

SABBATH-KEEPING TWENTY-FOUR OBJECTIONS CONSIDERED

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

NEHEMIAH. 9:13-14 “You made known to them Your holy Sabbath.”

DEUTERONOMY 5:15 “And remember that you were a slave in the land of Egypt, and 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.”

ANSWER: Ezekiel 20:5 states that God made Himself “known” to the descendants of Israel in the land of Egypt. Are we to conclude from this verse that God was not known to anyone before that time. Of course not! The descendants of the man named Israel did not “know” the LORD because they had lived in Egypt for 400 years. So He introduced Himself - and He then introduced His Sabbath.

ANSWER: 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,”- the very thing which the Sabbath commandment forbids.

ANSWER: “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).

From this verse, we would conclude that prior to their deliverance, the Israelites were idolators, thieves, murders and adulterers. The LORD would make them “a kingdom of priests and a holy people” (Exo. 19:6). This would require a complete transformation. The Sabbath was just one part of that transformation. There were nine other commandments. “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” (Leviticus 11:45). Is the command to “be holy” only for Israelites? Does the command to be holy have meaning only in context of deliverance from Egypt? **Jesus said, “If you would enter into life, keep the commandments.” (Matt 19:17).** How is this instruction of Christ different from Leviticus 19:35-37? Jesus said, “Be perfect, as your Father in heaven is perfect” (Matt. 5:48). Is this not repeating the command to be “holy?”

ANSWER: So what if the LORD did teach Israel His ways, and in so doing commanded them to rest on His day. The day was blessed from the beginning. (Gen 2:2). He said so, in the 4th commandment (Exo. 20:11). There is no text stating that the blessing had been removed between creation week, and the Sinai desert.

ANSWER: 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.* (Mark 2:27). It was created for the specific benefit of mankind. So why would the LORD wait 2000+ years before bestowing this gift?

ANSWER: The Israelites knew about the Sabbath, before Sinai! Before Sinai, God gave them manna from heaven (Exo. 16), commanded them not to gather this food on the Sabbath, and gave them a double portion on the 6th day which did not spoil over the Sabbath. When some of the people disobeyed the command and went out to gather the manna on the Sabbath day, “The LORD said through Moses, ‘How long do you refuse to keep My commandments and My laws?’” (Exo. 16:27-30). Nice of HIM to let them experience Sabbath keeping, so they would know what they were committing to in the covenant with HIM, called The Ten Commandments.

ANSWER: The “stranger” (non-Israelite) was included in the fourth commandment, not just the Israelite (EXODUS 20:10). A blessing was to come upon “the son of the stranger” who “keeps the Sabbath” (ISAIAH 56:1-8).

- 2. THE SABBATH WAS COMMANDED AS THE SIGN OF THE SINAI COVENANT. NOW THAT THE SINAI COVENANT IS OBSOLETE (HEB 8:13), WE NO LONGER NEED THE SIGN OF THAT COVENANT, MUCH LIKE PHYSICAL CIRCUMCISION WAS THE SIGN OF THE ABRAHAMIC COVENANT. PHYSICAL CIRCUMCISION HAS BEEN REPLACED BY CIRCUMCISION OF THE HEART - THE WORK OF CHRIST (GAL 5:1-6; ROM 2:29; COL 2:11).**

EXODUS 31:13 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 the LORD who sanctifies you.”

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.”

ANSWER: The Sabbath was to be a sign “throughout your generations” (not just until Messiah comes).

ANSWER: The Sabbath is not a “work of the flesh.” In fact - it is a “rest” from work. That is what the word “sabbath” means. The Pharisees made it a lot of work, with their exacting requirements, but Christ swept away their “traditions” as “the commandments of men” (Mark 7:7-9).

ANSWER: The sacrifice of a lambs or goats or bulls or turtle doves, the earthly Temple with its Levite priesthood - these have been replaced by Christ (the Lamb of God), and His priesthood in Heaven. Physical circumcision was also a type of “sacrifice” - a work of the flesh. Christ will circumcise our flesh, when we receive new eternal spiritual bodies. HE now circumcises our hearts. But how has the death of Jesus made it unnecessary to “keep the commandments?”

ANSWER: According to the writer of Hebrews, the first covenant was “in the process of aging” and was “on its way to vanishing altogether” (Hebrews 8:13 CJB). It was NOT YET obsolete when this letter was written, and it is not yet obsolete - today. Why? Because the New Covenant will be made with Israel and with Judah AFTER the LORD has brought them back to the promised land. (Ezekiel 36:24-25) This will not happen until the next age, which begins with the return of Christ in glory. Paul and the disciples saw this as a soon coming event.

We are still bound by the Ten Commandments, which were called “the covenant.” (Exo. 34:28). They were written on stone, put in a golden box (called the Ark of the Covenant, Exo 40:3), which was placed inside of a special tent (called the Tabernacle of the Covenant), which was surrounded by a courtyard, which was located in the middle of the camp of Israel.

The animal sacrifices were simply the remedy, should an Israelite break the covenant (one of The Ten). We now have a new, “more perfect” remedy - Jesus - the Lamb of God. But the covenant remains the same.

Written on Stone	Ten Commandments (The Covenant)	Written in the Heart
Old Remedy =Animal Sacrifice		New Remedy =Death of Christ

The “covenant” with the children of Israel at Mt. Sinai, was simply a continuation or renewal of THE covenant with Abraham, renewed with Isaac and then with Jacob - the father of the Israelites. (Exo. 2:24, 6:4, Deut 1:8, Deut 9:5). The LORD said, “I have remembered My covenant” (Exo 6:5). The HE said to the Israelites, “If you will keep My covenant.” (Exo 19:5). The covenant with Abraham continues to this day. He has not yet received the promise, and neither have his descendants. We are not in the promised land - not yet.

If the Ten Commandments are obsolete, then why did John the Revelator see “the tabernacle of the testimony (Ten Commandments) in heaven was opened” in the last remnant of this age (Revelation 15:5). “Out of the temple came the seven angels having the seven plagues” (Rev. 15:6). “The temple was filled with smoke (day of atonement imagery) from the glory of God ... and no one was able to enter the temple till the seven plagues of the seven angels were completed.” (Rev. 15:8). The seven angels are sent to punish those who will not submit to the commandments of God. Of the faithful remnant the “third angel” said, “Here are those who keep the commandments of God and the faith of Jesus” (Revelation 14:12).

ANSWER: Gentiles who come to faith in Jesus as the Lamb of God, ARE Israelites, as surely as any biological descendant of Abraham, and Isaac, and Jacob. They are “grafted in” thru Christ-the root (Romans 11) , and are now “citizens of the commonwealth of Israel” (Ephesians 2). They are now “partakers of the covenants” -BOTH old and new) (Ezekiel 36:26, Jeremiah 31:31-33, Hebrews 8:10). In the BOOK, there is no covenant made with Gentiles. There is no gate into the Holy City named “Gentile Gate,” no 13th stone in the breastplate over the heart of the high priest representing Gentiles, no 13th loaf of showbread in the holy place know as “the loaf for Gentiles.” If one is to be a “partaker of” ANY covenant, he/she must become an Israelite. As an Israelite, one would be subject to the command to keep the Sabbath “throughout your generations.”

NOTE: Read the context of the “new covenant.” It is made with “the house of Israel” after the LORD has brought them into their own land. (Ezekiel 36:24-25).

ANSWER: Most Christians today do not know what the New Covenant says. It is found in Hebrews 8:10, Ezekiel 36:26 and Jeremiah 31:31-33. “I will put My Laws in their mind, and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them.” There is no Ark in the New Jerusalem (Jer 3:16). No one will need to consult “The Ten” in that promised land. The law will be written in our hearts. Until that day, we still need “the law” to show us our sins, just as we need a mirror to show us when our face is dirty, so we can go to Christ for cleansing and forgiveness. (James 1:23-25)

His “Law” will be written on our hearts. His “law” includes the Sabbath. In fact, **Isaiah 66:22-23** says that in the “new earth” we will “go up to worship” the LORD “from one Sabbath to another.”

3. “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).

ANSWER: This one is hardly worth a mention. The 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).

Interesting though, that Sunday was set up by men, (it was not commanded by God) as the day for Christian worship. “In vain do they worship Me, teaching for doctrines the commandments of men.” (Matthew 15:9, Mark 7:7).

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

ANSWER: After the death of Christ, nothing could be added to the “new covenant” (New Testament) which says simply, “I will write My law on their heart.” If the Commandments were to be changed, then Jesus would have to say this clearly, and officially before His death. Using the example of an ordinary man, Paul said, “though it is only a man’s covenant, no one annuls or adds to it.” (Galatians 3:15). Sunday keeping was instituted by men well after Christ's death. “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” (Hebrews 9:16). Jesus left a “last will and testament.” It’s called the “new covenant.” It was “confirmed” by those who witnessed His death, and later wrote of His promise - to “write My laws on their hearts.”

ANSWER: Jesus said, “Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill” (Matthew 5:17,18).

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

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

“For I am the Lord, I change not” (Malachi 3:6).

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

[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.”]

ANSWER: Jesus said, “But pray that your flight may not be in winter or on the Sabbath” (Matthew 24:20). 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.

The important point here, is that Jesus expected that His followers would still be keeping the Sabbath in AD 70 when the Roman general Titus attacked the city of Jerusalem, and would still be keeping the Sabbath just before His coming. The disciples, after all, had asked “What will be the sign of Your coming, and of the end of the age” (Matthew 24:3).

5. DOESN'T THE NEW COVENANT REPLACE THE OLD COVENANT? “HE TAKES AWAY THE FIRST THAT HE MAY ESTABLISH THE SECOND.” (Hebrews 10:9).

ANSWER: 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” Heb 8:2), 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.

6. JESUS BROKE THE 4TH COMMANDMENT WHEN HE HEALED ON THE SABBATH, AND WHEN HIS DISCIPLES HARVESTED GRAIN ON THE SABBATH. HE WAS PREPARING HIS FOLLOWERS FOR A CHANGE.

ANSWER: Jesus said, “I have kept my Father's commandments” (JOHN 15:10). *If Jesus had truly broken any one of the commandments, 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.”

ANSWER: 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? Therefore 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.

ANSWER: “The GRAIN FIELD” episode: Matthew chapter 12 and Mark chapter 2:23-28

Jesus disciples were hungry. It was the Sabbath. They were passing through 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.” (Matt 12:6) and “The Son of Man is LORD even of the Sabbath day” (Matt 12:8, 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) The Pharisees understood Him clearly. That is why they “sought to destroy Him.”

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 it's original meaning. In fact it was a lot 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.

7. SHOULDN'T WE KEEP SUNDAY IN HONOR OF THE RESURRECTION?

ANSWER: 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.

ANSWER: The LORD called the Sabbath “My holy day” (ISA. 58:13). Remember that the Son of God spoke through Isaiah, and through all of the Old Testament prophets. He is and always has been “the only mediator between God and man” (II Tim. 2:5).

8. ISN'T SUNDAY THE “LORD’S DAY” OF REVELATION 1:10 ?

ANSWER: John wrote that he was “in the spirit on 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,” and John was in vision on the Sabbath.

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

ANSWER: 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. On the resurrection day, Jesus met the women who had come to the tomb. He instructed them to “tell My brethren to go to Galilee, and there they will see Me” (Matt. 28:10). Eleven of the disciples “went away into Galilee, to the mountain which Jesus had appointed for them. And when they saw Him, they worshiped Him...” (Matthew 28:16-17). The day of this meeting is not given.

- C. Eight days later on a Monday, because Thomas was finally with them (JOHN 20:26).
- D. While the disciples were out fishing (JOHN 21). No day is given.
- E. Ascension day - forty days after the resurrection - a Thursday (ACTS 1:3,9).

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

ANSWER: "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 (AD 117-138) ruthlessly crushed the Bar Kokhba, or "second" Jewish revolt (132-136). He had built on the ruin of Jerusalem a new Roman city, *Aelia Capitolina*. He had introduced the most repressive legislation, prohibiting the practice of Judaism, in general, and the observance of Jewish festivals in particular. The decree not only stated "that they might not keep the Sabbath," but also "that they should profane the Sabbath," and "that they should desecrate the Sabbath." (See *The Jewish Encyclopedia*, Vol II, p.509; Vol. X, p.604) Jews and Jewish-Christians were expelled from the city. The sacred scroll he ceremoniously burned on the Temple Mount. He renamed the province Syria Palaestina (after the Philistines) which is why it was called "the land of Palestine" until the nation of Israel was established in 1948. The modern Palestinians claim to be descendants of the ancient Philistines - mortal enemies of Israel.

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 predominately non-Jewish church hierarchy to change the date of Passover from Nisan 14 to the following Sunday in order to show separation from the Jews and thus, to avoid persecution..

Over the years a whole body of anti-Semitic 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 the Sabbath and the Passover. The Sabbath was changed to Sunday and the Passover was transferred to Easter-Sunday.

Roman Catholic tradition credits Pius I, bishop of Rome (AD 117-138) with the institution of holding the Lord's Supper on Sunday to end the yearly Pascha (Holy Week), and with weekly Sunday observance - replacing the Sabbath.

Finally, in A.D.325, at the Council of Nicea the Emperor Constantine (who claimed conversion to Christianity) 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."

The new date "just happened" to fall on the Festival of Istar, Goddess of Fertility. (You wondered where the bunnies and the eggs came from. Now you know.)

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

ANSWER: It depends on whether you are a Pharisee or a Saducee. Pentecost always falls 50 days from the Feast of Firstfruits. 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.

12. 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?

ANSWER: 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 left the next morning and spent most of Sunday 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.

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

13. THERE IS NO PROOF THAT THE APOSTLE PAUL KEPT THE SABBATH AFTER HIS CONVERSION TO CHRIST?

ANSWER:

In Antioch Paul worshiped in the synagogue, on the Sabbath (Acts 13:14-16). When the Jews had left the synagogue, the Gentiles begged Paul to preach to them “the next Sabbath” (13:44). (He didn't tell them to meet him on Sunday) and almost the whole city came to hear him.

In Philippi, where there was no synagogue, Paul went out by the river “where prayer was customarily made,” to worship on Sabbath. (Acts 16:13). 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 17:2). At Corinth he “reasoned in the synagogue every Sabbath” (Acts 18:4,11).

Some scholars say that Paul simply “went into the synagogue” on the Sabbath to find Jews, to whom he would first present the gospel. (Acts 13:46) We agree. But we never find Paul preaching on Sunday morning, to Gentiles. We find no passage where Paul expressly states that He now rested on Sunday, and we find no passage where Paul states that working on the Sabbath is now acceptable or lawful.

14. 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?

ROMANS 14:5 “One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.”

ANSWER:

Paul and other NT writers exhorted all to read and study the Scriptures which “will make you wise unto salvation” (II Timothy 3:15). The only “Scriptures” available at that time were the Old Testament, which are replete with references to the sacredness of the 7th day Sabbath.

ANSWER: The Jews were ready to kill Paul because he declared specifically that physical 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.

ANSWER: 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 "followers of the way" to Jerusalem in chains.

ANSWER: Devout Jews held to the custom of fasting twice a week. New believers were commanded to abstain from any food which had been presented as an offering to an idol. Paul may have made reference to either of these practices. He said that an idol had no power to change the food, therefore believers should have no fear of eating foods offered to idols, except when it might "cause a brother to stumble." In the same text, he mentions eating and not eating along with observing and not observing certain days. The days observed appear to be those days upon which devout Jews 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.)

15. 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."

ANSWER: 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. Sacrifices were required on the Sabbath, New Moon, and every appointed feast day. (I Chron 23:31). Every Israelite male was required to appear before the LORD in Jerusalem for the appointed feasts - three times in the year (Deut 16:16). Circumcision was required before a male could observe the Passover (Exo. 12:48).

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 observing all of the Jewish festivals, including the offering of sacrifices at Jerusalem,, 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" (the old sacrificial remedy). 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."

ANSWER: The key word in this passage is the word “observe” in verse 10. This is the Greek word “paratereo” (#3906). This word is translated “watch” in four other New Testament passages The meaning being to watch someone closely to catch him in a transgression, or to capture him. The Pharisees “watched” Jesus to catch Him in some trespass (Mar 3:2, Luke 6:7, Luke 14:1, Luke 20:20). The men who had vowed to kill Paul “lay in wait” (Acts 9:24). In the Septuagint translation of the Old Testament from Hebrew /Aramaic to Greek, the word is used describing how the advisors and governors of Darius “watched” Daniel to catch him praying to his God, so they could throw him to the lions (Dan. 6:10). Other uses of the word in the Hebrew (zamam - #2161) convey negative intent. In Psalm 37:12, the wicked “plot,,” and in Psalm 31:13, “They scheme to take away my life.”

Our conclusion is that to “observe” the “days, months, seasons, and years” is to keep them legalistically, in great detail. This we agree, is not the New Testament way. We do not require physical circumcision. We do not sacrifice animals. We do not travel to Jerusalem for the festival days. We do not “observe” the Sabbath. – Instead we simply rest.

ANSWER: The “weak and beggarly elements” were 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” (Heb. 9:9). 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).

ANSWER: 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 spoken audibly from the mountain top, and was written on the stones. The Feast commands were not.

Second: The Feasts WERE NOT KEPT during the 40 years wandering in the wilderness. They were to be celebrated “when you come into the land.” The Sabbath WAS KEPT during the forty years, in the wilderness and was 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 of the 4th Commandment.

Fourth: Travel to Jerusalem was required for the festival days - not for the weekly Sabbath.

ANSWER: 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.” Here clearly Paul is contrasting the prophetic law (sacrifices and Levitical priesthood) with the great moral law of God (the Ten Commandments).

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 law-keeping as a means to earn 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. We “received grace” he wrote, “for obedience” (Romans 1:5).

Let me just say that we at Aggelia do not keep the law *in order to be saved*. We do our best to keep all ten of God’s commandments *because we believe that we are saved, through the grace of Christ*.

**16. BUT I’M A NEW COVENANT CHRISTIAN. (Luke 22:20, I Cor 11:25)
THE OLD COVENANT IS OBSOLETE.**

ANSWER: See objection #2 re: Hebrews. The Old Covenant is NOT YET obsolete.

ANSWER: Most folks who tell me they are “New Covenant” Christians, don’t know what the New Covenant says. They don’t know the terms of the New Covenant. And they do not know that the “New Covenant” is made with “the house of Israel and with the house of Judah” after the LORD has brought them back into their “own land.” It is found in Ezekiel 36:22-27, Jeremiah 31:31-34, and it is referenced in Hebrews 8:10.

Note the context. The New Covenant is made with the “whole house of Israel” (which includes believing “grafted in” Gentiles - see Ephesians 2:11-22, and Romans chapter 11) 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** 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 Jesus Christ will write His law on our hearts. (Luke 22:20)

The “New Covenant” will be “NEW,” because God’s people have all broken the First one. The New Covenant is a new beginning - free of the sins of the past. We have: New motivation - We love God because He first loved us, and gave His only Son, who died to save us. New power - “Christ in you, the hope of glory.” “I will put my Spirit within you...” (Col 1:27; Heb 10:16).

ANSWER: If the Law is gone, then why is it so prominent in the last moments of this age?

The prophet John wrote, concerning the last hours of time: “I looked and behold, the Temple of the tabernacle of the testimony (covenant) in heaven was opened” (Revelation 15:5, 8; 11:15). The earthly “tabernacle” was a copy of the heavenly, and the tabernacle was built around a golden box, call the “ark” which contained “the covenant,” (also called “the ten commandments.”). Of those who have the victory “over the Beast and his image” John wrote, “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.]

ANSWER: If the Law is gone, then there is no more sin, and there is no need for a savior - for those born since his death. But what do we read?

I John 3:4 “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

Hebrews 8:13 READ THE TEXT CAREFULLY: The “old covenant” is “in process of aging.” It is “on its way to vanishing altogether,” but it has NOT YET become obsolete. In the Kingdom to come, no one will need to consult the rule-book (the TEN) for the Law will be written on our hearts. Until then - we still need the rules.

Jeremiah 3:16 “And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, ‘The ark of the covenant :’ neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.” (KJV)

17. DOESN'T HEBREWS CHAPTER 4 SAY THAT THE SABBATH WAS SYMBOLIC OF THE “RIGHTEOUSNESS BY FAITH” EXPERIENCE, WHEN WE “CEASE FROM” OUR “WORKS” TO “REST” IN THE PERFECT “WORK” OF CHRIST? IF IT WAS SYMBOLIC OF SOMETHING TO COME, WHY DO WE STILL NEED THE SYMBOL?

ANSWER: The short answer is: Yes - the Sabbath is a symbol of God’s promised rest.

1. Of rest in the promised land, from sin and Satan and from the effects of sin upon all of this creation. (This rest we do not yet experience.)
2. Of rest from our own sinful nature, our tendency to sin. (From this we have not yet been delivered. We must wait for new bodies, and for Christ to write His law on our hearts - the New Covenant promise.)
3. Of rest for the earth, during the 1000 year millennium which immediately follows the return of Christ in glory.
4. Of rest from our own efforts to please God, and receive eternal life, thru perfect obedience to the law. (This Christ has done for us. His perfect obedience “unto death” has paid the debt we owe for our disobedience.)

The writer pleads with the Hebrews of his day, to accept the invitation to “enter His rest.” “Be diligent to enter that rest” (Heb 4:11). “There remains therefore a rest (Sabbath) for the people of God” (Heb 4:9). Joshua did not give “rest” to Israel, when he led them into the land of Canaan, because Israel needed a “new heart.” They needed a Savior. The animal sacrifices and the Feast Days were only symbols. The Sabbath itself was a symbol.

Why do we still need the symbol? - Because God has not altered His covenant (Psa, 89:34). He has not revoked the blessing placed upon the 7th Day (Gen. 2:3). The prophecy remains, that we will keep the Sabbath in the earth made new (Isa. 66:23). The promise of blessing remains for those who honor His Day (Isa. 58:13-14). The promise of victory remains, for those who “keep the commandments of God, and the faith of Jesus” (Rev. 14:12). We keep “Mother’s Day” to honor our mothers. We send “birthday” cards. I can think of many more. What’s wrong with symbols?

18. 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” (Acts 15:19-20, 28-29)

ANSWER: 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 these 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 - making Him unjust. 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 salvation thru works. This agrees completely with Paul. Another possibility is that Peter was speaking of Pharisaic tradition - now THAT was a yoke!!

19. 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.”

ANSWER: In context here, 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.

20. 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 or drink, or regarding a festival or a new moon, or sabbaths, which are a shadow of things to come, but the substance is of Christ.” NKJ (See also Hebrews 9:10.)

ANSWER: What is “the handwriting of requirements that was against us?” A better translation of these words reads, “He has destroyed what was against us, a certificate of indebtedness expressed in decrees opposed to us.” NET (also ESV)

Those under the Old Covenant were “indebted” (meaning obligated) to “keep the whole law” (Gal. 5:3) They were “under a curse,” because they had not kept the law. The law said that anyone who did not “keep” (obey) all of the law would be cursed. The “decrees opposed to us” would be the curses, found in Deuteronomy (Deut 28:15). Jesus kept the law perfectly, and by his death “paid the debt” once for all. We were now to let no one judge us regarding the prophetic festivals, new moons and sabbaths. “These ARE a shadow of things to come, but the substance is of Christ.”

First: The “Feasts of the Lord” were obviously prophetic, but several of the “feast” days were also “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 (Lev. 16:29, 31), or on the first and 8th day of the Feast of Tabernacles. (Lev. chapter 23, and Num. chapters 28 and 29). **So Paul’s instruction covers the “sabbaths, which are a shadow of things to come” - the prophetic Feast days, which were “BESIDES the Sabbath of the Lord” - the 7th Day Sabbath.** (Lev 23:38).

Second: Paul could be understood to say “let no one judge you regarding” (whether or not you keep) “a festival . . . new moon . 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. Special offerings of animal sacrifices were commanded for each of the feast (festival) days, for the new moons, and for the seventh-day Sabbath. **The Christians would not be keeping these days in the old way.** 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, for the festivals, 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, before the death of Christ.

Third: The festivals, new moons, and Sabbaths “ARE a shadow of things to come.” It does NOT say that they WERE a shadow, implying their completed fulfillment. Paul wrote, “they ARE a shadow of things to come.” The tense in the Greek is present. They will yet be fulfilled - completely. They still have prophetic significance, and should be commemorated for this reason - to teach prophecy!!

21. 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).

ANSWER: 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 earthly Temple no longer held significance. The new covenant (when it is fully realized) will make 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 the summit of Mt. Sinai *before* the “law of sacrifices” with its Levite priesthood, was spoken by Moses at the foot of the mountain. (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 refrain from work on the 7th day.

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

ANSWER: 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 (covenant):
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.”

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.**” Jesus said, “**If you would enter into life, keep the commandments.**” (Matthew 19:17).

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

ANSWER: 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.

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

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

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 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 test us. 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.

In Eden there were two trees. In the "time of the end" 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) [ministers and necessary service providers excepted].
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.
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.

**PS: Enjoy the Sabbath - It was made for YOU!
Don't pay undue attention to "rules." Ask Jesus - and His Spirit will guide you.**

“If you turn away your foot from the Sabbath,
From doing your pleasure on My holy day,
And call the Sabbath a delight, The holy day of the LORD honorable,
And shall honor Him, not doing your own ways,
Nor finding your own pleasure, Nor speaking your own words,
Then you shall delight yourself in the LORD;
And I will cause you to ride on the high hills of the earth,
And feed you with the heritage of Jacob your father.
The mouth of the LORD has spoken it.”
Isaiah 58:13-14 (NKJ)