

Chapter 1 : Questions Sabbatarians don't like to be asked!

Question: "What is the Sabbath day?" Answer: At first glance, the question "What is the Sabbath day?" seems fairly simple. According to Exodus , the Sabbath is the seventh day of the week, on which we are to rest, in remembrance that God created the universe in six days and then "rested" on the seventh day.

What is the object of the Sabbath? When was it made, and for whom? Which day is the true Sabbath? Many keep the first day of the week, or Sunday. What Bible authority have they for this? Some keep the seventh day, or Saturday. What Scripture have they for that? Here are the facts about both days, as plainly stated in the Word of God: After working the first six days of the week in creating this earth, the great God rested on the seventh day. This stamped that day as Gods rest day, or Sabbath day, as Sabbath day means rest day. When a person is born on a certain day, that day thus becomes his birthday. So when God rested upon the seventh day, that day became His rest, or Sabbath day. Therefore the seventh day must always be Gods Sabbath day. Can you change your birthday from the day on which you were born to one on which you were not born? Neither can you change Gods rest day to a day on which He did not rest. Hence the seventh day is still Gods Sabbath day. The Creator blessed the seventh day. He sanctified the seventh day. He made it the Sabbath day in the Garden of Eden. It was made before the fall: Jesus says it was made for man Mark 2: It is a memorial of creation. Every time we rest upon the seventh day, as God did at creation, we commemorate that grand event. It was given to Adam, the head of the human race. Hence through him, as our representative, to all nations. It is not a Jewish institution, for it was made 2, years before ever there was a Jew. Men should be cautious how they stigmatize Gods holy rest day. Evident reference is made to the Sabbath and the seven-day week all through the patriarchal age. It was a part of Gods law before Sinai. Then God placed it in the heart of His moral law. Why did He place it there if it was not like the other nine precepts, which all admit to be immutable? The seventh-day Sabbath was commanded by the voice of the living God. Then He wrote the commandment with His own finger. He engraved it in the enduring stone, indicating its imperishable nature. It was sacredly preserved in the ark in the Holy of Holies. God forbade work upon the Sabbath, even in the most hurrying times. God destroyed the Israelites in the wilderness because they profaned the Sabbath. It is the sign of the true God, by which we are to know Him from false gods. God promised that Jerusalem should stand forever if the Jews would keep the Sabbath. He sent them into the Babylonish captivity for breaking it. He destroyed Jerusalem for its violation. God has pronounced a special blessing on all the Gentiles who will keep it. This is in the prophecy which refers wholly to the Christian dispensation. God has promised to bless all who keep the Sabbath. The Lord required us to call it honourable, Isaiah Beware, ye who take delight in calling it the old Jewish Sabbath, a yoke of bondage, etc. After the holy Sabbath has been trodden down many generation, it is to be restored in the last days. All the holy prophets kept the seventh day. When the Son of God came, He kept the seventh day all His life. Thus He followed His Fathers example at creation. Shall we not be safe in following the example of both the Father and the Son? The seventh day is the Lords day. Jesus was Lord of the Sabbath Mark 2: He vindicated the Sabbath as a merciful institution designed for mans good. Instead of abolishing the Sabbath, He carefully taught how it should be observed. He taught His disciples that they should do nothing upon the Sabbath day but what was lawful. He instructed His apostles that the Sabbath should be prayerfully regarded forty years after His resurrection. The pious women who had been with Jesus carefully kept the seventh day after His death. Paul, the apostle to the Gentiles, called it the Sabbath day in A. Did not Paul know? Or shall we believe modern teachers, who affirm that it ceased to be the Sabbath at the resurrection of Christ? Luke, the inspired Christian historian, writing as late as A. The Gentile converts called it the Sabbath. In the great Christian council, A. It was customary to hold prayer meetings upon that day. Paul read the Scriptures in public meetings on that day. It was his custom to preach upon that day. The Book of Acts alone gives a record of his holding eighty-four meetings upon that day. There was never any dispute between the Christians and the Jews about the Sabbath day. This is proof that the Christians still observed the same day that the Jews did. In all their accusations against Paul, they never charged him with disregarding the Sabbath day. Why did they not, if he did not keep it? But Paul himself expressly declared that he had kept the

law. Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. How could this be true if he had not kept the Sabbath? The Sabbath is mentioned in the New Testament fifty-nine times, and always with respect, bearing the same title it had in the Old Testament, the Sabbath day. Not a word is said anywhere in the New Testament about the Sabbaths being abolished, done away, changed, or anything of the kind. God has never given permission to any man to work upon it. No Christian of the New Testament, either before or after the resurrection, ever did ordinary work upon the seventh day. Find one case of that kind, and we will yield the question. Why should modern Christians do differently from Bible Christians? There is no record that God has ever removed His blessing or sanctification from the seventh day. As the Sabbath was kept in Eden before the fall, so it will be observed eternally in the new earth after the restitution. The seventh-day Sabbath was an important part of the law of God, as it came from His own mouth, and was written by His own finger upon stone at Sinai. When Jesus began His work, He expressly declared that He had not come to destroy the law. Think not that I am come to destroy the law, or the prophets. Jesus severely condemned the Pharisees as hypocrites for pretending to love God, while at the same time they made void one of the Ten Commandments by their tradition. The very first thing recorded in the Bible is work done on Sunday, the first day of the week. This was done by the Creator Himself. If God made the earth on Sunday, can it be wicked for us to work on Sunday? God commands men to work upon the first day of the week. Is it wrong to obey God? None of the patriarchs ever kept it. None of the holy prophets ever kept it. By the express command of God, His holy people used the first day of the week as a common working day for 4, years, at least. God Himself calls it a working day. God did not rest upon it. He never blessed it. Christ did not rest upon it.

Chapter 2 : The Sabbath question Â« United Pentecostal Church of Trinidad and Tobago

And other Questions Sabbatarians don't like to be asked! Amazing Facts about the Sabbath and other questions! If every man from Adam to Moses kept the Sabbath, why is the Hebrew word for the weekly Sabbath found in the ten commandments, never found in the book of Genesis?

Messianic Private If the Law has been done away with under the "New" Testament, can we now bow down to other gods, murder, steal, commit adultery, etc. No, he was quoting it verbatim. He had just been asked a question. The question was not "What is new and improved now? Here is my take on the Sabbath Also, your comments are to be directed to the OP. Yes, we are saved solely by faith in the Isaiah 53 Savior. The Bible says that the Almighty "will not alter what goes out of His mouth. Sinai, to the ears of the terrified Israelites below, He audibly spoke the 10 Commandments. This included a Fri. People say "Paul said When he said "Let no man judge you" he was talking to new converts and encouraging them in their observance, not NON observance, of the Biblical holy days, i. Throughout the New Testament you can see that the apostles, including Paul, actually kept the Mosaic Law. We see there that blood is still forbidden and that the new converts are expected to be, as was the tradition, in Synagogues, on the Sabbath, to learn the rest of the Law of Moses. In Acts 21 we see that Paul, and all those in the Jerusalem Council, upheld the Law of Moses and Paul took an oath to demonstrate that. Read the false accusations spoken against Stephen. He was falsely accused of saying that our Savior came to do away with the Law of Moses. Further, our Savior affirmed the Sabbath by telling his followers, about the time when the Temple would be destroyed - after His Ascension - "Pray that your flight will not be in the winter or on the Sabbath. You can see some RCC leaders online admitting to the fact that the Bible does not sanction a Sunday Sabbath, but that Protestants keep it anyway since - guess who changed it? ROME, under the pagan sun worshipper Constantine, changed it over a millenium ago. Constantine said that Christians were to be executed if they kept the true Sabbath and said they needed to rest "on the venerable day of the sun. However, the Father of Mercies knows we are all confused children. We need not to turn on others about it, therefore, but to show love. And yes, you can rest or worship on any day of the week, but you are not supposed to Not even animals are to work then, or be penned up then. In fact, in Isaiah we are told to keep the Sabbath holy unto the Lord and also not to buy or sell on that day. The Sabbath is the longest Commandment and is stated in the Bible to be the very sign given to Israel of their Covenant with Him. The New Testament tells us to be grafted into what? Other nations had laws against murder and theft for example. In the New Testament we are told to be grafted into Israel.. The 4th Commandment is not a suggestion. On You Tube Psalm Ministries has vid on the Sabbath which is very historical, and very Scriptural, and sometimes uses an analysis of the Greek to get at the real meanings of the texts.

The material out of which He made the Sabbath was the seventh day itself. He took that day, and out of it made the Sabbath. The Sabbath was not something He placed on the day.

Description No doubt With so many bible verses stating that the Sabbath is on Saturday, why are so few paying attention? Yahweh created the seventh day of the week as the day to be observed as The Sabbath. A glance at a calendar and a dictionary check spells it out “ Saturday is indeed the seventh day of the week. There is no doubt. Yahweh said He did His work in six days and on the seventh, He rested. He then hallowed this day to be a Holy Day or a Sabbath of Rest. Over time, with a few well-crafted lies thrown in the mix, many have been deceived into choosing to keep Friday or Sunday as a day of worship, others claim it matters not which day you choose. Even among Saturday keepers, only a small fraction of people, observe the Sabbath as Yahweh commanded. A Sabbath Rest is not synonymous with boring! There is an awful lot of misconception surrounding how to keep the Sabbath. Yahweh said to keep it holy, and refrain from normal work. He said to rest. For many that sounds “ boring. As it turns out, boring is not at all the way to describe the keeping of the Sabbath. Yahweh declares the Sabbath as a special day, one that will continue for all generations. You will not find the words Yahweh and boring on the same page. Therefore, since Yahweh made the Sabbath Day special, who would have the gall to disregard His Commandment? Six days you shall labor and do all your work, but the Seventh Day is the Sabbath of Yahweh your Father. Observe the Sabbath Day, to keep it holy, as Yahweh your Father commanded. History proves that some did disregard His Sabbath Commandment, and acting with impunity “ they manipulated and falsified the Scriptures “ they lied then, they lie now. As a young man, he studied in the sacred precincts of the temple “ asking and answering questions. Keeping the Sabbath Day was an integral part of His teachings, it was the weekday in which He did many of the works we are familiar “ teaching the multitudes, healing the sick, and forgiving sinners. Given that He was such an ardent teacher and supporter of the Sabbath “ why would anyone think that He would change the day? Who gave whom permission to do that? If you are searching for answers to these and similar questions, *The Sabbath, Every Question Answered*, may be the book you need.

Chapter 4 : What is the Sabbath? Bible Meaning and Definition

The Bible never calls it the Jewish Sabbath, but always the Sabbath of the Lord thy God. Men should be cautious how they stigmatize Gods holy rest day. Evident reference is made to the Sabbath and the seven-day week all through the patriarchal age. (Genesis ; ,12; ,28, etc.) It was a part of Gods law before Sinai.

What is the object of the Sabbath? When was it made, and for whom? Which day is the true Sabbath? These are all very relevant questions because many keep the first day of the week, or Sunday, instead of the seventh day, or Saturday, as the holy day. What does the Bible say about these two days. Here are some facts about both days, in brief format and as plainly stated in the Word of God: After working the first six days of the week in creating this earth, the great God rested on the seventh day [Genesis 2: Not because God needed to rest but in order to commune with His created beings, who were made in His image. When a person is born on a certain day, that day thus becomes his birthday. So when God rested upon the seventh day, that day became His rest, or Sabbath, day. Can you change your birthday from the day on which you were born to one on which you were not born? The Creator blessed the seventh day. This is the day specifically blessed by God. He sanctified the seventh day. This is the day set apart by God. It was made before the fall, hence it is not a type; for types were not introduced till after the fall. Jesus says it was made for man [Mark 2: The word man is here unlimited and refers to all people, for the Gentile as well as for the Jew. It is a memorial of creation. It was given to Adam, the head of the human race. Hence through him, as our representative, to all nations and all people. It is not a Jewish institution, for it was made 2, years before ever there was a Jew. Evident reference is made to the Sabbath and the seven-day week all through the patriarchal age. Then God placed it in the heart of His moral law. But unlike the other nine, this commandment brings to view both the name and title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all. The seventh-day Sabbath was commanded by the voice of God. Later in time God wrote the commandment with His own finger. He personally engraved it in the enduring stone, indicating its imperishable nature. It was sacredly preserved in the ark of the covenant in the holy of holies. God forbade work upon the Sabbath, even in the most hurrying of times. God destroyed the Israelites in the wilderness because they profaned the Sabbath. It is the sign of the true God, by which we are to know Him from false gods. God promised that Jerusalem should stand forever if His people would faithfully keep the Sabbath. He sent them into the Babylonian captivity for breaking it. He destroyed Jerusalem because of its violation. God has pronounced a special blessing on all the Gentiles who will keep it. This is in the prophecy which refers wholly to the Christian dispensation. God has promised to bless all who keep the Sabbath. All the holy prophets kept the seventh day. When the Son of God came, He kept the seventh day throughout His life on earth. It was his custom to do so. Jesus was Lord of the Sabbath. Instead of abolishing the Sabbath, He carefully taught how it should be observed. He taught His disciples that it was lawful to do good deeds on the Sabbath. He instructed His apostles that the Sabbath should be prayerfully regarded in the future years after His resurrection. The pious women who had been with Jesus carefully kept the seventh day after His death. Luke, the inspired Christian historian, writing as late as A. The Gentile converts called it the Sabbath. In the great Christian council, A. It was customary to hold prayer meetings upon that day. Paul read the Scriptures in public meetings on that day. It was his custom to preach upon that day. The Book of Acts alone gives a record of his holding eighty-four meetings upon that day. There was never any dispute between the Christians and the Jews about the Sabbath day. This is proof that the Christians still observed the same day that the Jews did. In all their accusations against Paul, they never charged him with disregarding the Sabbath day. Why did they not, if he did not keep, it? But Paul himself expressly declared that he had kept the law. God has never given permission to any man to work upon it. The seventh day was never designated for common labor? No Christian of the New Testament, either before or after the resurrection, ever engaged in ordinary work upon the seventh day. Why should we as modern Christians do differently from Bible Christians? There is no record that God has ever removed His blessing or sanctification from the seventh day or transferred it to another day, or expressly authorized others to make that change. As the Sabbath was kept in Eden before the fall, so it will

be observed eternally in heaven, in the new earth after the restoration of the world [Isaiah The seventh-day Sabbath was an important part of the law of God, as it came from His own mouth, and was written by His own finger upon stone at Sinai. Jesus severely condemned the Pharisees as hypocrites for pretending to love God, while at the same time they made void one of the Ten Commandments by their tradition. The keeping of Sunday is only a tradition of men. God did not make the infinite sacrifice of giving His only begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life. Had the law been destroyed at the cross, Satan would have achieved all that he set out to do in heaven. For this he was expelled from heaven and today he is deceiving human beings in regards to the law of God, by leading people to believe that it is obligatory to keep all of the laws of the commandments not to steal, murder, lie, but that its not obligatory to keep the Sabbath law. The Sabbath commandment is the heart of the Law of God. Leave a Reply Your email address will not be published.

Chapter 5 : The Sabbath, Every Question Answered | The House of Yahweh

The Sabbath Question. by Richard Jordan. Finally a complete and unique study about the Sabbath. Should we worship on Saturday? Wasn't the Sabbath commanded.

Bible , Ethics Christianity , sabbath , Sunday , worship Sometimes Christians prefer to worship on the Sabbath Saturday for personal reasons, or they have a desire to reach out to Jewish people. Sabbath-keeping was part of a covenant with Israel that is not a moral obligation for the church. It would be natural for them to do so, because most of them were Jews continuing to associate with their Jewish brethren. When Paul traveled from synagogue to synagogue in the Mediterranean world preaching the gospel, he often preached on the Jewish Sabbath. This was a matter of necessity. After all, Sabbath was the day Jewish congregations met and Jews and the God-fearing Gentiles associated with the synagogues were the natural recipients for the gospel message. Epistle to the Magnesians, chapter 9. Justin Martyr, a disciple of Polycarp mentioned above wrote: And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was crucified on the day before that of Saturn Saturday ; and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration Comments on weekly worship from chapter 67 of First Apology. Along with Ignatius and Justin Martyr, many other Apostolic and early church fathers clearly declared Sunday the Christian day of worship. While the moral principles underlying the other nine commandments are repeatedly expressed in the New Testament, not once does the New Testament instruct Christians to keep the Sabbath commandment. God gave the Sabbath to Israel as a sign of His special covenant with His chosen people. It was part of an elaborate system of sacrifices, rituals, and offerings Exodus The Epistle to the Hebrews makes it clear, however, that the coming of the Messiah invalidated these regulations Hebrews It emphasizes that the Old Testament has been replaced by a new covenant Hebrews 8: Paul warned the church in Galatia about legalism relating to the Mosaic law, saying: How is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! No longer do we need to linger in the shadows of Old Testament law. The New Testamentâ€™not the Mosaic lawâ€™is our standard. For Christians, the significance of the Mosaic system has been abolished. Its rules and regulations have authority only when they coincide with the unchanging moral principles affirmed in the New Testament. Because the New Testament makes it clear that Sabbath-keeping is neither essential to salvation nor a crucial aspect of Christian living, we consider any insistence that Sabbath worship is essential to the Christian walk as legalistic and divisive. We respect fellow Christians who have personal reasons for preferring to worship on the Sabbath, and we consider their choice a matter of Christian liberty. We also recognize that there may be profound spiritual benefits involved with setting aside a day for rest, worship, and meditationâ€™whether that day be Saturday, Sunday, or another day. During their wandering in the wilderness

the Israelites brought to trial a man found gathering wood on the Sabbath. He was stoned to death according to the commandment of the Lord for profaning the Sabbath Numbers Rausch in Evangelical Dictionary Of Theology. Bruce, and other church historians cite it as important evidence for the resurrection. Back To Article Did this answer your question? By no means do we provide all the answers, but we do our best to provide you with biblically based answers to the questions you may be struggling with. We also hope to provide you with information that you can use to help others who are struggling to find answers to tough questions.

Chapter 6 : The Sabbath- Questions and Answers - What Scripture Says About - Psalmorg

As for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day; and we will forego the crops the seventh year and the exaction of every debt.

What day is the Sabbath, Saturday or Sunday? Do Christians have to observe the Sabbath day? Nowhere in Scripture is there any hint that Sabbath-keeping was practiced from Adam to Moses. The Word of God makes it quite clear that Sabbath observance was a special sign between God and Israel: Here, after commanding Sabbath observance in verses 12-14, Moses gives the reason the Sabbath was given to the nation Israel: Note the requirements for Sabbath-keeping: A person placed under that Sabbath law could not leave his home on the Sabbath Exodus A person breaking the Sabbath law was to be put to death Exodus An examination of New Testament passages shows us four important points: Paul did not go to the synagogue to fellowship with and edify the saints, but to convict and save the lost. And 4 instead of suggesting adherence to the Sabbath day, the remainder of the New Testament implies the opposite including the one exception to point 3, above, found in Colossians 2: This idea is repeated more than once in the New Testament: Each one should be fully convinced in his own mind. Do you wish to be enslaved by them all over again? But some claim that a mandate by Constantine in A. On what day did the early church meet for worship? Scripture never mentions any Sabbath Saturday gatherings by believers for fellowship or worship. However, there are clear passages that mention the first day of the week. For instance, Acts Historically Sunday, not Saturday, was the normal meeting day for Christians in the church, and its practice dates back to the first century. The Sabbath was given to Israel, not the church. The Sabbath is still Saturday, not Sunday, and has never been changed. Sabbath keeping is not required of the Christian—be it Saturday or Sunday. We are not obligated to follow the Mosaic Sabbath—resting, but are now free to follow the risen Christ—serving. We are to worship God every day, not just on Saturday or Sunday.

Chapter 7 : Sabbath Questions | Southern Hills Church

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These examples provide only a brief glimpse of the wide variety of languages that have a sabbath-related word to describe the seventh day of the week. No Celestial Association All of the major periods of time marked by humanity are directly tied to celestial events. Years are marked by the revolution of the earth around the sun. Months are marked by the waxing and waning of the moon. There is no celestial or natural explanation for a seven-day week. Since the lunar cycle is almost 30 days it would make more sense to break the week down into 5 weeks of 6 days or 6 weeks of 5 days. Exodus 20 When the Ten Commandments are given in Exodus 20, additional details regarding the Sabbath are provided: Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy. Here we see Scripture explicitly linking of the first Sabbath on the seventh day of Creation with the Sabbath given in the Ten Commandments. Essentially the message Scripture provides here is this: Prior to the giving of the Torah at Mt. Sinai, we find that G-d has already given the Sabbath day to the people that came out of Egypt. This group includes both Israelites and Gentile believers Exodus As Yeshua noted in Mark 2: Like a finely tailored garment that fits us in every proportion, it is uniquely made for all humanity. In Exodus chapter 16, we find that G-d is giving a unique gift to His people even before the covenant is enacted at Sinai. Deuteronomy 5 reiterates that the Sabbath is for Israel and all who are joined to them: Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you. You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day. There are a number of verses often used to support the idea that the Sabbath was changed to Sunday. These are generally grouped into two categories: Even a week after the resurrection when Thomas believes there is still fear John No mention is made of a change in the holy day G-d had established 4, years earlier during the week of Creation and gave as a command 1, years earlier through Moses. Acts 2 Acts chapter 2 relates the story of Pentecost and the giving of the Holy Spirit. It should be noted that Jews and all the disciples noted in Scripture at this point were Jews had been already been gathering together and celebrating this particular Sunday since the giving of the Law at Mt. It was the feast of Shavuot as commanded in Scripture Exodus Acts 20 Here we find Paul and Luke traveling and meeting with a handful of disciples in Troas. On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight. Again, no mention is made that this is anything other than the first day of the week. There is nothing in this passage to indicate this Sunday or any other Sunday was something special to the growing community of believers. No mention is made of believers gathering, worshipping, or studying Scripture€ just a reminder to put aside a bit of money for later delivery to Jerusalem. This passage does not leave us with that impression. None of them provides any indication that the Sabbath day was changed or that the first day of the week was given any special significance in the lives of the early believers. Acts 2 Acts 2: Again, we see Judgment Day in view here, not the Sunday the week after the expulsion of the reprobate member of the assembly. Philippians 1 Philippians 1: Later in the chapter in Philippians 1: If this passage teaches that the "day of Christ" is Sunday then we can find comfort that we only have to resist sin and temptation until the following Sunday and then we are perfect beyond that. For the seventh time we see the "day of the Lord" refers to the end times. Just to be consistent: No weekly gathering, Sabbath, or changes to the commandments are found in that verse either. Revelation 1 In

Revelation 1: Is there anything in this passage to indicate that John is speaking of anything other than the end times? Is there anything in this passage to indicate that John is speaking about the end times? John is delivering the book of Scripture whose substance is almost entirely devoted to the admonition of the seven churches of Asia and the revelation of the end times and the return of Messiah! None of them makes any mention of a specific day of the week, the Sabbath, the gathering of believers, and none of them provides any indication that the Sabbath day was changed. In the articles, Gibbons alternately uses humor and stinging wit to make a point: The primary thrust of his message is that there is no Scriptural foundation to support the claim that the Sabbath was changed from Saturday to Sunday and that only the authority of Catholic Church changed it. Through our examination in the first two parts of this series, we have confirmed this is so. The Synod of Laodicea In the fourth century AD three hundred years after the death and resurrection of the Messiah , a council of Asian congregations was convened. At the conclusion of the meeting, sixty canons laws were published. Among them were two of particular interest: The Gospels are to be read on the Sabbath [i. Saturday], with the other Scriptures. But if any shall be found to be judaizers, let them be anathema from Christ. From these official pronouncements, we find three things: To speak against the Law would have been a violation of the Law. Speaking against the Law was one of the false accusations leveled against Stephen before he was martyred Acts 6: Summary of additional considerations The accounts of history and the words of the Master declare that the Sabbath day was never changed from Saturday to Sunday. Only in recent centuries have efforts been made to blur the distinction between the Sabbath and Sunday. Having answered the question it should be noted that any day we have the opportunity to gather as believers, worship, and praise G-d is appropriate. The Sabbath day, however, has remained since the week of Creation as the seventh day of the week. During His life in the first century, Messiah Yeshua did not introduce the Sabbath as a new thing nor did He introduce it into some type of vacuum. The Sabbath had existed at that point for around years. There was an established understanding about the day and an order and a structure for it. It is into this matrix of existing belief that Messiah taught, admonished, and corrected His disciples in their observance of the Sabbath. What did Messiah specifically correct regarding the first-century understanding and observance of the Sabbath? He used examples of lifting up a donkey and removing a child from a well. The foundation for this type of thinking is found in Leviticus The purpose of the commandments is life! Messiah makes sure that sustaining life is a priority He uses the example of circumcision on the Sabbath and teaches that healing is part of "doing good" on the Sabbath. Like a custom fitted garment tailored especially for one individual, the Sabbath is custom made for humanity. That is not where they were designed to fit. This also fits with the current Jewish understanding of not transporting between domains since the entire city of Jerusalem was considered a "defined domain" Hebrew: In the days of the Master, however, this ruling was questioned. Aside from these 4 specific examples, Messiah let stand every other teaching and ruling regarding the Sabbath day that existed in the first century. This included gathering in the synagogue on the Sabbath. This included the liturgy that existed around the reading of the Torah and the Prophets. Messiah never spoke about these issues nor about the holiness and sanctification of the day that was vigorously observed by His parents, His family, His neighbors, and His countrymen. Additional Observations A Sign and a Perpetual Covenant Exodus 31 provides some additional information about the Sabbath as a part of the Torah commandments: Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant. Here we see that the Sabbath is given within the Torah covenant as a sign between G-d and the people of the covenant. The Hebrew word translated as "sign" in this passage is ot [pronounced with a long "o" like boat]. Ot is first used in Genesis chapter 1: The stars in heaven are "a sign"? That is quite a sign! NASA estimates that there are 1,,,,,, stars in the universe 1. Most of them are much larger and much more powerful than our own sun. The sense of "sign" is not something small or insignificant like a street sign or a billboard. This is a huge, twinkling, blinking, neon-lit, attention-grabbing kind of sign that takes up the entire night sky and fills the universe! Just as the lights in the expanse of the

heavens were to be for signs to convey a message to mankind so, too, was the Sabbath to be a sign to all mankind of the special relationship between G-d and His special, chosen people. Given the powerful nature of this sign, it appears that G-d does not want the message it is sending to be distorted in any way. Thus He commands that anyone who profanes the Sabbath should be put to death and those message-distorting activities should be stopped. The Death Penalty In the Exodus 31 passage above we also see that G-d requires a stiff penalty for violation of the Sabbath:

Chapter 8 : The Sabbath (Bible Facts on the Sabbath Question)

Question: "What day is the Sabbath, Saturday or Sunday? Do Christians have to observe the Sabbath day?" Answer: It is often claimed that "God instituted the Sabbath in Eden" because of the connection between the Sabbath and creation in Exodus

After MacGregor had been a pastor for ten years, he was called in to the chair of systematic theology at the Free Church College, Edinburgh, in succession to James Buchanan. He responded to rising errors of his day by writing in defense of the Sabbath and against Amyrauldianism. Illness forced him to migrate to New Zealand in , where he was again the pastor of a church, and published expositions of the confessional teaching about election and eternal punishment. The Practice and Precepts of Jesus I will introduce the discussion of the question by commenting on the lessons derivable from the gospel history of the Word Incarnate. It is true that, from the first verse of Genesis to the last of Revelation, every word of God prepares the believer for the due apprehension of all that follows; and that no one is duly prepared for apprehending any part of Scripture who has not been educated, in faith and love, by all that has gone before. Yet in a very obvious respect the gospel story of Jesus the Christ is the center and foundation of all theological study. For the Son of Mary is the keystone of the system of Bible evidence: Against our doctrine, with reference to the question of the Sabbath, to the wider question of the commandments of God in general, and to the yet wider question of the written Word of God, an appeal has been made to Jesus. They claim Him as their authority for rejecting the Sabbath law, and disclaiming allegiance to detailed commandments in general, and disdainfully disregarding the letter or form of the express mind of God as communicated in the Bible. As to the Written Word of God. Here our adversaries make some confused reference to the distinction between the letter of the word and its spirit. But this distinction is nothing to their purpose. In any written word, the spirit or meaning is inseparable from the letter or form: Is it in some "innermost divine consciousness of their own," independent of that written word which is His mind expressed? If it be, then let them give up the name of Christian; for Christianity, under one leading aspect, consists in believing "the Word of Christ" as prophet of the Church. But they have appealed to Jesus, and to Jesus we shall go with them. They choose to reject the written word in favour of some "spirit" which they represent as peculiarly Christ-like and Christian. But this spirit of theirs is plainly antichristian; their Antinomian cant about a spirit which rejects the word is directly opposed to the teaching of Christ, -- e. And this part of His teaching is amply illustrated by His example. After His baptism, or public consecration as the Christ of God, the first words we find Him uttering are, "It is written. It is written again. Thus one of the two greatest spirits that ever met in mortal conflict reluctantly confesses the supreme importance of the "written" Word of God. But the Spirit of Jesus has made the same confession from the first. From the beginning of His wilderness temptation to its end, so far from drawing upon that "innermost divine consciousness" which with Him was an independent reality, -- He rests with a babe-like simplicity on that "It is written, it is written, it is written again," which is to this hour the stay of believers. Such is the example He sets us in that temptation which is His probation as the Christ, the trial of His qualification for the mediatorial office and work. And such is the example He continues to set us throughout the temptation or trial of His life to its close, -- until, on the cross, He breathes out His life in a sentence of Old Testament Scripture. The whole course of His ministry was in keeping with its beginning and its end. If, then, we will follow His example, we too shall act on His maxim, "Man shall live only by the Word of God. As to the commandments of God in general, which are now represented as superseded by love, or by a lawless liberty which does not find its glorious realisation in keeping the commandments. It will be seen that this objection really tells against commandments as such, i. But, in the first instance at least, it is meant to tell against the Ten Commandments of the Decalogue. With reference to these, let us listen to the teaching of Jesus the prophet. He declares with special reference to the Decalogue, that He has not come to destroy the law but to fulfill; and that whoever will break -- literally, "loosen," or "deny the binding force of" -- the least of the commandments, and teach men so, shall be called least in the kingdom of heaven. And so far from saying that love supersedes the law, he declares that the law is only the detailed application of the "two great commandments," Love God, Love thy

neighbour, -- that "on these two commandments hang all the law and the prophets. Hence, all who seriously receive Him as a teacher from God, "if they love Him, will keep His commandments": That Church constitution had on the face of it a veil of evanescent ceremonial, which has passed away with the evanescent circumstances of the Old Testament Church. But in its substance, as distinguished from evanescent circumstances, that Old Testament constitution remains for the Church of all ages and lands; so that, if the Decalogue lay at the foundation of that constitution, it may be presumed that it is of perpetual obligation at least on Christians. Again, the covenant of God with His people cannot have been merely ceremonial, superficial, formal. It must have included some moral element; it must have bound them to do what man is bound to do as man. And that moral element -- where is it to be sought for, if not in the code which lay at the foundation of the covenant? As to the fourth commandment in particular. He perfectly obeyed the Sabbath law. Our modern Sadducees loudly praise Him as a Sabbath desecrator. The ancient Pharisees no less loudly condemned Him as a Sabbath desecrator. But here Pilate and Herod condemn in crucifying The Truth. If we will believe Him, He was no desecrator of the Sabbath, but perfectly obeyed the Sabbath law. This is the ground on which He invariably stood in self-defence, on all the occasions on which He was accused of perpetrating or sanctioning a violation of the law. He did not plead that He had a right to break it, but He maintained that He had perfectly obeyed it. He declared the purpose of the law to be "mercy and not sacrifice. But in recognising that exception, we do but follow the example of the Son of God. And the exception as declared by the Incarnate Word or Reason of God Logos commends itself to the reason of man. The purpose of the sixth commandment is to guard the sacredness of human life. But for this purpose, which is the spirit or meaning of the law, it may be necessary to depart from the letter of the law, "Thou shalt not kill": And in thus departing from the letter of the law in order to obey its spirit, society does not reject the written Word of God, but accepts the letter of that word as the instrument of expressing the spirit of it, and obeys the word itself by doing what God really means men to do: So of the fourth commandment. Therefore, He means that we should do everything we innocently can for the realisation of that rest; for example, that all should make due needful provision for bodily ease and comfort, and that ministers should be doing their great work for the healing and comforting of souls. And thus in all cases of real "necessity and mercy," in working for the realisation of the God-given rest of body and soul we are not breaking the law but really obeying it, that is, doing what God really means us to do. Hence, too, the law itself. Our adversaries appear to imagine that "mercy" is shown only in the exceptional cases; that the law itself is unmerciful, imposing a painful burden; and that the cases of "necessity and mercy" are simply cases in which the harshness of the law becomes intolerable, that is, extreme cases of the ordinary inhuman spirit of the law. It is not from the gospel history of Jesus that they have learned to think thus. He has taught us that the whole Old Testament system is pervaded by the "mercy" of God to man. He sets forth the Decalogue in general as a notable instance of that love of God, because it gives man so many calls and inducements to the blessedness of loving God and his neighbour. And what he gives us to understand with reference to the Ten Commandments in general He shows to be conspicuously true of the Sabbath law in particular. It is a significant illustration of the unchristian position of our adversaries that this law, which they have selected as the illustrative sample of the harshness and inhumanity of the Old Testament religion as opposed to the religion of Jesus, is the one only commandment selected by Jesus Himself as an illustrative sample of that "mercy and not sacrifice" which he declares to be the spirit of the Old Testament religion as a whole Matt. In selecting this law for that purpose, he does not, of course, deny, but virtually affirms the mercifulness of that religion of which it is an illustrative sample. This virtual affirmation extends to those minute ceremonial regulations, and even to those severe penal sanctions of the theocratic system, which have been abrogated by His death. What a child needs, in order to be trained for a healthful maturity, is a daily and hourly subjection to positive precepts, all imbued with parental tenderness as well as invested with parental authority, and all combining to form a habit of subjection to lawful authority, -- a habit which shall remain after the precepts which instrumentally formed it have long been forgotten. And even the severe penal sanctions were fitted to train the Church to feel the great value of the ordinances which were guarded at such a cost. Such is the training which every generation of children receives in well-conditioned Christian families. This training God gave to His Church in her Old Testament childhood by the ceremonial regulations and penal

sanctions which are abrogated now. From this we may learn what was the true character of that Jewish Sabbath of whose harshness and austerity and gloomy asceticism so much has been ignorantly said. Of the true spirit of Old Testament Jewish Sabbath-keeping, we have a fine illustration in the ninety-second Psalm, headed, "A psalm for the Sabbath day. Again, we have a description of the true spirit of Jewish Sabbath-keeping in Isa. There we see that what our Sadducees represent as a degrading bondage the true Old Testament Israel called "a delight, the holy of the Lord, honourable," enabling them to "delight themselves in the Lord" and to "feed on the heritage of Jacob their father," i. He declared that "the Sabbath was made for man. And therefore, in first making man such as to be naturally susceptible of the law, and then building the law on the basis of the human constitution, the Creator has bestowed on mankind a signal gift of the tender mercy which extends over all His works. They, therefore, who break the Sabbath law are guilty of treading under foot, in swinish grossness of ingratitude and ignorance, a precious jewel, which should be all the more dearly prized by man because it is given to man alone. But further, the Saviour teaches that the Sabbath was made, not merely for Jew, the man in exceptional circumstances, but "for man," the man as such, i. There must therefore be a Sabbath in the New Testament Church. But where is this Sabbath in the New Testament Church? He declared that He, as "the Son of Man, is lord also of the Sabbath. No human authority, of prince, or priest, or people, -- no mere creature, -- has power of right to alter even the form of a God-given law or institution. But the Son of Man, in the case now before us, has that power of right. What the Sabbath law requires in its substance is the consecration of one day in seven. Which day in seven shall be consecrated, is merely a question of form. And this question of form, not determined by the substance of the Sabbath law, falls to be determined by the positive institution of Him who is the "Lord of the Sabbath. A moral law is distinct in its nature from a positive law, whether ceremonial or judicial. A positive law is founded on some peculiar circumstances not existing in the nature or constitution of the creature: A moral law, on the other hand, is otherwise called natural, because it is based on the nature or constitution of man in his unchangeable relations to God and his neighbour: And the question to which I now proceed to speak is this: Our doctrine of the Decalogue is, that it is a code of moral laws. Sound divines often explain, that they insist on calling it moral or natural only in the sense of its being universally and permanently obligatory. It is obviously only in this sense that the authors of our Confession would emphasise the morality of the Decalogue [Westminster Confession XIX. But this is not the only case in which nonsense has been talked in behalf of heresy. If the Decalogue really be a code of moral laws, then God on Sinai declared in effect, "This is My view of the duty of man as man, in all nations and ages. The declaration of a moral law is like the placing of a star in the firmament: But to talk of the abrogation of a really moral law, is to perpetrate an absurdity as gross as though one had talked of the abrogation of the law of gravitation, or of the multiplication table. We are now in a condition to look on the Scripture evidence in behalf of our doctrine of the morality of the Decalogue. That evidence is furnished partly by the circumstances in which the law was revealed and preserved.

90 Minute Documentary -In this program we explore the seventh day sabbath.

Which day is the Sabbath? Some people are convinced that Sunday, the first day of the week, is the Biblical Sabbath. Others believe that Saturday, the seventh day of the week, is the Sabbath. According to the Ten Commandments , the Sabbath is located on the seventh day of the week. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. Is the seventh day the Sabbath? The New Testament is in agreement as to which day is the seventh day of the week. One of the most straight-forward references is found in Luke That day was the Preparation, and the Sabbath drew near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment. Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. According to Luke The next day, Sabbath, the women rested according to the commandment. Finally, after the Sabbath, on the first day of the week, Jesus was resurrected. Therefore, according to the Bible, the Sabbath day can be pinpointed as the day before the first day of the week. Today, we call this day Saturday or the seventh day of the week. It is true that many calendars begin on Monday, but some calendars around the world begin on Friday, Saturday or Sunday as well. Any human can change the order of a printed calendar, but it is a lot harder to change every language in the world. Consider the Greek language in which the New Testament was written. Therefore the day that comes after Friday is the Sabbath day. Here is a short list of languages and their translations: What does the English language say about the Sabbath? In fact, not even one language designates another rest day besides the seventh day. This confirms the fact that those who used the original languages understood the meaning of the Sabbath and which day it fell upon.