

We must not suppose that all these Churches that worshipped on Sabbath were free from idolatry. On the contrary, the Eastern Church mixed their idolatry with the Sabbath and Sunday, while the western Church mixed it with Sunday only.

Sozomen: The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.

Tertullian writes: Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity. What then? Do you do less than this? ... We are not far off from your Saturn and your days of rest (Ad Nationes. Book I, Ch. 13.)

Tertullian insultingly calls the Sabbath 'Saturn' here and refers to the other Jewish "days of rest" in an effort to say these days are connected with idolatry as well as Sunday. He thus bears silent witness to the existence of Jewish Christians who kept the Sabbath and holy days.

The Didache:

This is supposed to be one of the earliest references to "The Lord's Day" as Sunday. However, the Lord's day was originally the Sabbath. Tidwell makes a convincing argument that *κατὰ Κυριακὴν δὲ Κυρίου* in the *Didache* is really a gloss for a Jewish Christian "Day of Atonement" observance.³⁵⁴ This curious phrase appears to be substitution for "Sabbath and Sabbaths" (*שַׁבָּת וְשַׁבָּתוֹת*), and at the same time an attempt to represent the divine name: On the Sabbath of YHWH:

In chapter XIV of the *Didache* the author/compiler of this enigmatic document, through the use of a Semitic form of superlative, identifies the occasion to which he refers as an early Christian Jewish/Jewish Christian continuing observance of Yom Kippur. In this chapter he echoes distinctive features of Yom Kippur as his Jesus-confessing Jewish community still knew it and observed it (*ibid.*)

Ignatius is supposed to have referred to the Lord's day, but this is not so. He says "Lord's life" (*κυριακὴν ζῶντες*), and not "Lord's Day". Justin Martyr does not refer to "Lord's Day" either. He says: *τῆ τοῦ ἡλίου λεγόμενη ἡμέρα* *On the day called by the Sun*. This is probably because Trypho knew Jewish Christians would call the Sabbath *κύριακήν*. The first use of this word occurs in 1st Cor. 11:20, "*κύριακὸν δεῖπνον*" for "Lord's Supper" which refers to a Passover Seder.

The End of Days

Introduction

The *End of Days* refers to the eschatological end of the age. Every speculation about this time is a theory. Just as the Apostles thought that the end time was upon them in the first century, and they were proven wrong, so also God could find a way to prove any speculation wrong. However, it is allowed to make the best prediction we can. After all, the Apostles did not keep their opinions a secret.

Many churches believe in the doctrine of *imminency*. This means that they think that Christ can return at any moment without notice and without any other events having to happen first.³⁵⁵ This doctrine keeps them from searching into any possible times that He might return. However, what does the scripture say? "And he said unto them, 'It is not for you to know the times or the seasons, which the Father hath put in his own power'" (Acts 1:7), and "But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). Therefore, it is not for Israel to know the times and seasons *until* a certain time. Daniel said, "I heard, but I did not understand." He asked, "My lord, what will the outcome of all this be?" The reply was, "Go your way, Daniel, because the words are closed up and sealed until the time of the end."³⁵⁶ Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand" (Daniel 12:10).

Read that again, "Those who are wise will understand"! What do I say about this? Many will come and insult this book because they do not understand. Even when it is in front of them, and everything is explained, they will not understand. Even though knowledge has vastly increased so that we can calculate dates far in the past using the work of Sir Isaac Newton, they will not understand.³⁵⁷ Even after archaeologists have unearthed thousands of tablets in Babylon and other places, they will not understand. Only those who are righteous and commit themselves to the foundations of the times and seasons will really *understand*. What the intellect of the wicked may see and fear will not be grasped by their hearts, which is where true wisdom and understanding begins. For the fear of YHWH is more than knowledge, but acting righteously toward the Lord based on that knowledge.

Now Yeshua speaks of the wicked who will not understand, "As it was in the days of Noah, so it will be at the coming of the Son of Man ... they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man" (NASB Matthew 24:37-39).

Nevertheless, Noah knew. For YHWH says, "My Spirit will not contend with man forever, for he is mortal; his days will be **120** years" (Genesis 6:3). These years were

³⁵⁵ Clearly those who believed Daniel 9:24-27 did not believe in an any moment first coming.

³⁵⁶ Not only does this say the book is sealed, but it also predicts that it will be unsealed at the time of the end.

³⁵⁷ Newton invented *Calculus* and developed a theory of gravity by which we can calculate the orbits of the heavenly bodies. Newton was a student of Daniel 9, and even predicted that Christ would return around **A.D. 2060**. Sadly, though, he rejected the deity of Christ.

³⁵⁴ Neville L.A. Tidwell, "DIDACHE XIV:1 (KATA KYPIAKHN ΔΕ KYPIOY) REVISTED" *Vigiliae Christianae*, Vol. 53, No. 2. (May, 1999), pp. 197-207.