

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

Observing His Rest

Observing His Rest

Observing His Rest

Observing His Rest - Advance Reader Edition

© 2018 by Todd Elder

All rights reserved.

All quotations of the Scriptures are taken from the KJV unless otherwise marked. Public Domain.

ISBN-10:

ISBN-13:

Printed in the United States of America.

Contents

1) The Sabbath in Scripture	4
2) Elohim's Sabbath	7
3) The Sabbath at Creation	10
4) Physical Aspects of Sabbath	11
5) Spiritual Aspects of Sabbath	14
6) History of Sabbath Observance	16
7) Sabbath Within the Covenant	20
8) Judgment Regarding the Sabbath	23
9) The Messiah and the Sabbath	25
10) The Sabbath in Prophecy	27
11) Battle Against the Sabbath	28
12) One Day or Long Age Debate	30
13) The Church's Sabbath Day is Chosen	34
14) Changing the Covenants	35
15) First Day of the Week?	38
16) Lord's Day of the Resurrection	40
17) Do Not Go Out on Sabbath	42
Summary	44
App . 1 Scripture References	45
App . 2 Quotations	61

Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings. Leviticus 23:3 KJV

Chapter 01

The Sabbath in Scripture

Within Scripture, the Hebrew word שבת , or shabbat, properly means 'to rest' or 'not working'. The concept of resting would probably often work as a better translation than the word sabbath for an understanding of passages using this word. For example, the phrase 'Sabbath Day' would read 'the day of rest' and the 'Sabbath unto Yahveh' would read the 'rest unto Yahveh'.

Since we are instructed not to work on the Day of Rest, then it would be helpful to know what is and is not considered work. It is not strictly making or doing something since there is another Hebrew word for this. Also it is not the idea of creating something since this is also another word and typically limited to actions made by the Almighty. Instead, this word is מלאכה or 'melakah' which is often translated as work or occupation. The connotation of the word implies much more which can be seen in its use in Scripture. It includes building things up, gathering, studying, earning, and producing; all of which have the common theme of increasing something. Thus work seems to suggest our physical labors to increase in amount what already exists.

Many times in the Gospels, the Messiah is accused of breaking the Sabbath rest. Often, He did not break a commandment of Elohim, but rather one of the man-made laws of the Pharisees. Yet through His actions and teachings we see that there is a time to make effort on the day of rest. This often involves stopping or preventing the loss of something. Such examples of a persons health being lost and having a healing, or of an animal falling in a pit and being rescued, of gathering food when suffering from hunger, or sharing with others who have a need. These types of situations are all answered by Messiah with a message of guiltless or innocent.

In our rest we are instructed not to build up or increase what we have on the Sabbath and yet effort is allowed to prevent suffering and loss. A great work indeed is loosing those that are bound by Satan.

The Day or the Rest?

The Hebrew language distinguishes between the seventh day and the action of resting. The seventh day comes in the form of הַיּוֹם הַשְּׁבִיעִי (pronounced hayom hashvee'ee) while Sabbath comes in the form שַׁבָּת (pronounced shabbat). A literal reading of the Hebrew language reveals where the emphasis is placed regarding this topic. The phrase 'Sabbath Day', as commonly appears in many translations, comes from the Hebrew phrase הַיּוֹם הַשַּׁבָּת (hayom hashabbat) which more literally reads as 'the day of the rest'. Just as the phrase 'son of David' would emphasize the topic of the son and not David himself, the phrase 'day of rest' emphasizes the day and not the rest which is only a modifier of

The Sabbath in Scripture

day. This phrase is frequently used to refer to the seventh day when instructions and commandments are being given to the people of Israel.

The Greek language likewise distinguishes between the seventh day *τη ἡμέρα τη ἑβδόμη* (*hemera hebdomos*) and the rest *σάββατον* (*sabbaton*). This becomes important when working with interpretation and doctrine because they are not the same thing. For example, it is not uncommon to see doctrine that states the Sabbath has been sanctified from the time of creation. Technically, what we read in Genesis 2:3 is that the seventh day was blessed and sanctified rather than the rest that occurred.

*And the LORD spake unto Moses, saying,
{2} Speak unto all the congregation of the
children of Israel, and say unto them, Ye
shall be holy: for I the LORD your God am
holy. {3} Ye shall fear every man his
mother, and his father, and keep my
Sabbaths: I am the LORD your God.* Leviticus
19:1-3 KJV

Chapter 02

Elohim's Sabbath

As we read Scripture, one of the striking elements regarding the Sabbath is that it belongs to Elohim and that it was given to man for his sanctification. Elohim made the rest on the seventh day of the creation week and set it apart. He rested not because of tiredness or fatigue. Instead, He ceased His work of building up and creating the universe and the world because it was complete. Afterwards, observance of the Sabbath becomes part of mankind's relationship with the Almighty through past, present, and future and is used to identify His people.

The phrase "ye shall keep My Sabbaths", or slight variations thereof, occur fifteen times in the Bible. (Ref. 2A) In the Hebrew it is שַׁבְּתוֹתַי, or shabtohta, which is both possessive and plural in form. This phrase is used with some of the strongest statements that Elohim makes with His people Israel. In fact, with many of these passages, the phrase 'I am Yahveh' is included. This is directly connected to

being sanctified, set-apart (holy), undefiled, blessed, and pleasing to Elohim. Polluting and profaning the Sabbath is identified with idolatry, despising His statutes, and defiling the sanctuary. In short, He makes it clear that His people are to keep His Sabbath as a sign of their sanctification.

Sabbath Unto Yahveh

Deuteronomy 5:14 But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

The phrase שבת ליהוה 'Sabbath unto Yahveh' occurs ten times in the Books of Moses (aka Pentateuch, Torah).^(Ref. 2B) It is described as being a time of rest with no work, as being set-apart, and a time of convocation. It is further instructed to be observed by all people, the cattle, and even the land. The emphasis is on resting upon the seventh day because He rested.

As a comparison, there is only one time that is called Israel's Sabbath.^(Ref. 2C) This Sabbath falls on the Day of Atonement which can occur on any day of the week following the instructions to be on the tenth day of the seventh month. This is the time when the high priest enters the most set apart place in the Tabernacle to make atonement for the people. It is

Observing His Rest

prophetically connected with the time of the Great White Throne judgment that comes after the Millennial Kingdom and at the end of the 7000 years.

Thus the heavens and the earth were finished, and all the host of them. {2} And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. {3} And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2:1-3 KJV

Chapter 03

The Sabbath at Creation

During the week of creation, Elohim made the Heavens and the Earth for six days. On the seventh day, the work was complete and He rested from His labor. At this time Elohim blessed and sanctified the seventh day thereby setting it apart for special use for all time. The Hebrew word, normally translated as holy in most English Bibles, is qadosh, but more accurately means “to set apart”. So we see that the Sabbath is the very first thing that the Scriptures record as being set-apart by our Creator. The Sabbath of Elohim is mentioned in Scripture over 100 times and always refers to the seventh day of the week. (Ref. 3)

During creation week, Elohim gave three blessings: On the fifth day, He blessed the birds and sea creatures, on the sixth day He blessed Man, and He blessed the seventh day itself, the Sabbath. The Sabbath is not only set-apart but blessed, right from the beginning of time.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: Genesis 1:14 KJV

Chapter 04

Physical Aspects of Sabbath

Around the world, calendars use either cycles in astronomical movements or simple math to determine the length of days, months, and years. However, almost all cultures use a seven day week which does not match up with either system. This suggests that the seven day week is very old. Also, this week is commonly made up of six working days and one day of rest. Research has little if any explanation of this phenomenon.

Language Examples:

Language	Pronunciation
Hebrew	Shabbat
Babylonian	Sabatu
Arabic	as-sabt
Spanish	Sabado
Russian	Subbota
Afghan	Shamba

There are currently hundreds of languages around the world - made from roughly 70 language groups. The occurrence of a word like 'Sabbath' to name the seventh day of the week is found in many of these languages and language groups. This strongly suggests such a name is very old. This could also be evidence towards the use of the word before and after the dispersion of the tower of Babel.

Is Rest Needed?

Chronobiology is the study of temporal (time) cycles on biological organisms through biochemical, physiological, or behavioral processes. There are patterns and rhythms that are built into plants, animals, and mankind. This can focus on a short period of time such as occurs daily, weekly, or with tidal fluctuations. There are also longer rhythms with seasonal or annual patterns. Perhaps the best known of these is the circadian rhythm which is a 24-hour cycle, which is based heavily on sunlight, that signals the body when it is time to wake, sleep, or eat.

In regards to a weekly rhythm, we are commanded in Scripture to rest on the seventh day of each week.^(Ref. 4) We are learning that this is important and even necessary on a biological basis. Mental performance is found to decrease during the course of the week and lack of rest leads to increased stress on the body and tearing down of tissue. This was exemplified during the French Revolution starting in 1792. As an effort to undermine the Christian calendar, a new decimal calendar with ten day work weeks and three week months was

Observing His Rest

instituted and continued for 13 years. One of the major consequences was an increase in illness for people and the death of the work horses. They simply could not handle that type of work load. The rest is physically needed.

We are further instructed in Scripture to allow the land to rest every seven years. We have learned that soil nutrition is depleted with each passing season of growing crops, but replenishment of nutrients and minerals comes quickly when allowed to lie fallow (to rest).

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: {2} And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Deuteronomy 28:1-2 KJV

Chapter 05

Spiritual Aspects of Sabbath

That which occurs in the physical shows the effects of and is caused by what has already happened in the spiritual. It is much like the physical sighting of an iceberg and knowing that most of the iceberg is underwater and that what we can see is only a small fraction of what is there. The spiritual part of life is measured in righteousness and aspects of life regarding the Sabbath are no different because what the Almighty speaks has an impact in life.

A central focus of worship comes with the Tabernacle / Temple existing as His dwelling place for the Almighty with His people and as a location for sacrifices. The Sabbath day has special instructions for worship and sacrifice. This specifically included two lambs with flour and drink as a burnt offering in addition to the regular daily sacrifices and offering. So important is this, that the priests are allowed to

Observing His Rest

profane the Sabbath and yet they are held guiltless.

(Ref. 5)

Covenants often come with rewards and punishments built into them. These often come in the form of blessing and cursing, which is essentially doing good or evil to others on a spiritual level rather than on a physical level. In the Mosaic covenant, the Sabbath comes up in Scripture many times as a topic that can bring a blessing or a curse, especially since it is one of the covenant commandments.

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; {5} Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Genesis 26:4-5 KJV

Chapter 06

History of Sabbath Observance

The question has arisen as to whether the laws given at Mount Sinai were known and followed by the Patriarchs of Israel (and others in the world as well) from the time of Adam through Moses. The only thing offered to support such a position is that there is no specific command to keep these laws recorded. While technically true, it is a weak argument since not everything is recorded. All the more important, the evidence of the actions of the Patriarchs suggest that these laws were known and obeyed. Noah, at the coming of the flood, knew the difference between the clean and the unclean animals (Gen 6:2). Even more, Abraham is recorded as keeping the commandments and laws (Gen 26:4-5).

After the Egyptian slavery, the time had come for the Nation of Israel to physically receive from the promises given to Abraham by going to the promised land. During this journey Elohim made a covenant with the people that, if obeyed, would give them blessing and that, if disobeyed, would bring cursing

and the eventual removal from the land. This covenant is summed up in the Ten Commandments which were written in stone. The fourth commandment states that the Sabbath, the seventh day rest, is to be observed. Furthermore this day, which was set-apart to Yahveh, was chosen as a sign of the sanctification of the Nation of Israel. *(Ref. 6)*

Coming to Pass

There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. {17} Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? {18} Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. Nehemiah 13:16-18 KJV

As with all of the laws, the time of the Judges and the Kings of Israel had periods of time with faithfulness to the covenant and times of unfaithfulness. The observance of the Sabbath laws were no exception. The historical account reveals the effects of the blessings and the cursings that followed the nations actions up to and including the removal from the land of Israel with the Sabbath observance being one of the central areas of focus. Particularly striking is the Babylonian captivity which allowed the land to have the Sabbaths that it had missed.

The Messiah and the Apostles

Yahshuah, the Messiah, is our best example in everything as He was sinless. His teachings and His actions show that He kept the Sabbath and upheld its sanctity. He regularly went to the Synagogue or visited with people in their homes on the Sabbath. He taught that it was to be a blessing and a benefit to mankind. Contrary to the many burdensome rules of the Pharisees, He showed that healing and mercy are not against the law. He also confirmed that the Sabbath will be observed perpetually when teaching about His second coming.

The Apostles are shown to also continue keeping the Sabbath as a seventh day rest. They also regularly attended and taught at the Synagogues on the seventh day.

The Rise of Tradition

After the destruction of the Temple in 70 AD, the focus of worship moved from the Temple to the local synagogue. At this time, there was a transfer of power to the Pharisees leading to the rise of Rabbinical Judaism with all of its laws and regulations concerning the Sabbath day. These man-made regulations included many activities including the evening service of lighting candles, the ritual blessings surrounding the reading of Scripture in the day, and the closing of the Sabbath day.

Although the exact events of the first few centuries AD are difficult to follow, by the fourth century AD Christianity had developed into a recognizable form. In regards to the Sabbath, the

Observing His Rest

seventh day rest had been dropped in favor of observing a rest on the first day of the week. The most common explanation of this transfer being to commemorate the resurrection of the Messiah. However, this transfer comes from councils, creeds, and catechisms; not from Scripture.

Remember the Sabbath day, to keep it holy. {9} Six days shalt thou labour, and do all thy work: {10} But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: {11} For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it. Exodus 20:8-11 KJV

Chapter 07

Sabbath within the Covenant Relationship

The Almighty desires a special relationship with mankind and the desire of our life should be that close relationship. Throughout history, multiple covenants have been made with individuals, groups of people, nations, and all of mankind. As with any relationship, to grow closer the individuals or groups involved must spend time together and build up a trust in each other. Often, there must be a set of rules that govern how the relationship will function. This is especially true when one side is to be honored above the other as the Almighty is honored above mankind.

The covenant is basically a spiritual contract

Observing His Rest

with physical ramifications including blessings for obedience and curses for disobedience. Of special interest for this relationship is how an impure person can approach the Almighty who is pure. He has arranged how it can be done through the covenant laws and the sacrifices. So important in this covenant is the Sabbath that it was made into one of the 10 commandments.

This is no less true regarding the seventh day as the day of rest. Elohim's relationship with mankind comes in the form of a covenant. The Almighty used the Sabbath as a remembrance of the creation, as a sign of His people, and as a test of His people which carried with it a judgment. It is clearly stated that the Sabbath was given to the people of Israel through all generations as a sign that He is setting His people apart. That it shall be considered set-apart because it is set-apart to YHVH. It is perpetual, to all generations, and forever. He gave Israel the Sabbaths so they would know it is He who sanctifies them. *(Ref. 7A)*

One form of covenant is the exchange of garments which is exemplified by Jonathon and David exchanging clothes and weapons. Furthermore, we read that we shall be clothed in righteousness which in turn means we will look like and act like our Savior. He came in bodily form as a man. One of the things that we can 'wear' is the seventh day rest so that we more resemble our Creator.

The Sabbath is to be called a delight and not a burden. Yet for many the burden of sitting for hours

the Covenant Relationship

on a hard bench, with ritualistic processions, and being preached at is what the Sabbath day now means. Rather than this, the Sabbath is to be a joyful time of worship, thanksgiving, praise, and sharing testimony. It is a time of focusing on Elohim and resting from our labors. It is to be a time of tranquility. Our relationship with the Almighty should be free of agitation or disturbance. In relation to other believers, it is a time for sharing and encouragement. *(Ref. 7B)*

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: {21} To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years. ² Chronicles 36:20-21 KJV

Chapter 08

Judgment Regarding the Sabbath

The importance of the Almighty's commandments are shown in the rewards that are promised to those who keep them and the punishments promised to those who do not keep them. This occurs on either a personal or national level. Yet there is great room for compassion for His people in times of judgment. For example, there are many sacrifices in the Sinai covenant for accidental or unintentional sin which allow a person to stay in close relationship with the One Most High. Yet presumptuous or intentional sin does not have a sacrifice but rather often involves the penalty of death or separation from His people.

One example of individual judgment is found in Numbers chapter 15. It occurs early in the Sabbath instructions during the time of the giving of Manna. Elohim has finished instructing the people to not go out gathering on the seventh day, a man is

Judgment Regarding the Sabbath

found collecting sticks, and death is the penalty. Yet even after this sad episode, the Almighty does something to help prevent it from occurring again by instructing the people to wear a blue thread on the borders of their garments as a remainder of His commandments.

On a national level, the law states that if the people will not obey the commandments, then they will be removed from the promised land and scattered among the nations. It may not come to pass for several hundred years, but ultimately the people of Israel are found guilty of profaning the Sabbath and not giving the land its rest. This is stated as one of the main reasons for the Babylonian captivity and directly attributes to the 70 years of captivity spent there.

Rarely, some individuals or groups try to turn the keeping of the Sabbath into a salvation issue. To be clear on this issue, one need simply state that keeping the Sabbath does not atone for sin. Only the sacrificial death of the Messiah and acceptance of Him as Savior brings atonement for sin. Instead, in its proper place, obeying the commandments of Elohim will bring blessing and peace in life. The observance of the Sabbath does not make a person part of His people, but rather becomes a mark of those who are already His people. There is a point where we must make the effort to do what is known to be good and minimize what is known to be wrong. Scripture, not man's traditions, should help us understand what is good and righteous in the eyes of the Almighty.

But he passing through the midst of them went his way, {31} And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. {32} And they were astonished at his doctrine: for his word was with power. Luke 4:30-32 KJV

Chapter 09

The Messiah and the Sabbath

The Messiah was perfect and righteous in every way and serves as our example for both thought and action. In regards to the Sabbath, His example shows clearly some of the things that are and are not allowed. Messiah regularly attended synagogue on the Sabbath. He also regularly did good deeds like healing on the Sabbath which is against Pharisaic tradition but not against Scripture. The Messiah regularly visited with others on the Sabbath. The disciples were His students and followed what they were taught. After the resurrection, the disciples went out and continued the practice of attending fellowship on the seventh day of the week.

The traditions that the Pharisees added to the Sabbath were numerous and acted more as making the Sabbath a burden than making the Sabbath a delight. When the Messiah came and did things differently on the Sabbath from what they accepted in their rules, many were upset and started seeking how to kill Him (Mar 3:6) which is the first of the recorded plottings to kill Him. Others realized that

The Messiah and the Sabbath

He was performing great acts of righteousness and healing and wondered how this could be possible.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. {23} And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD. Isaiah 66:22-23 KJV

Chapter 10

The Sabbath in Prophecy

In the books of the prophets, we continue to see the seventh day of rest referenced as a time of worship and convocation. This includes the sacrificial offerings in the future temple as well as in the new heavens and earth.

The seven days of creation fit as a type or foreshadowing to a 7000 year calendar in which the timeline of Scripture fits: each day of creation represents a thousand years of time. In this pattern, the 1000 years from 6000 to 7000 would fulfill the Millennial Kingdom of the Messiah during which time Satan will be bound. During this time, the kingdoms of the world will be expected to keep the commandments and laws including the Sabbath. (Ref. 10)

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. {7} Howbeit in vain do they worship me, teaching for doctrines the commandments of men. ^{Mark}

7:6-7 KJV

Chapter 11

Battle Against the Sabbath

From the beginning of the rebellion, Satan has tried to imitate or steal away from the Almighty. Continuing in this approach, there are attempts by both believers and non-believers to remove the Sabbath and even further to discredit the Almighty's claim as Creator. Much of this is intentional by non-believers and unintentional by believers. This has been true throughout history and continues this day.

Destruction

During the time of the Queen Esther, a plot was made to destroy the Jewish people. Similarly, non-believers want to destroy the concept of the Creator and all of the obligations that go with it. Attempts have been made to change the calendar system so that the seventh day would be lost. The field of science has also been used to try and create a history that is devoid of Elohim and His commandments. Yet there have always been world leaders and nations that recognize the value of the Sabbath. One of the greatest threats of destruction

comes from the scientific theory of Evolution and the related concepts of uniformitarianism, naturalistic origins, and ages running into billions of years which all leave no room for the Creator.

Assimilation

For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, {45} And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the Sabbaths and festival days: {46} And pollute the sanctuary and holy people: ... {49} To the end they might forget the law, and change all the ordinances. 1 Maccabees 1:44-46, 49 KJV

During the time of King Antiochus and the Maccabees, the threat was not destruction but rather assimilation. King Antiochus tried to make the Jewish people change and leave behind the laws that they followed for that of another culture and of using false ways of worship. This same form of thinking has continued in recent millennia as those who want to worship the Almighty mixed philosophy with theology and made changes to the instructions of worship given from the Almighty through His word.

Believers are in a battle for purity and must ward off both destruction and assimilation. We must ask if our faith is in the Almighty or in the systems of man. Faith must be held in His word and its accuracy, His promises, and His ability to care for His people or the battle is already lost.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ^{2 Pet 3:8 KJV}

Chapter 12

One Day or Long Age Debate

Within Scripture, the topic of creation is always referred to as happening in a literal seven day period. Any theory that suggests it was a longer period of time has to be based on assumptions, philosophy, or a mixing of evolutionary theory. These produce internal inconsistencies with the creation account. For example, in Genesis 1 how would the plants created on day 3 survive for thousands or millions of years without the sun light created on day 4 and another thousands or millions of years without the insects created on day 5 for pollination? In Exodus 20:8-11 it talks of the Sabbath day rest in regards to creation speaking of six days of work and one day of rest. If the days are interpreted as long ages would it mean, for instance, that man must work 6,000 years and then rest for 1000 years?

One of the prime understandings of Scripture is that when Elohim created mankind there was a special relationship between them. When Adam and Eve were disobedient, this relationship changed and death came into the world (Gen 2:15-17). This leads to the need of having a Savior who can bring people back into that special relationship and the offer of eternal life (Rom 5:17-19). If any type of evolutionary

timescale is used (gap theory, day age theory, theistic evolution theory, etc.) then for thousands or millions of years, the ancestors of Adam and Eve would have been fighting and killing each other. This would negate the effects of the first sin as death would already have existed in the world and a judgment of death for disobedience would be meaningless. Instead of mankind bringing death into the world as stated in Scripture, evolution suggests that death brought man into the world through competition and natural selection.

The scientific evidence for a young earth does not allow for an extended period of time. Examples would include the rotational speed of the earth, concentration of elements in ocean, existence of short term comets, rapid decay of the earth's magnetic field, etc. Such data show a very short time period of existence which is measured in the thousands, and not millions, of years. The Genesis account states that all things were created in a seven day period fully functional and complete. Evolution requires millions of years for life to evolve from molecules to complex organisms and billions of years for a naturalist origin of the universe. Combining these two models of life together seems almost impossible. Yet some have tried.

The Gap Theory states that there was a large period of time between Genesis 1:1 and Genesis 1:2. This period of time can be interpreted as being millions or billions of years. One specific sub-theory that often arises with this concept is that of a people or creation that existed before Adam and Eve. That

world was destroyed and then in Genesis 1:2 the world was being re-created. Another specific sub-theory often associate with this concept concerns the rebellion by Lucifer and his angels. The basic ideas is that this rebellion occurred during the time between Genesis 1:1 and Genesis 1:2 and may have led to the destruction of that world.

The idea of a pre-adamite civilization and the angelic wars cause difficulties with the concepts of creation, mankind's special relationship with Elohim, and of salvation. At the end of the seven day creation period, Scripture states that everything was 'good'. At this time death did not exist. At this time, even Lucifer would not yet have rebelled since everything being good must include him as well. A previous civilization and wars that would include death could, simply, not be good.

Theistic Evolution is an attempt to combine or find compromise between the Creation account found in Genesis with the Theory of Evolution. The general idea is that God used the methods and means of evolution, such as competition and natural selection, as the way of creating mankind. The Day Age model is a specific version of the Theistic Evolution idea. The Day Age model states that each of the seven days of creation were long periods of time instead of a literal 24 hour day. These long periods of time are often made to be in the thousands or sometimes millions of years based on 2 Peter 3:8. The context of this passage has Peter talking about the scoffers / unbelievers who deny the creation, the flood and the coming of the Messiah.

Observing His Rest

The reasoning used is that since the Messiah has not yet come, he will never come. However, this is faulty logic. Applying this idea of 1000 years is equal to a day to the timing of creation week is not justified.

Ye hypocrites, well did Esaias prophesy of you, saying, {8} This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. {9} But in vain they do worship me, teaching for doctrines the commandments of men. Matthew 15:7-9 KJV

Chapter 13

The Church's Sabbath Day is Chosen

In the book of Genesis, we read that Elohim blessed and sanctified the seventh day. Over one hundred times this theme is repeated and applied, not just once, but to all generations and forever. It is observed under the Old Covenant, it is observed by the Messiah, and it will be observed in the future. There is no place in Scripture that states the Sabbath is to change.

Almost 2000 years ago, the bishops declared for themselves the authority to decide which commandments people are to obey in worshipping the Almighty and what observances to follow in daily life. One of the foremost changes made by the bishops was the keeping of the Sunday Sabbath. However, this is not the Earthly Temple and the Aaronic priesthood sanctified by the Almighty nor is it the Heavenly Temple with the Messiah as High Priest. Mankind has not been given greater authority in setting the covenant commands than Elohim.

(Quotations)

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. {18} For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. ^{Mat 5:17-18 KJV}

Chapter 14

Changing the Covenants

The Christian religion views its relationship with the Almighty through the concept of dispensationalism. A dispensation is when an authority temporarily releases or exempts those under it from an obligation or rule. Depending on the denomination involved, there can be one or many dispensations through history. However, there is one dispensation that the Christian religion recognizes as a whole. This dispensation is the release from the commandments and laws of the Sinai Covenant. However, the dispensational idea has several flaws with it. The biggest problem is that it suggests the Almighty is not the same yesterday, today, and forever but rather changes over time. There are some commands that are given and called 'eternal decrees'. Yet within the dispensational concept, these decrees are no longer kept. Furthermore, some dispensational theories change how salvation is achieved in different time periods through history.

Perhaps the biggest reason used to allow changes to the Commandments of Elohim is the Christian interpretation of Matthew 5:17. The

standard interpretation is that the Messiah put an end to the Old Covenant law because He fulfilled its purpose and it is no longer necessary. However, this makes the serious error of taking a single verse out of context. The very next verse, Matthew 5:18, shows that the law will continue until Heaven and Earth pass away. Also, this interpretation uses the word 'fulfill' to mean that things have been completed. In the Greek language, the connotation of the word is not finished, but rather means to give a proper interpretation or to bring to the fullest understanding. It also is the aorist active tense which does not show completion but rather is an ongoing action (past, present, and future).

Jer 31:31,33-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ... {33} But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. {34} And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The Christian religion claims the day of Pentecost and the giving of the Spirit as the time of

its birth. Often, this is claimed to be the fulfillment of the New Covenant prophecy in Jeremiah 31:31. With this claim comes the idea that the Nation of Israel and the Jewish people have been forsaken and are replaced by a new group, which some would say have a New Testament theology. However, the requirements of the New Covenant found in Jeremiah 31:31-34 have not been fulfilled. Further, the Almighty's people is the Nation of Israel which is not to be replaced but instead is to have people grafted into it. The concepts of replacement theology and a fulfilled New Covenant are dangerous, false, and not a basis for changing the laws of the Almighty.

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. Acts 20:7 KJV

Chapter 15

First Day of the Week?

In most English translations, the phrase 'first day of the week' is used eight times. (Ref. 15) However, this phrase is not found in the Greek. Instead it is translated from *μία σαββάτων* meaning 'one of the Sabbaths' or from *πρωτη σαββάτων* meaning 'first of the Sabbaths'. This is a serious error in translation and shows an interpretation slanted towards a specific goal. Six of these passages are in reference to the resurrection at the garden tomb and do not effect this debate.

We read in Acts chapter 20 of Paul visiting the people of Troas for a few days. In the English it reads they gathered together on 'the first day of the week'. Yet in the Greek it says they met on 'one of the Sabbaths'. Contrary to popular belief, this passage does not show any transfer of gathering together from the seventh day to the first day of the week.

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. 1 Cor 16:2 KJV

Another passage often cited to support a first day worship is found in 1 Corinthians chapter 2. In

Observing His Rest

English translations it is often made to read that they were to gather collections at a gathering on the first day of the week. In the Greek it says κατά μιαν σαββάτων which should be translated 'after one of the Sabbaths'. Which still refers there whole situation to the Sabbath as the measure of time.

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. John 20:19 KJV

One other passage that is sometimes used to point to a first day gathering is found in John chapter 20 when the Messiah first appeared to the disciples. This passage again shows that in the Greek they were gathered on 'one of the Sabbaths' and not on the first day of the week.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. {10} I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Rev 1:9-10 KJV

Chapter 16

Lord's Day of the Resurrection

Theologically speaking, the change from saturday to sunday is said to be made for the reason that sunday is the 'Lord's Day of Resurrection' as it officially became designated by Sylvester, Bishop of Rome, in 1624 AD. Again, there are problems with this concept. First, the Messiah mentioned His death and resurrection many times and never mentioned commemorating it or changing the Sabbath because of it. Second, the Almighty has already commemorated the Resurrection in the wave sheaf offering during the spring festival of Unleavened Bread.

The only time in the Bible where the phrase 'Lord's Day' is used occurs in Revelation chapter one. This is commonly held by Christians to refer to Sunday. Yet the context of the passage and the entire book of Revelation is upon the return of the Messiah and the related events to that occurrence. In the Old Testament, those events are talked numerous times by the phrase 'the Day of the Lord'. This is most

Observing His Rest

likely what is meant by 'Lord's Day' rather than a specific day of the week.

See, for that the LORD hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. {30} So the people rested on the seventh day. ^{Ex}
16:29-30 KJV

Chapter 17

Do Not Go Out on Sabbath

Some have tried to use the verse in Exodus 16:29 to declare that no one ever really keeps the Sabbath as a day of rest up to and including the Messiah. The focus of this attempt is to change the word 'place' into a 'house'. Thereby making a doctrine that a person cannot leave their house on the Sabbath. Simply put, this is a bad translation and has no serious basis. The word for house in Hebrew is בַּיִת , or beit, and literally refers to a house as a dwelling place. The word for place in Hebrew is מְקוֹם [maqom] and can refer to either a specified or unspecified place or location such as 'the place of Schechem'. If we were to apply the interpretation of 'house' in other passages where the Hebrew 'maqom' is written, then in Genesis 1:9 all the waters of Heaven must be gathered in one house, in Gen 18:24 Elohim cannot destroy Sodom for the 50 righteous people in one house, and in Exodus 3:5 while Moses was before the burning bush had to remove his sandals because the house he is standing on is set-apart.

Observing His Rest

The accusation that the Messiah did not obey this law has deeper consequences in regards to theology and salvation as well. The Messiah had to be perfect to be a suitable substitute in the sacrifice made for our salvation and redemption. If He were to break any of the laws or commandments, then He would not be perfect and therefore could not take our place on the cross. As we can read that the Messiah did indeed go out on Sabbath, especially for fellowship, then we can conclude that not leaving a house on the Sabbath is not the correct interpretation of this passage.

The question can be asked as to how far one can actually travel on the Sabbath and not break the commandment. The above definition of place [maqom] most generally fits an encampment or small town. I am not advocating the Rabbinical definition, but for lack of any other specific definition of this distance we can note that they allow a distance of 2000 feet which is about two fifths of a mile. Perhaps the longest measurable distance described of the Messiah traveling on the Sabbath is going from Jerusalem to the Mount of Olives to pray. This distance certainly falls under the 2000 feet allowed in Rabbinical Judaism.

The commands for Sabbath include both rest and convocation. An example of appropriate kinds of travel can be found in the actions of the Messiah. We clearly see that He would meet in fellowship at the synagogue, visit in peoples homes, or go somewhere private to pray. Therefore, it should follow that these activities do not break the Sabbath commandment.

Summary

- (1) The Sabbath belongs to Elohim
- (2) In both Hebrew and Greek the Sabbath refers to the seventh day rest
- (3) The Sabbath was sanctified and blessed from the time of creation
- (4) The Sabbath is shown to exist from time immemorial and is needed physically
- (5) The Sabbath comes with blessings for obedience in the spiritual
- (6) Mankind has historically kept the Sabbath
- (7) The Sabbath is part of the Covenant Relationship
- (8) Disobedience to the Sabbath comes with a judgment
- (9) The Messiah supports observing the Sabbath
- (10) The Sabbath will continue to be observed in the future
- (11) Evil fights the Sabbath
- (12) Traditions of the Bishops and the Rabbis change the Sabbath

Appendix 1

Scripture Support and Examples

Ref. 2A - My Sabbaths

(Exo 31:12-17) And the LORD spake unto Moses, saying, {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. {14} Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. {15} Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. {16} Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. {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.

(Lev 19:1-3) And the LORD spake unto Moses, saying, {2} Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. {3} Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

(Lev 19:29-31) Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. {30} Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. {31} Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

(Lev 26:1-4) Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God. {2} Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. {3} If ye walk in my statutes, and keep my commandments, and do them; {4} Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

(Isa 56:1-7) Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. {2} Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth

Scripture Support and Examples

the sabbath from polluting it, and keepeth his hand from doing any evil. {3} Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. {4} For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; {5} Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. {6} Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; {7} Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

(Ezek 20:10-24) Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. {11} And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. {12} Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. {13} But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. {14} But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. {15} Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; {16} Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. {17} Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. {18} But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: {19} I am the LORD your God; walk in my statutes, and keep my judgments, and do them; {20} And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. {21} Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. {22} Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the

Observing His Rest

heathen, in whose sight I brought them forth. {23} I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; {24} Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

(Ezek 22:7-8) In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. {8} Thou hast despised mine holy things, and hast profaned my sabbaths.

(Ezek 22:25-28) There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. {26} Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. {27} Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. {28} And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

(Ezek 23:37-39) That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. {38} Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. {39} For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

(Ezek 44:23-24) And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. {24} And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

Ref. 2B - Sabbath unto Yahveh

(Exo 16:23) And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Scripture Support and Examples

(Exo 16:25) And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

(Exo 20:10-11) But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: {11} For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

(Exo 31:15) Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

(Exo 35:2) Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

(Lev 23:3) Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

(Lev 23:38-39) Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. {39} Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

(Lev 25:2) Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

(Lev 25:4) But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

(Deu 5:14-15) But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. {15} And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Ref. 2C - Israel's Sabbath

(Lev 16:30-31) For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. {31} It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

(Lev 23:31-32) Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. {32} It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Ref. 3 - Sanctified Sabbath

(Gen 2:1-3) Thus the heavens and the earth were finished, and all the host of them. {2} And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. {3} And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

(Ex 16:22-30) And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. {23} And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. {24} And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. {25} And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. {26} Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. {27} And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. {28} And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? {29} See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. {30} So the people rested on the seventh day.

(Ex 20:8-11) Remember the sabbath day, to keep it holy. {9} Six days shalt thou labour, and do all thy work: {10} But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: {11} For in six days the LORD made heaven and

Scripture Support and Examples

earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

(Exo 31:12-17) And the LORD spake unto Moses, saying, {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. {14} Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. {15} Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. {16} Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. {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.

(Deu 5:12-15) Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. {13} Six days thou shalt labour, and do all thy work: {14} But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. {15} And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Ref. 4 - Rest

(Gen 2:1-3) Thus the heavens and the earth were finished, and all the host of them. {2} And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. {3} And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

(Ex 20:8-11) Remember the sabbath day, to keep it holy. {9} Six days shalt thou labour, and do all thy work: {10} But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: {11} For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Observing His Rest

(Exo 31:12-17) And the LORD spake unto Moses, saying, {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. {14} Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. {15} Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. {16} Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. {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.

(Exo 34:21) Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

(Exo 35:1-3) And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. {2} Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. {3} Ye shall kindle no fire throughout your habitations upon the sabbath day.

(Deu 5:12-15) Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. {13} Six days thou shalt labour, and do all thy work: {14} But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. {15} And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Ref. 5 - Tabernacle Instructions

(Num 28:9-10) And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: {10} This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

(1 Chr 9:32) And other of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every sabbath.

(Mat 12:5) Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Ref. 6 - Sign

(Exo 31:12-17) And the LORD spake unto Moses, saying, {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. {14} Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. {15} Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. {16} Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. {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.

(Ezek 20:10-24) Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. {11} And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. {12} Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. {13} But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. {14} But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. {15} Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; {16} Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. {17} Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. {18} But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: {19} I am the LORD your God; walk in my statutes, and keep my judgments, and do them; {20} And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. {21} Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them,

Observing His Rest

which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. {22} Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. {23} I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; {24} Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

Ref. 7A - Commandment

(Ex 16:22-30) And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. {23} And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. {24} And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. {25} And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. {26} Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. {27} And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. {28} And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? {29} See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. {30} So the people rested on the seventh day.

(Ex 20:8-11) Remember the sabbath day, to keep it holy. {9} Six days shalt thou labour, and do all thy work: {10} But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: {11} For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

(Exo 31:12-17) And the LORD spake unto Moses, saying, {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. {14} Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put

Scripture Support and Examples

to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. {15} Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. {16} Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. {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.

(Exo 34:21) Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

(Exo 35:1-3) And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. {2} Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. {3} Ye shall kindle no fire throughout your habitations upon the sabbath day.

(Lev 23:1-3) And the LORD spake unto Moses, saying, {2} Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. {3} Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

(Deu 5:12-15) Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. {13} Six days thou shalt labour, and do all thy work: {14} But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. {15} And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Ref. 7B - Worship

(Psa 92) A Psalm or Song for the sabbath day. It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: {2} To show forth thy lovingkindness in the morning, and thy faithfulness every night, {3} Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. {4} For thou, LORD, hast made me glad through thy work: I

Observing His Rest

will triumph in the works of thy hands. {5} O LORD, how great are thy works! and thy thoughts are very deep. {6} A brutish man knoweth not; neither doth a fool understand this. {7} When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: {8} But thou, LORD, art most high for evermore. {9} For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. {10} But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. {11} Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. {12} The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. {13} Those that be planted in the house of the LORD shall flourish in the courts of our God. {14} They shall still bring forth fruit in old age; they shall be fat and flourishing; {15} To show that the LORD is upright: he is my rock, and there is no unrighteousness in him.

(2 Ki 4:22-23) And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. {23} And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well.

(Isa 58:13-14) If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: {14} Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Ref. 8 - Judgment

(Lev 26:33-35) And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. {34} Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. {35} As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

(2 Chr 36:19-21) And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. {20} And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: {21} To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long

Scripture Support and Examples

as she lay desolate she kept sabbath, to fulfil threescore and ten years.

(Jer 17:21-27) Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; {22} Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. {23} But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. {24} And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; {25} Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. {26} And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. {27} But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

(Ezek 20:21-24) Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. {22} Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. {23} I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; {24} Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

(Ezek 22:23-24, 26, 30-31) And the word of the LORD came unto me, saying, {24} Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. ... {26} Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. ... {30} And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I

should not destroy it: but I found none. {31} Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

Ref. 9 - Messiah and Pharisees

(Luke 6:6-11) And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. {7} And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. {8} But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. {9} Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? {10} And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. {11} And they were filled with madness; and communed one with another what they might do to Jesus.

(John 5:1-18) After this there was a feast of the Jews; and Jesus went up to Jerusalem. {2} Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. {3} In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. {4} For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. {5} And a certain man was there, which had an infirmity thirty and eight years. {6} When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? {7} The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. {8} Jesus saith unto him, Rise, take up thy bed, and walk. {9} And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. {10} The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. {11} He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. {12} Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? {13} And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. {14} Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. {15} The man departed, and told the Jews that it was Jesus, which had made him whole.

Scripture Support and Examples

{16} And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. {17} But Jesus answered them, My Father worketh hitherto, and I work. {18} Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

(Mark 2:24-28) And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? {25} And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? {26} How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? {27} And he said unto them, The sabbath was made for man, and not man for the sabbath: {28} Therefore the Son of man is Lord also of the sabbath.

(Luke 13:10-17) And he was teaching in one of the synagogues on the sabbath. {11} And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. {12} And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. {13} And he laid his hands on her: and immediately she was made straight, and glorified God. {14} And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. {15} The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? {16} And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? {17} And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

(John 9:1-16) And as Jesus passed by, he saw a man which was blind from his birth. {2} And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? {3} Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. {4} I must work the works of him that sent me, while it is day: the night cometh, when no man can work. {5} As long as I am in the world, I am the light of the world. {6} When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, {7} And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. {8} The neighbours therefore, and they which before had seen

Observing His Rest

him that he was blind, said, Is not this he that sat and begged? {9} Some said, This is he: others said, He is like him: but he said, I am he. {10} Therefore said they unto him, How were thine eyes opened? {11} He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. {12} Then said they unto him, Where is he? He said, I know not. {13} They brought to the Pharisees him that aforetime was blind. {14} And it was the sabbath day when Jesus made the clay, and opened his eyes. {15} Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. {16} Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Ref. 10 - Prophecy

(Ezek 46:1-5) Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. {2} And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. {3} Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. {4} And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. {5} And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

(Isa 66:22-23) For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. {23} And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Ref. 15 - First Day of the Week

(Mat 28:1) 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.

(Mark 16:2) And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Scripture Support and Examples

(Mark 16:9) 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.

(Luke 24:1) 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.

(John 20:1) 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.

(John 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.

(Acts 20:6-7) And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. {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.

(1 Cor 16:1-2) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. {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.

Apocryphal Passages

(Judith 8:6) And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.

(1 Maccabees 1:43) Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

(2 Maccabees 8:26-27) For it was the day before the sabbath, and therefore they would no longer pursue them. So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

(1 Esdras 1:58) Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

Appendix 2

Sabbath Quotations

Catholic Quotes

(James Cardinal Gibbons - former Archbishop of Baltimore) "The Catholic Church...by virtue of her divine mission, changed the day from Saturday to Sunday," He further stated, "You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

(H.F. Thomas In 1895, Chancellor H.F. Thomas of the Office of this same Cardinal) "Of course the Catholic Church claims that the change was her act...and the act is a mark of her ecclesiastical power." The change is repeatedly referred to as a mark. "Sunday is our mark of authority... The Church is above the Bible and this transference of Sabbath observance is proof of that fact."

(Stephen Keenan from A Doctrinal Catechism 3rd ed., p. 174.) "Question: Have you any other way of proving that the Church has power to institute festivals of precept? "Answer: Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

(John Laux from A Course in Religion for Catholic High Schools and Academies (1936), vol. 1, P. 51.) "Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days."

(Peter R. Kraemer Peter R. Kraemer, Catholic Church Extension Society (1975), Chicago, Illinois.) "Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts "1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The

Sabbath Quotations

fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man."2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws."It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible."

(Martin ScottMartin J. Scott, Things Catholics Are Asked About (1927),p. 136.) "Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday Now the Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday."

(T. EnrightT. Enright, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18,1884.) "I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church."

Protestant Quotes

(Lutheran Augsburg Confession - The Lutheran Augsburg Confession (1530)) "They [the RCC] refer to the Sabbath day as having been changed into 'the Lord's Day', contrary to the Decalogue [Ten Commandments], as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments."

(Dwight L. Moody - Methodist - Weighed and Wanting (Fleming H. Revell Co.: New York), pp. 47, 48.) The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God Wrote the law on the tables of stone at Sinai. How can men claim that this one

Observing His Rest

commandment has been done away with when they will admit that the other nine are still binding?"

(Isaac Williams - Anglican / Episcopal) "And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it." Plain Sermons on the Catechism , vol. 1, pp.334, 336.

(Dr. Edward Hiscox - Baptist) "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week Where can the record of such a transaction be found? Not in the New Testament absolutely not. ... Of course, I quite well know that Sunday did come into use in early Christian history But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!". a paper read before a New York ministers' conference, Nov. 13, 1893, reported in New York Examiner , Nov.16, 1893.

(T.C. Blake - Presbyterian) "The Sabbath is a part of the decalogue - the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand The teaching of Christ confirms the perpetuity of the Sabbath." Theology Condensed, pp.474, 475.



1) I Am

2) No Idols

3) My Name

4) Sabbath Rest

5) Honor Parents

6) No Murder

7) No Adultery

8) No Stealing

9) No Lying

10) No Coveting

What does a fellowship look like when it follows the commandments of Scripture regarding the Sabbath day rather than the manmade traditions of the Bishops (Catholicism) and the traditions of the Rabbis (Judaism)? This book begins to answer that question by reviewing various facets of the Sabbath as part of the covenant relationship the Eternal has with mankind including some common misconceptions about Sabbath observance.