

THE SABBATH AND YESHUA

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The reason why the Sabbath is still in effect and why its desecration was a sin punishable by death (Ex. 31:12-17) is because the Sabbath is a pure and perfect reflection of Papa God and His Son Yeshua as Creator, Sanctifier and Redeemer (Ex. 20:8-11; 31:17f.; Dt. 5:12-15, respectively).

Sunday is kept in most churches today instead of *Shabat* (Hebrew for the 7th day *Sabbath*), not because of any New Testament Scripture to that effect (e.g. ‘the Lord’s Day’¹ or a Sunday resurrection), but because the Roman Catholic Church changed Sabbath to Sunday in 120 AD. They say they have authority from God to change the day, but they don’t have any Scripture to support their position, and they are the first to tell us that there isn’t any scriptural support for the change. Thomas Aquinas, a revered pillar of the Roman Catholic Church and a priest of the Dominican order (1225-1274) wrote,

‘In the New Law the observance of the Lord’s day (Sunday) took the place of the observance of the Sabbath (Saturday), *not by virtue of the precept* (of God), but by the institution of the Roman Church and the custom (tradition) of Christian people.’²

The Christian people Aquinas spoke of were the Popes. Cardinal Gibbons adds,

‘is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But, you may read the Bible from Genesis to Revelation and *you will not find a single line authorizing the sanctification of Sunday*. The Scriptures enforce the religious observance of *Saturday*, a day which we never sanctify.’³

Anti-Semitism was the major reason why the Bishop of Rome, in 120 AD, changed Sabbath to Sunday, Passover to Easter, and anti-Mosaic Law theology.⁴ Nowhere in Scripture did God give Man authority to change His holy 7th day Sabbath. The Roman Catholic Church relies on its own authority for this, much the way the Pharisees elevated their teaching above the Word of God (Mt. 15:1-20). The Roman Catholic Church, claiming divine authority to change the day, when God has not given that authority to them, reveals its pride and arrogance.⁵ Karl Keating, writing under the Imprimatur of the Catholic Church also speaks of the Roman Church changing Sabbath to Sunday, something most Christians aren’t aware of:

‘...fundamentalists meet for worship on Sunday, yet there is no evidence in the Bible that

¹ Many Christians think the Lord’s Day means Sunday, but the Lord’s Day is never equated with Sunday in the New Testament.

² Thomas Aquinas, *Summa Theological* SS Q[122] A[4] R.O., paragraph four.

³ James Cardinal Gibbons, Archbishop of Baltimore, *The Faith of Our Fathers*, originally published in 1876, pp. 111-112 (63rd edition); p. 86 (76th edition); republished and copyright 1980 by TAN Books and Publishers, Inc., pages 72-73.

⁴ See the articles, *Grace, Holiness and the Pharisaic Church* at <http://seedofabraham.net/Grace-Holiness-and-the-Pharisaic-Church.pdf>; and Samuele Bacchiocchi, *From Sabbath To Sunday* (Rome, Italy: The Pontifical Gregorian University Press, 1977), *Rome and the Origin of Sunday*, pp. 78ff. You can read the free PDF of it, *From Sabbath to Sunday* at <http://seedofabraham.net/From-Sabbath-to-Sunday.pdf>.

⁵ See *Sunday—The Catholic Sabbath* at <http://seedofabraham.net/Sunday-The-Catholic-Sabbath.pdf> for Catholic statements about their ability to change the day without any warrant from Scripture, and Protestant ministers who realized that the Catholics had done this.

corporate worship was to be made on Sundays. The Jewish Sabbath, or day of rest was, of course, Saturday. *It was the Catholic Church that decided Sunday should be the day of worship for Christians, in honor of the resurrection.*⁶

As noble an idea as that is, to keep Sunday instead of the Sabbath because of the resurrection, it's not an idea that God condones. If it were, God would have inspired some New Testament writers to declare it.

When the Reformation came along in the 1500s, and Protestant churches began springing up, they took with them, without realizing it, a number of heresies from the Catholic Church. One of them was Sunday. Protestant churches have become the unwitting daughters of the Roman Catholic Church in this area. Well did Daniel speak of this perversion and change of the day (as well as Mosaic Law being changed or rejected):

'He will speak out against the Most High God and wear down the saints of the Most High God, and *he will intend to make alterations in Times and in (Mosaic) Law*, and the saints *will be given into his hand* for a time, times, and half a time.' (Daniel 7:25)

Daniel speaks of someone altering the times and Law of God. The Bishop of Rome did this in the early second century (120 AD), after all the Apostles were dead. Times (*mo'edim* in Hebrew, the appointed or set times for Israel to meet with God, called the Feasts of the Lord; e.g. Sabbath and Passover), as well as the Law (Mosaic Law) were taken away from the Christian Church by Satan via the Catholic Church, but before 70 AD (the fall of Jerusalem to the Roman legions) all Christians kept the Sabbath day holy. This is revealed in Church history, which I'll speak of in a moment.

The Protestant churches don't have any authority from God (i.e. Scripture) for Sunday replacing God's 7th day Sabbath. This is also attested to in a 'Sunday keeping' Christian Bible dictionary called *Unger's*. Under the subject of the 'Lord's Day' it states:

'The term 'Christian Sabbath' *is scarcely biblically defensible*...It must carefully be remembered that the Lord's Day, the term Sunday, being of pagan origin, *is strictly a Christian institution.*⁷

What *Unger's* states as 'a Christian institution' would be more accurately seen as 'a Catholic institution' that Christians unwittingly follow. As for the 'Lord's Day' or resurrection being on Sunday, it's interesting to note that there isn't any Scripture for this, either. In all four Gospel accounts, when the women come to the tomb, no one sees the Lord resurrecting. The angels tell them that He had *already* risen. When? Scripture is silent.⁸ Yet, even if the Lord Jesus rose on Sunday, there isn't any Scripture in the New Testament that says *because of that*, Sunday has replaced the 7th day Sabbath. Also, nowhere in the New Testament does it say that Sunday is blessed and holy; something we would expect if Sunday had replaced the 7th day Sabbath because God blessed and made the Sabbath holy at Creation (Gen. 2:1-3).

The day that would be known to all the biblical writers as the Lord's Day would be the 7th day Sabbath. Isn't that what Jesus said? That He was Lord of the Sabbath, and hence, the Lord's day. The Sabbath is the Day of the Lord, whether in the Old or New Testament. It didn't change. It also has another connotation, that of being the Last Day or the Day of Judgment. This is brought out by the Prophets when they speak of the Day of the Lord or more accurately, the Day of Yahveh as the Day of Judgment.⁹

⁶ Karl Keating, *Catholicism and Fundamentalism*, copyright 1988 by Ignatius Press, San Francisco, bearing the Nihil Obstat and Imprimatur of the Catholic Church, page 38.

⁷ Merrill F. Unger, *The New Unger's Bible Dictionary* (Chicago: Moody Press, 1988), p. 782.

⁸ See *The Resurrection and Mark 16:9* at <http://seedofabraham.net/The-Resurrection-and-Mk.-16.9.pdf> for why Mark 16:9 can't be used to support a Sunday resurrection. See *First Sheaf* at <http://seedofabraham.net/First-Sheaf.pdf> for why Yeshua was first seen on Sunday.

THE SABBATH AND YESHUA

It's quite possible that Yeshua rose on the living emblem of His Personhood—the 7th day Sabbath, for the Sabbath is a perfect picture of Messiah Yeshua as Creator Son, Redeemer Son, and Sanctifier Son.

In the first giving of the Ten Commandments (Ex. 20:8-12), the reason given for observing the Sabbath is because God *created* the universe in six days and ceased from His creative activity on the seventh day (Gen. 1:31–2:3). We also know that Yeshua was Co-Creator, for John says that there was nothing made that wasn't made by Him (Jn. 1:3), and Hebrews states that the universe was made 'through' Yeshua (Heb. 1:2). God blessed the seventh day and made it holy. In Creation, not even Man was called blessed or holy, only the 7th day Sabbath, the only day in Creation Week marked by non-creation. The only day in Creation Week where God rested or ceased from creating, and He wanted His people Israel to imitate Him, and cease from their labors and rest on His Sabbath, as He had done.

In the second giving of the Ten Commandments, 40 years later, before Israel goes into Canaan, the only significant change that occurs in the commandments is the *reason* for keeping the Sabbath day holy—we were slaves in Egypt and Yahveh, with His mighty outstretched hand, *saved* us (delivered us, *redeemed* us; Deut. 5:12-15). Here is the second major theme of why God wants Christians to keep His *Shabat* holy—the Sabbath pictures the Lord Yeshua as our Savior/Deliverer/Redeemer.

The third theme is found in Exodus 31:12-17, where Yahveh commands Israel to keep all His holy Sabbaths (weekly and annual) and says that when we do, *He will make us holy*. It's not the keeping of *Shabat* that makes us holy, but obedience to the Lord of the Sabbath who makes us holy. Yeshua said that He was Lord of the Sabbath, not Sunday (Mark 2:28).

The ancient Rabbis taught that whenever a Jew keeps *Shabat* holy he becomes *a living reflection* and physical witness that the God of Israel is the Creator, Redeemer (Savior) and Sanctifying God. Now, both Jew and Gentile who love Yeshua, as they keep *Shabat*, reflect and become *living witnesses for Yeshua*, that He is the Creator, Redeemer and Sanctifying Son of God. This is why God punished Sabbath breakers death (Num. 15:32:36).

The Sabbath is the Father's pure and holy reflection of His Son; the One who created, redeemed and sanctified Israel by His blood, and the One in whom the Father desires all to trust in, and anyone desecrating the Sabbath tramples over the perfect picture of His Son.

In observing the Sabbath and learning of it we find out experientially, more about Who our Savior is; what He has done for us, and how *He wants us to walk out our faith in Him*: ceasing from our own dead and fruitless works (Heb. 9:14) and entering into His finished Work of Redemption where we find shalom (God's peace).

“how much more shall the blood of Messiah, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the Living God?” (Hebrews 9:14)

This is just one divine picture of many that Papa God gives us from Mosaic Law. The Sabbath wasn't nullified in the New Testament by God—it was *magnified by the revelation of His Son* whom He made it for, for the Son of Man is Lord of the Sabbath (Mk. 2:28). The weekly Sabbath allows us to *practice* our faith in Yeshua every week, in a very real and practical way. This is what the Hebrew Scriptures, both Old and New, are all about; walking out our faith in Yeshua in a very physical, 'in the world,' way, by resting or ceasing from our chores and labors to earn money for bread that sustains us (survival) every

⁹ Isaiah 2:12; 13:6, 9; Jer. 46:10; Joel 1:15; 2:1, 11; Amos 5:18, 20; Obadiah 1:5, etc.

seventh day, and by learning to enter into the true rest or peace that Papa God has given us in His Son.

Inherent within the Sabbath is the understanding that the Father provides not only rest for His people, but that He also *supplies* their needs. Israel in the Wilderness ate Manna (Ex. 16:1f.), and on Friday God provided twice as much as they needed so they didn't have to work in gathering and baking the Manna on the Sabbath. They entered into God's rest and provision. This is another reason why it is a great sin to work on the Sabbath. *It disregards who God is, and insults Him*, saying that He has not supplied that person's needs. That person needs to work on that day to survive, or so they think. It speaks of great unbelief and lack of faith in God to provide for him, whether physical, financial or spiritual needs.

The ancient Rabbis taught that there were only two Sabbaths—the first one of Creation Week and the last one of eternity. All the rest are reflections of the first Sabbath of Creation and the last Sabbath of Redemption. The Sabbath offers every Christian the opportunity to believe and to witness for Yeshua, that He is Creator, Redeemer and Sanctifier. The Sabbath is a gift from our Lord that speaks of ceasing from our own ways and dead works to attain eternal life, and to enter into that finished or completed Work of Redemption that Yeshua has already given to us.

It's vitally important to us as human beings to experientially enter into the Sabbath rest because then the Holy Spirit helps us to realize how we should be walking with Yeshua the other six days of the week. The term, 'in Christ' means that we cease from our own works, our good works to please God for eternal life, and we embrace the Work that the Father did for us through His Son's crucifixion—the Work of Redemption. We 'rest' in His finished Work, 'It is done!,' and so the Sabbath becomes God's divine physical and spiritual weekly reminder of learning how to walk 'in Messiah,' all the time, trusting Him for our needs and finding shalom in the midst of our soul.

BUT, IS IT THE RIGHT DAY?

Some people question whether the 7th day Sabbath of today, from Friday night at dark until Saturday night at dark,¹⁰ is actually the 7th day Sabbath of Creation Week because of calendar changes by either Pope Gregory VIII or Man (the Internation Date Line controversy, etc.). There are a number of biblical reasons, though, why the 7th day Sabbath of today is the same biblical Sabbath of Creation Week. God tied the Sabbath of Creation into Israel, which gives us a divine 'starting point' in history, and also, in His confrontations with the Pharisees and Scribes, Yeshua shows us that the 7th day Sabbath of the Jewish people in His time is the 7th day Sabbath of today.

THE SABBATH OF CREATION WEEK

The Sabbath appears in Creation Week on the seventh day. This begins to establish that God's 7th day Sabbath is at the end of the seven day week that God created, and that God blessed the 7th day and made it holy:

“Then God saw everything that He had made, and indeed it was very good. So the

¹⁰ The Jewish people begin the Sabbath on Friday night, 18 minutes before sundown, but this is a tradition that nullifies Scripture. For when and why the biblical Sabbath begins (at darkness on Friday night) see *When Does the Sabbath Begin?* at <http://seedofabraham.net/When-Does-The-Sabbath-Begin.pdf>.

evening and the morning were the *sixth* day. Thus the Heavens and the Earth, and all the host of them, were finished. And on the *seventh* day God ended His work which He had done, and *He rested on the seventh day* from all His work which He had done. Then God *blessed the seventh day and made it holy* because in it He rested from all His work which God had created and made.” (Genesis 1:31–2:3)

There isn't a mention here, nor anywhere else in Scripture, of the Sabbath following the cycle of the moon for determining when the Sabbath is.¹¹ Some lunar Sabbatharians say that the first light of Creation, on the first day, is the sun and the moon so that the seventh day is seven days after the creation of the moon, but this poor understanding of Scripture is contradicted Genesis 1:14-19, which states that the moon, sun and stars were created on the fourth day. The light of the first day, as a number of ancient Jewish sages correctly understood, was the Light of Messiah, the Living *Word* of God, the Light of the world (Gen. 1:3; John 1:1-9; 8:12; 9:5, etc.). The very first words of God in Hebrew were 'Light, be!' (Gen. 1:3), and Yeshua, the Word of God (John 1:1-3; Rev. 19:13) came forth, *begotten* (not created) of the Father (Ps. 2:2, 6-7; Jn. 1:18; 3:16, 18).¹²

Other lunar Sabbatharians say that we can't use Creation Week as a model for determine when the Sabbath is because the sun, which regulates day and night, wasn't created until day four. Again Scripture nullifies their thinking because God said that there was days one, two and three before the sun was created. In other words, those days without the sun were 'there' and at the end of creation, the sixth day, everything had been made, and on the seventh day of creation, God gave us His holy and blessed seventh day Sabbath.

THE FIRST SABBATH IN THE WILDERNESS

After God delivered Israel from Egyptian slavery He told them when the 7th day Sabbath was. In the Wilderness, God obviously starts Israel off on the correct 7th day Sabbath (Ex. 16:4-5, 22-23, 26-27, 30). Israel, therefore, began to keep the Sabbath according to God's knowledge of when the seventh day Sabbath of Creation was:

“Then Yahveh said to Moses, ‘Behold, I will rain bread from Heaven for you, and the people shall go out and gather a certain amount every day, that I may test them, whether they will walk in My law or not. And it shall be *on the sixth day* that they shall prepare what they bring in, and it shall be twice as much as they gather daily.’” (Exodus 16:4-5)

“And so it was, *on the sixth day*, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. Then he said to them, ‘This is what Yahveh has said: ‘*Tomorrow is a Sabbath rest*, a holy Sabbath to Yahveh. Bake what you will bake today, and boil what you will boil, and lay up for yourselves all that remains, to be kept until morning.’” (Exodus 16:22-23)

“*Six days you shall gather it, but on the seventh day, the Sabbath*, there will be none.’ Now it happened that some of the people went out on the seventh day to gather, but they found none.” (Exodus 16:26-27)

“So the people rested on the seventh day.” (Exodus 16:30)

Scripture states, ‘the people rested on the seventh day.’ Again, nothing is spoken about counting seven

¹¹ For more on why the lunar Sabbath is biblically impossible see *A Lunar Sabbath* at <http://seedofabraham.net/SabbathLunar.html> or ask for its PDF.

¹² For more on this see *Yeshua—God the Son* at <http://seedofabraham.net/Yeshua-God-the-Son.pdf>.

days in relation to the moon. This ancient seventh day Sabbath in the Wilderness is directly tied into the 7th day of Creation Week *by God*.

In the giving of the Ten Commandments at Mt. Sinai, which took place after the giving of the Manna and God telling Israel when the seventh day Sabbath was (Ex. 16:1f.), God speaks from Mt. Sinai and tells Israel that the 7th day Sabbath came every seven days, with no reference to counting those seven days from the sighting of the first crescent of the moon:

“Remember the Sabbath day, to keep it holy! *Six days* you shall labor and do all your work, but *the seventh day is the Sabbath* of Yahveh your God. *In it you shall do no work:* you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. *For in six days* Yahveh made the Heavens and the Earth, the sea, and all that is in them, *and rested the seventh day*. Therefore, Yahveh blessed the Sabbath day and made it holy.” (Exodus 20:8-11)

There isn't any mention in this passage of the Ten Commandments, to count seven days from the sighting of the new moon's first crescent. Those teaching a lunar Sabbath say that it's *assumed* that 'everyone knew the Sabbath was tied into the sighting of the new moon,' but this assumption is a teaching that has no historical basis in Israel.

When we look at the Sabbath in the days of Messiah Yeshua we'll see that He never corrected the Pharisees and Scribes about the Sabbath day the Jewish people were keeping at that time. This is something that we would have definitely expected to see, if the Pharisees, Scribes and Jewish people had been keeping the wrong 7th day Sabbath.

THE SABBATH AND YESHUA

When the Pharisees came to Yeshua and spoke of Him or His followers desecrating the Sabbath, by say, plucking grain on it (Mt. 12:1-7; Mk. 2:23ff; Lk. 6:1ff),¹³ or about His healings on the Sabbath day (e.g. Lk. 13:14f.; Jn. 9:14f.), or when Yeshua healed the man and told him to pick up his pallet and walk on the Sabbath (Mk. 3:2f.; Jn. 5:9f.), Yeshua never once tells the Pharisees that their Sabbath day was *not* God's 7th day Sabbath. He never says that it's not the biblical Sabbath they were observing, nor does He ever tell His Apostles that the Jewish reckoning of the Sabbath day was wrong. Also, we don't find anything written in the New Testament that speaks of the Jewish 7th day Sabbath being on the wrong day. If the day that the Jewish people observed the Sabbath was indeed not the correct day, we would expect that the Lord and His Apostles would have said something about it, and it would have been written down as such. With no hint that the traditional Jewish Sabbath day was wrong it's obvious that the day the Jewish people observed the 7th day Sabbath was the right day, and that the concept of a lunar Sabbath is false.

Yeshua defends His healings and the ability to pick and eat grain on the Sabbath day in a number of different ways, and Scripture records that Yeshua kept the 'Jewish Sabbath day' by going to the synagogue:

‘And He came to Nazareth, where He had been brought up and *as was His custom*, He entered the synagogue *on the Sabbath* and stood up to read’ (Luke 4:16).¹⁴

The many times that Yeshua went to the synagogue 'on the Sabbath day' reveals that the Jewish Sabbath was also the Lord's Sabbath. When Yeshua healed on the Sabbath day, creating a religious showdown with the Pharisees and Scribes, who insisted that healing of chronic illness could *not* be done on the Sabbath, Yeshua never told them that they had the wrong day.¹⁵ If it was the wrong day Yeshua would have

¹³ See Dt. 23:25 where eating grain from the field is specifically allowed.

¹⁴ All the Apostles in Acts 13:14, 42; 16:13; 18:4 continued to meet on this same Sabbath day.

told them and we would have known.

THE BOOK OF ACTS

Seven times in the Book of Acts the 7th day Sabbath is referred to as a time of assembling,¹⁶ and this, many years *after* the Resurrection,¹⁷ and never once are those Sabbaths called into question by either the writer of Acts (Luke), or anyone else in Scripture. No Gospel or New Testament writer ever says that the Jewish people kept the wrong day of the week for the Sabbath. Since that time the 7th day Sabbath has not been changed by the Jewish people, no matter what Gentile calendar changes have taken place in history. There is not a single Scripture that even hints at this, let alone two clear witnesses that plainly tell us of a different seventh day, or of a different way to calculate when the seventh day is. If the Jews were wrong, wouldn't the Holy Spirit have alerted believers to that fact somewhere in the New Testament? Of course the Spirit would have. Yeshua and the Book of Acts confirm the Jewish reckoning of keeping the correct 7th day Sabbath by speaking of the Sabbath and by not stating that the traditional Jewish view was wrong.

On the other hand, some Christians question if the Sabbath today is the 7th day Sabbath of Creation or Yeshua's day, but they seem to have little concern that their day of assembly, Sunday, is really *the first day of the week*. After all, if the Sabbath we see today isn't correct, Sunday can't be correct, either.

Other Christians think they can keep any 7th day as *their* 'Sabbath,' as long as it's kept every 7th day. Someone might say, 'I will make Tuesday my Sabbath, or Sunday.' This certainly isn't biblical. It dismisses God and His authority to determine *how* Christians are to walk out their faith in Jesus. These Christians are making up their own rules, but God never said Christians could make up their own rules about which days to keep, nor does He say that it doesn't matter which 7th day one keeps holy, despite what Romans 14:5-6 says.¹⁸ If God had said in Scripture that one could keep any day holy, as long as it was every seven days, *then* it would be alright to keep every Tuesday or Sunday as a Sabbath, but this is not found in Scripture. The 7th day Sabbath is at the *end* of the seven days of Creation Week. It's not be accident that the 7th day is called the Sabbath day because inherent in the meaning of the Hebrew word for Sabbath is the understanding that it ends or concludes a week, and so any other day but the last day of the week cannot be a Sabbath or the end of the week. It would be symbolically wrong and biblically lopsided to have the Sabbath on any other day than the seventh day of the week. Also, the Sabbath pictures 'the last Sabbath,' the Sabbath of eternity, that God will give to His people Israel at the end of time.¹⁹

¹⁵ Mt. 12:1-2, 8-10, 12; Lk. 6:7, etc. For the seven Sabbath healings that the Gospels present, and why it was considered wrong to heal on the Sabbath day, see *Messiah—The Sent One* at <http://seedofabraham.net/Messiah-The-Sent-One.pdf>.

¹⁶ Acts. 13:14, 27, 42, 44; 15:21; 16:13; 18:4.

¹⁷ Acts, as well as the Gospels were actually written between 44-68 AD, with the Gospel of John being written after 90 AD.

¹⁸ Romans 14:5-6: "One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks." For why these verses do not authorize 'any day' to be someone's Sabbath day, see *Romans 14 and the Dietary Laws* at <http://seedofabraham.net/Romans-14-and-the-Dietary-Laws.pdf>.

¹⁹ For more on the Sabbath symbolizing eternity and the time Christians will have with God forever, see *The Feast of Tabernacles* at <http://seedofabraham.net/Feast-of-Tabernacles.pdf>.

Today, only 1,900 years after Messiah and the Apostles, we know for a fact that the Jewish people have not tampered with the Sabbath since the time of Yeshua. For something this massive, the keeping of the Sabbath day among the Jewish people, if the day had been altered or changed since the time of Yeshua, it would have raised many alarms and been noted among every Jewish historian and rabbi, as well as the Jewish people, but neither Jewish nor secular history records anything of the sort. Therefore, the seventh day Sabbath of today, Friday night at dark to Saturday night at dark, is the *same one* of Yeshua's day, *and* the *same one* of Moses' day, *and* the *same one* of Creation Week.

It's obvious that the 7th day Sabbath of the Jewish people in the days of Yeshua was God's seventh day Sabbath of Creation Week. That same Sabbath is kept today by the Jewish people, every seven days, just like it has been since the days of Moses, which both establishes the Sabbath of today as correct and negates the teaching of a lunar Sabbath.²⁰

Even if another civilization kept a different 'sabbath day' by a different method, we know that Satan worked much of his deception through other civilizations, especially Babylon. There's no reason to think, though, that they had the 'right way' or right day when Scripture clearly states when the Lord's Sabbath day is, and Jewish history since the time of Messiah supports the current 7th day Sabbath of the Jewish people as the correct day.

AFTER NEW TESTAMENT TIMES

Samuele Bacchiocchi, in *From Sabbath to Sunday*, his definitive work on the Sabbath–Sunday issue, presents the *Didache* and Clement's *Epistle to the Corinthians* as proof that Sunday didn't arise in the days of the Apostles nor immediately thereafter. He writes:

“In the *immediate* post New Testament literature, the resurrection is...*not* cited as the primary reason for the celebration of the Lord's Supper, *or for the observance of Sunday*. The *Didache*, regarded as the most ancient source of ecclesiastical legislation (dated between 70-150 AD), devotes three brief chapters (9, 10, 14) to the *manner* of celebrating the Lord's Supper, yet in the thanksgiving prayer, only 'life, knowledge, church unity, faith, immortality, creation and food are mentioned (chaps. 9, 10). *No allusion to Christ's resurrection is seen.*”²¹

“In Clement's *Epistle to the Corinthians* (95 AD) known as 'the earliest Christian document outside of the New Testament, four chapters deal with the resurrection (24-27). Seeking to reassure the Christians of Corinth that 'there is to be a resurrection, of which he made the Lord Jesus Christ the first fruits' (24:1), Clement uses three different symbols: the day-night cycle, the reproductive cycle of the seed (24) and the legend of the phoenix from whose corpse allegedly another bird arose (25).”²²

“The *omission* of the Lord's Supper *and of Sunday worship*—allegedly the most telling symbols of all—are certainly surprising, if indeed, as some hold, the Eucharist was already (being) celebrated on Sunday and had acquired the commemorative value of the resurrection. What more effective way for the Bishop of Rome to reassure the Corinthian

²⁰ The lunar Sabbath teaching is based on sighting the new moon and then counting to the seventh day, which then becomes the 'weekly' Sabbath. To find out more on why this day is wrong, see *A Lunar Sabbath?* at <http://seed-ofabraham.net/A-Lunar-Sabbath.pdf>.

²¹ Bacchiocchi, *From Sabbath To Sunday*, pp. 78-79.

²² *Ibid.*, p. 79. Clement was Bishop of Rome, a title that would soon be overshadowed by that of 'Pope.'

Christians of their future resurrection then by reminding them that the Lord's Supper, of which they (allegedly) partook every Sunday, was their most tangible assurance of their own resurrection?! On the contrary, not only is this omitted, but he specifically speaks of 'the sacrifices and the services' in Jerusalem as 'things the Master has commanded us to perform' (40:2-4)! The reference to the sacrificial system services reflects not only the high esteem in which they were held by him, but also the continuance of the sacrifices, though in a reduced form, after 70 AD."²³

"Clement hardly allows for the radical break with the Jewish laws like the Sabbath and for the adoption of a new day of worship. On the other hand, just a few decades later, Ignatius, Barnabas and Justin not only have the opposite attitude toward Jewish law and sacrifice, but also offer *the first timid references to the resurrection*, which is presented as an added or secondary reason for Sunday worship."²⁴

"Noted Catholic scholar C. S. Mosna sees this and writes that by the fourth century, 'an explicit link' was made between the *resurrection and Sunday* observance, but that 'in the *first three centuries* the memory of the resurrection was hardly mentioned'"²⁵ in support of Sunday assembly.

These historical documents and the admission by Mosna prove that commemorating or keeping Sunday 'because of the resurrection,' is a false premise. It never happened in the days of the Apostles, who always kept the 7th day Sabbath holy. This means that Sunday assembly over Sabbath holiness is not of the Lord Jesus. The Reformers would be pleased to know that.²⁶

THE AUTHORITY OF THE NEW TESTAMENT

The Scriptures, both Old and New, are our authority for what we believe, and therefore, what we practice. Some questions I pose for those who hold the Word of God dear, and yet, keep Sunday assembly over the holiness of the entire 24 hour 7th day Sabbath, with its command to assemble on it (Lev. 23:3), are:

1. If Sunday has replaced the Sabbath of the Old Testament because of the resurrection, why aren't there any Scriptures in the New Testament that state such? Why can't we find one Scripture stating that '*because Jesus rose on Sunday, Sunday has now replaced the 7th day Sabbath*'?
2. If Sunday has replaced the Sabbath why aren't there any Scriptures in the New Testament where Sunday is mentioned as 'holy.' If Sunday is to replace the holy Sabbath of the Old Testament, wouldn't it be reasonable to assume that it, too, should at least be as holy as the Jewish Sabbath? We know that the Sabbath God gave to Israel was holy.²⁷

²³ Ibid., note 14. See K. Clark, *Worship in th Jerusalem Temple after 70 A.D.*

²⁴ Ibid., p. 80.

²⁵ Ibid. Mosna, *Storia della domenica*, p. 357. W. Rordorf, *Sabbat (texts)*, p. xvi, in spite of his endeavor to defend an opposite thesis, also admits: 'we can indicate with reasons that the justification for Sunday on the basis of the resurrection of Jesus, does not appear until the second century and even then very timidly.'

²⁶ The motto of the Reformers was Sola Scriptural; only Scripture is divinely authoritative for what we are to believe and therefore, what we should put into practice (our faith walk). If Sunday is God's day for us then we should keep it, but it's not. Christians who want to please their Lord should be keeping the same day that He kept, 'as was His custom.' To further understand that the Roman Catholic Church changed the day, see the article listed on p. 1, note 5. Also, read Bacchiocchi's book, which is listed on p. 1, note 4.

²⁷ Gen. 2:3; Ex. 16:23; 20:8, 11; 31:14-15; 35:2; Lev. 23:3; Dt. 5:12; Is. 56:2, 6; 58:13; 66:23; Jer. 17:21-24, 27;

3. If Sunday has replaced the Sabbath why aren't there any Scriptures in the New Testament clearly telling us to assemble on Sunday instead of the Sabbath? Why aren't there any Scriptures in the New Covenant stating that we don't have to assemble on the Sabbath, and that it's not holy anymore? It would have to state that or else Christians should also be keeping the Sabbath day, no?

We must pray to understand the Word of God from His perspective, and not that of the Church with its traditions that nullify His Word. This is not legalism, but correctly understanding the Scripture and obeying them, for the Scriptures are God's will on anything He speaks of and we are called to obey Him. Those that cry, 'Legalism!', don't realize that all the Apostles continued to keep the 7th day Sabbath holy after the resurrection and they were never legalistic about it (Acts 21:20-24).²⁸

THE JOY OF THE SABBATH

1. God's seventh day Sabbath is a full day that God Himself blessed at Creation (Gen. 2:1-3).
 - a. Genesis 2:1-3: "Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God *blessed* the seventh day and *sanctified* it, because in it He rested from all His work which God had created and made."
2. God's seventh day Sabbath is a full day that God made holy at Creation (Gen. 2:1-3).
 - a. Exodus 20:8: "Remember the Sabbath day *to keep it holy*."
 - b. Exodus 31:13: "Speak also to the Sons of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that *I am Yahveh who sanctifies you*.'"
 - c. Exodus 31:17: "It is a *sign* between Me and the Sons of Israel forever for in six days Yahveh made the heavens and the earth and on the seventh day He rested and was satisfied."
 - d. Deuteronomy 5:12: "Observe the Sabbath day *to keep it holy*, as Yahveh your God commanded you."
3. God's seventh day Sabbath is a full day that God has given to us to physically and spiritually rest

Ezk. 46:1, 4, 12, etc.

²⁸ For more on that see *The Lifting of the Veil—Acts 15:20-21* at <http://seedofabraham.net/The-Lifting-of-the-Veil.pdf> and *Grace, Holiness and the Pharisaic Church* at <http://seedofabraham.net/Grace-Holiness-and-the-Pharisaic-Church.pdf>, and

1. *Hebrews and the Change of the Law* at <http://seedofabraham.net/Hebrews-and-the-Change-of-the-Law.pdf>,
2. *Law 102* at <http://seedofabraham.net/Law-102.pdf>,
3. *Law and Grace* at <http://seedofabraham.net/Law-and-Grace.pdf>,
4. *No Longer Under the Law?* at <http://seedofabraham.net/No-Longer-Under-the-Law.pdf>,
5. *Seven Ways Yeshua Fulfilled the Law* at <http://seedofabraham.net/Seven-Ways-Yeshua-Fulfilled-Law.pdf>,
6. *Take the Quiz!* Five Quick Questions about the New Testament at <http://seedofabraham.net/Take-the-Quiz.pdf>,
7. *The Feasts of Israel as Time Markers After the Resurrection* at <http://seedofabraham.net/The-Feasts-of-Israel-as-Time-Markers.pdf>

- and be refreshed, and learn to cease from our anxious strivings and enter into the peace of Yeshua.
- a. God's seventh day Sabbath is a full day that God has given to us as a living picture of trusting Him for salvation.
4. God's seventh day Sabbath is a full day that God has given to us to rededicate our lives to Yeshua.
 5. God's seventh day Sabbath is a full day that God has given to us to seek the face of our Messiah.
 6. God's seventh day Sabbath is a full day that God has given to us to serve Yeshua and minister in His Name.
 - a. Mark 2:27–28: “And He said to them, ‘The Sabbath *was made for man*, and not man for the Sabbath. Therefore, *the Son of Man is also Lord of the Sabbath.*’”
 - b. “And when the Pharisees saw it, they said to Him, ‘Look! Your disciples are doing what is not lawful to do on the Sabbath!’” (Matthew 12:2)
 - (1) “And behold! There was a man who had a withered hand. And they asked Yeshua, saying, ‘Is it lawful to heal on the Sabbath?’—that they might accuse Him. Then Yeshua said to them, ‘What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?! Of how much more value then, is a man than a sheep?! Therefore, it is lawful to do good on the Sabbath!’” (Matthew 12:10-12)
 7. God's seventh day Sabbath is also a full day that God has given to us to disengage from all the clutter of worldly things; in our physical surroundings and in our internal mental thinking.
 8. God's seventh day Sabbath is a full day that God has given to us to sing praise, worship and exalt Yeshua, the Lord of the Sabbath.²⁹

²⁹ Revised on 5 April 2017.