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KEAVY CHURCH OF CHRIST

371 LEVEL GREEN ROAD, CORBIN, KY 40701

Across from Keavy Elementary School

MEETING TIMES

Sunday Bible Classes (All Ages)	10:00 AM
Sunday Morning Worship	11:00 AM
Sunday Evening Worship	5:00 PM
Tuesday Support Group for Addicts and Survivors of Domestic Violence	6:00 PM
Wednesday Afternoon & Evening Jail Ministry @ Knox County Detention Center	1:00 PM
Wednesday Evening Bible Classes	5:00 PM

Sunday

(More Bible Studies Available @ marktabata.com)

Jesus Arose From The Dead On Sunday[1]

Mark 16:1-2-Now when the Sabbath

was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him. 2 Very early in the morning, on the first *day* of the week, they came to

the tomb when the sun had risen.

The Church Was Started On Sunday[2]

Acts 2:1-When the Day of Pentecost had fully come, they

were all with one accord in one place.

Acts 2:41-Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them.*

The Church Gathered Together On Sunday[3]

Acts 20:6-But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at

Troas, where we stayed seven days.

Acts 21:4-And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

Acts 28:13-14-From there we circled round and reached Rhegium. And after one day the south wind blew; and the next day we came to Puteoli, 14 where we found brethren,

and were invited to stay with them seven days. And so we went toward Rome.

The Communion Was Celebrated On Sunday[4]

Acts 20:7-Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his

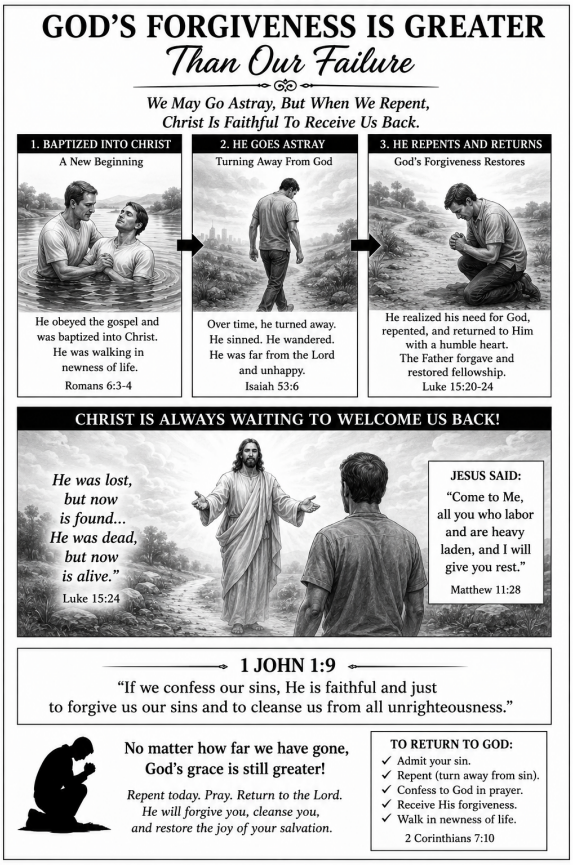
message until midnight.

The Church Made Public Contribution On Sunday[5]

1 Corinthians 16:1-2- Now concerning the collection for the

saints, as I have given orders to the churches of Galatia, so you must do also:
2 On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no

collections when I come.


GOD'S FORGIVENESS IS GREATER
Than Our Failure
We May Go Astray, But When We Repent,
Christ Is Faithful To Receive Us Back.
1. BAPTIZED INTO CHRIST
A New Beginning
He obeyed the gospel and was baptized into Christ. He was walking in newness of life.
Romans 6:3-4
2. HE GOES ASTRAY
Turning Away From God
Over time, he turned away. He sinned. He wandered. He was far from the Lord and unhappy.
Isaiah 53:6
3. HE REPENTS AND RETURNS
God's Forgiveness Restores
He realized his need for God, repented, and returned to Him with a humble heart. The Father forgave and restored fellowship.
Luke 15:20-24
CHRIST IS ALWAYS WAITING TO WELCOME US BACK!
He was lost, but now is found... He was dead, but now is alive."
Luke 15:24
JESUS SAID:
"Come to Me, all you who labor and are heavy laden, and I will give you rest."
Matthew 11:28
1 JOHN 1:9
"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."
No matter how far we have gone, God's grace is still greater!
Repent today. Pray. Return to the Lord. He will forgive you, cleanse you, and restore the joy of your salvation.
TO RETURN TO GOD:
✓ Admit your sin.
✓ Repent (turn away from sin).
✓ Confess to God in prayer.
✓ Receive His forgiveness.
✓ Walk in newness of life.
2 Corinthians 7:10

Endnotes

[1] A sixth fact pointing to the resurrection is the commemorating of this event in the Christian worship on Sunday instead of Saturday, the Jewish Sabbath. The first day of the week was referred to as “the Lord’s day” because Jesus was believed to have risen on a Sunday (see Rev 1: 10; cf. John 20: 19, 26). Early Jewish Christians apparently still gathered at the local synagogue for worship on Saturday, but for the Christian believer, Sunday was the day for such important practices as partaking of the Lord’s supper (Acts 20: 7) and the gathering of one’s offering (1 Cor 16: 2). Soon Sunday became the day of pre-eminence for the Christians. But something must account for this day of worship since it was not the usual day. The New Testament witnesses that the change was due to Jesus’ resurrection. (Gary Habermas, Risen Indeed: A Historical Investigation Into the Resurrection of Jesus, 259 (Kindle Edition): Bellingham, WA: Lexham Press)

[2] The answer to the problem of which day of the week Pentecost fell on rests upon the interpretation of Leviticus 23:1-16 (especially verse 15). We shall state the problem, study the history of the interpretation of the passage, and then draw our conclusion.…Historically, the Leviticus passage was variously interpreted. The Sadducees, who were in power in the 1st century AD, interpreted the sabbath of verse 15 to be the regular weekly sabbath. Until the destruction of Jerusalem, at which time the Sadducean aristocracy lost their control over Jewish religious practices, the interpretation of the Sadducees would have been normative. Thus, until the fall of Jerusalem, Pentecost always fell on Sunday. It would have been a Sunday when the events of Acts 2 took place.…The conclusion as to the day of the week on which Pentecost fell: the correct opinion is that Pentecost always fell on the first day of the week in New Testament times. McGarvey writes: The language [of Leviticus 23] is not easily misunderstood – for even if the first clause, the words "from the morrow after the sabbath" (v.15) could be construed as meaning from the morrow after the first day of unleavened bread; the latter part of the sentence precludes any such interpretation; for the count was to be "unto the morrow after the SEVENTH SABBATH," and the word here unquestionably means a weekly sabbath (i.e., Saturday).13 If McGarvey is correct, then the first day of unleavened bread – even though in it no servile work was to be done – is never called a "Sabbath;" and not even Leviticus 23:15 can be used to prove that it is. (Gareth L. Reese, New Testament History: Acts-A Critical And Exegetical Commentary, 2268-2291 (Kindle Edition): Moberly, MO: Scripture Exposition Books LLC)

[3] Now from this we learn, 1. That they remained there at Troas seven days, and therefore passed a Sabbath in that place. Hence, if there was any such observance as Sabbatarians contend for, it is unaccountable that no mention is made of it. 2. The purpose of the Lord's Day meeting will account for their remaining there the seven days. We have no other custom which will indicate any sufficient reasons for this delay. (D.R. (David Roberts) Dungan, The Sabbath? or the Lord's Day? 134 (Kindle Edition): Charleston, AR: Cobb Publishing)

LORD'S DAY What today is commonly referred to as Sunday was usually called the Lord's Day by the early Christians.…In fulfillment of the commandment according to the Gospel, a person keeps the Lord's Day—when he abandons an evil disposition and assumes the disposition of the spiritual man, glorifying the Lord's resurrection in himself. Clement of Alexandria (c. 195, E), 2.545. Christ rose on the third day, which fell on the first day of the weeks of harvest, on which the Law prescribed that the priest should offer up the sheaf. Clement of Alexandria (c. 195, E), 2.581. We devote Sunday to rejoicing for a far different reason than sun worship. Tertullian (c. 197, W), 3.31. Others . . . suppose that the sun is the god of the Christians . . . because we make Sunday a day of festivity. Tertullian (c. 197, W), 3.123.…We ourselves are accustomed to observe certain days. For example, there is the Lord's Day. . . . To the perfect Christian, who is ever serving his natural Lord—God the Word—in his thoughts, words, and deeds, all his days are the Lord's. So he is always keeping the Lord's Day. Origen (c. 248, E), 4.647…Break your fast when it is daybreak of the first day of the week, which is the Lord's Day. Apostolic Constitutions (compiled c. 390, E), 7.447. (David W. Bercot, Dictionary of Early Christian Beliefs: A Reference Guide To More Than 700 Topics Discussed By The Early Church Fathers, 15176-15212 (Kindle Edition): Peabody, Massachusetts: Hendrickson Publishers Marketing, LLC)

[4] 1 Corinthians 10:16-The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Acts 20:7 (Syriac)-And on the first day of the week, when we assembled to break the eucharist, Paul discoursed with them, because he was to depart the next day; and he continued his discourse till midnight.

On the same day the disciples at Troas meet to break bread, the Corinthians meet, take collections (1 Cor. 16: 2) and eat the Lord's Supper (1 Cor. 11: 20), and the Lord on Patmos reveals himself to John (Rev. 1: 10). In addition to this, the early church writers from Barnabas, Justin Martyr, Irenæus, to Clement of Alexandria, Origen and Cyprian, all with one consent, declare that the church observed the first day of the week. They are equally agreed that the Lord's Supper was observed weekly, on the first day of the week. (B.W. Johnson, The People's New Testament by B. W. Johnson, 7421-7424 (Kindle Edition): Gospel Light Publishing)

[5] There is evidence of weekly Christian meetings also in 1 Corinthians 16:1-2. Paul's instructions concerning the collection have often been taken as referring to a private activity, principally on the basis of the phrase "by himself," which can mean "at home" or "privately," but can also mean "in his own judgment" (Rom. 12:16; 1 Cor. 3:19; 2 Cor. 1:17), referring to the decision of each person how much to give (cf. 2 Cor. 9:7). Several considerations argue in favor of a public contribution to a church treasury. (1) A common day on which this was to be done, the first day of the week (and note that the instructions were given not only to Corinth but also to the churches of Galatia-1 Cor. 16:1), points to a corporate activity, not private (when no particular day would matter). The specification of a particular weekly day makes sense only if it was a special day that offered some occasion or opportunity for the activity. (2) This is strengthened not only by the other evidence of Christian meetings on the first day but also by the Jewish practice of the weekly collection of alms in the synagogue and distribution to the poor.42 (3) The word "collection" (logeia) seems to refer only to public collections by groups, including religious groups, not a private activity. (4) The reference in 2 Corinthians 8:6 to "complete" the collection would make no sense if it was private; the statement implies there were group funds that fell short. (5) Moreover, a private storing up would require collections when Paul came, the very thing he does not want. (6) The church was to choose its messengers to carry its funds to Jerusalem, a fact that emphasizes that this was an organized church activity. The whole passage refers to a congregational collection and disbursement of funds.43. (Everett Ferguson, The Church of Christ: A Biblical Ecclesiology for Today, 3112-3122 (Kindle Edition): Grand Rapids, MI: William B. Eerdmans Publishing Company)