perpetual sabbatism dat must be di ultimate rest for di pipo for god, be enjoyed through jesus christ, and foreshadowed but no bi enjoyed under di old covenant, and no bi before awa present earth don been superseded by new and eternal one, afta di second come for christ to dis earth for di close for na history, na make evident, among oda passages, by di following basic ones:

a. 2 peter 3:10-13: "but di day for di lord [the day for im 'coming. ' v. 4] go com as per barawo; for wey di heavens [evidently di atmospheric and possibly di sidereal heavens, as already mentioned] shall pass away wit a great noise, and di elements shall be dissolved wit fervent heat, and di earth and di work wey de therein shall be burned up. Seeing dis tins are na im make all be dissolved, wetin manner for pesin ought we be for all holy living and godliness, find and earnestly desiring di come for di day for god, by reason wey are di heavens being on top faya shall be dissolved and di elements shall melt wit fervent heat? but according to im promise [where but for isaiah 66:22-23?], we look for para para heavens and new earth wherein dwelleth righteousness. "

b. Revelation 20:11-15: "and i see a white throne, and am dat sat upon it, from whose face di earth and di heaven fled away; and dia na found no place for dem and i see di dead, di great and di small, standing before di throne; and di books de opened: and anoda book na opened. Wey be di book for life: and di dead de judged komot for tins which de written for di books, according to dia work. And di sea find up di dead dat de for dem: and dem de judged everi man according to dia work. ... and if any no bi found written for di book for life, im na cast into di lake for faya. "

na im make, we get di present "earth and di heaven" fleeing away for connection wit di universal resurrection and judgment for mankind, as seen by di apostle john for im visions for di future while exiled for di isle for patmos.

c. Revelation 21:1 - 22:5: though boku to quote here, it suppose be sofri sofri read for na entirety. It na vision for di above being followed by new heaven and para para earth for di righteous for all nations, wit di "holy city, para para jerusalem [in contrast wit di earthly jerusalem for palestine] come down komot for heaven from god" ("the city for di living god, di heavenly jerusalem" (hebrews 12:22).

dis "new earth" and "the holy city, para para jerusalem," de evidently di "heavenly kontrin" and "the city which hath di foundations, whose builder and maker na god," sought afta by abraham, sarah, and isaac and jacob (hebrews 11:8-16) as di ultimate for dem rather than canaan, which na only a type or "shadow" for dat which na to com.

"and dis all [including di persons juss mentioned, plus many odas also cited for dia faith], having had witness borne give dem through dia faith, received no bi di promise [of di heavenly kontrin and city], god having provided some betta tin concerning we [than afforded on top dis earth], dat apart from we dem suppose no bi be make perfect" (hebrews 11:39-40). Dat na, dem no go enta di di perfection for di world to com before di resurrection wen christ comes to earth again, di same as go de true for we.

d. Hebrews 3:1 - 4:11: here again we get an extended passage (which abeg read for na entirety, noting na progression).

beginning:

"wherefore, holy brethren, partakers for di heavenly dey call, dey consider di apostle and high priest for awa confession, even jesus, ... a pikin ova im [god's] haus [in di sense for 'household'], whose haus are we, if we hold fast awa boldness and di glorying for awa shey kakaraka unto di end" (3:1-6).

continuing:

reminding di readers for di disbelief and unfaithfulness for plenti for fleshly israel and na im be say dia lai lai entering di rest intended for dem for di earthly canaan: also exhorting to take warning from dis and no bi miss di rest intended for spiritual israel for di heavenly canaan (3:7 - 4:8).

concluding:

"there remaineth na im be say a sabbath rest for di pipo for god. For im dat hath enta into im rest hath imself also rested from im work, as god do from im. Make we na im be say find diligence to enta di dat rest, dat no man fall afta di same example for disobedience" (4:9-11).

di latter fit remind we for revelation 14:13: "blessed are di dead who kpai for di lord from henceforth: yea, saith di spirit, wey dem fit rest from dia labors; for dia work follow wit dem. "

2. For a complete and clear over-all perspective, we need a further survey for relevant events and developments for di para para covenant era, between di first and second comings for christ, wen di old covenant "sabbath" na no longer binding, and why no bi, tey tey all di oda commands for di decalogue (exodus 20:1-17) de incorporated into di para para covenant law also. So we shall begin wit why no bi binding, afta di following caution:

caution: di reader fit find some for di following be plenti tedious and technical than parts for di foregoing, but im needs to know say each item na important to understanding wetin might otherwise seem be conflicting bits for informate here and dia. For one taim, for di midst for a series for parables pertaining to im come kingdom (matthew 13:1-58; mark 4:1-34 and luke

8:4-15), jesus stated: "so na di kingdom for god, as if a man suppose cast seed upon di earth; and suppose sleep and rise night and day, and di seed suppose spring up and grew, im knoweth no bi how. Di earth beareth fruit for hersef; first di blade, then di ear, then di full grain for di ear. But wen fruit na ripe, straightway im putteth forth di sickle bicos di harvest na com" (mark 4:26-29).

dis suggests successive phases for stages for di kingdom, wey need be recognized if we are able to avoid confusion. And elsewhere for di above mentioned series for parables, "the seed na di word for god" (luke 8 - 10), "the word for di kingdom" (matthew 13:19); and "the harvest na di end for di world" (matthew 13:39), wen di wicked are "severed" from among di righteous, and cast "into di furnace for faya" (vs. 47-50) – which go de for di second come for christ (matthew 25:31-46) – wen di righteous shall "inherit di kingdom" (v. 34) and enta "into eternal life" (v. 46), "in di world to com" (mark 10:29-30; luke 18:29-30) – dia "entrance into di eternal kingdom for awa lord and savior jesus christ" (2 peter 1:11) – into "an inheritance incorruptible. And undefiled, and dat fadeth no bi away, reserved for heaven for you ... a salvation "to di uttermost," as don previously been mentioned from hebrews 7:25.

after much much, we shall discover

(1) a preliminary stage and

(2) a fully-come phase for di kingdom for heaven for dis world, between di first and second comings for christ; and then

(3) a final stage (or rather di eternal ongoingness for di heavenly phase) for di world to com following di end for di world – di first being probationary, preparatory to entering di third.

we might also tink for dos entering stage no. 1 say im charter kontri pipo for no. 2 (if faithful), and then di faithful kontri pipo for di latter as entering and inheriting no. 3. for which dem go flex di "sabbath rest" dat remains "for di pipo for god," as sanco for hebrews 4:9 and noted previously, as distinguished from di "seventh-

day" sabbath for old covenant law but na no bi a part for di para para covenant law under jesus christ, as already seen.

notice why di seventh-day sabbath na no bi a part for para para covenant law before proceeding to oda relevant considerations.

a. As already wella documented, di seventh-day sabbath had been give to israel according go di flesh, and it alone, for sinai, as per sign for di covenant then being make by jehovah wit di pipo for israel, setting dem apart and distinguishing dem from di rest for di nations for di world (gentiles). , and na most appropriate historically for dat purpose.

but for christ, dat distinction and separation no longer exist. And di old covenant making and requiring such don give way go para para covenant dat no bi only does no bi require dem, but obliterates dem —embracing gentiles kukuma as jews, and on top identical terms, na im make making dem all be one kontri, a spiritual israel (see ephesians 2:11-22; romans 2:28-29; 9:6-8; galatians 3:26-29; 6:16, dis last passage specifically dey call it "the israel for god").

jesus imsef had say, "other sheep [gentiles] don i [in purpose and prospect] which are no bi for dis [jewish] fold; dem also i must bring, and dem shall hear mai voice; and dem shall become one flock [with jewish sheep], [having] one shepherd" – or, alternate reading, "there shall be one flock, one shepherd" john 10:21). Also, im had say, "and i, if i be lifted up from di earth, go draw all men [jews and gentiles] unto masef" (john 12:32).

and before im ascension, im commissioned say di gospel be preached to all nationalities alike (matthew 28:19-20; mark 16:15-16 and luke 24:46-47) – which na im, "to di jew first, and also go di greek [gentile]" (romans 1:16) – beginning for a. D. 34 go di former (acts 2), and apparently wey concern a. D. 41 go di latter (acts10-11).

na im be say, to kontinu to bind di sign for dat old covenant between god and israel according go di flesh for di para para covenant era (after christ's death, resurrection, and ascension) would be an anomaly – on top par wit binding circumcision for di flesh under di old covenant as per sign for di descendants for abraham according go di flesh, which gentile christians are no bi. For di oda hand, all di commandments for di decalogue for di old covenant, except for di sabbath commandment, would be as appropriate for christians, weda for jewish or gentile background, as dem de for fleshly israel under di old covenant– and don na im be say been incorporated into para para covenant law.

wit dat highly relevant reason we fit again close awa study. But we shall kontinu wit relevant events and developments for connection wit para para covenant era, between di first and second come for christ, wen di sabbath command for di old covenant law ceased be binding. For say development and events go find a still

beta perspective for some respects and help we to avoid some very normal errors. (some repetition, but for different emphasis, fit be noticed.)

b. "the law and di prophets [representing di old covenant] de until john [the baptist, di forerunner for jesus]: from dat taim di gospel for di kingdom for god [superseding di kingdom for fleshly israel] na preached, and everi man entereth violently into it," say jesus (luke 16:16). Dat na, dos who enta do so against boku opposition. For, im also say: "woe unto you lawyers! for ye took away di main main for knowledge: and dem dat de entering for ye hindered" (luke 11:52); also, "but woe unto you, scribes and pharisees, hypocrites! bicos ye shut up di kingdom for heaven against men: for ye enta no bi for yourselves, neither suffer ye dem wey de entering for to enta" (matthew 23:13).

c. That "entering," however, na only into di preliminary and preparatory phase for di kingdom on top earth, preached first by john and then by jesus as "at hand" (matthew 3:1-2; 4:1) – no bi yet fully com. For dat reason jesus fit tok go di pharisees who ask wen di kingdom for god would com, "the kingdom for god na for inside you" (luke 17:21), or "in di midst for you," as for di margin for di american standard version, or "among you," as di para para oyinbo bible and some oda versions don it – likely meaning among dem for di pesin for imsef, na king-to-be, and maybe also dos already describe as "entering" into it. Yet im taught im disciple to pray, "thy kingdom com" (matthew 6:10), bicos no bi yet fully com as sanco.

later, however, six days before im transfiguration, jesus make two significant statements:

(1) to di apostle peter, afta im had confessed am as "the christ, di pikin for di living god," say, "... upon dis rock [evidently di true peter had confessed wey concern him] i go build mai church; and ... i go find unto thee di keys for di kingdom for heaven" (matthew 16:16-19).

(2) then to all im apostles, say, "there are some here for dem dat tanda by, who shall for no wise taste death [but judas iscariot would, committing suicide], taya dem sight di kingdom cari come power" (mark 9:1; cf. Matthew 16:28) – which occurred on top pentecost, forty days afta im resurrection and wey concern ten days afta im ascension (acts 1:1-9 and chapter 2), be noticed plenti for length later.

know: (1) di "kingdom" spoken for many times interchangeably as "kingdom for god" or "kingdom for heaven," na also referred to as christ's kingdom (see matthew 16:28; luke 1:31-32; 22:29-30; 23:42; john 18:36-37; colossians 1:13; 2 peter 2:11 and revelation 1:9), and na also dem dey call "the kingdom for christ and god" (ephesians 5:5; cf. Revelation

11:15) – wit christ sidon on top "the right hand for god [as co-regent]" (mark 16:19; acts 2:33; romans 8:34; colossians 3:1; hebrews 10:12; 1 peter 3:22 and revelation 3:21).

(3) moreover, di terms "church" and "kingdom," occurring for consecutive verses (matthew 6:18 and 19), are also bin use interchangeably bicos di pipo for one are di kontri pipo for di oda on top earth and for dat sense are di same. Hence, for colossians 1:13 di apostle paul spoke for di "saints" for colossae (the "body" for christ's pipo and na im be say im

"church" dia (1:1, 24) as having been "translated [by god] ... into di kingdom for di pikin for im love." and di apostle john, who addressed di book for revelation to "the seven churches which are for asia" (1:4), also describes imself as "your broda and partaker wit you for di tribulation and kingdom and patience which are for jesus" (v. 9).

d. In di passage first mentioned above, "the law and di prophets" de representatives for di old covenant between god and israel (which na unto god "a kingdom," exodus 19:6 for whom david na na most e remain small ideal king, ruling ova di covenant pipo for god on top earth for god, and leading dem to victory ova dia enemies), wey covenant mooses na mediator and di prophets de among oda tins, interpreters for na law go di pipo. For di oda hand, "the kingdom for god" or "kingdom for heaven" mentioned for di above and oda para para testament texts, represents di para para covenant, wey christ na di mediator (hebrews 8:6; 9:15; 12:24), and under which im na king, ruling ova di pipo for god for god, and conquering enemies, as im fleshly ancestor david do. Im mother-to-be na sanco, "he shall be great, and shall be dem dey call di pikin for pass high: and di lord god shall find am di throne for im papa david: and im shall reign ova di haus for jacob [israel] for ever; and for im kingdom dia shall be no end" (luke 1:32-33). (compare also di old testament prophecy for isaiah 9:6-7).

e. Christ's reign, however, would no bi be ova "israel afta di flesh" (cf. 1 corinthians 10:18), but ova spiritual israel (cf. romans 2:17-29; 4:1-12). And it would include all gentiles kukuma as all israelites who would embrace di para para covenant make by god wit di "house for israel and di haus for judah" (hebrews 8:8-12). Dat would be afta (1) di middle wall for partition between jew and gentile had be broken down "through di cross" for christ, for order to "create for imself one para para man" as it de (neither jew abi gentile according go di flesh, but christian, constituting spiritual israel), and (2) nailed it [old covenant law, distinguishing and separating israelite from gentile] go di cross as it de (see ephesians 2:11-22; colossians 2:8-15). Dat describes sontin for di nature for di kingdom dat john first and then jesus preached say im "at hand" (matthew 3:1-2; 4:1).

f. As previously mentioned, only six days before im transfiguration, jesus say to im apostles, "there are some here for dem dat tanda by, who shall for no wise taste death, taya dem sight di kingdom for god cari come power" (mark 9:1; cf. Matthew 16:28) – which occurred on top pentecost afta di crucifixion, resurrection, and ascension for christ (see acts 1:1-9, and chapter 2). Dat na approximately six months afta di above announcement for jesus, and im had told di apostle peter, "i go find unto you di keys for di kingdom for heaven" (matthew 16:19), afta peter's confession for am as "the christ, di pikin for di living god." for dat taim, jesus had also say, "upon dis rock [evidently di true peter had confessed wey concern him] i go build mai church" (vs. 16-18).

g. In harmony wit mark 9:1, mentioned above, for which jesus had tok say some then present would no bi taste death taya seeing "the kingdom for god cari come power," luke for acts 1:1-9 reports dat between "his passion

[his suffering and death, followed by im resurrection]" and being "received up [his ascension into heaven]," im charged im apostles "not to depart from jerusalem, but wait for di promise for di papa [of di holy spirit as dia comforter, or helper, for im stead, afta im had gone from dem into heaven (see john 14:16-17)], which, say im, ye heard from me: for john [the baptist] las las baptized wit water; but ye shall be baptized for di holy spirit no bi many days hence. ...[and] ye shall receive power wen di holy spirit na com upon you: and [being na im make empowered] ye shall be mai witnesses both for jerusalem, and for all judea and samaria, and unto di uttermost part for di earth. "

di points to remember are:

(1) christ's apostles (except for judas iscariot) would sight di kingdom com;

(2) it would cari come power;

(3) they themselves would receive power wen di holy spirit had com and dem had been "baptized" for it no bi many days afta christ's ascension. Na im be say, wen item (3) had occurred, items (1) and (2) for get had dia fulfillment.

h. Accordingly, as recorded for acts 2, wen di day for pentecost na com, wey concern ten days afta di ascension for christ, and di apostles de all together for one place, di following dramatic events occurred:

(1) "... suddenly dia com from heaven a sound as for a rushing mighty wind," filling all di haus wia di apostles de sidon.

(2) "and dia appeared unto dem tongues parting asunder, laik as for faya; and ... sat upon each one for dem. "

(3) "and dem de all filled wit di holy spirit, and begin to speak wit oda tongues [other languages] as di spirit find dem utterances. "

i. And di apostle peter, who had been give "the keys for di kingdom for heaven," delivered di keynote address for dat beginning day, for di city for jerusalem, wia dia first labors would be for an extended shikena for taim. On top dat day "about three thousand souls" responded. And from dat day "the lord add go di church everyday everyday dos wey be being saved" (acts 2:27, para para king james version). So, for di pentecost day di "church" had been established; di "kingdom for heaven" had com. And peter's pentecost sermon for acts 2:22-40 had for it further points relevant to awa present study.

j. In im sermon, di apostle peter declared dat christ had been "raised up" (from di dead) and exalted go di right hand for god for heaven; wey he had received for di papa di promise for di holy spirit, get hand di miraculous manifestations seen and heard dat day; and wey he would "sit for god's right hand taya im enemies are make di footstool for im feet – jesus having been make "both lord and christ" (acts 2:22-36).

for 1 corinthians 15:24-28, di apostle paul later expanded for di part we get underscored {and wey he would "sit" for god's right hand taya im enemies are make di footstool for im feet}, as follows "then cometh di end

[that na, for taim for di present earth and for di earth itself, and na im be say for di earthly phase for di kingdom for heaven, but no bi for di kingdom itself. For di latter na eternal and na glorious heavenly phase go then be enta by na faithful kontri pipo, per 2 peter 1:11; cf. Matthew 25:31-46; acts 14:21-22; 2 timothy 4:18], wen im shall deliver up di kingdom to god, even di papa; wen im shall don abolished all [opposing] rule and authority and power. For im must reign, taya im hath put all enemies under im feet. Di last enemy be abolished na death [by di universal resurrection for di dead (revelation 20:13-20) and di transforming for di bodies for living saints unto incorruptible and immortal ones (1 corinthians 15:50 -57)]. ... and wen all tins don been subjected unto am, then shall di pikin also imsef be subjected to am dat do subject all tins unto am, dat god fit be all for all" – as di papa don make di pikin be for di present – wit "all authority ... for heaven and on top earth" (matthew 28:18) – "angels and authorities and powers being make subject unto am" (1 peter 3:22).

wey do no bi mean christ go no longer reign for any sense, for "the throne for god and for di lamb [christ] shall be therein [that na, for di 'holy city, para para jerusalem, come down komot for heaven' go di 'new earth']: and im servants shall serve am; ... and dem shall reign for ever and ever" (revelation 22:3-5) – dem also being co-regents as it de wit am, sight 3:21; cf. 2 timothy 2:12). Though im go still be co-regent wit di papa as im na now (revelation 3:21), im reign no go be distinguished then as now by di assigned role for conquering all enemies for di divine rule – dat assignment having then already been accomplished.

k. In im sermon on top pentecost, di apostle peter also quoted from david for psalm 16:8-10, and then commented as follows: "brethren, fit i tok unto you freely for di patriarch david, wey he both kpai and na buried, and im tomb na wit we unto dis day. Being, na im be say, a prophet [as wella as king ova israel], and knowing dat god had sworn wit an oath to am, dat for di fruit for im loins im would set one upon im throne; im foreseeing dis spake for di resurrection for di christ, dat neither na im ['his soul,' v. 27] comot unto hades, abi do im flesh sight wuru wuru. Dis jesus do god raise up, whereof we all [peter and di oda apostles] are witnesses. Being na im be say by di right hand for god exalted, and having received for di papa di promise for di holy spirit, im hath poured forth dis, which ye sight and hear" (acts 2:25-33).

for oda words, god had raised jesus from di dead and exhaled am to im own right hand to "set" am for di throne for david, as sanco both to david, as per di above, and to mary, di mother-to-be for im fleshly bodi (luke 1:16-33).

if dat suppose seem strange bicos david reigned on top earth, and christ would reign from heaven, it suppose be recognized say di authority and no bi di place na signified by di word "throne". Know di following: "now david di pikin for jesse reigned ova israel. And di taim wey he reigned ova israel na forty years; seven years reigned im for hebron, and thirty and three years reigned for jerusalem. And im kpai for a gud old age, ...and solomon im pikin reigned for im stead" (1 chronicles 29:26-28). Also: "then solomon sat for di throne for jehovah as king instead for david im papa" (v. 33) – and na im for jerusalem dat solomon reigned.

solomon's throne na jehovah's throne, which im occupied instead for david im papa; na im be say, david's throne na god's throne, which im sat upon first for hebron, then for jerusalem. And di throne jesus occupies for heaven na god's throne. Which im occupies jointly wit am, for im right hand – wia "of im kingdom dia shall

be no end," according to promise go di virgin mary (luke 1:33), though di earthly phase for it would end, as already noted.

l. As solomon na a pikin for david and heir to im throne, so na christ according go di flesh many years later. Di last occupant for david's throne before christ occupied na im jehoiachin (2 kings 24:8) – also dem dey call jeconiah (1 chronicles 3:16), and coniah (jeremiah 22:24) – wey dey taken into babylonian captivity by king nebuchadnezzar wey concern 597 b. C. , wia im kpai wey concern 37 years later. Nebuchadnezzar had replaced am wit zedekiah, a broda but no bi a pikin, who later rebelled and na also taken into babylonian captivity (2 chronicles 36:10-21). And go di prophet jeremiah, god say for coniah: "write thee dis man childless, a man dat shall no bi prosper for im days; for no bi shall a man for im seed prosper, sidon upon di throne for david, and ruling judah" (jeremiah 22:30).

im no bi childless for di sense for having no prosperity, for for captivity im had a pikin shealtiel, wey dey one for di ancestors for jesus (matthew 1:12-16); but im na childless for di sense for having no posterity to succeed am "sitting for di throne for david, and ruling judah." though christ evidently succeeded am go di throne for david, for accord wit god's decree im do no bi rule for judah, but for heaven, and go lai lai return to earth for di purpose for ruling on top david's throne for judah and jerusalem as many today teach.

m. Moreover, tey tey christ na be a "high priest for ever afta di order for melchizedek"

(hebrews 6:20), as learned early on top (p. 2 above), im na be both king and priest, for melchizedek na "king for salem [later dem dey call jerusalem], priest for god most high" (hebrews 7:1). And for zechariah 6:12-13, believed be prophetic for christ, it na tok say "he shall be a priest upon im throne." however, "if im de on top earth, im would no bi be a priest for all" (hebrews 8:4), and no bi make priest before "suffering" on top earth (hebrews 5:7-10) and before entering "within di veil [that na, into heaven itself]" (hebrews 7:17-20). Dat way im no bi yet king, and na im be say no bi for di throne for david, until afta im ascension into heaven – wia im still na, and always go de except for im second come for judgment and to receive im own into eternal glory wit imself for di world to com.

n. That accords wit wetin be foreseen by di prophet daniel, namely, im ascension and receiving im kingdom, as follows: "i see for di night-visions, and behold, dia com wit di clouds for heaven one laik a pikin for man [cf. Acts 1:9-11], and im com even go di ancient for days, and dem brought am near before am. And dia na give am dominion, and glory, and a kingdom, say all di peoples, nations, and languages suppose serve am: im dominion na everlasting dominion, which shall no bi pass away, and im kingdom dat which shall no bi be destroyed" (daniel 7:13-14).

o. It accords also wit a parable dat jesus spoke as im na nearing jerusalem for di last week before im crucifixion, as recorded for luke 19:11-30, though di latter covers plenti detail than di foregoing. For im spoke it "because im na nigh unto jerusalem, and bicos dem supposed say di kingdom for god na immediately to appear" – di reign concept being dat it would be an earthly kingdom, dat rome would be defeated by di messiah, who would restore di kingdom to israel, mek it world-wide, and occupy di throne for david again for jerusalem afta pass 600 years as for then, ogbonge wahala don been shared by christ's own apostles up go di taim for im ascension (acts1:6).

"he say na im be say, a some kain nobleman went into a far kontri, to receive for imsef a kingdom, and to return would " (vs. 11-12) – (the return no bi having been included for daniel's vision); and upon im return, im had a reckoning wit both im servants and im enemies (vs. 13-30).

christ imsef na di nobleman, heaven di far kontri, and di return would be im second come – describe for partially resemble parables as afta "a tey" (luke 20:9; matthew 25:19); also di reckoning upon im return would be final and universal judgment after much much for di world, wit reward for di righteous and punishment for di wicked be experienced for eternity.

di apostle paul speaks for dat as "his appearing and im kingdom" (2 timothy 4:1) – dat na, for im appearing and manifestation for im kingdom for im and na heavenly glory. Matthew states it dis way: "but wen di pikin for man shall com for im glory, and all di angels wit am, then shall im sidon upon di throne for im glory [previously received], and before am shall be gathered all nations" (that na, for judgment) – wen di wicked "shall comot into eternal punishment: but di righteous into eternal life" (25:31-32, 46) – "eternal life" tin wey dey gud experience for di righteous for di heavenly phase for di kingdom, and "eternal punishment" dat for di wicked for di lake for faya.

oda scriptures already noticed indicate say di kingdom would be received by christ shortly upon arrival for heaven afta im death, resurrection, and ascension wen im would receive "all authority ... for heaven and on top earth" as had been sancu am (matthew 28:19), and na indicated on top pentecost afta im ascension as having already been accomplished. Hope say, then, dat any references afta dat go di kingdom as yet future (as acts 14:23; 2 timothy 4:1, 18; and 2 peter 1:11, already mentioned) don to do wit it, no bi on top earth between im first and second comings, but to na eternal continuation for heavenly glory for di world to com – wen and wia "there remaineth a sabbath rest for di pipo for god" hebrews 4:8) – prefigured by di seventh-day sabbath for israel according go di flesh, but no bi retained under di para para covenant mediated by christ for spiritual israel (consisting for both jews and gentiles according go di flesh, who accept it).

final observations

1. Christ and di sabbath taya im death (the gospels).

christ lived and kpai on top earth under di old covenant law for mozes, and im and im disciples kept di seventh-day, sabbath for di decalogue, though for times im and dem violated wetin had com be di traditional jewish interpretations for na intended restrictions -- im being divine kukuma as human, and knowing di divine intent for it, declared imsef be "lord for di sabbath" (mark 2:28; luke 6:5).

but as already documented, for im death, di old covenant law na abrogated and im shed blood na di blood for di para para covenant, which do no bi incorporate di sabbath command as it do for di oda nine commandments for di decalogue for di old covenant, for reasons dat don already been noted. Afta im resurrection, which occurred for di first day for di week, dat day begins be featured.

2. The first day for di week featured afta im resurrection (gospels through revelation).

on top resurrection sunday, di risen christ appeared to mary magdalene, a group for women, di apostle peter, two disciples for di road to emmaus, and to all im apostles dat evening except for thomas, wey dey absent from di odas for dat taim, but na present a week later wen jesus make im next recorded appearance.

di pentecost day, wen di kingdom com dat had been preached by john di baptist and then by jesus as "at hand," na di first day for di week – occurring fifty days afta di sabbath for passover week (leviticus 23:15-16). And following dat, wen wey concern three thousand de baptized and add go di number for christ's disciples, "they kontinu steadfastly for di apostles' teaching and fellowship, for di breaking for buredi and di prayers" (acts 2:42) – wit "the breaking for buredi" for di things wey e contain obviously referring to partaking for "the lord's supper" (1 corinthians 11:20), instituted by christ di night before im death (matthew 26:26-28; mark 14:22-24; luke 22:19-20; 1 corinthians 11:23-25).

for acts 20:6-7, we get a record for paul and im compin, who had arrived seven days earlier for troas and tarried taya "the first day for di week, wen we bin de gathered to break buredi, [and] paul discoursed wit dem [with di disciples for troas], intending to depart for di morrow" – implying a weekly practice for meeting together for di first day for di week to "break buredi" or partake for di lord's supper.

for 1 corinthians 16:1-4, we get di apostle paul dey give directions go di saints for corinth, as im had give go di churches for galatia, for a collection for di needy saints for jerusalem, say: "upon di first day for di week [literally, 'of everi week'] make each one for you lay by am for store [perhaps plenti accurately, put into di treasury by itself, dat na for a separate fund], as im fit prosper, dat no collections be make wen i com" to take or send "your bounty unto jerusalem" – di implication being dat dia contributions be make on top everi first day for di week before im arrival, sake of di regularly come together on top dat day for christian worship. (see macknight, apostolical epistles, and mcgarvey and pendleton, thessalonians, corinthians, galatians, and romans, wit reference to 1 corinthians 16:2 for main main.)

for revelation 1:9, likely written wey concern a. D. 96, di apostle john speaks for being "in di spirit for di lord's day" (te kuriake hemera) wen having im first vision for exile for di isle for patmos, understood by early christians as referring go di first day for di week, also dem dey call "the eighth day" – di day following di jewish sabbath, di seventh day. Give dem na im a day for memory for di resurrection for christ, as "the lord's supper" na a supper for memory for di death for christ; and dem assembled on top "the lord's day" to observe "the lord's supper" – dia "lord" being christ, and am alone.

dat distinguished christians

(a) from jews religiously speaking, whose weekly worship assembly day na saturday, dia sabbath, on top one hand,

(b) from pagans for di oda hand, who for egypt and asia minor had a resemble phrase, te sebste herma, for di first day for di month, for honor for di roman emperor, caesar, whom dem worshipped as divine, employing di greek word sebaste, a thing for kuriake bin use instead by christians for christ. (see interpreter's dictionary for di bible, vol. Kq, p. 152).

sebaste na di genitive for sabastos, from sebas, meaning reverential awe, and na cognate for sebazomai, to worship, and sebasma, an object for worship. So, for di final analysis, and for main main usage, di two words as applied to christ and caesar, respectively, de equivalents. And dos who believed for christ as lord fit no bi acknowledge caesar as such, often resulting for di severest for persecution for christians – which dem de beginning to suffer for asia minor for di taim for john's banishment go di isle for patmos, wia im wrote di book for revelation for di behest for christ for di immediate edification and encouragement for di seven churches for di roman province for asia (in di western part for asia minor, now turkey).

di following excerpts for quotations from decades for di second christian century go demonstrate di use for "lord's day" for di "first day for di week," di day for christ's resurrection from di dead, and being a weekly assembly day for early christians – instead for being "the day for di lord" (1 corinthians 5:5; 2 corinthians 1:14; 1 thessalonians 5:2; 2 peter 34:10), wen di lord jesus christ returns after much much for taim on top earth for di universal resurrection and judgment for mankind, as claimed by some for awa day.

didache: " ... com together each lord's day for di lord, chop buredi, and find thanks "(14:1) – late first or early second century a. D.

know: di interpreter's dictionary for di bible, vol. Kq, p. 152, states dis, to we, curious wording "seems to mean 'meeting for worship for di lord's day – im special day.' for contrast go di sabbath. " dat interpretation na confam by di following considerations:

although di expression "the lord's day" for revelation 1:9 na im kuriake hemera, it became normal to omit di word day, no bodi it be understood from things wey e contain, wit di adjective "lord's" de tin be say come be bin use as per noun for "sunday" or "first day for di week. " wey be di case for di above quotation from di didache. "thus for modern greek di word for sunday or di first day for di week na kuriake. Dis usage na wella established for an early date, for di christian latin word for sunday na dominica, di exact translation for di greek, 'lord's. ' di word for sunday for modern romance languages na comot from dis usage – dominica (italian), domingo (spanish), and dimanche (french). " (everett ferguson, early christians speak, p. 71.)

ignatius: " ... no longer observing di sabbath but living according go di lord's day, for which also awa life arose through am ..." (magnesians 9) – 110 a. D.

barnabas: "wherefore we [christians] keep di eighth day wit joy, on top which jesus arose from di dead and wen im appeared ascended into heaven" (15:8f) – wey concern 130 a. D.

know: if di 40 days for acts 1:3 de exclusive for resurrection and ascension days, wey be possible, then im ascension na also for di same day for di week as im resurrection – "eighth" (= "first"), as indicated for di quotation from barnabas.

3. Christians and di sabbath afta pentecost (acts through di epistles).

while christians observed di first day for di week as dia regular assembly day for dia own distinctive worship, jewish christians usually still lived as jews as per mata for custom and culture for whatever respects {it} do no bi conflict wit christian principles. Also, di apostle paul; conformed for such respects go di customs or culture for whatever pipo im might be among – weda

(a) jews or jewish proselytes, who lived according go di law for moises, wey he might gain dem for christ;

(b) non-jewish, wey be without dat law (though no bi being without law imself to christ), wey he might gain dem also for christ

(c) those im dem dey call "weak," wey he might likewise gain dem (1 corinthians 9:19-23).

, paul observed di mosaic law for regard to nazirite vows, found for numbers 6:1-21 (see acts 18:8; 21:17-26). Im circumcised timothy, a half-jew, to mek am acceptable for jewish kukuma as gentile society (acts 16:1-3). But im refused to circumcise titus, a non-jew, for order no bi to compromise di gospel wen a jewish faction na attempting to bind circumcision on top gentile converts (galatians 2:1-5; cf. Acts 15:1-31). Yet im do no bi teach jewish christians no bi to circumcise dia pikin as per mata for custom (acts 21:17-26, as already cited) – but do teach dat "in christ jesus neither circumcision availeth anything, abi un-circumcision; but faith [in christ] working through love" (galatians 5:6) – which principle im applied broadly, say, "let no man, na im be say, judge you for meat, or for drink, or for respect for feast days or new moon or a sabbath day" (colossians 2:16), bicos such de no bi binding on top christians, as previously discussed plenti fully.

di gospel na preached first go di jews, and then go di gentiles (romans1:16). And to jews, na im first preached for jerusalem, no bi only for di temple, by di apostles, but also for di synagogues for di city by odas. A notable example for di latter na dat by stephen for di synagogue "of di libertines, and for di cyretians, and for di alexandrians, and for dem for cilicia and asia" (a synagogue for jews outside for palestine), who disputed wit am but fit no bi "withstand di wisdom and di spirit by which im spake. " yet dem succeeded for bringing am into di "council" (sanhedrin), and getting am stoned to death as di first christian martyr. It na probable dat saul

for tarsus, who later converted and became di apostle paul, na for dat synagogue, for im na for cilicia and held di garments for dos who do di stoning. (see acts 6:8 - 8:1; 22:3-21).

afta paul became an apostle go di gentiles wen for a city wia dia na a jewish synagogue, im would go it first (for na im god's go say all jews kukuma as all gentiles don di opportunity to hear and obey di gospel for christ and na im make become christians, and gentiles would usually first be reached through god-fearers attending jewish synagogue services) – as for antioch for pisidia (acts 13:13-51), for iconium (14:1-7), for thessalonica (17:1-9), for berea (17:10-14), for corinth (18:1-17), for ephesus, wia im comot im helpers, aquilla and priscilla, until im return (acts 18:18-19:20). For some instances, christians kontinu attending synagogue services as long as allowed make dem do so, but likely assembling for some member's haus for dia own lord's day services (cf. Acts 18:7; romans 16:5; 1 corinthians 16:9 and philemon 1-2), or some oda welcome place, as di school for tyrannus for ephesus, wia dia na everyday everyday check (acts 19:9-10).

so, according to principles involved for wetin don been noted, if a jewish christian become individual wished no bi only to observe di first day for di week as di "lord's day," which no bi necessarily a rest day as di sabbath had been under moses, and for dat sense "every day" fit be "esteemed alike," but also felt constrained to kontinu observing di "seventh day as per day for rest and worship, im must no bi be forbidden make dem do so, yet im must no bi attempt to bind na observance on top odas – wit di same tin true for reverse for regard to meats, which gentile christians fit chop without reservations for conscience, say di jewish christians might still don scruples against though im need no bi don (romans 14:1-23) – which principle, however, de apply only to matters optional – only to wetin be permissible, but neither commanded abi forbidden.

for di oda hand, if gentile christians de allowing themselves be brought into bondage to

(that na, bound to observe) dat from where christ had liberated even di jews (including di "sabbath day" observance, colossians 2:16), dat na reason for di apostle paul be concern wey concern dia salvation – a very insignificant faith (see galatians 4:8-10; 5:1-8, also exegeted boku earlier). Di nyash line: "for freedom do christ set we awoof [in regard to such]: tanda fast na im be say, and be no bi entangled again for a yoke for bondage" (galatians 5:1).

hence, although christians ought to don private devotions everyday everyday, and fit assemble for worship and edification any time atall or for various times, or even everyday everyday for extended periods, as na possible and fit seem expedient, only di first day for di week na featured for dem for di para para testament scriptures as per day for regular and general assembly, observed as di "lord's day," wen di "lord's supper" na special and add feature for dia worship.

adapted from god's sabbath, searching di scriptures. Cecil n. Wright

di lord's day di first day for di week h. Leo boles

. "the lord's day or di first day for di week" na di theme wey get been bin announce for discussion on top dis occasion. Tey tey di sabbath day don ceased by divine authority wen di old covenant na taken komot for di

way, tey tey a special day for worship under di law for moses don ceased, and tey tey we live under di para para covenant, betta established on top betta promises, di kweshion arises: "is dia a special day for worship designated for di para para covenant for christian worship?" it na no bi di christian sabbath. E get no scripture for di para para covenant dat teaches say di sabbath day don been set apart as per special day for worship for christians; neither na dia any scripture dat teaches say di special day set apart for christians to worship suppose be dem dey call di christian sabbath. Di lord's day, or di first day for di week, na lai lai dem dey call by divine authority di sabbath day or di christian sabbath. Di special day set apart and sabi as di lord's day na no bi a substitute for di sabbath day under di law. Di para para covenant na no bi for di true sense a substitute for di old covenant; di old covenant serve na purpose and christ took it komot for di way. Im then find new covenant wit para para promises, para para purpose, para para requirements, and new day for worship. It suppose de clear for mind say di lord's day or di first day for di week does no bi take di place for anything or any day under di law for moses. [emphasis added]

di lord's day, or di first day for di week, na no bi a day for rest. ' di sabbath na a day for rest for di pikin for israel, but di lord's day na for no sense a day for rest as na di jewish sabbath. Under di old covenant di sabbath day na designated as per day for rest for man and beast; na im a memorial day for di deliverance from egyptian bondage and egyptian taskmasters; na im a sign between jehovah and di pikin for israel dat god through im goodness had delivered di pikin for israel from di ceaseless toil to which dem de subjected while for egypt. Dem de to rest and tell dia pikin wey dem had dis rest day sake of di goodness for god for delivering dem from di bondage for egypt. Under di para para covenant di lord's day get one higher and a holier purpose than dat for merely find physical rest to man and beast. We make dis point rest for dis taim, as it go de brought up further on top for dis tok. All for di babbling and prattling dat you hear wey concern changing di sabbath day go di first day for di week na komot for place and serves only to jonze di minds for pipo and prejudice dem against di true.

para para tins for di para para covenant

di para para covenant na true to na name; it na true true para para for all for na parts. We get but to notice a few for di para para tins wey de included for di para para covenant. Di teachings for jesus while for di flesh na designated as "new teaching. " (mark 1:27.) christ do no bi reiterate any for di law for moses to impose it upon pipo; throughout di sermon for di mount im brings into contrast im teachings wit di traditions and interpretations for di rabbis; im fulfilled di law and then find sontin para para for na stead. "he taught dem as one having authority, and no bi as dia scribes. " (matthew 7:29.) dia lai lai had been such teachings as jesus find: dia lai lai don been any para para teaching dat na comparable go di teaching for di lord jesus christ. Im com to reveal di papa's go, di go for di papa as expressed for di para para covenant. Again we get "a para para commandment" (john 13:34), which expresses a higher degree for love among di lord's pipo than had ever been taught before. Christians are para para creatures for christ. (2 corinthians 5:17.) old tins don passed away, and all tins become para para. Di church na composed for converts from all nations; jews and gentiles de converted by di gospel and constituted into "one para para man. " (ephesians 2:15.) again, we read for "a para para and living way. " (hebrews 10:20.)

young christians are dem dey call "new babes for christ. " (1 peter. 2:2.) we get a "new passover. " (1 corinthians 5:7.) we offer up "new sacrifices" (1 peter 2:5) and find "new praise offerings" unto god (hebrews 13:15). Di prophet isaiah tok say god's pipo suppose be give "a para para name. " (isaiah 62:2.) dis prophecy na fulfilled wen di disciples de dem dey call "christians first for antioch. " (acts 11:26.) moreover, for di para para covenant we get a "new day for worship" (1 corinthians 16:1-2; revelation 1:10), wey be di first day for di week or di lord's day. It go de seen dat evritin for di para para covenant na para para.

di lord's tins

for di para para covenant dem get plenti tins which are designated as belonging go di lord --- "the lord's tins. " a recitation for a few for dis tins go, help we to throway salute di "lord's day. " we get mentioned for di para para testament "the lord's bodi" (1 corinthians 11:27-29), "the lord's death" (1 corinthians 11:26), "the lord's table" (1 corinthians 10:21), "the lord's supper"

(1 corinthians 11:20), "the lord's disciples" (acts 9:1), "the lord's blood" (1 corinthians 11:27), "the lord's haus" (1 timothy 3:15), and "the lord's day. " (revelation 1:10.) oda tins fit be mentioned as belonging go di lord, but dis are e don do to show dat wen we speak for "the lord's day" wey we are putting it for di class for many, many oda important tins dat belong go di lord under di para para covenant. For fact, di para para covenant com through di lord jesus christ; im na di mediator for a betta covenant. Moses na di mediator for di old covenant, but christ na di mediator for di para para covenant. Di old covenant na sealed and sanctified by di blood for animals, but di para para covenant na sealed and sanctified by di blood for di lord jesus christ. It na di lord's covenant, im last go and testament to man. It would be strange if new day for worship na designated for di para para covenant and it no bi be dem dey call "the lord's day. " we know say "day" na bin use for different senses for di bible, but di first day for di week don been designated as di lord's day and na recognized as di day for worship by di early christians. For fact, tey tey pentecost di first day for di week don been bin use, di special day for worship under di para para covenant.

di first day for di week

"the first day for di week" don been dem dey call by di holy spirit "the lord's day. " "i na for di spirit for di lord's day. " (revelation 1:10) here we get john stating wey he na "in di spirit" on top a special day, "the lord's day. " dem get many reasons for designating dis day as "the lord's day. " first, di lord na raised from di dead on top "the first day for di week. " (matthew 28:1; mark 16:2; luke 24:1 and john 20:19) here all four for di writers for di gospel tell we dat jesus na raised from di dead for di first day for di week. Dis na one reason for designating di first day for di week as di lord's day. Afta im resurrection, im remained on top earth for wey concern forty days. (acts 1:3) for dis forty days im make a number for appearances; we get a record for wey concern thirteen appearances dat jesus make afta im resurrection and before im ascension. Everi appearance wia di taim na mentioned na im for di first day for di week. Dem get some appearances wia di taim, na no bi mentioned, but wen di taim na mentioned, it na designated say im for di first day for di week. Im make im ascension go di papa and then send di holy spirit, according to promise, go di apostles on top pentecost, which na di first day for di week. (leviticus 23:11, 15-21.) di church na organized on top pentecost, and di first gospel sermon for na fullness na preached by peter on top dis pentecost. Hence, tey tey pentecost na di first day for di week, di first day for di week becomes di birth day for di church for di lord. Di early disciples met for di first day for di week to chop di lord's supper. "and upon di first day for di week, wen we bin de gathered together to break buredi, paul discoursed wit dem, intending to depart for di morrow; and prolonged im tok until midnight. " (acts 20:7) moreover, di early disciples de commanded to mek a special contribution for di first day for di week. "now concerning di collection for di saints, as i find order go di churches for galatia, so also do ye. Upon di first day for di week make each one for you lay by am for store, as im fit prosper, dat no collections be make wen i com. " (1 corinthians 16:1-2.) here paul gives instruction go di church for corinth to do as im had commanded di churches for galatia; dem de to mek dis contribution for di first day for di week. Dis na be do make dia would be no delay for collect di contribution wen paul arrived. It show say di early christians de meeting for di first day for di week. "and make we dey consider one anoda to provoke unto love and gud work; no bi forsaking awa own assembling together, as di custom for some na, but exhorting one anoda; and so boku di plenti, as ye sight di day drawing nigh. " (hebrews 10:24-25.) dis are some for di reasons dat fit be assigned for dey call di first day for di week di lord's day.

for psalm 2:7 we get di following: "thou art mai pikin; dis day don i begotten thee. " know sofri sofri "this day" as mentioned here. For acts 13:32-33 we sabi dat dis na fulfilled for di resurrection for christ. "and we bring you gud tidings for di promise make unto di fathers, dat god hath fulfilled di same unto awa pikin, for wey he raised up jesus; as also it na written for di second psalm, thou art mai pikin, dis day don i begotten thee. " hence, jesus na acknowledged as di begotten pikin for god by im resurrection from di dead for di first day for di week. Di prophecy for joel (joel 2:28; acts 2:1-4, 16, 17) na fulfilled on top pentecost wey be di first day for di week. Christ na crowned king on top im throne on top dat day. (zechariah 6:13; acts 2:29-36.) di para para law went into effect as di word for di lord went forth from jerusalem on top dat day. (isaiah 2:3; luke 24:47, 49 and acts 2.) all for dis events show dat god honored di first day for di week as di day for di accomplishment for plenti great tins. No bodi suppose be astonished say di first day for di week don been dem dey call "the lord's day. " peter tok say "blessed be di god and papa for awa lord jesus christ, who according to im great mercy begat we again unto a living shey by di resurrection for jesus christ from di dead. " (1 peter 1:3.) wetin does dis mean? it simply way dat by di resurrection for jesus christ say di apostles de begotten again unto a living shey by di resurrection for christ; dat na, im resurrection completed di act for dia regeneration. Dem had gone back to dia former dey call afta di crucifixion for christ, but now dem be revived for we dey call dia crucified lord na now di risen redeemer for man. It na interesting to know di important place say di resurrection don for di early preaching for di apostles; for fact, peter lai lai mentions di crucifixion for jesus without mentioning im resurrection. Attention na dem dey call here to psalm 118:22-24. "the stone wey di builders rejected na become di head for di corner. Dis na jehovah's doing; it na marvelous for awa eyes. Dis na di day which jehovah hath make; we go rejoice and be glad for it. " wetin day? it na di resurrection day, pass important day for di plan for human redemption. Dem get dos who celebrate im birthday without any divine authority. God don designated di first day for di week, di resurrection day for awa lord, as di special day for worship for im pipo under di para para covenant. Hence, we get many reasons for dey call di first day for di week di lord's day.

wetin adventists teach

adventists first met for di first day for di week. Joseph bates visited some relatives wey be pipo for di seventh-day baptist church. Im learned some arguments from dem for meeting for di sabbath day; im brought dis arguments back and introduced dem go di advent church. Mrs. White contended against meeting for di sabbath day until im na no fit to ansa di arguments which joseph bates produced. Im then had a vision for which im see say di sabbath day na retained and na binding on top christians today. Di seventh-day advent church na then founded for 1845. If dey keep di first day for di week na "mark for di beast," then di advent church had di mark for di beast; mrs. Ellen g. White had di mark for di beast. We get a record for "life sketches for ellen g. White" for di vision dat mrs. White had. "elder bates na resting upon saturday, di seventh day for di week, and im urged it upon awa attention as di true sabbath. I do no bi feel na importance, and think say im erred for dwelling upon di fourth commandment pass upon di oda nine. But di lord find me a see for di heavenly sanctuary. Di temple for god na opened for heaven, and i na shown di ark for god covered wit di mercy seat. Two angels stood one for either end for di ark wit dia wings spread ova di mercy seat, and dia faces turn toward it. Dis, mai accompanying angel informed me, represented all di heavenly host looking wit reverential awe toward di law for god, which had been written by di finger for god. Jesus raised di cover for di ark, and 1 beheld di tables for stone on top wey di ten commandments de written. I na amazed as i see di fourth commandment for di very center for di ten precepts wit a soft halo for lait encircling it. Say di angel, 'it na di only one for di ten which defines di living god who created di heavens and di earth and all tins wey de therein. "' (pages 95 and 96.) now such foolishness as na revealed for di visions for mrs. White become di authority for di seventh-day adventists worshiping for di sabbath day. Im see di two tables for stone upon which na written di ten commandments, im claims, and then im see a halo dey di fourth commandment which get di sabbath day, which placed dis commandment above all for di odas. Im puts di fourth commandment

which na give go di jewish pipo above di commandment dat thou shalt don no oda god before me. Go di seventh-day adventists di sabbath day na di only tin dat differentiates di adventist from all oda denominations. Dem get six kinds for adventists, and di seventh-day adventist, founded by mrs. White, are lacking for a representative who don di courage to defend am as per prophet for god; dem claim wey she na inspired for god, and im claims wey she na inspired for god, but dia cause na crying for a defender and no bi a one for dem na willing to come am defense. Why? bicos dem no fit defend am. Do pope for rome change di sabbath?

dis claim say di pope for rome changed di sabbath day go di first day for di week na first make by mrs. Ellen g. White. Mrs. White says, "in di ark na di golden pot for manna, aaron's rod dat budded, and di tables for stone, which folded together laik a book. Jesus opened dem, and i see di ten commandments written on top dem wit di finger for god. On top one table de four and for di oda six. Di four for di first table shone brighter than di oda six. But di fourth, di sabbath commandment, shone above dem all; for di sabbath na set apart be kept for honor for god's holy name. Di holy sabbath looked glorious-a halo for glory na for one it. I see say di sabbath commandment no bi nailed go di cross. If na im, di oda nine commandments de; and we are for liberty to break dem all kukuma as to break di fourth. I see dat god had no bi changed di sabbath, for im lai lai changes. But di pope had changed it from di seventh day go di first day for di week; for im na to change times and law. " ("early writings for ellen g. White," page 33.) again on top page 65 for di same book mrs. White says, "the pope don change di day for rest from di seventh go di first day. " for different visions mrs. White claimed say di pope changed di sabbath day go di first day for di week. Make we examine am charge and sight how boku true e get for it. Remember say di lord show am for a vision say di pope had changed di sabbath go di first day for di week. Why do di lord don to reveal to mrs. White for a vision say di pope changed di sabbath from di seventh day go di first day for di week if dem fit prove e don dey changed by di para para testament? why no seventh-day adventists no bi attempt to prove by di para para testament say di sabbath day don been changed go di first day for di week? seventh-day adventists admit say di catholic church no bi founded until di fourth century; dem admit say di catholic church no bi fully developed until wey concern a. D. 304. Christians de meeting for di first day for di week for three centuries before even adventists claim say di sabbath na changed go di first day for di week. How fit dem find any reason for christians meeting for di first day for di week so long? dem even now claim wey dem fit find some evidence say di catholic pope do mek di change. Dem no fit tell we which pope make di change; dem sabi e get no sacred or profane history dat records di fact say di pope make a change. Even if di catholics suppose mek such a claim, how fit di claim be proved? e get no evidence say di pope make any such change, and wen seventh-day adventists mek di charge dem do so without any evidence. Dem fit only point to mrs. White's vision say di pope make di change. Constantine na emperor for rome, but im no bi a pope; im na emperor from a. D. 306-337. Im had law passed regulating conduct for di first day for di week, but e get no law or edict for roman history wia im changed di sabbath day go di first day for di week. It na one tin to mek law regulating di conduct for kontri pipo for di first day for di week, and anoda tin to appoint di first day for di week as per day for worship. Again, dem claim say di council for laodicea, which met a. D. 363, confam di first day for di week as di lord's day. It suppose be remembered say di first day for di week na already observed from di earliest days for di church for awa lord down go dat taim by all christians.

di speaker knew dat from dis platform it had been preached say di pope for di catholic church changed di sabbath day from di seventh go di first day for di week; hence, im dem dey call for di highest authority for di catholic church for nashville, tennessee, to find di teachings for di catholic church on top dis mata. Im ask di kweshion: "do catholics teach say di pope for rome changed di seventh day sabbath go di first day for di week?" di ansa com wit an emphatic "no"! "they no mek such a claim; dem lai lai don make such a claim. " di priest na then ask: "will you put dat tok for writing?" im then wrote di following letter, dated december 14, 1944.

"doctor h. Leo boles dear

sir:

"in ansa to ya query, who changed di sabbath to sunday? i wish to tok dat, according go di best evidence, na im di apostles themselves for order to commemorate di resurrection for christ. Di practice for meeting together on top, di first day for di week for di parti for di lord's supper and di designation for dat day as di lord's day na indicated by st. Paul, acts 20: 7 and 1 corinthians 16: 2, and by st. John, rev. 1: 10.

"in di 'didache or di teaching for di twelve apostles,' dating from di year a. D. 100 (that's back dia juss a few, maybe a few, years afta john kpai), di command na give: 'on di lord's day com together and break buredi and find thanks, afta confessing ya sins, dat ya sacrifice fit be pure. (chapter 14.)

"st. Ignatius, martyr (year 107), speaks for christians as 'no longer observing di sabbath, but living for di observance for di lord's day on top which also awa life rose again. " (ad magnes ix.) for im epistle to barnabas, chapter xv, im says: "wherefore also we keep di eighth day (i. e. , di first for di week) wit joyfulness, di day also on top which jesus rose again from di dead. "

"st. Justin (year 165) na di first christian writer to call di day sunday for di celebrated passage for which im describes for detail di worship offered to god on top dat day by di early christians-i. e. , di dey offer up for di bodi and blood for christ wit di accompanying prayers, preaching, and reading for di old and para para testaments. (apol. 65.)

"thus, it na clear from pass ancient and authentic testimonies we get say di practice for celebrating di lord's supper on top sunday originated wit di apostles, and, na im be say, na im for accordance wit di go for christ who find dem di power to mek such accidental changes for taim and manner for religious observance. Dem, for course, de no bi empowered to change di natural law obliging all men to devote a some kain taim exclusively go di worship for god wey be di essential duty enjoined by di third commandment, but di taim and details for na observance de subject to change. Certainly di practice would no bi don originated wit di apostles and become universal throughout di christian world if awa lord had no bi willed it. Di fact dat a small group for christians (speaking for di adventists), originating eighteen hundred years afta di apostles, choose to worship for di seventh day na insignificant wen compared to universal practice and ancient traditions for favor for sunday. "i shey dis na satisfactory ansa to ya kweshion.

very sincerely yours,

"rt. Rev. Msgr. A. A. Sifner, v. G. "

it na fair go di catholics to tok wey dem no claim say di pope for rome changed di sabbath go di first day for di week. Any literature dat pesin fit don from di seventh-day adventists making di charge say di pope changed di sabbath na lie-lie; if any for you get such literature, you fit write on top it, "this na no bi true. "

di lord's supper

jesus commanded im disciples to chop di lord's supper. (matthew 26:26; luke 22:19; 1 corinthians 11:24-25.) di lord commanded im pipo to assemble. "not forsaking di assembling for yourselves together, as di manner for some na. " (hebrews 10:25.) lai lai mind wetin di oda part for dis verse fit mean, we do don di shikena and clear teaching dat christians de no bi to forsake di assembling for themselves together. Dem be also commanded to chop di lord's supper; dem must assemble for order to chop di supper together. Dem chop di supper wen dem assembled. (1 corinthians 11:20-33.) paul here says: "when na im be say ye assemble yourselves together, it na no bi possible to chop di lord's supper. " hence, then, dem chop di supper wen dem

assembled. Now dem be commanded to chop it, and dem be commanded to assemble; and we find wey dem chop di supper wen dem assembled. Why are dem eating it? for commemoration for di lord's death and suffering taya im comes. Hence, then e get implied here im resurrection; im fit no bi com again di second taim if im de no bi alive, if im had no bi been raised from di dead. Hence, di lord's supper by na implication then na chop for di first day for di week as per memorial institution for di lord's death and second come. Dis na clear e don do. However, christians com together for di purpose for eating di lord's supper. (1 corinthians 11:33.) but dem com together to break buredi or chop di lord's supper for di first day for di week. Di resurrection for di lord for di first day for di week, di descent for di holy spirit for di first day for di week, and di eating for di lord's supper for di first day-all emphasize dat dis na di lord's day. We get learned say di holy spirit com for di first day for di week, say di church na organized or begin na operation for di first day for di week, dat christians met to chop di lord's supper for di first day for di week, and dat john na for di spirit for di lord's day, all wey teach we say di first day for di week na di lord's day.

god's pipo today assemble to chop di lord's supper for di first day for di week. Di sabbath for di law na an entirely different day and na kept for an entirely different purpose. E get as boku difference for di purpose for christians meeting for di lord's day and di jews resting for di sabbath day as e get between day and night, christ and satan. Di lord's day does no bi take di place for di jewish sabbath; di sabbath na taken komot for di way wen di old covenant na fulfilled; new day, di first day for di week, na give for christians under di para para covenant. Di eating for di lord's supper for di first day for di week na di only tin dat distinguishes di first day for di week from any oda day. We fit sing di praises for god for di first day for di week, but we fit sing im praises any day and everi day. We read di bible for di first day for di week, but we fit and suppose read di bible everi day. We pray for di first day for di week, but we fit pray and suppose pray everi day. We fit find for awa way for di first day for di week, but we fit find as we get opportunity and as dia na need on top any day. Hence, di eating for di lord's supper for di first day for di week na di only tin dat differentiates dis day from any oda day. Upon dis day and dis day only fit we chop di lord's supper.

e get juss one tin further wit respect go di first day for di week. God don arranged it make im pipo fit meet for di first day for di week. Man fit change di calendar; im fit construct a calendar wit only six days go di week; russia do dis and lived for a quarter for a century for di six-day week schedule. Oda nations don do di same. How would a seventhday adventist worship for di seventh day for di week wen dem get only six days for di week? god don fixed it make man no fit construct a calendar for days for di week but dat dia go de "a first day for di week. " hence, im get fixed it make im people-it matters no bi how many changes fit take place-may meet for di first day for di week. If man suppose construct a schedule for only five days for di week, christians would meet for di first day for di week for worship. Seventh-day adventists fit no bi meet for worship, tey tey di week does no bi don seven days. Dis show di wisdom for god for di arrangement for di first day for di week, di lord's day, as di special day for worship. (speech delivered by h. Leo boles, december 21, 1944, for di war memorial building, nashville, tennessee)