THE QUESTION

Did the early Christians connect the eighth day with the resurrection?

Asked by a THF member on August 9, 2026 · published November 9, 2026 · 9 numbered quotations · the 21 early Christian passages and 124 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/did-the-early-christians-connect-the-eighth-day-with-the-resurrection

The short answer *From the text: says what the passages say*

Yes. Several early writers treat the eighth day as the day Christ rose: the first day after the Sabbath, also called the Lord's Day. Justin and Cyprian say eighth-day circumcision pointed ahead to it, Ignatius calls it the resurrection day, and Hippolytus links the eighth with a new beginning and rest.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
SHARING WITH AN AI?	Every quotation here comes from The Historic Faith's library. If you paste this study into an AI, anything it adds beyond these pages comes from that AI, not from us.

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POINT 1 OF 7

Eighth-day circumcision pointed to the risen Christ

Our note · compiled by machine learning · From the text: says what the passages say

Justin reads the Law's command to circumcise on the eighth day as a sign of a deeper cleansing. That true circumcision comes through Christ, who rose on the first day after the Sabbath.

1 “The command of circumcision, instructing them always to circumcise the children on the eighth day, was a symbol of the true circumcision. This is where we are circumcised from deceit and sin through Him who rose from the dead on the first day after the Sabbath, that is, through our Lord Jesus Christ.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 6, page 6** Read it in the library ›
THF's updated English

POINT 2 OF 7

Cyprian names the eighth day the Lord's Day

Our note · compiled by machine learning · From the text: says what the passages say

Cyprian says plainly that the eighth day is the first day after the Sabbath, the Lord's Day, when the Lord would rise. The old eighth-day rite was a figure that gave way when the truth came.

2 “For since the eighth day, that is, the first day after the Sabbath, was to be the day on which the Lord would rise again, and would give us life, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, the Lord’s Day, came first as a figure.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD) **Source 16, page 6** Read it in the library ›
THF's updated English

POINT 3 OF 7

Ignatius calls it the resurrection day

Our note · compiled by machine learning · From the text: says what the passages say

In the long version of his letter, Ignatius calls the Lord's Day the resurrection day and the chief of all days. He links it to a psalm title about the eighth day, the day our life sprang up again in Christ.

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3 “And after the observance of the Sabbath, let every friend of Christ keep the Lord’s Day as a festival, the resurrection day, the queen and chief of all the days [of the week”

later in the same passage

“Looking forward to this, the prophet declared, "To the end, for the eighth day," on which our life both sprang up again, and the victory over death was obtained in Christ, whom the children of perdition, the enemies of the Saviour, deny, "whose god is their belly, who mind earthly things," who are "lovers of pleasure, and not lovers of God, having a form of godliness, but denying the power thereof."”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Magnesians* (c. 98–117 AD)
THF's updated English

Source 3, page 5 Read it in the library ›

POINT 4 OF 7

Believers' new life began on that day

Our note · compiled by machine learning · From the text: says what the passages say

The short version of the same letter says those raised in the old order now keep the Lord's Day instead of the Sabbath. On that day their own life sprang up again through Christ.

4 “If, therefore, those who were brought up in the ancient order of things have come to possess a new hope, no longer observing the Sabbath, but living in observance of the Lord’s Day, on which our life has also sprung up again by Him and by His death—whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master—how can we live apart from Him, whose disciples the prophets themselves, in the Spirit, waited for as their Teacher?”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistle to the Magnesians* (c. 98–117 AD)
THF's updated English

Source 4, page 6 Read it in the library ›

POINT 5 OF 7

The day joined creation and resurrection

Our note · compiled by machine learning · From the text: says what the passages say

Justin says Christians gathered on Sunday because God began creating the world on that day and because Jesus rose from the dead on it. The day after the Sabbath marks a new start.

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5 “Sunday is the day when we all hold our common assembly because it is the first day on which God made the world, having transformed darkness and matter. Jesus Christ our Savior also rose from the dead on this day.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *First Apology* (c. 130–165 AD) **Source 9, page 6** Read it in the library ›
THF's updated English

POINT 6 OF 7

Church rules kept it as resurrection memorial

Our note · compiled by machine learning · From the text: says what the passages say

Church orders treat the Lord's Day as a feast of joy because Christ rose on it. Peter of Alexandria adds that believers did not even kneel to pray on that day.

6 “But keep the Sabbath and the Lord's Day as a festival, because the first is the memorial of creation, and the second is the memorial of the resurrection.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 19, page 6** Read it in the library ›
THF's updated English

7 “But we celebrate the Lord's Day as a day of joy, because on it He rose again. On that day, we have also received the custom of not even bowing the knee.”

EARLY CHRISTIAN WRITER **Peter of Alexandria,** *Canonical Epistle* (c. 300–311 AD) **Source 21, page 7** Read it in the library ›
THF's updated English

POINT 7 OF 7

The eighth also points to a coming age

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Hippolytus sees in the eighth a new beginning and a rest above the Sabbaths. Elsewhere he calls the day of resurrection the morning that begins another age, so the theme reaches past Easter to the world to come.

8 “It also includes, beyond these complete Sabbaths, a new beginning in the eighth, of a truly new rest that remains above the Sabbaths.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Exegetical Fragments* (c. 200–236 AD) **Source 12, page 6** Read it in the library ›
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9 “What is morning? It is the day of resurrection. For that is the beginning of another age, just as the morning is the beginning of the day.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Exegetical Fragments* 1 (c. 200–236 AD) **Source 13, page 6** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not say when Christians first began calling Sunday the eighth day.
- They do not explain every detail of Hippolytus's number reasoning or show that all writers shared it.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 21 early Christian passages and 124 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–21, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 22–95, in Bible order), then 50 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public domain). “… [continues online]” marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *21 passages from 10 writers*

Didache, *c. 50–120 AD · source 1*

1 *Teaching of the Twelve Apostles* 14 (1885 English; on point 6) “every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure… [continues online] **read ›**

Barnabas, *c. 70–132 AD · source 2*

2 *Epistle of Barnabas* (on point 7) “upon them.” The Sabbath is mentioned at the beginning of creation like this: “And God made in six days the works of His hands, and finished on the seventh day… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · sources 3–5*

3 *Epistle to the Magnesians* **Quote 3, page 3** “after the observance of the Sabbath, let every friend of Christ keep the Lord’s Day as a festival, the resurrection day, the queen and chief of all the days… [continues online] **read ›**

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4 *Epistle to the Magnesians* **Quote 4, page 3** “therefore, those who were brought up in the ancient order of things… [continues online] **read ›**

5 *Epistle to the Trallians* (1885 English; on point 3) “Sabbath embraces the burial; the Lord’s Day contains the resurrection… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 6–9*

6 *Dialogue with Trypho* **Quote 1, page 2** “it. The command of circumcision, instructing them always to circumcise the children on the eighth day, was a symbol of the true circumcision. This is where we are circumcised from… [continues online] **read ›**

7 *Dialogue with Trypho* (on point 1) “gentlemen," I said, "it is possible for us to show how the eighth day possessed a certain mysterious significance that the seventh day did not have, and which was revealed… [continues online] **read ›**

8 *Dialogue with Trypho* (1885 English; on point 1) “He commands that on the eighth day—even though it happen to be a Sabbath— those who are born shall be always circumcised… [continues online] **read ›**

9 *First Apology* (1885 English) **Quote 5, page 4** “Jesus Christ our Saviour on the same day rose from the dead… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 10–11*

10 *Stromata* 6.16 (on point 7) “and the eighth. For the eighth may possibly prove to be properly the seventh, and the seventh clearly the sixth. And the latter is properly the Sabbath, while the seventh… [continues online] **read ›**

11 *Stromata* 5.14 “also speaks prophetically about the Lord's Day in the tenth book of the Republic, in these words: "And when seven days have passed for each of them in the… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 12–13*

12 *Exegetical Fragments* **Quote 8, page 4** “a Sabbath of Sabbaths. It also includes, beyond these complete Sabbaths, a new beginning in the eighth, of a truly new rest that remains above the Sabbaths. And let anyone… [continues online] **read ›**

13 *Exegetical Fragments* 1 (1885 English) **Quote 9, page 5** “is morning? The day of resurrection. For that is the beginning of another age, as the morning is the beginning of the day… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 14–15*

14 *Commentary on John* 10 “belongs to the resurrection that one should be on the first day in the paradise of God, Luke 23:43. And it belongs to the resurrection when Jesus appears and… [continues online] **read ›**

15 *Against Celsus* 22 (1885 English; on point 6) “it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example the Lord's day, the Preparation, the Passover, or Pentecost… [continues online] **read ›**

Cyprian, *c. 248–258 AD · source 16*

16 *Epistles* **Quote 2, page 2** “for what you say, that an infant’s condition in the first days after birth is not pure, so that one of us might still shrink from kissing the child… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 17–20*

17 *Apostolic Constitutions* (on point 6) “leave off your fasting, and rejoice, and keep a festival, because Jesus Christ, the pledge of our resurrection, is risen from the dead. And let this be an everlasting ordinance… [continues online] **read ›**

18 *Apostolic Constitutions* (1885 English; on point 6) “when the first day of the week dawned He arose from the dead, and fulfilled those things which before His passion He foretold to us, saying: The Son of man… [continues online] **read ›**

19 *Apostolic Constitutions* (1885 English) **Quote 6, page 4** “keep the Sabbath, and the Lord's day festival… [continues online] **read ›**

20 *Apostolic Constitutions* (on point 6) “on the day of our Lord’s resurrection, which is the Lord… [continues online] **read ›**

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Peter of Alexandria, *c. 300–311 AD · source 21*

21 *Canonical Epistle* (1885 English) **Quote 7, page 4** “the Lord's day we celebrate as a day of joy, because on it He rose again, on which day we have received it for a custom not even to… [continues online] **read ›**

THE BIBLE *74 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

22 **Genesis 22:4** on the third day. Abraham lifted up his eyes and saw the place from far away. **read ›**

23 **Exodus 12:16** The first day shall be called holy, and the seventh day shall be a holy convocation for you. You shall do no regular work on them, except what is to be done for every person; that alone may be done by you. **read ›**

24 **Exodus 13:6** Six days you shall eat unleavened bread, and on the seventh day is a feast of the Lord. **read ›**

25 **Exodus 16:30** So the people kept the Sabbath on the seventh day. **read ›**

26 **Exodus 20:8** Remember the day of the Sabbath, to keep it holy. **read ›**

27 **Exodus 20:11** For in six days the Lord made heaven and earth and the sea and all that is in them, and he rested on the seventh day; therefore the Lord blessed the seventh day and sanctified it. **read ›**

28 **Exodus 31:15** Six days you shall do work, but the seventh day is the Sabbath, a holy rest to the Lord. Whoever does work on the seventh day shall be put to death. **read ›**

29 **Leviticus 9:1** On the eighth day Moses called Aaron and his sons and the elders of Israel, **read ›**

30 **Leviticus 12:3** And on the eighth day she shall circumcise the flesh of his foreskin. **read ›**

31 **Leviticus 14:10** On the eighth day he shall take two unblemished male lambs a year old, one unblemished sheep a year old, three-tenths of fine flour kneaded with oil for a sacrifice, and one cup of oil. **read ›**

32 **Leviticus 14:23** On the eighth day he shall bring them for his cleansing to the priest, to the door of the tabernacle of witness, before the Lord. **read ›**

33 **Leviticus 15:14** On the eighth day he shall take for himself two turtledoves or two young pigeons and bring them before the Lord to the doors of the tabernacle of witness, and give them to the priest. **read ›**

34 **Leviticus 15:29** On the eighth day she shall take for herself two turtledoves or two young pigeons and bring them to the priest, to the door of the tabernacle of witness. **read ›**

35 **Leviticus 22:27** “A calf or a sheep or a goat, when it is born, shall be seven days under its mother; and from the eighth day and onward it shall be accepted for gifts, a burnt offering to the Lord. **read ›**

36 **Leviticus 23:3** Six days you shall do work, but the seventh day is the Sabbath, a rest, a holy convocation to the Lord. You shall do no work; it is a Sabbath to the Lord in all your dwellings. **read ›**

37 **Leviticus 23:7** The first day shall be a holy convocation for you; you shall do no regular work. **read ›**

38 **Leviticus 23:8** You shall offer whole burnt offerings to the Lord for seven days, and the seventh day shall be a holy convocation for you; you shall do no regular work.’ ” **read ›**

39 **Leviticus 23:11** He shall lift up the sheaf before the Lord, to be accepted for you; on the day after the first day the priest shall lift it up. **read ›**

40 **Leviticus 23:35** The first day shall be a holy convocation; you shall do no regular work. **read ›**

41 **Leviticus 23:36** For seven days you shall offer whole burnt offerings to the Lord, and the eighth day shall be a holy convocation for you, and you shall offer whole burnt offerings to the Lord. It is the closing festival; you shall do no regular work. **read ›**

42 **Leviticus 23:39** And on the fifteenth day of this seventh month, when you have finished gathering the produce of the land, you shall keep a feast to the Lord for seven days. On the first day there shall be a rest, and on the eighth day a rest. **read ›**

43 **Numbers 6:10** And on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the doors of the tabernacle of witness. **read ›**

44 **Numbers 28:18** The first day shall be a holy convocation for you; you shall do no regular work. **read ›**

45 **Numbers 28:25** And the seventh day shall be a holy convocation for you; you shall do no regular work on it. **read ›**

46 **Numbers 29:29** On the sixth day, eight calves, two rams, and fourteen male lambs a year old, unblemished. **read ›**

47 **Numbers 29:35** On the eighth day there shall be a closing festival for you; you shall do no regular work on it. **read ›**

48 **Deuteronomy 5:12** Observe the day of the Sabbath, to keep it holy, as the Lord your God commanded you. **read ›**

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49 **Deuteronomy 16:8** For six days you shall eat unleavened bread, and on the seventh day there shall be a closing festival, a feast to the Lord your God. You shall do no work on it, except what must be done to sustain life. **read ›**

50 **Joshua 6:12** On the second day Jesus rose in the morning, and the priests took up the ark of the covenant of the Lord. **read ›**

51 **Joshua 6:15** On the seventh day they rose at dawn and went around the city seven times on that day. **read ›**

52 **Judges 19:8** He rose early in the morning on the fifth day to go, and the young woman's father said, "Strengthen your heart, I beg you, and stay on until the day declines." And the two of them ate. **read ›**

53 **2 Chronicles 7:9** On the eighth day he held a closing festival, for he had kept the dedication of the altar as a feast of seven days. **read ›**

54 **2 Chronicles 30:23** And the assembly took counsel together to keep another seven days; and they kept seven days with gladness. **read ›**

55 **Nehemiah 8:18** And he read from the book of the law of God day by day, from the first day to the last day. They kept the feast seven days, and on the eighth day there was a closing festival, according to the judgment. (Septuagint 2 Esdras 18:18 (Nehemiah 8:18 in most Bibles)) **read ›**

56 **Ecclesiastes 2:12** And I looked to see wisdom and madness and foolishness; for who is the man who will go after counsel, in all that he has done with it? **read ›**

57 **Ecclesiastes 10:6** the fool has been set in great heights, and the rich will sit in a low place. **read ›**

58 **Isaiah 14:7** All the earth cries out with gladness, **read ›**

59 **Jeremiah 11:1** The word that came from the Lord to Jeremiah, saying, **read ›**

60 **Jeremiah 23:1** Woe to the shepherds who destroy and scatter the sheep of their pasture! **read ›**

61 **Jeremiah 47:1** Against the Philistines. Thus says the Lord: (Septuagint Jeremiah 29:1 (Jeremiah 47:1 in most Bibles)) **read ›**

62 **Ezekiel 43:27** And from the eighth day and onward, the priests shall offer on the altar your whole burnt offerings and your peace offerings; and I will accept you, says the Lord." **read ›**

63 **Hosea 6:2** he will make us well after two days; on the third day we shall rise up, and we shall live before him, and we shall know. **read ›**

64 **1 Esdras 9:52** for the day is holy to the Lord; and do not be sorrowful, for the Lord will glorify you." **read ›**

65 **Tobit 8:14** and she came out and told them that he was alive. **read ›**

66 **1 Maccabees 4:56** They celebrated the dedication of the altar for eight days, and offered whole burnt offerings with gladness, and sacrificed a sacrifice of peace offering and of praise. **read ›**

67 **2 Maccabees 2:12** Likewise Solomon also kept the eight days. **read ›**

68 **2 Maccabees 10:6** They celebrated with gladness for eight days in the manner of the Feast of Tabernacles, remembering how, not long before, during the Feast of Tabernacles, they had been wandering in the mountains and in the caves like wild beasts. **read ›**

69 **2 Maccabees 15:4** And when they declared, "There is the living Lord himself, a Sovereign in heaven, who ordered the seventh day to be observed," **read ›**

70 **4 Maccabees 14:7** O all-holy seven of harmonious brothers! For just as the seven days of creation are about godliness, **read ›**

71 **1 Enoch 57:3** And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable. **read ›**

72 **1 Enoch 72:10** On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. **read ›**

73 **1 Enoch 72:16** Open the verse to read it. **read ›**

74 **1 Enoch 72:25** And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for thirty-one mornings, and sets in the first portal in the west of the heaven. **read ›**

75 **1 Enoch 72:29** And the sun has returned and entered into the second portal in the east, and returns on those divisions of his orbit for thirty mornings, rising and setting. **read ›**

76 **1 Enoch 72:31** And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for thirty-one mornings, and sets in the west of the heaven. **read ›**

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77 **1 Enoch 89:48** Open the verse to read it. **read ›**

78 **1 Enoch 91:12** After that there shall be another, the eighth week, that of righteousness, and a sword shall be given to it, so that a righteous judgment may be executed on the oppressors, and sinners shall be delivered into the hands of the righteous. **read ›**

79 **1 Enoch 91:14** and all mankind shall look to the path of uprightness. After that, in the ninth week, the righteous judgment shall be revealed to the whole world, and all the works of the ungodly shall vanish from all the earth, and the world shall be written down for destruction. **read ›**

80 **Matthew 12:8** For the Son of Man is Lord of the Sabbath." **read ›**

81 **Matthew 27:53** and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. **read ›**

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

83 **Mark 16:2** Very early on the first day of the week, they came to the tomb when the sun had risen. **read ›**

84 **Mark 16:9** Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. **read ›**

85 **Luke 24:1** But on the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. **read ›**

86 **John 11:24** Martha said to him, "I know that he will rise again in the resurrection at the last day." **read ›**

87 **John 12:1** Then, six days before the Passover, Jesus came to Bethany, where Lazarus was—the man who had been dead and whom he had raised from the dead. **read ›**

88 **John 20:1** Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw that the stone had been taken away from the tomb. **read ›**

89 **John 20:26** After eight days, again his disciples were inside and Thomas was with them. Jesus came, the doors being locked, and stood in the middle, and said, "Peace be to you." **read ›**

90 **John 21:14** This is now the third time that Jesus was revealed to his disciples after he had risen from the dead. **read ›**

91 **Acts 10:40** God raised him on the third day and caused him to appear, **read ›**

92 **Acts 20:7** On the first day of the week, when the disciples were gathered together to break bread, Paul talked with them, intending to depart on the next day, and continued his speech until midnight. **read ›**

93 **1 Corinthians 15:4** that he was buried, that he was raised on the third day according to the Scriptures, **read ›**

94 **1 Corinthians 15:20** But now Christ has been raised from the dead. He became the first fruits of those who are asleep. **read ›**

95 **Revelation 11:11** After the three and a half days, the breath of life from God entered into them, and they stood on their feet. Great fear fell on those who saw them. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *50 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Genesis 2:1

Psalms 90:4

Isaiah 1:13

Jeremiah 4:22 · 17:16

Malachi 1:10

Matthew 12:30 · 12:40 · 26:15 · 26:21 · 26:30 · 26:31 · 26:39 · 26:47 · 26:61 · 27:9 · 27:24 · 27:46

Mark 14:58

Luke 22:19 · 22:34 · 22:47 · 23:2 · 23:14 · 23:21 · 23:34 · 23:39 · 23:43 · 23:46 · 24:18

John 1:1 · 1:18 · 2:19 · 5:19 · 7:22 · 12:6 · 13:21 · 15:3 · 16:32 · 18:1 · 18:38 · 19:15 · 19:37 · 20:11 · 20:17 · 20:25

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Acts 2:42

Romans 3:10

1 Corinthians 15:15 · 15:22

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “Did the early Christians connect the eighth day with the resurrection?” on August 9, 2026. The Historic Faith answered it as a public study on November 9, 2026.

Library only. This study was written only from The Historic Faith’s library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed above, with a link to read it.

How it was made. Compiled by machine learning from The Historic Faith’s library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.

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THE END OF THIS STUDY