

A SIGN BETWEEN ME AND YOU

compiled by Rachel M. Cory, January 23, 2010

LORD OF THE SABBATH

MATTHEW 12:8 “The Son of Man is LORD even of the Sabbath day.” (Mark 2:28)

In this claim to be “Lord of the Sabbath day,” Jesus declared Himself the Creator. This truth is repeated many times in the New Testament writings. (I Cor 8:6; Eph 3:9; Heb 1:1-2, 8, 10; John 1:3, 10; Col 1:12-16)

EZEKIEL 20:20 “Hallow My Sabbaths, and they shall be a sign between me and you, that you may know that I am the Lord your God.”

Our God is not arbitrary. He does not make up useless rules. Every command is for our best good. And this is very, very true of the Sabbath commandment.

THE SABBATH ANSWERS MAN'S DEEPEST QUESTIONS.

1. WHERE DID I COME FROM?

GENESIS 2:2,3 “And on the seventh day God ended His work which He had made. And He rested on the seventh day from all His work which He had made.”

“And God blessed the seventh day and sanctified it; because that in it he had rested from all His work which God created and made.”

To sanctify (#6942 qadash) means “to set apart for a sacred purpose,” “to make holy,” or “to consecrate to God.” In the very beginning, God sanctified the Sabbath. It was not Adam's seventh day. Adam had not yet been alive for 24 hours. The first gift of God to mankind was this special time. Even before God warned them against the Tree of the Knowledge of Good and Evil, He set aside the Sabbath hours. Hours to spend in communion with their Creator.

MARK 2:27 Jesus said, “The Sabbath was made for man (#444 - anthropos - meaning “mankind”).
He did NOT say the Sabbath was made for Israelites, or for Jews.

Did you ever wonder why God took six days to create the earth, and then took one day just to celebrate. Who was watching? Remember that God's authority and His right to rule had just been challenged by Lucifer, the highest created being. Could it be that God was saying something about His authority as creator? Perhaps the angels who rebelled had been tempted to forget that they were created beings.

EXODUS 20:11 “For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.”

Right in the middle of the Ten Commandments, God inscribed the Sabbath, in stone, an eternal symbol of His relationship to us. We are His creation.

2. WHERE AM I GOING?

ISAIAH 66:22-23 “For as the new heavens and the new earth which I will make shall remain before Me, says the Lord, so shall your descendants and your name remain.

And it shall come to pass that from one New Moon to another and from one Sabbath to another all flesh shall come to worship before me, says the Lord.”

In the new earth, “all flesh,” not just all Jews, will come together to worship God from one Sabbath to another, and from one new moon to the next.

3. WHY IS THE WORLD IN SUCH A MESS?

DEUTERONOMY 5:15 “Remember that you were a slave in the land of Egypt, and that the Lord thy God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.”

We have all been caught up in slavery to sin, and God has offered to bring us out by the miracle of His grace and power. Someday we will literally leave this old wilderness of sin, with its poisonous serpents, and cross over into the promised Canaan. In the meantime, death and confusion are all around us. Satan is the “prince of this world.” We cannot expect this to get better, only worse, as time grows shorter. But we can have peace in our own hearts knowing that God is with us, and will bring us home. The Sabbath is God's reminder of His promised deliverance.

4. HOW CAN I GET TO THIS NEW EARTH?

EZEKIEL 20:12 “Moreover I also gave them My Sabbaths, to be a sign between them and me, that they might know that I am the Lord who sanctifies them.”

EXODUS 31:13 “Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout all our generations, that you may know that I am the Lord who sanctifies you.”

Just as the Sabbath was sanctified or set apart for a holy purpose, so we are set apart for God's purpose. It is only by the regenerating power of God, that our hearts are changed and we are consecrated to be used by Him. Only those who are changed in this way will see the new earth. The God who created man in the beginning will create him anew - redeemed and resurrected from the dead. God will make him a fit subject for His kingdom.

5. WHO MADE ALL OF THIS POSSIBLE?

Jesus Christ rested from all His labors on the Sabbath day when He slept in Joseph's tomb (MATTHEW 28:1, MARK 16:1-2, MARK 16:9, LUKE 24:1, JOHN 20:1).

6. HOW LONG WILL THIS SIN PROBLEM LAST?

Almost 6000 years have passed, since Adam sinned. The millennium, 1000 years during which the earth will rest, represents a Sabbath for this earth (REVELATION 20:2,4). The Sabbath is a prophecy of how long it will take to finish the rebellion and restore peace to the universe.

Our Heavenly Father knew that without a time set apart for communion and worship, we would loose our connection with Him. We would forget who we are, and where we are going. How clearly this has been demonstrated over the ages.

OBJECTIONS CONSIDERED

1. THE SABBATH IS JUST FOR THE JEWS. IT WAS INTRODUCED AT SINAI AS A MEMORIAL OF THEIR RESCUE FROM EGYPT.

The 7th day was “blessed” and “hallowed” at the end of creation week, when only Adam and Eve were living. Can you show me, in the Scriptures, where the LORD unblessed or unhallowed the 7th day.

A. Jesus said, “The Sabbath was made for man (#444 - anthropos - meaning “mankind”) Mark 2:27.
He did NOT say the Sabbath was made for Israelites, or for Jews.

B. PSALM 105:43-45 says that God brought Israel out of Egypt so that they could keep His statutes. They could not keep the Sabbath in Egypt, because they were forced to work.

- C. The Israelites knew about the Sabbath, before Sinai! Before Sinai, God gave them manna from heaven. They were not to gather this food on the Sabbath. (EXODUS 16:28). Before Sinai God said to Moses, “Tomorrow is a Sabbath rest, a holy Sabbath to the LORD” (Exo 16:23). On the Sabbath He said, “Today is a Sabbath unto the LORD” (Exo 16:25). “The seventh day, which is the Sabbath.” (Exo 16:26). When some of the people disobeyed the command and went out to gather manna on the Sabbath, “The LORD said to Moses, ‘How long do you refuse to keep My commandments and My laws? See! For the LORD has given you the Sabbath’ therefore He gives you on the sixth day bread for two days” (Exo 16:27-30).
- D. The stranger was included in the fourth commandment, not just the Israelite (EXODUS 20:10). A blessing was to come upon “the son of the stranger” “that keeps the Sabbath” (ISAIAH 56:1-8).
- E. NEHEMIAH. 9:13-14 has been used by some to say that the Israelites had no knowledge of the Sabbath before Sinai. It says, “You made known to them Your holy Sabbath.”

Compare: “In the day when I chose Israel... and made myself known unto them in the land of Egypt” (EZEKIEL 20:5). Are we to conclude from this verse that God was not known by anyone before that time. Of course not! The Israelites had just lost site of God and of His commandments.

- F. DEUTERONOMY 5:15 It is true that they were to keep the Sabbath as a memorial of their rescue from Egypt. But they were also commanded to deal rightly in weights and measures because “I am the Lord your God, which brought you out of the land of Egypt. Therefore shall you observe all my statutes and all my judgments, and do them:” (LEVITICUS 19:35-37). Are we to conclude that prior to their deliverance from Egypt, they might short-change their neighbors with impunity and that only Jews are required by God to refrain from cheating anyone?

LEVITICUS 11:45 “I am the Lord who brings you up out of the land of Egypt, to be your God; you shall therefore be holy, for I am holy.”

Is the command to “be holy” only for Israelites? Does the command to be holy have meaning only in context of deliverance from Egypt. Or have we all been slaves of sin and of Satan?

2. “I WILL CAUSE ALL HER MIRTH TO CEASE, HER FEAST DAYS HER NEW MOONS, AND HER SABBATHS, AND ALL HER SOLEMN FEASTS” (HOSEA 2:11).

This verse is cited by some as a prophecy predicting the end of the seventh day Sabbath. The condition here described was fulfilled at the destruction of Israel by the Assyrians. Hosea was sent as a prophet to the 10 Northern tribes (called Israel) which had split off from the original 12 tribes. Jeroboam, the first king of the 10 Northern tribes had instituted recurring annual festivals, on days other than those appointed by God. He did not want the people to return to Jerusalem. (He had set up two centers of worship in the North - one at Bethel and the other at Dan.) These are the “feast days” which the Lord would cause “to cease.” - NOT the Lords appointed festivals. (I Kings 12:26-33).

3. DIDN'T JESUS CHANGE THE SABBATH TO SUNDAY?

- A. MATTHEW 5:17,18 Jesus said, “Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill.”

PSALM 111:7,8 “All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.”

PSALM 89:34 “My covenant will I not break, nor alter the thing that is gone out of my lips.”

MALACHI 3:6 “For I am the Lord, I change not.”

I CHRONICLES 17:27 “For You have blessed O Lord, and it shall be blessed forever.”

[Remember that people are blessed upon condition of obedience, but the Sabbath was blessed unconditionally. God did not say, “If it works out, then we'll keep it.”]

- B. HEBREWS 9:16 “For where a testament is, there must also be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator lives.”

GALATIANS 3:15 “Brethren, I speak in the manner of men: Though it is only a man's covenant (will), yet if it is confirmed, no one annuls or adds to it.”

A man's last will and testament cannot be changed after his death.

After the death of Christ, nothing could be added to the “new covenant” or New Testament. If the Commandments were to be changed, then Jesus would have to say this clearly, and officially before His death. Sunday keeping was instituted by men well after Christ's death.

Jesus expected His followers to be keeping the Sabbath at least 40 years after His death at the time of the destruction of Jerusalem.

MATTHEW 24:20 “But pray that your flight may not be in winter or on the Sabbath.”

He did not say this because it would be more difficult to get out of the city on that day, because it really would have been easier. The streets would be deserted because all the Jews would be in the synagogue. In fact when the time came, the Jews stayed in the city and the Christians were the only ones who fled and thereby saved their lives.

- C. HEBREWS 10:9 “He taketh away the first that He may establish the second.”

Some have pointed to this verse as taking away the seventh day Sabbath. But read the words in context. The writer of Hebrews is speaking of the sacrificial system. “The offering of the body of Jesus Christ once for all” has replaced the “sacrifice and offering burnt offerings, and offerings for sin.” (v. 8-10) The ministry of Christ our high priest in heaven (the true sanctuary), who ministers His own blood, has replaced the Levitical priesthood and the earthly Temple.. No mention is made of a day of worship, or any other of the 10 covenant commandments.

4. JESUS BROKE THE 4TH COMMANDMENT WHEN HE HEALED ON THE SABBATH, AND WHEN HIS DISCIPLES HARVESTED GRAIN ON THE SABBATH.

- A. Jesus said, “I have kept my Father's commandments” (JOHN 15:10). ***If Jesus had truly broken the commandment, then He would have been a sinner, and could not have been our Savior.***

Psalm 40:8 “I delight to do Your will, O my God: and Your law is within My heart.”

Isaiah 42:21 “He will magnify the law and make it honorable.”

- B. There was complete agreement between Jesus and His opponents, the Pharisees concerning WHICH day was the Sabbath. The disagreement concerned the “lawful” manner of observance. Let’s look at the seven miracles which Jesus performed on the Sabbath day:

FIRST SABBATH MIRACLE: At “a feast of the Jews,” by the pool of Bethesda, Jesus saw a man with “infirmity thirty eight years.” Jesus said to him, “rise, take up your pallet and walk.” (John 5:1-10) The Jews said to the man, “It is not lawful to carry your pallet on the Sabbath.” They “sought to kill” Jesus “because He had done these things on the Sabbath.” (v. 16) “But Jesus answered them, ‘My Father has been working (on the Sabbath) until now, and I have been working.’” (v. 17) “the Son can do nothing of Himself, (by His own authority) but what He sees the Father do; for whatever He does, the Son also does in like manner.” So essentially Jesus told them that He was doing His Father’s will, therefore what He did WAS lawful. The Jews “sought all the more to kill Him” because He “said that God was His Father, making Himself equal with God.” The Jews understood Him quite clearly!

A short time after the healing of John 5, Jesus returned to Jerusalem for the Feast of Tabernacles. (John 7:2, 10, 14. While teaching in the Temple He had a discussion with the Jews concerning His healing on the Sabbath. (John 7:23) “If you circumcise a male on the Sabbath, (because he is 8 days old on a Sabbath day), so that the law of Moses will not be broken, why are you angry with Me because I made a man completely well on the Sabbath?” Again - the disagreement concerns what is lawful, not which day is the Sabbath. The conclusion: If circumcision is lawful, then so is healing.

SECOND SABBATH MIRACLE: Teaching on the Sabbath in a synagogue at Capernaum, Jesus cast out a demon from a man. (Mark 1:21-27)

THIRD SABBATH MIRACLE: Jesus healed the mother of Simon Peter of fever (Mark 1:29-31, on the same Sabbath as the healing of the demoniac.

FOURTH SABBATH MIRACLE: At a synagogue, there was a man present with a “withered hand.” There were “spies” present, who “watched Him closely to see if He would heal on the Sabbath.” Jesus asked them, “Is it lawful, on the Sabbath, to do good or to do evil? to save life or to kill?” (Mark 3:1-5; Luke 6:6-11; Matt 12:10-14). “What man is there among you,” Jesus continued, “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? There it is lawful to do good on the Sabbath.” And He healed the man. The Jews then “plotted how they might destroy Him.”

FIFTH SABBATH MIRACLE: On the eighth day of the Feast of Tabernacles, Jesus saw a man “blind from birth.” He “made clay” from dirt and His own spit, which He put on the man’s eyes, then told him to go “wash in the pool of Siloam” (John 9:6-7, 14) The Jews’ response was to put the man “out of the synagogue.”

SIXTH SABBATH MIRACLE: Jesus healed a “woman who had a spirit of infirmity eighteen years and was bent over, and could in no way straighten herself up.” The ruler of the synagogue answered with indignation, and Jesus called him a hypocrite - “Does not each one of you loose his ox or his ass from the stall,” He said, “and lead it away to water it” on the Sabbath? “So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” (Luke 13:10-17)

SEVENTH SABBATH MIRACLE: At the house of “one of the rulers of the Pharisees” just before going up to Jerusalem for the last time, there was a man there with “dropsy” (a condition involving generalized swelling or edema). “Jesus asked the lawyers and Pharisees,” “Is it lawful to heal on the Sabbath?” “But they kept silent.” Jesus healed the man. Again, he told them that they treated their animals better than human beings. (v.5).

CONCLUSION: Works of healing were, and are, lawful on the Sabbath day.

C. ABOUT THE GRAIN FIELD:

Jesus’ disciples were hungry. It was the Sabbath. They were passing their a field of grain. They plucked the ripened heads, rolled them between their hands, and ate the loosened grains. The Pharisees accused them of doing “what is not lawful to do on the Sabbath!” Notice they did not accuse them of stealing. Taking grain for immediate personal consumption was lawful, so long as one did not take away any “carry out.”

Jesus defended His disciples using Scripture. When David and his men were hungry, fleeing from crazy King Saul, they ate of the consecrated shewbread of the Sanctuary, which the law specified was only to be eaten by the priests. (Lev. 24:5-9; Ex 29:31-34; I Sam 21:1-6) David and his men incurred no guilt because Abithar, the High Priest, gave them the bread. (MATTHEW 12:10-12, JOHN 5:2-18). The priests in the Temple profane the Sabbath yet are blameless, because they follow the commands of God, concerning the offering of sacrifices, the baking of the shewbread, and burning of incense on the Sabbath. So why were Jesus’ disciples guiltless – because Jesus, the “LORD of the Sabbath” approved their action. HE defines lawful and unlawful on HIS day. Jesus said to the Pharisees, “I say to you that in this place there is One greater than the Temple.” (v.6) and “The Son of Man is LORD even of the Sabbath day.” (v.8)

Ministers today, who do God’s work on the Sabbath are blameless (I COR 10:1-4, NEHEMIAH. 9:9-14). Medical personnel who work to save lives on the Sabbath, pharmacies who dispense emergency medicine, law enforcement officers, prison guards, and many other necessary service providers are within the law.

But the farmer who wishes to harvest because the crop is ripe today or the weather is threatening is not within the law.” On the seventh day thou shalt rest: in earring time and in harvest time thou shalt rest” (EX. 34:21).

The religious leaders of Christ’s day had added dozens of their own rules for keeping the Sabbath, until the day had lost all of its original meaning. In fact it was a lot of work just keeping all of the Sabbath regulations. There was no time to think about God, for thinking about whether one might be breaking some rule. Christ cleared away these traditions of men.

5. SINCE THE RESURRECTION WAS ON SUNDAY, WE KEEP THAT DAY IN HONOR OF HIM.

- A. There is no law against honoring the LORD on Sunday, or on any other day of the week, but there IS a law against working on the Sabbath.
- B. John called it “the Lord’s day” (Revelation 1:10). When John mentions Sunday in his gospel, written 64 years after the cross, he calls it simply “the first day of the week” (John 20:1). If Sunday had truly become the new Sabbath, would he not have mentioned it in some special way? Jesus said that He “is LORD of the Sabbath day.” (Mark 2:28). So the Sabbath IS the Lord’s day.
- C. God calls the Sabbath “My holy day” (ISA. 58:13). Remember that it was Jesus who spoke through Isaiah, and through all of the Old Testament prophets. Jesus is and always has been “the only mediator between God and man” (II Tim. 2:5). It was Jesus who spoke the Ten Commandments from the mountain.

MATTHEW 15:6,9 “Thus have ye made the commandment of God of no effect by your tradition.” “In vain do they worship me, teaching for doctrines the commandments of men.”

DEUTERONOMY 4:2 “You shall not add to the word which I command you, nor take anything from it, that you may keep the commandments of the Lord your God...” (*Proverbs 30:6*).

6. DIDN'T THE RISEN CHRIST ALWAYS APPEAR TO HIS DISCIPLES ON SUNDAY?

Christ appeared to His disciples over a period of forty days after His resurrection. Only five of these recorded appearances give a clue as to the day.

- A. Resurrection Sunday: To Mary Magdalene, to two disciples on the road to Emmaus, to eleven disciples in the upper room. (The eleven disciples were not holding a religious meeting. They were hiding in terror of the Jews.
- B. Eight days later on a Monday, because Thomas was finally with them (JOHN 20:26).
- C. To the disciples while they were out fishing (JOHN 21). No day is given.
- D. Ascension day - forty days after the resurrection - a Thursday (ACTS 1:3,9).
- E. MATTHEW 28:10-17 does not give a day.

7. WE CELEBRATE EASTER SUNDAY IN HONOR OF CHRIST’S RESURRECTION. DOESN’T THAT MAKE SUNDAY A SPECIAL DAY?

“Many thousands” of Jews “believed” (Acts 21:20) and accepted Jesus of Nazareth as their expected Messiah. This did not mean that they expected to break away from their Jewish faith, or from the Sabbath, or from any of the other nine commandments. They were not joining a new religion. They simply viewed themselves as “believing Jews.”

After the death of Christ, Passover was celebrated with bread and wine, rather than with a sacrificial lamb, as initiated by Christ at His last Passover meal. In fact there was much debate among early Christians regarding the proper observance - how long to fast, whether to celebrate the Lord’s supper in the evening or the next morning, etc.

The actual introduction of Easter-Sunday appears to have occurred in Palestine after Emperor Hadrian ruthlessly crushed the Bar Kokheba revolt (A.D. 132-135) and built on the ruin of Jerusalem a new Roman city, *Aelia Capitolina*. At this time, Hadrian introduced the most repressive legislation, prohibiting the practice of Judaism, in general, and the observance of Jewish festivals, in particular. Jews and Jewish-Christians were expelled from the city.

As a result of Hadrian’s expulsion of the Jews, the positions left vacant by Jewish-Christian elders and leaders were filled by non-Jews. The ethnic cleansing, and persecution of anyone and anything Jewish influenced the new Gentile church hierarchy to change the date of Passover from Nisan 14 to the following Sunday in order to show separation from the Jews and Jewish Christians, and thus avoid persecution.

Over the years a whole body of anti-Semitic type literature was produced by leading Fathers who defamed the Jews as a people and emptied their religious beliefs and practices of any value whatsoever. Two major casualties of the anti-Jewish campaign were Sabbath and Passover. The Sabbath was changed to Sunday and Passover was transferred to Easter-Sunday.

Finally, in A.D.325, at the Council of Nicea the Emperor Constantine settled the issue. He wrote, "Let us then have nothing in common with the detestable Jewish crowd:" He decreed that Passover be celebrated on the first Sunday after the first full moon of spring (that is, the Sunday after the Jewish Passover). To ensure that Easter-Sunday would never be celebrated at the same time as the Jewish Festival, the council decreed that if the 14th of Nisan fell on a Friday, then Easter was to be celebrated on Sunday, nine days later."

8. DOESN'T PENTECOST ALWAYS FALL ON A SUNDAY?

Pentecost always falls 50 days from the feast of first fruits. Anciently there was a controversy regarding the correct day for the offering of the "firstfruits," but in the year Christ died Pharisees and Sadducees were in agreement. (See the study, "Three Days and Three Nights" at this web site.) Because the "firstfruits" were offered on a Sunday in that year, Pentacost also fell on a Sunday in that year.

9. WHEN SUNDAY IS MENTIONED IN THE NEW TESTAMENT, ISN'T IT ALWAYS SOMETHING SPECIAL? COULDN'T IT BE INFERRED THAT SUNDAY WAS THE SPECIAL DAY FOR THE APOSTLES?

The first day of the week is mentioned eight times in the New Testament:

MATTHEW 28:1; MARK 16:1-2,9; LUKE 24:1; JOHN 20:1: All are accounts of the resurrection.

Matthew, Mark, Luke, and John all wrote their gospels many years after Christ's death, yet every one of them refers to Sunday as simply, "the first day of the week," nothing more, nothing special.

JOHN 20:19: The disciples were hiding in the upper room behind closed doors in terror of the Jews.

ACTS 20:7-8: The dark part of the first day of the week is Saturday night (see New English Bible) (MARK 1:21,32; LEVITICUS 23:32). The first day of the week began at sundown on what we would call Saturday night. Paul spent most of Sunday, the next day, walking through swampy country from Troas to Assos where he was to catch a ship. "Breaking bread" was done "daily" (ACTS 2:46) and was not necessarily associated with an assembly for worship. In this case it was most likely the traditional weekly "Havdalah," a service to bid farewell to the Sabbath.

1CORINTHIANS 16:1-2 "Lay by in store" does not mean, "put in the collection plate at the church." It means to set aside at home. Some of the modern translations put it in this way. It means that the first act of business in the new week should be to separate a portion for God's service. After God's tithe and offerings are separated then we may continue with our regular business. Money was never handled on the Sabbath.

The weekly Sabbath is mentioned in the New Testament fifty-six times.

Matt 12:1-8,10-12	Mark 1:21	Luke 4:16,31	John 5:9,10,16,18	Acts 13:14,27,42,44
24:20	2:23-28	6:1-9	7:22,23	15:21
28:1	3:2-4	13:10-16	19:14,16,31	16:13
	6:2	14:1-5		18:4
	15:42	23:54,56		
	16:1			

In the eight passages which mention the first day of the week there is no command to keep it; there is no record of its being appointed as a sabbath; no record of any blessing being placed upon it; no record of its being made holy; no record of any sacredness being attached to it; no promise of a blessing for its observance; no threat of punishment for its nonobservance. It is not once given any sacred title. There is no record that Christ kept Sunday or commanded it to be kept. There is no record that the apostles kept it or commanded it to be kept.

10. DID PAUL KEEP THE SABBATH AFTER HIS CONVERSION TO CHRIST?

ACTS 26:11 Saul the persecutor always knew where to find the Christians. He persecuted them in every synagogue. And they worshiped in the synagogue on the Sabbath.

ACTS 13:14-16 . . . In Antioch Paul worshiped in the synagogue, on the Sabbath.

ACTS 13:44The next Sabbath in Antioch Paul preached to the Gentiles, (He didn't tell them to meet him on Sunday) and almost the whole city came to hear him.

ACTS 16:13 In Philippi, where there was no synagogue, Paul went out by the river "where prayer was customarily made," to worship on Sabbath.

ACTS 17:2 In Thessalonica "Paul, as his custom was, went in (to the synagogue) to them, and for three Sabbaths reasoned with them from the scriptures."

ACTS 18:4,11 . . . At Corinth he "reasoned in the synagogue every Sabbath."

11. WHY DOESN'T PAUL STATE SPECIFICALLY THAT THE SEVENTH DAY IS THE SABBATH?
IN FACT DOESN'T PAUL SAY THAT EVERY MAN SHOULD BE PERSUADED IN HIS OWN MIND?

A. Paul and other NT writers exhorted all to read and study the Scriptures which "will make you wise unto salvation." The only Scriptures available at that time were the Old Testament, which are replete with references to the sacredness of the 7th day Sabbath.

B. The Jews were ready to kill Paul because he declared specifically that circumcision, was no longer necessary (GALATIANS 5:6-15). If Paul had declared that the Sabbath was changed or done away with, would not some account of the furor that would have caused be found in the account of his ministry. The Jews considered Sabbath observance at least as important as circumcision, yet great text is given to the account of the debate over circumcision and nothing is said about a change of the Sabbath.

Paul said, "I have fully preached the gospel of Christ" (ROMANS 15:19). Nothing was left out.

C. It is true that Paul said "Let every man be convinced in his own mind" (ROMANS 14:5). But isn't this the ideal we preach today. Each person must study and decide for himself the truth of the gospel of Christ. No observance, whether prayer or fasting or giving offerings, or Sabbath keeping is valid if the person does not understand the reason for what he is doing.

This statement reflects the change in Paul after the Damascus road. He no longer forced his beliefs on anyone. Even if he knew he was right he said "do not judge your brother." How different from the Saul who dragged the Christians to Jerusalem in chains.

D. Devout Jews held to the custom of fasting twice a week. Paul was probably referring to this custom, because He mentions eating and not eating along with observing and not observing certain days. The days observed appear to be those days upon which certain men fasted. The context does not mention the 7th day Sabbath (Romans 14:1-7). Paul appears to have kept the 7th day Sabbath, and there are passages which suggest that he also kept the festivals but in a new Christian way (1Corinthians 16:8, Acts 20:6, Acts 20:16). (See also 1Corinthians 5:7-8 where Paul instructs the church regarding the keeping of the Passover.)

12. DIDN'T PAUL DESCRIBE SABBATH KEEPING AS TURNING AGAIN TO WEAK AND BEGGARLY ELEMENTS?

GALATIANS 4:9,10 "But how after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years."

A. The "days, and months, and seasons, and years" obviously refer to the prophetic "Feasts of the LORD" commanded in Leviticus chapters 23 and 25, and Numbers chapters 28 and 29. Animal sacrifices were required on each of these "appointed Feast days."

B. The Galatians who had come to belief in Christ, had been taken in by the circumcision party who were "zealous for the law." They had themselves circumcised, and began keeping all of the Jewish festivals, including the offering of sacrifices, in order to be saved. "Tell me," Paul wrote, "you who desire to be under (justified by) the law" (Gal. 4:21).

He was adamant that we are saved by faith in Christ - not by “works of the law.” Keeping the Jewish festivals *in order to be saved* would be no better than observing pagan astral festivals in order to live forever. Both involved a type of salvation by works, and so would be called “weak and beggarly elements.”

C. The “weak and beggarly elements” are the animal sacrifices, and the Levitical priesthood. They were “weak” because they could not “make him who performed the service perfect in regard to the conscience.” Christ was the perfect sacrifice, and He is now our High Priest – and He CAN make us perfect in heart and conscience, through His indwelling spirit (Heb 9:14).

D. Many wish to include the 7th Day Sabbath in the ritual, prophetic “LORD’s Feasts.” I see several differences. First: The command to keep the Sabbath holy was written on stone, with the other nine “commandments.” The Feast commands were not. Second: The Feasts were not celebrated in the wilderness. They were to be celebrated “when you come into the land.” The Sabbath was kept for forty years, in the wilderness and continued into the land. Third: The LORD said, “These are the feasts of the LORD ... besides the Sabbaths of the LORD.” (Lev 23:37-38). Here clearly the prophetic Feasts were in addition to, or besides the 7th Day Sabbath at the heart of the Ten Commandment covenant.

E. The apostle Paul refers to the law in two ways. Paul seems to be for the law and against it at the same time. This is most confusing to some. In Colossians 2:14, “the handwriting of requirements” is “wiped out,” while in Romans 3:31, he explains that justification by faith in Jesus Christ does not overthrow the law but “establishes” it. In Romans 7:6, he states that “now we are discharged from the law,” while a few verses later he writes that “the law is holy, and the commandment is holy and just and good” (7:12). In Romans 10:4, Paul writes that “Christ is the end of the law,” while in 8:3-4, he explains that Christ came “in the likeness of sinful flesh . . . in order that the just requirements of the law might be fulfilled in us.” Paul maintains in Romans 3:28 that “a man is justified by faith apart from works of the law,” yet in 1 Corinthians 7:19, he states that “neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.” In 2 Corinthians 3:7 Paul designates the law as “the dispensation of death,” while in Romans 3:2, he views it as part of the “oracles of God” entrusted to the Jews.

How can Paul view the law both as “abolished” and “established”, unnecessary and necessary? The answer is to be found in the context. When Paul speaks of the law in the context of salvation, he clearly states that law-keeping is useless. “If justification were through the law, then Christ died to no purpose” (Galatians 2:21). When he speaks of the law in the context of Christian moral conduct, he maintains the value and validity of God’s law. In fact, Christ came, “in order that the just requirements of the law might be fulfilled in us” through the working of His Holy Spirit. **While Paul said that the law was “abolished” as a method of earning salvation, he upheld the law as a standard of Christian conduct.**

Let me just say that we at Aggelia do not keep the law *in order to be saved*. We do our best to keep God’s commandments *because we believe that we have been saved, and are being saved, through the grace of Christ*. This includes the 4th commandment to keep the 7th day Sabbath.

13. BUT I’M A NEW COVENANT CHRISTIAN. I’M NOT BOUND BY THE OLD TESTAMENT LAW.

Most folks who tell me they are “New Covenant” Christians, don’t know what the New Covenant says. They do not know the terms of the New Covenant. It is found in Ezekiel 36:24-27, Jeremiah 31:31-34, Hebrews 8:10. Note the context. The New Covenant is made with the “whole house of Israel” (which includes believing “grafted in” Gentiles) AFTER they have been returned to “the land.” God promises to write His law on their hearts, so that they will keep it forever. The only covenant law which God has made with Israel IS the Ten Commandment Law. This is the law which He promises to write on the heart. And this law includes the 7th Day Sabbath commandment. When Jesus said “this is the new covenant in my blood” He meant that His death would bring about the deliverance of His people, their return to the land, and the everlasting covenant of peace whereby God writes His law on our hearts. The prophet John wrote, concerning the last hours of time: “I looked and behold, the temple of the tabernacle of the testimony in heaven was opened” (Revelation 15:5, 8; 11:15). **The “testimony”** around which the Tabernacle, and the Temple of heaven were built **IS the Ten Commandment Law**. It was placed inside the Ark of the Covenant. The earthly was a copy of the heavenly. Writing of those who have the victory “over the Beast and his image” John says, “Here are those who keep the commandments of God and the faith of Jesus.” (Rev. 14:12). The “Dragon” makes war with those “who keep the commands of God and have the testimony of Jesus Christ.” (Rev. 12:17). “Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city” (Rev. 22:14). [Remember - Jesus gave the 10 Commandments from Mt Sinai.]

14. THE JERUSALEM COUNCIL DID NOT MENTION SABBATH KEEPING AS A REQUIREMENT FOR GENTILE BELIEVERS.

“Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.”

Stealing, murder, disrespect for parents, bearing false witness, and taking God’s name in vain, were not mentioned either. This doesn’t mean those things are acceptable behavior for believers. The Jerusalem council listed those things which would prevent Gentiles from keeping company with the people of God. Idol worship, sexual rituals, blood sacrifices which included the drinking of blood - all there were a part of pagan worship. If a Gentile would give up these practices, then he could come to any synagogue to learn about the true God and His law.

The appeal is made to Moses (meaning the first five books of the Bible) who is read in the synagogue every Sabbath. *It is assumed that the Gentile believers will be in attendance every Sabbath, to hear such reading.* Along with the history of God’s people, they will learn about the 10 Commandments, the prophetic festivals, the health laws, and all the other things relevant to their new relationship with the true God.

Peter admonished the Jerusalem council not to put a “yoke on the neck” of the Gentile converts “which neither our fathers nor we were able to bear” (Acts 15:10). What was this yoke? If the yoke refers to the 10 Commandments, then we must say that God put a yoke upon His own people which they were not able to bear. If however, the yoke refers to the man made concept of “righteousness by works of the law” then Peter is telling the council not to preach righteousness by works. This agrees completely with Paul.

15. WHAT ABOUT EPHESIANS 2:14?

“For He Himself is our peace, who has made both one (that is Jew and Gentile), and has broken down the middle wall of division between us, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”

In Ephesians 2, Paul is speaking about the separation of Jew and Gentile. “You know,” Peter said, “how unlawful it is for a Jewish man to keep company with or go to one of another nation” (Acts 10:28). Now, in Christ, they were to call no man unclean. The laws dictating the separation of Jew and Gentile were abolished.

16. NO ONE IS TO JUDGE ANOTHER REGARDING A SABBATH (COLOSSIANS 2:13-17).

“And you (Gentiles), being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, *having wiped out the handwriting of requirements* that was against us, which was contrary to us. *And he has taken it out of the way, having nailed it to the cross.* . . . Therefore let no one judge you in food (grain offerings) or drink (offerings), or regarding a festival or a new moon, or sabbaths, which are a shadow of things to come, but the substance is of Christ.” (See also Hebrews 9:10.)

[NOTE: Food itself was not a symbol “of things to come.” The passage is not addressing dietary laws. The “food” and “drink” refer to the offering of grain and wine, called “meat offering” and “drink offering,” which were made with every animal sacrifice.]

First: The “Feasts of the LORD” were Sabbaths. No servile work was to be done on the first and last day of the Feast of Unleavened Bread, on the Pentecost, on the Feast of Trumpets, on the Day of Atonement, or on the first and 8th day of the Feast of Tabernacles. (Lev. chapter 23, and Num. chapters 28 and 29) Concerning the Day of Atonement the Lord said, “It shall be unto you a sabbath of rest” and “It shall be a sabbath of rest unto you” (Lev 16:29, 31). So Paul’s instruction concerning “sabbaths, which are a shadow of things to come” could refer to the prophetic Feast days “besides the Sabbath of the Lord” - the 7th Day Sabbath. (Lev 23:38).

Paul could be understood to say “let no one judge you regarding” (whether or not you keep) “a festival . . . or sabbaths.” On the other hand, he could be understood to say “**let no one judge you regarding” (the way in which you keep) “a festival . . . or sabbaths.”** The meaning is not absolutely clear. Since Paul himself appears to have kept the festivals, (at least Passover and Pentecost) I believe the second interpretation is the most likely.

The Christians partook of bread and wine at Passover, rather than of a sacrificial lamb. They did not bring animals for sacrifice on any festival day. They may not have appeared at the Temple in Jerusalem, at the festival times, believing that Christ now ministered in heaven (the true tabernacle) not made with hands. Gentile converts were not circumcised - an absolute requirement for inclusion in the Passover during the Old Covenant period.

What is “the handwriting of requirements that was against us?” Some say that this refers to all of the ceremonial laws along with the 7th day Sabbath. **A more accurate translation of “handwriting of ordinances which were against us” is “the certificate of indebtedness.”** Those under the Old Covenant were in debt to keep the “whole law.” They were “under a curse,” because the law said that anyone who did not “keep” all of the law would be cursed. In other words - the record of our transgressions of the law, has been nailed to the cross. We have been forgiven. Therefore: we do not need the old remedy. We have a new remedy - the death of Jesus. His death has paid the penalty for our transgressions of the law. We do not need to bring animal sacrifices.

17. DOESN'T THE WRITER OF HEBREWS SAY THAT THE LAW HAS BEEN CHANGED?

“For the priesthood being changed, of necessity *there is also a change of the law*” (HEBREWS 7:12).

In place of animal sacrifices we now have Christ - “the Lamb of God” (Hebrews 10:4, 9-10). In place of the Levitical priesthood we now have the Melchizedek Priesthood with Christ our High Priest, who ministers in heaven - the true tabernacle (Hebrews 8:1-2). The new covenant has made the old covenant “obsolete” (Hebrews 8:13, 10:9). Three things are specifically said to be changed in religious practice - the sacrifice, the priesthood, and the Temple. Nowhere does the text say that the Ten Commandments were changed or abolished.

The law which was changed, was “received” on the basis of the Levitical priesthood (Hebrews 7:11). The 7th day was “hallowed” at creation, long *before* a Levitical priesthood existed. In fact, the Ten Commandments were spoken from Mt. Sinai *before* the Levites were appointed as the priesthood (Exodus 20). The law which was changed concerned those sacrifices which were carried out in association with the Sanctuary (or Temple). No priesthood is necessary in order to keep the 7th day holy.

18. OUR CHURCH HAS THE HOLY SPIRIT, AND I HAVE THE SPIRIT TO GUIDE ME.
HE WOULD NOT LEAD ME WRONG.

JOHN 16:13 “when He, the Spirit of truth, has come, He will guide you into all truth.”
JOHN 17:17 “Thy word is truth.”
PSALM 119:142 “Thy Law is truth.”
JOHN 14:26 (the Holy Spirit) “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

The Holy Spirit will not teach anything that Christ did not teach, or did not say.

1 JOHN 4:1 “Believe not every spirit, but test the spirits, whether they are of God; because many false prophets are gone out into the world.”
ISAIAH 8:20 “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”
DANIEL 7:25 The Antichrist power will “think to change time law.” The only commandment that involves time is the Sabbath commandment.
2 CORINTHIANS 11:14 “Satan himself is transformed into an angel of light.”

19. HASN'T THE CALENDAR BEEN CHANGED SO MANY TIMES THAT IT IS IMPOSSIBLE
TO TELL WHICH DAY IS THE SEVENTH DAY?

Modern astronomers will tell you very quickly that no time has been lost in the last 3000 years, at the very least.

The manna fell for forty years. It fell on the six days of the week and did not fall on the Sabbath, thus reestablishing the weekly cycle (EX 16). There was no question in Christ's mind as to which day was the seventh, and no days have been lost since the time of Christ.

One calendar change which is frequently questioned was the Gregorian Calendar, accepted in 1752. It skipped 11 days, from Sept 2 thru Sept 14, but it did not break the order of the days. Sept 2 was a Wed. and Sept 14 a Thursday.

20. SO LONG AS I KEEP NINE OUT OF THE TEN ISN'T THAT ENOUGH?

JAMES 2:10 "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."

LUKE 13:3 Speaking of sinners both great and small. "Except you repent, you shall all likewise perish."

If we know that something is right but we resist it, then we are really resisting God, and Christ Jesus. This is the spirit of sin, selfishness, and rebellion. God cannot take this spirit into His kingdom.

If we are careless with the Sabbath, we are really saying to others that this commandment isn't important. We are acting as if God just made up something to irritate us and to be a burden. We are implying that God is arbitrary, which is just what Lucifer said in the beginning. To be careless with the Sabbath and thereby encourage others to be so, is to impugn the character of God. This makes it a very serious, in fact the worst of sins.

In Eden there were two trees. In earth's last days there are two days. We must choose whom we will serve. God has said that the Sabbath is a sign between Himself and His people.

The Sabbath commandment gives the Title of the Ruler, The Territory over which he rules, and the Name of the Ruler: The Lord your God, Creator of the heavens and the earth. These are the elements needed to create an ancient "seal." The remnant of Revelation 7, who have the "seal of God," are also described in Revelation 12:17 as keeping the commandments of God. The 4th commandment was never excluded.

HOW TO KEEP THE SABBATH HOLY

LEVITICUS 23:32 The Sabbath begins at sunset on Friday.

MARK 16:1,2 The Sabbath is over when the first day of the week begins at sunset on Saturday.

EXODUS 20:8-11 Refrain from work. Even in harvest time and planting time, refrain from work. (EX 34:21)

ISAIAH 58:13 Refrain from doing your own pleasure, that is secular entertainment, or activities which would call the mind away from spiritual things. On the Sabbath we renew our relationship with our God, and with fellow believers.

NEHEMIAH 13:15-21 Refrain from buying and selling on the Sabbath.

LUKE 4:16 Worship with others. (Leviticus 23:1 "holy convocation" means "sacred assembly")

MATTHEW 12:9-14 Do works of mercy, relieving pain and suffering.

LUKE 4:31 Share with others a knowledge of God.

LUKE 14:1 Enjoy Christian fellowship for the purpose of discussing spiritual things and for praying together.