


The Sabbath vs. Sunday Worship

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Exodus 31:16-17a: “Wherefore the **children of Israel shall keep the sabbath**, to observe the sabbath throughout their generations, for a perpetual covenant. **It is a sign between me and the children of Israel...**” Justin Martyr’s 'Apology' was written at Rome about the year **140AD (which is well before the creation of the Roman Catholic Church in AD 318)**. **9 out of the 10 commandments are moral commandments save the Sabbath** which was given exclusively to the Jews (see verse above) and is ceremonial in nature and not a moral commandment like the other 9. In chapter 67 of his first *Apology*, entitled, "Weekly Worship of the Christians," writing to the pagan emperor, Justin states: "... 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,... ..But Sunday is the day on which we all hold our common assembly**, because it is the first day on which God, having wrought the change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead." This is just one of many of the quotes (from early church leaders) and Bible verses we will be looking at in this study to prove that Sunday worship has been ordained by the Lord Jesus Christ and His Word since his death, burial and resurrection. **The evidence is overwhelming. Sunday is referred to in the bible as “the first day of the week.”**

☐<u>Mat 28:1</u>	In the end of the sabbath, as it began to dawn toward the first [day] of the week , came Mary Magdalene and the other Mary to see the sepulchre.
☐<u>Mar 16:2</u>	And very early in the morning the first [day] of the week , they came unto the sepulchre at the rising of the sun.
☐<u>Mar 16:9</u>	Now when [Jesus] was risen early the first [day] of the week , he appeared first to Mary Magdalene, out of whom he had cast seven devils.
☐<u>Luk 24:1</u>	Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.
☐<u>Jhn 20:1</u>	The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.


Jhn 20:19	Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.
Act 20:7	And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.
1Cr 16:2	Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come.




Sabbath vs. Sunday Worship (Part 2)
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 Exodus 31:13,16-17




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Proverbs 18:13: "He that answereth a matter before he heareth it, it is folly and shame unto him."

[Gal 3:21](#) ...for if there had been a law given which could have given life, verily righteousness should have been by the law.

[Hebrews 7:11](#) If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

[Rom 4:14](#) For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect:

[Gal 2:21](#) I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Gal 4:21 **Tell me, ye that desire to be under the law, do ye not hear the law?**

Gal 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Gal 4:23 But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise.

Gal 4:24 Which things are an allegory: **for these are the two covenants; the one from the mount Sinai, which gendereth to bondage** (Comment: Mount Sinai is where the 10 commandments were given to Moses/Israelites (See Exodus) **and the Sabbath is part of those 10 commandments**), which is Agar.

Gal 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, **and is in bondage with her children.**

Gal 4:26 **But Jerusalem which is above is free, which is the mother of us all.**

Gal 4:27 For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Gal 4:28 **Now we, brethren, as Isaac was, are the children of promise.**

Gal 4:29 But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now.

Gal 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

Gal 4:31 **So then, brethren, we are not children of the bondwoman, but of the free.**

Gal 4:9 **But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?**

Gal 4:10 **Ye observe days, and months, and times, and years.**

Gal 4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

Act 15:19 **Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:**

Act 15:20 **But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. (Sabbath not mentioned)**

Act 15:23 And they wrote letters by them after this manner; **The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:**

Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, **subverting your souls, saying, Ye must be**

circumcised, and keep the law: to whom we gave no such commandment:

Act 15:28 For it seemed good to the Holy Ghost, and to us, **to lay upon you no greater burden than these necessary things;**

Act 15:29 **That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.** Fare ye well. **(Sabbath not mentioned)**

Act 21:25 **As touching the Gentiles which believe, we have written and concluded that they observe no such thing (Previous verse is very clear that this is: **Keeping the law**), save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. (Sabbath not mentioned)**

Romans 5:8-10: "But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us.** Much more then, **being now justified by his blood** (Comment: Not the Sabbath), **we shall be saved from wrath through him.** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Titus 3:5: "**Not by works of righteousness** which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost..."

Ephesians 2:8-9: "**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works** (Comment: Including the Sabbath), lest any man should boast."

Col 2:1-23: And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: **If ye continue in the faith grounded and settled, and be not moved away**

from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Matthew 7:12: (The Golden Rule) "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: **for this is the law and the prophets.**

Matthew 22:36-40: "Master, which is the great commandment in the law? Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."**

Hebrews 12:24: "And to **Jesus the mediator of the new covenant**, and to the blood of sprinkling, that speaketh better things than that of Abel."

Hebrews 8:6: "But now hath he obtained a more excellent ministry, by how much also **he is the mediator of a better covenant**, which was established upon better promises."

Romans 10:4: "**For Christ is the end of the law** for righteousness to every one that believeth."

Gal 6:2 **Bear ye one another's burdens, and so fulfil the law of Christ.**

Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Gal 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Gal 1:8 **But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

Gal 1:9 **As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.**

These are two of the most stern warnings in all the New Testament regarding mingling grace with any contrary doctrine.

Gal 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

Gal 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Gal 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal 3:1 **O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**

Gal 3:2 **This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?**

Gal 3:3 **Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?**

Gal 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

Gal 3:7 **Know ye therefore that they which are of faith, the same are the children of Abraham.**

Gal 3:8 **And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.**

Gal 3:9 **So then they which be of faith are blessed with faithful Abraham.**

Gal 3:10 **For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.**

Gal 3:11 **But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.**

Gal 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Gal 3:13 **Christ hath redeemed us from the curse of the law, being made a curse for us:** for it is written, Cursed [is] every one that hangeth on a tree:

Gal 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Gal 3:21 [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.

Gal 3:25 **But after that faith is come, we are no longer under a schoolmaster.**

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Gal 4:9 But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?**

Gal 4:10 **Ye observe days, and months, and times, and years.**

Gal 4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and **be not entangled again with the yoke of bondage.**

Gal 5:2 **Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit**

you nothing.

Gal 5:3 **For I testify again to every man that is circumcised, that he is a debtor to do the whole law.**

Gal 5:4 **Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.**

Gal 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Gal 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Gal 5:7 Ye did run well; who did hinder you that ye should not obey the truth?

Gal 5:8 This persuasion [cometh] not of him that calleth you.

Gal 5:9 A little leaven leaveneth the whole lump.

Gal 5:10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

Gal 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

Gal 5:12 I would they were even cut off which trouble you.

Gal 5:13 For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.

Gal 5:14 **For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.**

Gal 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

Gal 5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Gal 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Gal 5:18 **But if ye be led of the Spirit, ye are not under the law.**

Unfortunately all the verses cited are not KJV.

Sabbath and Sunday in Early Christianity

Part 1: The First Century

Introduction

The earliest Christians were Torah-observant Jews in Jerusalem, who attended Jewish festivals and observed Temple rituals (Acts 2:1; 3:1; 15:5; 21:20). They apparently observed the seventh-day Sabbath, too. However, in the second, third and fourth centuries we find that almost all Christians observed Sunday — sometimes as a Sabbath-like day of worship meetings and rest, sometimes as a day for worship and work, sometimes in addition to the Sabbath and sometimes instead of the Sabbath.

How did the change in worship day occur? This historical question is of interest to all Christians, but it is especially relevant for those who observe the Sabbath or who observe Sunday as a Sabbath.

This paper examines the written evidence we have for the first and second centuries. It defends this thesis: Although the New Testament does not command a particular day for Christian worship, the earliest records we have show the vast majority of the Christian church rejecting the Sabbath and assembling on Sunday. Reasons for this development will be explored.

The first century

To begin our research into first-century Christian worship days, we look first at the New Testament. The Gospels report that Jesus conflicted with the Jewish leaders several times over Sabbath issues. Jesus rejected the restrictive traditions of the elders. He allowed his disciples to pluck grain, he healed, he taught, and he told a man to carry his sleeping mat (Mt 12:1-12; Lk 14:1-6; Jn 5:1-18). Jesus noted that priests worked on the Sabbath, that animals could be rescued or taken to water, and circumcisions could be performed (Mt 12:5-6, 11; Lk 13:15; Jn 7:22). Jesus claimed to have authority over the Sabbath, to set people free on the Sabbath, and to work on the Sabbath (Mt 12:12; Lk 13:16; Jn 5:17).[1]

But Jesus did not break the Sabbath, since he was born under the law and lived under the old covenant requirements (Gal 4:4; Heb 4:15). His activities broke Pharisaic rules, but not the law of God. Early Christian writers did not claim that Jesus broke the Sabbath.[2]

The first disciples of Jesus were pious Jews in a Jewish culture. They apparently kept the Sabbath according to contemporary Jewish customs. Luke tells us that some female disciples rested on the Sabbath in obedience to the commandment (Lk 23:56), and that the apostles taught in the temple courts (Ac 3:1; 5:12, 25). Paul customarily preached in synagogues on the Sabbaths (Ac 13:14; 16:13; 17:2; 18:1-11).

We are also told that the disciples met daily (Ac 2:46), and that Paul preached daily (Ac 19:9). There is no record that Paul taught his converts to keep the Sabbath. Actually, he taught that special days were something about which Christians should not be judged (Col 2:16), and he asked the Roman Christians to tolerate differences in worship practices having to do with foods and days (Rom 14:5).[3]

The New Testament gives us examples of Christians meeting on the first day of the week. The risen Jesus appeared to the disciples on two Sundays (Jn 20:19, 26), but there is no mention that he gave any command for a weekly commemoration of the resurrection. Paul's traveling party once stayed seven days at Troas, and met on the first day of the

week (Ac 20:7), but this was an unusual farewell meeting, not necessarily indicative of normal practice. Paul told the Corinthians to set aside an offering on the first day of each week (1 Cor 16:2), but this may also have been an exceptional practice rather than a normative one. John had a vision on "the Lord's day" (Rev 1:10), but some debate whether this is a reference to Sunday. Moreover, the verse does not say that this was a day on which Christians should meet.

In short, none of the texts just discussed give any command for Christians to meet on or to avoid meeting on any particular day. None of the texts can be used to prove that Christians regularly met on any particular day of the week.

Nevertheless, there is good reason to believe that some Jewish Christians, especially in Palestine, continued to observe the Sabbath. This is shown in two ways:

1) Paul was accused of teaching Diasporan Jews to turn away from Moses (Ac 21:21), which implies that Palestinian Jewish Christians had *not* turned away from Moses. If Christians taught that the Sabbath should no longer be observed by Jews, the Jewish leaders would have criticized them for leading *Jews* away from Moses.

2) "Another indirect indication of the survival of Sabbath observance among Palestinian Jewish Christians is provided by the curse of the Christians (*Birkath-ha-Minin*), which the rabbinical authorities introduced (A.D. 80-90) in the daily prayer."^[4] This curse was supposedly designed to identify Christians in the synagogues. Anyone who refused to pronounce the curse was suspected of being a Christian. The point is that Jewish Christians were still attending synagogues and may have been keeping Jewish customs such as the Sabbath.

However, this conclusion is limited in two ways. First, it does not address Gentiles. Ac 21:21 implies that if Paul had taught Gentiles to ignore the laws of Moses, Jewish believers would not have cared. Ac 21:25 indicates that the Jerusalem decree (Ac 15:29) had already been enough

"A non-Jew who observes the Sabbath whilst he is uncircumcised incurs liability for the punishment of death. Why? **Because non-Jews were not commanded concerning it. The Sabbath is a reunion between Israel and God, as it is said, 'It is a sign between Me and the children of Israel' (Ex. 31:17);** therefore any non-Jew who, being uncircumcised, thrusts himself between them incurs the penalty of death. The Gentiles have not been commanded to observe the Sabbath" (*Midrash Deuteronomy Rabbah* 1:21 [Soncino ed., pp. 23-4], as quoted in Maxwell and Damsteegt, p. 75).

Further evidence of the antiquity of this rabbinic understanding comes from the second-century B.C. book of *Jubilees*: "The Creator of all blessed it, but he did not sanctify any people or nations to keep the sabbath thereon with the sole exception of Israel. He granted to them alone that they might eat and drink and keep the sabbath thereon upon the earth" (*Jubilees* 2:31, James Charlesworth, ed., *The Old Testament Pseudepigrapha*, [New York: Doubleday, 1985], vol. 2, p. 58).

Warning: many of the verses in this teaching blew are not the King James Version.

The Sabbath & Sunday

by J. Mark Martin

SABBATARIANS ASK FOR ONE TEXT IN THE BIBLE THAT COMMANDS SUNDAY WORSHIP, HERE IT IS:

LEVITICUS 23:5-11 -- Look at verse 11: "*And he shall wave the sheaf before the Lord for you to be accepted; on the day after the sabbath the priest shall wave it.*" The day after the Sabbath is Sunday.

Read on specifically looking at Leviticus 23:15 -- "*You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. You shall count fifty days to the DAY AFTER THE SEVENTH SABBATH; then you shall present a new grain offering to the Lord.*" This is the Feast of Pentecost. It was one of the compulsory feasts of Israel.

Note on the day of Pentecost, a Sunday God's people were commanded to worship. God says, "***On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be perpetual statute in all your dwelling places throughout your generations.***" *Leviticus 23:21.*

If you think this is only applying to "ceremonial" days, Leviticus 23 starts out talking about the weekly Sabbath (see Leviticus 23:1-4). It is called an appointed time and a holy convocation, along with all the other feast days of Israel. No distinction is made by God between these holy days and the weekly Sabbath. He includes them as being equally holy. This would mean that under the Old Covenant the First Fruits Sunday and the Pentecost Sunday were as holy and sanctified as Saturday.

If you think this only applies to Israel, that's our point. The Ten Commandment Covenant, -- the Old Covenant was made with Israel, and NOT with the Gentiles.

Look at Exodus 31:13, 16 and 17: Exd 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout

your generations; that ye may know that I am the LORD that doth sanctify you.

Exd 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

Exd 31:17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

WHEN THE COUNSEL OF ACTS 15 CONVENED to determine what Gentile Christians must observe, **SABBATH KEEPING IS CONSPICUOUSLY ABSENT**. Peter exhorts the leadership of the Church not to place the Gentiles under the Law:

Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are." Acts 15:10-11.

The final judgment of the Jerusalem Council contains no reference to Sabbath keeping. Circumcision was discussed and deemed unnecessary (vss. 5-6; 19-20). If Sabbath keeping were to be an essential part of the New Covenant relationship with God it would have been mentioned in the discussion because it would have been an unfamiliar practice to the Gentiles. Sabbath keeping was not even discussed because it is not a requirement for New Covenant believers:

"For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials; that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell." (Acts 15:28-29).

NOTICE that the Holy Spirit told them NOT to lay upon the Gentiles any greater burden than **THOSE ESSENTIALS**. **OBVIOUSLY THE HOLY SPIRIT DID NOT THINK SABBATH KEEPING WAS AN ESSENTIAL THING ANYMORE!**

The 7 post-resurrection appearances of Christ show that Jesus purposefully chose the first day of the week to meet with His disciples to encourage and exhort them. The evidence shows that five of these appearances occurred on a Sunday, the first day of the week. We do not have a record of what the actual day on which the other appearances (John 21 and Acts 1:6-10) occurred to His disciples. What we can say with accuracy is this, after Jesus' resurrection whenever He met with His disciples and the day is identified, it is NOT the Sabbath, it is the first day of the week!

- 1). To Mary, On the morning of the resurrection --** Matthew 28:8-10; Mark 16:9; John 20:11-18
- 2). To two disciples going to Emmaus --** Luke 24:13-33; Mark 16:12-13
- 3). To Simon (Peter) --** Luke 24:31-35.
- 4). To the eleven disciples on the evening of Resurrection Sunday -** Mark 16:14-18;

Luke 24:36-44; John 20:19-23

5). To the Eleven disciples "Eight days later" -- John 20:26-29

Pentecost happened on the first day of the week! The Church was born on the first day of the week! That doesn't make Sunday the Sabbath, it just tells you that after the resurrection of Jesus, the Sabbath is not emphasized.

When a day is mentioned in connection with the appearances of the risen Lord Jesus, it is always the first day of the week. Look at the extremely important events that occurred in the life of the first followers of Christ on the first day of the week.

- 1). Jesus startled them by appearing to them on the first day (John 20:19).
- 2). Jesus received worship from Thomas (John 20:27-28).
- 3). Sunday evening Jesus took bread and blessed it and broke it and gave it to His disciples evidently like He had in instituting the communion meal (Luke 22:19) and their "eyes were opened and they recognized Him" (Luke 24:31).
- 4). Sunday evening Jesus blessed His disciples twice saying "Peace be with you" (John 20:20; 26).
- 5). That same Sunday evening Jesus "...breathed on them and said, 'receive the Holy Spirit'" John 20:22.
- 6). On Sunday evening Jesus gave His disciples the ecclesiastical authority to proclaim forgiveness to those who believe in Him through the Gospel (John 20:23).

NOTE: Why did the Disciples meet on Sunday?

- 1). Because it now carried a special symbolic/anti-typical significance for them
- 2). Even if it didn't and was by chance, -- Jesus still chose to reveal Himself to them only on Sunday, when we know what day it is. That must also hold some kind of Divine significance.
- 3). Jesus could have chosen to meet with His disciple on the Sabbath. This would have clearly set a New Covenant precedent. He did not chose to do this. The Sabbath was the sign of a fulfilled covenant (see Exodus 31:17 and Hebrews 8:13).

THE NINE "MORAL" COMMANDS OF THE 10 COMMANDMENTS ARE REITERATED in the New Testament:

- 1). To worship the Lord God only (1st commandment): no less than 50 times
- 2). Idolatry (2nd commandment): condemned 12 times
- 3). Profanity (3rd commandment): condemned 4 times
- 4). Honoring parents (5th commandment) is taught 6 times

- 5). Murder (6th commandment) condemned 6 times
- 6). Adultery (7th commandment) condemned 12 times
- 7). Theft (8th commandment) condemned 4 times
- 8). False Witness (9th commandment) condemned 4 times
- 9). Covetousness (10th commandment) condemned 9 times

Why is it that the duty to keep the Seventh day as Sabbath is not mentioned ONCE in the New Testament?

WHEN THE NEW TESTAMENT LISTS SINS, SABBATH BREAKING IS CONSPICUOUSLY ABSENT:

- In Mark 7:21-22 **13** sins are listed.
Jesus did not mention breaking the Sabbath.
- In Romans 1:29-32 **20** sins are listed and not one of them is Sabbath breaking.
- In Galatians 5:19-21 a list of **15** sins are given,
- In 2 Timothy 3:1-4 there's a list of **18** sins, but not once is Sabbath breaking mentioned!

WHY IS IT THAT NOWHERE IN THE NEW TESTAMENT IS IT TAUGHT THAT THE FOURTH COMMANDMENT MUST BE OBSERVED?

Why is it that nowhere in the New Testament is failure to keep the Sabbath day condemned as sin?

Why is the fourth commandment itself not repeated even ONCE in the New Testament?

If the Sabbath keeping is so important for a disciple of Christ, why was it not mentioned in His sermon on the Mount or in ANY of His teachings?

Why didn't Jesus command Sabbath keeping?

Why didn't any of the Apostles command Sabbath keeping?

Why didn't the Jerusalem counsel command Sabbath keeping or condemn Sabbath breaking? (Acts 15)

Some answer that the Jews already knew about the Sabbath so it was taken for granted that they would continue to keep it, but then why were the other nine commandments reiterated? Would they not be taken for granted as well? It would also seem that with so many Gentiles coming into the Church, that if keeping the Sabbath was so important there would be instruction in the New Testament Epistles somewhere concerning it. There are instructions for them concerning morality, ethics, worship, Church order and family lifestyle. Why would something as important as Sabbath keeping be ignored? Circumcision, which predates the Law and the Sabbath commandment was an issue in the

New Testament Church and is addressed repeatedly in the New Testament Epistles and by the Jerusalem Counsel.

Sabbath keepers argue that it is the example of Jesus that gives us the reason for keeping the Sabbath. "He kept the Sabbath, so I must keep the Sabbath. Jesus is my example," they say. Well this kind of reasoning is flawed because it only chooses Jesus' Sabbath keeping and rejects the rest of His Jewish lifestyle. Jesus also kept Kosher laws. He kept the Passover, Sukkot, Hanukkah, and worshipped in the temple. Are we to follow everything He did?

Galatians 4:4-5 says that Jesus lived under the Law to redeem us from the Law.

"But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons." (NIV)

JESUS WAS ALSO ACCUSED OF SABBATH BREAKING. Why, if He wanted to be our "example" in Sabbath keeping didn't He make it clear that He was not breaking the Sabbath? Instead He clearly admits to it. He also admits that His disciples were breaking the Sabbath and He defends them. **Read Matthew 12:1-14 carefully.** Jesus is clearly saying that His disciples are like the priests who may work in the temple every Sabbath and be innocent of breaking the Sabbath. When Jesus says that He is "Lord of the Sabbath" He is declaring that He is above the Sabbath. He may do what He wishes on the Sabbath and therefore His disciples may do whatever they wish as well.

Apparently Jesus did break the Sabbath: *"Therefore some of the Pharisees were saying, 'This man is not from God, because He does not keep the Sabbath.'..." John 9:15.* If Jesus did not want us to understand that He was breaking the Sabbath why did He not speak against these accusations. It's because Jesus had the right and the authority to break the Sabbath because He is Lord of the Sabbath. The Sabbath does not bind Him. Think about this, if it does not bind Him, are we not "in Christ"? Why would it be any more binding upon us. (read again Matthew 12:1-14 carefully).

One of the issues that needs to be honestly faced is the fact that Jesus never commanded anyone to keep the Sabbath and none of His apostles ever commanded anyone to keep it either. Not once in the New Testament are we told to keep the Sabbath. Those commands to the Church are conspicuously absent from the teachings of the New Testament.

EVERY MENTION OF THE SABBATH IN THE BOOK OF ACTS without a single exception is in connection with Jewish worship on that day and not Christian celebration. Paul's evangelistic strategy was to go to the Jews first in a community and share the Gospel with them. Sabbath is the day when he knew he would find the most Jews gathering for worship. He knew he would have his best opportunity of sharing the good news of the Messiah to the Jews on Sabbath. It was not because he was meeting with a group of believing Christians. He was meeting with non-Christian Jews.

IS THE TEN COMMANDMENT LAW ETERNAL?

No, the Law is not eternal. Galatians 3:19 gives the purpose of the Law. It says: ***"What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the***

promise referred had come."

The law was given 430 years after Abraham. ***"What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise."*** Galatians 3:17-18.

The Law had a definite beginning time (430 years after Abraham) **and a definite ending time**, -- When the promised Seed (Christ, vs. 16) came.

CREATION & THE SABBATH: The Scriptures are very clear that the Sabbath of the fourth commandment was not given before Moses:

The Ten Commandments was not made with the fathers. Deuteronomy 5:2-3 says

"The Lord our God made a covenant with us at Horeb. The Lord did not make this covenant with our fathers, but with us, with all those of us alive here today."

Nehemiah 9:13-14 says: ***"You came down on Mount Sinai; you spoke to them from heaven. You gave them regulations and laws that are just and right, and decrees and commands that are good. You made known to them your holy sabbath and gave them commands, decrees and laws through your servant Moses."*** (NIV).

WAS THE SABBATH GIVEN FOR ALL MANKIND TO KEEP PERPETUALLY?

No, -- Though Genesis 2:1-3 says that after the Lord had ended all His work He rested on the seventh day and blessed the seventh day and sanctified it, there is not a word about it being given to Adam and Eve as a commandment. You don't hear another word about the Sabbath in the entire book of Genesis. *All fifty chapters are silent about the Sabbath.*

You do not hear that the righteous Patriarchs, Abraham, Isaac, or Jacob kept the Sabbath. There is a conspicuous silence for 2,500 years after the Fall of man. It is not until after the redemption of God's people Israel out of Egypt when they are safely on the other side of the Red Sea that you read in the Book of Exodus that the Sabbath is mentioned again. (Exodus 16:22-30). Abraham was given commandments and ordinances, but the Sabbath is never mentioned as one of them.

Then the Sabbath is given to Israel and Israel alone. The Sabbath is a covenant sign between God and the nation of Israel. ***"And the Lord spoke to Moses, saying, "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. '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. It is a sign between Me and the sons of***

Israel forever; for in six days the Lord made heaven and earth, but on the seventh day he ceased from labor, and was refreshed." Exodus 31:12-17

Notice that the reason why the Lord links the Sabbath to creation is that He is identifying Himself to Israel as the true and living Creator God. He is separate and apart from all of the other gods of Egypt and of the Gentile world. *"Keep the Sabbath, worship Me, for I AM the true, living Creator of the Universe."*

Notice also that this Sabbath "SIGN" (Exodus 31:13) is between God and "the sons of Israel" (Exodus 12:15, 17) and not for all of mankind.

Nehemiah 9:13-14 indicates that the Sabbath was not given to be kept by anyone until it was given to Israel in the wilderness. *"You came down on Mount Sinai; you spoke to them from heaven. You gave them regulations and laws that are just and right, and decrees and commands that are good. You made known to them your holy sabbath and gave them commands, decrees and laws through your servant Moses." (NIV).*

DOESN'T THE BIBLE SAY THAT THE SABBATH WAS MADE FOR MAN?

"And He was saying to them, "The Sabbath was made for man, and not man for the Sabbath."
Mark 2:27. Sabbatarians often use this verse to say that the Sabbath was made for all mankind, but the text doesn't say that. It doesn't say, "The Sabbath was made for "mankind", it says, "the Sabbath was made for man". When the Scripture is meant to be inclusive of all mankind it is clear. See Matthew 28:19; John 3:16; Acts 2:17; I Timothy 2:4; Titus 2:11. These verses clearly indicate that when God offers something to all mankind He clearly offers it to all.

The Sabbath was not offered to all the nations. It was given only to the nation of Israel. Look at Deuteronomy 5:1-15 which gives the commandments to Israel. It is clearly stated that God did not give the Sabbath or other commandments to the fathers before (see verses 2-3).

One writer has brought up the point that this text shows that the Sabbath was not a part of the "moral" Law to be kept by all mankind from the beginning, for it had to be made. It was made in Exodus 16-20. Notice also that this text does not say it was made for man from the "beginning," as was marriage (cf Matthew 19:4ff). WHICH OTHER OF THE TEN COMMANDMENTS HAD TO BE MADE? -- NOT ONE! (Gerald N. Wright, *Sabbatarian Concordance & Commentary*, Star Bible & Tract Corp., 1977, pp. 78-79).

Wright commenting on this passage says: "The other nine [commandments] were (and are) inherently right from the beginning, reflecting God's righteous nature and being naturally a part of man's moral character, who was made in the image of God (cf Romans 2:14). Which command other than the sabbath is lower than man--subject to being set aside under certain circumstances? When, or under what circumstances, can man lawfully commit adultery? Obviously, never! Man's life is not above God's holy and moral laws. Yet even a sheep's life is more important than rigid enforcement of the sabbath (Matthew 12:10-12)!"

NO "BURGER KING" SABBATHS - You can't "Have It Your Way" with the Sabbath. God

specifies how it was to be kept.

- sunset (Leviticus 23:32) It was to be kept from sunset to
- (Jeremiah 17:21) No burden was to be carried
- No fire kindled (Exodus 35:3)
- No Cooking done (Exodus 16:23)
- The penalty for doing any of these things during the Sabbath was DEATH (Numbers 15).

NO "INSPIRED" WRITER MAKES ANY DISTINCTION BETWEEN THE "MORAL" LAW & THE "CEREMONIAL" LAWS.

SOME SABBATARIANS CLAIM THAT THE SABBATH IS THE SEAL OF GOD

The Seal of God is NOT the Sabbath! The Bible tells us clearly that the Seal of God is the Holy Spirit indwelling the believer the moment he is saved.

Ephesians 1:13 says, ***"And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory."***

Ephesians 4:30 warns, ***"And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."***

2 Corinthians 1:21-22 states ***"Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge."***

IS A SABBATH KEEPING CHURCH THE "REMNANT" OR COMMANDMENT KEEPING CHURCH THAT IS SPOKEN OF IN REVELATION 12:17?

Revelation 12:17 says, ***"And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus."***

In the New Covenant, what are the "Commandments" of God? Does this mean Ten Commandments? NO! The Greek word used for the Ten Commandments is "NOMOS". That word is not used here. The word used here is "ENTELE" and means **"teachings"**.

John clarifies this and actually tells us what the "commandments" are that we are to keep:

1 John 5:1-3 says, ***"Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the child born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep***

His commandments; and His commandments are not burdensome."

These verses are often used to teach people that they must keep the Ten Commandments, especially the Sabbath. However, the Apostle John defines the "commandments" for us. In the prior chapter he defines them explicitly. ***"Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. And the one who keeps His commandments abides in Him, and He in him ..."***

1 John 3:21-24a.

THE ASSERTION BY SABBATARIANS THAT AT THE COUNCIL OF LAODICEA THE ROMAN CATHOLIC CHURCH changed the Sabbath from the Seventh day to the First day is not true. The Sabbath was not changed at that Council.

What did take place at that Council was an anti-Semitic move to make it illegal for a Christian to worship on Saturday. But one needs to note that there were thousands of Christians already worshipping on Sunday, the first day of the week. Many in the early Church worshipped on Sunday:

"Anti-Judaism played its part in second-century Christian polemic against Jewish Sabbath observance, but it does not follow that it motivated the introduction of Christian Sunday worship. For we have already argued that Sunday worship dates back to the first century, while few second-century writers compare and contrast the Jewish Sabbath and the Christian Sunday. Derogatory discussions of the Jewish Sabbath do not usually refer to the Christian Sunday. If Sunday were a recent substitute for the Jewish Sabbath, we should expect far more discussion of the superiority of Sunday to the Sabbath." R. J. Bauckham, *From Sabbath to Lord's Day*, p. 271, edited by D.A. Carson.

EVIDENCE THAT THE EARLY CHURCH WORSHIPPED ON SUNDAY FROM THE EARLY CHURCH FATHERS

THE EPISTLE OF IGNATIUS: A.D. 107 -- "Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish Law, we acknowledge that we have not received grace....If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and By His death."

THE WRITINGS OF JUSTIN MARTYR: A.D. 145-150 -- "And on the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read....But Sunday is the day on which we all hold a common assembly, because it is the first day of the week on which God...made the world; and Jesus Christ our Savior on the same day rose from the dead."

APOSTOLIC CONSTITUTIONS: Church life in the 2nd Century: -- "On the day of the resurrection of the Lord--that is, the Lord's Day--assemble yourself together without fail, giving thanks to God and praising Him for those mercies God has bestowed upon you through Christ."

IRENEAEUS: A.D. 155-202 -- "The Mystery of the Lord's Resurrection may not be celebrated on any other day than the Lord's Day, and on this alone should we observe the breaking off of the Paschal Feast."

WHO CHANGED THE SABBATH FROM SATURDAY TO SUNDAY? WAS IT THE ROMAN CATHOLIC CHURCH? In light of the quotes we just read and the times they were written (all of these are written prior to the creation of the Catholic church in 318 AD by Constantine) it is apparent the Catholic Church did not first initiate Sunday worship.

PLINY'S LETTER, AD 107

Pliny was governor of Bithynia, in Asia Minor, from AD 106-108. He wrote in AD 107 to Trajan, the emperor, concerning the Christians. This is what he said:

They were wont to meet together, on a stated day before it was light, and sing among themselves alternately a hymn to Christ as God....When these things were performed, it was their custom to separate and then to come together again to a meal which they ate in common without any disorder."

We know the day the early church broke bread on was Sunday. "Upon the first day of the week when the disciples came together to break bread" Acts 20:7.

JUSTIN MARTYR (140 AD)

Justin's 'Apology' was written at Rome about the year 140, only 44 years after the apostle John received the vision of The Revelation at Patmos.

In chapter 67 of his first *Apology*, entitled, "Weekly Worship of the Christians," writing to the pagan emperor, Justin states:

"... 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...**But Sunday is the day on which we all hold our common assembly**, because it is the first day on which God, having wrought the change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead." *The Ante-Nicene Fathers*, Vol. 1, pp. 185-186 (emphasis added).

DIONYSIUS, BISHOP OF CORINTH IN GREECE, (AD 170)

Dionysius was Bishop of Corinth, the Church which Paul raised up and to which he gave the command about Sunday collections, in 1 Corinthians 16:1-2. He says:

"**We passed this holy Lord's Day**, in which we read your letter, from the constant reading of which we shall be able to draw admonition." *Eusebius, Ecclesiastical History*, Bk. 4, Chapt. 23 (emphasis

added).

IGNATIUS, the third bishop of Antioch, who died in AD 108, wrote:

"If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, **no longer observing the Sabbath, but living in the observance of the Lord's Day**, on which also our life has sprung up again by Him... **Let us therefore no longer keep the Sabbath** after the Jewish manner, and rejoice in days of idleness; for "he that does not work, let him not eat."...**let every friend of Christ keep the Lord's day as a festival**, the resurrection-day, the queen and chief of all the days [of the week]" "Epistle of Ignatius to the Magnesians," *The Ante-Nicene Fathers*, vol. 1, pp. 62-63 (emphasis added).

TERTULLIAN of Africa, wrote around AD 200:

In his Apology, Chapter 16, Tertullian says:

"We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of."

"Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christian, because it is a well-known fact that we pray towards the east, or because **we make Sunday a day of festivity**" *The Ante-Nicene Fathers*, vol. 3, p. 123 (emphasis added).

NOTE: The early church explained why they prayed toward the east. It was because, "as the lightning which lighteneth from the east and is seen even to the west, so shall the coming of the Son of man be:" that by this we might know and understand that He will appear from the east suddenly" Ancient Syriac Documents, *The Ante-Nicene Fathers*, vol. 8, p. 668.

DO WE EVEN KNOW THE REAL SABBATH?

In 1582 Gregory XIII found a miscalculation in the calendar and decreed to drop October 5-14 and to drop 3 leap years in every century. In England 11 days (September 3-13) were dropped in 1752, in addition to other changes. (See *Heresies Exposed*, p. 167).

NEW LIGHT ON CEREMONIAL SABBATHS AND COLOSSIANS 2:16

An unbiased reading of Colossians 2:16 will show that this is talking about not just "ceremonial Sabbaths." The words "ton sabbaton" or "sabbath days"; are the same words translated "Sabbath day" in **Exodus 20:8** in the Septuagint (the Jewish translation of the Old Testament into Greek).

Look at Paul's reasoning, "Let no one judge you regarding a,

- **festival** -- yearly Sabbaths,

- **a new moon** -- monthly Sabbaths,

- Sabbaths (or if you wish Sabbath days)" **or a Sabbath day -- weekly**
- "Substance", these things were shadows. **CHRIST**, he goes on to say is the

When this passage is compared with Galatians 4:9 an obvious connection in Paul's teaching is revealed:

"But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? You observe days and months and seasons and years."

Verse 10 flatly states, "you observe ...",

- **days** (weekly Sabbaths, corresponding to "Sabbath days in Colossians 2)
- corresponding to "a new moon" in Colossians 2) **months** (new moons,
- corresponding to "festivals" in Colossians 2) **seasons** (the 7 feasts,
- and the 50th year of Jubilee) **and years** (the sabbatical year

Obviously Paul is clearly speaking about the observances of all Jewish holy day, including the Sabbath.