

# THE SABBATH AND YESHUA

by Avram Yehoshua

[THE SEED OF ABRAHAM](#)

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 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 justify it (e.g. ‘the Lord’s Day’<sup>1</sup> or a Sunday resurrection<sup>2</sup>), but because the Roman Catholic Church changed Sabbath to Sunday in 120 AD. They say they have authority 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 to support the change*.

Thomas Aquinas (1225-1274) a revered pillar of the Roman Catholic Church and a priest of the Dominican order 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.’<sup>3</sup>

The ‘Christian people’ Aquinas spoke of were the Roman Catholic Popes. Archbishop and Cardinal James Gibbons (1834-1921) wrote,

‘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* (i.e. the 7th day Sabbath),<sup>4</sup> a day which we never sanctify.’<sup>5</sup>

The major reason why the Bishop of Rome, in 120 AD, changed Sabbath to Sunday, Passover to Easter, and threw out Mosaic Law, which all Christians were keeping, and brought in anti-Mosaic Law theology was because the Roman Empire was persecuting Jews and the Bishop of Rome didn’t want to be persecuted as being part of a Jewish religion.<sup>6</sup> Nowhere in Scripture, though, does God give Man authority to change or negate His laws. The Roman Catholic Church relies on its own authority for this, much the way the Pharisees elevated their teaching above God’s Word (Mt. 15:1-20). The Roman Catholic Church, claiming divine authority to change Sabbath to Sunday, reveals its pride and arrogance.<sup>7</sup>

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

<sup>2</sup> Nowhere in the New Testament does it say that because Jesus rose on Sunday, Sunday has replace the Sabbath.

<sup>3</sup> Thomas Aquinas, *Summa Theological* SS Q[122] A[4] R.O., paragraph four.

<sup>4</sup> The 7th day Sabbath begins on Friday night at dark and ends on Saturday night at dark. The beginning of the Sabbath on Friday at sundown is a Jewish tradition. See [When Does The Sabbath Begin?](#)

<sup>5</sup> James Cardinal Gibbons, Archbishop of Baltimore and Cardinal, *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.

<sup>6</sup> See [Grace, Holiness and the Pharisaic Church](#), and Samuele Bacchiocchi’s Christian classic, *From Sabbath To Sunday* (Rome, Italy: The Pontifical Gregorian University Press, 1977), *Rome and the Origin of Sunday*, pp. 78ff. Read the free PDF of [From Sabbath to Sunday](#).

<sup>7</sup> See [Sunday—The Catholic Sabbath](#) for Catholic statements about their ability to change the day without any

Karl Keating, writing under the Imprimatur of the Roman Catholic Church also speaks of it 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 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.’<sup>8</sup>

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 nor was it the original reason the Catholic Church used for discarding the Sabbath in favor of Sunday. The original reason, put forth by the man who changed Sabbath to Sunday, etc., was Pope Sixtus (116-126 AD), who said that the Jews rejected Jesus, and therefore, God rejected them and their Law.

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 Church of Rome. One of them was Sunday and another was an anti-Mosaic Law theology and attitude.<sup>9</sup> Protestant churches have become the unwitting daughters of the Roman Catholic Church in this area of anti-Mosaic Law theology. Well did Daniel speak of this catastrophic disaster when he wrote:

‘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 (Sabbath and Feasts of Israel)<sup>10</sup> 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, etc., see Lev. 23), as well as the Law (Mosaic Law) were taken away from the Christian Church by Satan via the Roman 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*.’<sup>11</sup>

What *Unger's* states as ‘a Christian institution’ would be more accurately seen as ‘a Catholic institution’ that Protestant Christians unwittingly followed. The Lord Jesus rose on Sunday, but there isn't any Scripture in the New Testament that says *because of that*, Sunday has replaced the 7th day Sabbath.<sup>12</sup> 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 day holy at Creation (Gen. 2:1-3). If Sunday had replaced the Sabbath it should have at least equal status with the Sabbath,

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warrant from Scripture, and Protestant ministers who realized that the Catholics had done this.

<sup>8</sup> Karl Keating, *Catholicism and Fundamentalism*, copyright 1988 by Ignatius Press, San Francisco, bearing the Nihil Obstat and Imprimatur of the Catholic Church, page 38.

<sup>9</sup> See [Grace, Holiness and the Pharisaic Church](#) and [Law 102](#).

<sup>10</sup> See [The Feasts of Israel and the Church](#) and [The Feasts of Israel as Time Markers After the Resurrection](#).

<sup>11</sup> Merrill F. Unger, *The New Unger's Bible Dictionary* (Chicago: Moody Press, 1988), p. 782.

<sup>12</sup> See [First Sheaf](#) for why Yeshua rose, and was first seen, on the Sunday of Passover Week.

meaning that somewhere in the New Testament it should say that Sunday is a blessed and holy day.

The day that would be known to all the biblical writers as the Lord's Day was the 7th day Sabbath. Isn't that what Jesus said? "Therefore, the Son of Man is also *Lord of the Sabbath*" (Mark 2:28). That He was Lord of the Sabbath means, among other things, that the Sabbath is the Lord's day. The Sabbath is the Day of the Lord in the Old and New Testaments.<sup>13</sup> It hasn't changed. 'The Day of the Lord' 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, mostly for Judah and Israel,<sup>14</sup> but also for the end of the world: Judgment Day.<sup>15</sup>

## THE SABBATH AND YESHUA

The Sabbath is a perfect picture of Messiah Yeshua as Creator, Redeemer and Sanctifier. In the first giving of the Ten Commandments (Ex. 20:8-12), the reason for observing the Sabbath is because God<sup>16</sup> *created* the universe in six days and *ceased* from His creative activity on the seventh day (cf. Gen. 1:31-2:3). We know that Yeshua was also Creator, for the Apostle John says that there was *nothing made that wasn't made by Yeshua* (Jn. 1:3), and the Letter to the 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 holy, only the 7th day Sabbath, marked by God *ceasing* from His creative work—nothing was created on that day. The Sabbath is the only day in Creation Week where God rested or more accurately 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 after Israel came out of Egypt, before Israel went into the Promised Land of Canaan, the only significant change that occurs in the Ten Commandments is the *reason* for keeping the Sabbath day holy—the Hebrews were slaves in Egypt and Yahveh, with His mighty outstretched hand, *saved* them (delivered them, *redeemed* them; Deut. 5:12-15). This is the second major theme of God placed within the Sabbath and why He wants Christians to keep His Sabbath day 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 His holy Sabbaths and says that when they do, *He will make them holy*. It's not the keeping of *Shabat* that makes Israel holy, but obedience to *the Lord of the Sabbath* who makes Israel holy.<sup>17</sup> Yeshua said that He was Lord of the Sabbath, not Sunday (Mark 2:28), and He never even hinted at that changing, let alone spoke of it or commanded it.

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. In observing the Sabbath we find out 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, carnal and fruitless works to try and merit or please God for

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<sup>13</sup> Exodus 20:8, 10-11; 31:14-16; Lev. 23:3; Dt. 5:12, 14; Matthew 12:8; Mark 2:28; Luke 6:5; cf. Ex. 16:23, 25; 35:2; Isaiah 58:13.

<sup>14</sup> Isaiah 2:12; 13:6, 9; Jer. 46:10; Ezk.30:3; Joel 1:15; 23:1, 11; Amos 5:18, 20; Obadiah 1:5; Zephaniah 1:7, 14 (cf. Zeph. 2:3).

<sup>15</sup> Joel 2:31; Obadiah 1:15; 1st Cor. 5:5; 2nd Cor. 1:14; 1st Thess 5:2; 2nd Peter 3:10; cf. Ps. 1:5; 9:7-8; Job 19:21; 21:29-30; Is. 13:10-11, 13; 26:19, 21; 27:1; 66:16, 22-24; Eccl. 12:14; Jer. 10:10-11, cf. Rev. 1:10.

<sup>16</sup> All Three, the Father, the Son and the Holy Spirit, were involved in Creation.

<sup>17</sup> Every Gentile Christian is part of Israel (see John 10:16; Rom. 11:11f.; Eph. 2:11f.), and as such, should keep all the rules of Moses that applies to him or her. See [Take the Quiz! Five Quick Questions about the New Testament](#) and [Ten Ways Yeshua Fulfilled The Law](#).

our salvation (Heb. 9:14), and enter into His finished Work of Redemption, which is symbolized in the 7th day Sabbath and the keeping of it:

“For he who has entered *His rest* has himself also *ceased from his works* as God did from His.” (Hebrews 4:10 NKJV)

This verse is preceded by God’s practical way of entering into that rest that we only find ‘in Yeshua:’ “Therefore there remains *a Sabbath rest* for the people of God” (Hebrews 4:9). As God told ancient Israel to cease from work, buying and selling on the Sabbath, the New Testament parallel is that Christians also cease from actual physical work, buying and selling *and* realize that they don’t have to anguish and strive over ‘if they are good enough’ to *earn* salvation (i.e. by their carnal works). They symbolically and literally enter into God’s rest and peace by entering into Yeshua in a very special and practical way every week on the Sabbath, knowing that God has provided all they need for their salvation (justification and eternal life). Truly they are at peace or rest as they follow the commandment to keep the Sabbath day holy.

*Inherent* within the Sabbath is the understanding that the Father provides not only physical and spiritual rest for His people Israel, but that He also *supplies* their needs. Israel in the Wilderness ate Manna (Ex. 16:1f.), and on the sixth day (i.e. 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 His provision. This is another reason why it is a grievous 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.

This is just one of many divine pictures 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 the Father made it for, to reveal that Yeshua is Lord of the Sabbath (Mk. 2:28) and the One who provides for all our needs. The 7th day Sabbath allows us to *practice* our faith in Yeshua every week, in a very real spiritual 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 and ceasing from our chores and labors to earn money for bread (food) that sustains us (survival), and by learning to enter into the true rest or peace that Papa God has given us in His Son, symbolized in the Sabbath. The author of Hebrew reveals the greatest spiritual reality of *ceasing* from our dead works to earn salvation by entering into Yeshua. This is especially true on God’s 7th day Sabbath. We don’t have to strive with God for our salvation or provisions. We are at peace and rest in Yeshua.

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 (Savior), Sanctifier, and our Peace or rest. The Sabbath is a truly a Gift from our Lord.

Those Rabbis also taught that whenever a Jew keeps the Sabbath 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 the Sabbath day holy reflect and become *living witnesses for Yeshua*, that He is our Creator, Redeemer and the One who Sanctifies us. This is why God punished Sabbath breakers with death (Num. 15:32:36). They were trampling over His Son.

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 has done for us through His Son’s crucifixion—the Work of Redemption. We ‘rest’ in His finished Work, as God did from His, and as Yeshua said, ‘It is finished!’ (Jn. 19:30). The Sabbath is God’s divine physical and spiritual weekly reminder of learning ‘how to walk in Messiah’ all the time, trusting Yeshua for all 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,<sup>18</sup> is actually the 7th day Sabbath of Creation Week because of calendar changes by either Pope Gregory VIII or Man (e.g. the International Date Line controversy). There are a number of biblical reasons though, why the 7th day Sabbath of today is the same Sabbath of Creation Week. God tied the Sabbath of Creation into Israel, which gives us a divine ‘starting point’ in history, and also, in Messiah’s confrontations with the Pharisees and Scribes, Yeshua reveals 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 establishes 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 evening and the morning were the 6th day. Thus the Heavens and the Earth and all the host of them were finished. And on the 7th day God ended His work which He had done, and He ceased on the 7th day from all His work which He had done. Then God *blessed the 7th day and made it holy* because in it He ceased 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.<sup>19</sup> Some lunar Sabbatarians say that the first light of Creation on the 1st day is the sun and the moon so that the 7th day is seven days after the creation of the moon, but this deceitful teaching of Scripture is contradicted in Genesis 1:14-19, which states that the moon, sun and stars were created on the 4th 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, ‘Let there be Light!’ (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).<sup>20</sup>

Other lunar Sabbatarians say that we can’t use Creation Week as a model to determine when the Sabbath is because the sun, which regulates day and night, wasn’t created until day 4. Again Scripture nullifies their thinking because God said that there were days 1, 2 and 3 before the sun was created. In other words, those days without the sun were ‘there’ and at the end of creation, the 6th day, everything had been made, and on the 7th day of creation, God has His holy and blessed 7th day Sabbath.

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<sup>18</sup> 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?](#)

<sup>19</sup> For more on why the lunar Sabbath is biblically impossible see [A Lunar Sabbath?](#)

<sup>20</sup> For more on this see [Yeshua—God the Son.](#)

## 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). Therefore Israel began keeping the 7th day Sabbath according to God's knowledge of when the 7th 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 6th 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 6th 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 7th day to gather, but they found none.” (Exodus 16:26-27)

“So the people rested on the 7th day.” (Exodus 16:30)

Scripture states, ‘the people rested on the 7th day.’<sup>21</sup> This ancient 7th 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 7th 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 new moon:

“Remember the Sabbath day, to keep it holy! *Six days* you shall labor and do all your work, but *the 7th 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 6 days* Yahveh made the Heavens and the Earth, the sea, and all that is in them, *and rested the 7th day*. Therefore, Yahveh blessed the Sabbath day and made it holy.” (Exodus 20:8-11)

There isn't any mention in this passage from 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 nor scriptural 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.

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<sup>21</sup> Nothing is spoken about counting seven days in relation to the new moon.

## THE SABBATH AND YESHUA

When the Pharisees came to Yeshua and spoke of Him or His followers desecrating the Sabbath, by say, plucking grain (Mt. 12:1-7; Mk. 2:23ff; Lk. 6:1ff),<sup>22</sup> 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, nor does He ever tell His Apostles that the Jewish reckoning of the Sabbath day was wrong. Neither is there 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 in the New Testament. With no hint that the traditional Jewish Sabbath day is wrong it's obvious that the day the Jewish people observed the 7th day Sabbath was the right day, and that the teaching of a lunar Sabbath is heretical.

Yeshua defends His healings and the ability to pick and eat grain on the Sabbath day in a number of different ways,<sup>23</sup> 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).<sup>24</sup>

There were many times that Yeshua went to the synagogue on the Sabbath day, which reveals that the *Jewish* Sabbath was 'in line' with the biblical Sabbath of Creation Week. When Yeshua healed on the Sabbath day, creating a religious showdown with the Pharisees and Scribes, who insisted that healing of a chronic illness could *not* be done on the Sabbath, Yeshua never told them that they had the wrong day.<sup>25</sup> If it had been the wrong day Yeshua certainly would have told them, and the Apostles would have written about it, and we would have known.

## THE BOOK OF ACTS

Eight times in the Book of Acts the 7th day Sabbath is referred to as a time of assembling<sup>26</sup> and this, many years *after* the Resurrection,<sup>27</sup> but 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. 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 Sabbath was on the wrong day.

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<sup>22</sup> See Dt. 23:25 where eating grain from the field is specifically allowed.

<sup>23</sup> For instance, in Matthew 12:3-4 (David was hungry and took the Bread of God's Presence, which was only for the priests); and Mt. 12:5 (where Yeshua says that the priests work on the Sabbath, but were guiltless, and that One greater than the Temple was among them, paralleling what the Apostles had done to the priests as the latter ministered to God in the Temple and the former ministered to God the Son), etc.

<sup>24</sup> All the Apostles in Acts 13:14, 42; 16:13; 18:4 continued to meet on this same Sabbath day.

<sup>25</sup> 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](#).

<sup>26</sup> Acts. 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4.

<sup>27</sup> Acts and the Gospels were written between 44-66 AD, with the Gospel of John written after 90 AD.



As a side note, Christians who question if the Sabbath today is actually the 7th day Sabbath of Creation, seem to have little concern that their day of assembly, Sunday, is really *the Sunday that Christ rose from the dead on*. After all, if the Sabbath we see today isn't correct, Sunday isn't 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 for my Sabbath, or Sunday.' This isn't biblical. It dismisses God and His authority to determine *how* Christians are to walk out their faith in Jesus. These Christians make up their own rules, but God never said Christians could chose which days to keep, nor did He say that it doesn't matter which 7th day one keeps holy, despite what Romans 14:5-6 says.<sup>28</sup> 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 by 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 grammatically wrong and biblically lopsided to have the Sabbath on any other day than the seventh or last day of the week. So much for the so-called 'Christian Sabbath' being Sunday, the *first* 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.<sup>29</sup>

Today, about 2,000 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 7th 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.

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.<sup>30</sup> 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 teaches 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.

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<sup>28</sup> 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](#).

<sup>29</sup> For more on the Sabbath symbolizing eternity and the time Christians will have with God forever, see [The Feast of Tabernacles](#).

<sup>30</sup> The lunar Sabbath teaching is based on sighting the new moon and then counting to the seventh day, which then becomes the 'weekly' Sabbath, which for them can come on any day of the week. To find out more on why this day is wrong, see [A Lunar Sabbath?](#)



# 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 observance of Sunday*. The *Didache*, regarded as the most ancient source of ecclesiastical legislation...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.*”<sup>31</sup>

“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).”<sup>32</sup>

“The *omission* of...*Sunday worship*...(is) 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 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.”<sup>33</sup>

“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.”<sup>34</sup>

“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”<sup>35</sup> 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. Sunday never happened in the days of the Apostles nor immediately thereafter. This means that Sunday assembly over Sabbath holiness is not of the Lord Jesus.

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<sup>31</sup> Bacchiocchi, [From Sabbath to Sunday](#), pp. 78-79.

<sup>32</sup> Ibid., p. 79. Clement was Bishop of Rome, a title that would soon be overshadowed by that of ‘Pope.’

<sup>33</sup> Ibid., note 14. See K. Clark, *Worship in th Jerusalem Temple after 70 A.D.*

<sup>34</sup> Ibid., p. 80.

<sup>35</sup> 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.’

The Reformers would be pleased to know that.<sup>36</sup>

## 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 7th day Sabbath?<sup>37</sup>
3. If Sunday has replaced the Sabbath why aren't there any Scriptures in the New Testament clearly telling us to assemble on Sunday? Why aren't there any Scriptures stating that we don't have to assemble on the Sabbath, and that it's not holy anymore?

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 discerning the Scriptures 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).<sup>38</sup>

## 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, be-

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<sup>36</sup> 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). Sunday is not God's day for us keep. Christians who want to please their Lord should be keeping the 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 7. Also, read Bacchiocchi's book, which is listed on p. 1, note 6.

<sup>37</sup> Gen. 2:3; Ex. 16:23; 20:8, 11; 31:14-15; 35:2; Lev. 23:3; Dt. 5:12; Isaiah 56:2, 6; 58:13; 66:23; Jer. 17:21-24, 27; Ezk. 46:1, 4, 12, etc.

<sup>38</sup> For more on that see [The Lifting of the Veil—Acts 15:20-21](#) and [Grace, Holiness and the Pharisaic Church](#), and

1. [Hebrews and the Change of the Law](#),
2. [Law 102](#),
3. [Law and Grace](#),
4. [No Longer Under the Law?](#),
5. [Take the Quiz! Five Quick Questions about the New Testament](#)
6. [Ten Ways Yeshua Fulfilled The Law](#), and
7. [The Feasts of Israel as Time Markers After the Resurrection](#)

cause in it He ceased 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 ceased and was satisfied.”
  - d. Dt. 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 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 fall in love with Yeshua and to rededicate our lives to Him.
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 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.

With the coming of Messiah Yeshua the two themes of Creation and Redemption are incredibly amplified in the Sabbath as Yeshua has redeemed us from this world of Darkness and our carnal selves, and has *created* us anew to be a holy, glorified people like He is now (2nd Cor. 5:17). Therefore, the Sabbath, far from being discarded, is divinely magnified. Just as ancient Israel ceased from her labors to enter into God’s Sabbath rest once a week, trusting in Him for their temporal needs, so Messiah’s Israel ceases from their labor of anxiety ridden dead works (to try and earn or merit eternal life), and enters into Yeshua’s finished Work of Creation–Redemption once a week on God’s holy Sabbath day. This is the heavenly beauty of the Sabbath that God has given to Israel, His Son’s beloved Bride.

Yes, we walk with Yeshua 24/7, but there’s only one day a week that God has set aside that is holy on which we do not buy or sell, labor or prepare our food. Once a week, on the Lord’s Sabbath, we have a divine honeymoon with the Lord of Glory, to further realize His love for us.<sup>39</sup>

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<sup>39</sup> Last revised on Monday, November 22, 2021.