

The
Sabbath:
Law or Liberty?



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Preface

Brethren, **"Therefore, though I might be very bold in Christ to command you what is fitting, yet for love's sake I rather appeal to you."** (Philemon 1:8, 9) I quote this verse so those that would be contentious, believing I'm forcing them to obey something, might know our heart.

Many Christians are divided over adherence of either a Saturday Sabbath, a Sunday, or a Lord's Day Sunday as "the" day to worship. Every day should be a day of worship for us. However, many have tried to bring a clear teaching on this subject. Many do so with biased goals at best to profit certain groups or denominations.

It is not our purpose to bring forth this teaching in that manner. It is our clear and consistent goal to bring all teaching and doctrine from the humble position of what does the scripture say? The Holy, Divine, Word of God must always be our authority!

Again, it does not matter what we or anyone else thinks about this topic or other doctrines for that matter. What's important is what God thinks and commands on the subject. So before we start please consider the following questions.

- Do I consider the Bible to be the inspired, inerrant, and authoritative actual Word of God?
- Will I humble myself to obey the clear teaching or doctrine contained in it?
- Will I commit myself to be open and teachable to what it says even though I may not agree with what it says at that moment?

If you answered yes to these then let your heart be ready to receive.

Word Definitions

When we approach the study of a topic we need, as always, to start from the beginning. We need to look for the first instance of any reference to a Sabbath or Rest. Genesis 2:2, 3 provides the answer.

"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."

The word Sabbath or Sabbaths occurs 61 times in the Old Testament. In Hebrew it is *shabbath* Sabbath, to rest, or cease. In two verses Leviticus 23:24 it is *shabbathown* that is observance. And in 1 Chronicles 36:21 it is *shabath* that is rest.

The plural word Sabbaths in all 33 verses where it's found is Sabbath that is Sabbaths. Except in one verse, found in Lamentations 1:7, its *mishbath* meaning cessation or ceasing. Note the word sabbath (singular) is used mainly as Sabbath. The plural having little bearing on its usage. This word Sabbath it first appears in Exodus.

"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." (Exodus 16:23)

After exercising His creative power the only Holy, Divine, Omnipotent, eternal existent, God Almighty, Jehovah God comes to a "rest" on the "seventh day." In His Holy nature, free from spot or corruption of evil, He "blesses" and "sanctifies" it. Blesses means to pro-

nounce a blessing on it and to sanctify means to set apart or make clean. We see from the passage that it was clearly the "seventh day" that he rested.

Rest means to cease or repose and the number seven means completion or spiritual perfection. The passage shows that God, for Himself, introduces a seventh-day rest. This Sabbath was not imposed on God's people until Exodus 12:16—the Passover Sabbath. Notice that this was before the giving of the law; it was not until Exodus 20 that the Sabbath becomes law. To whom was the Old Testament Sabbath given? It was to the Jews.

The definition of the word Sabbath or Sabbaths in Greek in the New Testament, there are three words. One is Sabbath. Two, is Sabbaths, and three is Sabaoth these are the words found in the New Testament on this subject. Sabbath *sabbaton* (sab'-bat-on) Sabbath day, Sabbath or week. Sabbaths, there are no verses with this translated in English in the New Testament.

There is; however, in the original Greek *sabaoth sabaoth* (sab-ah-owth') Lord of Sabaoth or Lord of the armies of Israel. This word, Sabbath *sabbaton* (sab'-bat-on), is in 55 verses in the New Testament.

The definition of the word rest are *anapausis* an-ap'-ow-sis meaning rest. Also *anapauo* an-ap-ow'-o to repose, take ease, refresh, (give, take) rest.

Time Day Evidence

Before we move on we need to cover something else, and that is the time and day issue.

Some have said the Creation was not a literal 24-hour day. Others say it was not a literal seven day week. This weakens the truth of the Scriptures. The time and day issue must be clear for us to continue as it is helpful in understanding the truth.

At the beginning of creation, we notice there was "**...darkness upon the face of the deep...**" Genesis 1:2 and God saw a need for "light" Genesis 1:3 and created it. There He, "**...divided the light from the darkness...**" the word divided *badal* means to separate, to divide, or to divide into parts. In Genesis 1:5 He gives us the name of each part and tells us what this new separation of parts are.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

God, Himself has created and made night and day and rightly called it the first day. Notice, the evening and the morning were the first day. This is significant and we will get back to this later.

He continues His work completing it each consecutive day. It is not that He Himself is constrained to work within that day, but as He completes the work for that day it is called the next day that is the 1st, the 2nd, the 3rd and so on. As He creates so the day is made. Time appeared because light and darkness divided the day.

We did not have weeks, months, or years. But we did have light, even though the sun had not been created at this stage. Therefore, what caused the light to shine before there was time and before the sun was created?

The answer is found in 2 Corinthians 4:6.

"For God, who commanded the light to shine out of darkness (at creation), hath shined in our hearts (the New Covenant), to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Here we see before there was time God's light was Christ. When we turn to the book of Revelation we see this light is the light that lights up heaven, just as it was before the sun was created.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Revelation 21:23)

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (Revelation 22:5)

We come to Genesis 1:14-19 where God describes the lights and their use.

"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: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. And the evening and the morning were the fourth day."

Please follow me here carefully. Notice four words in verse 14 Signs, Seasons, Days, and Years their meanings are as follows:

- **Signs** = a mark, a distinguishing mark, or proof.
- **Seasons** = appointed sign, or signal.
- **Days** = times, or period.
- **Years** = a division of time, or a measure of time.

The Divine Light was now superseded by the created light (the sun) thus carrying on time and making days, and seasons divided into years. There was no such thing as weeks yet. Why? Because the creation was not yet complete until seven days had come.

By divisions of the day, time started to roll on day one. Then it was divided up into days, years, and seasons (governed by months) on day four. On day six man was created. Then on day seven (the Sabbath, the day after man's day) the week became a completed reality.

God, Himself now gives us a way of distinguishing times. The signs are to give proof to seasons that come and go, and so we are able to distinguish times and lengths of times such as years and centuries and so on. This is called the Astronomical- Equinoctial Lunar and Solar Inception.

It's clear that God gives the lights to light the earth, and for us to be able to measure times and seasons. He finishes His work on the sixth day, and on the seventh, He rests from what He made and blesses it and sanctifies it. We now understand that God Himself called night and day, "evening and the morning," a day (one 24-hour period). We also note from our text that He created seven whole days (a week) and on that seventh day He blessed it, sanctified it, and rested. Whether we call it "a week" or "seven days" it's still that period of time God made consisting of seven whole days. Each day divided into parts one called "day" one called "night" (Genesis 1:3-5).

We must now settle the actual length of this day that He has given us. Is it 20 hours, 21 hours, 28 hours, or 24 hours? In the early days and years of the earth, before the Flood, there was no rain Genesis 2:5, 6. But could this have caused a difference in the amount of time per hour prescribed by God for the earth? Was there anything disastrous, before the flood, which could have caused the time per hour to change?

We noted before the flood that hours, days, months, and years were as God had placed. We cannot say the fall had something to do with it for the fall, because of sin, only shortened the spiritual and physical life; not the time per hour. We can safely assume the day and time per hour was 24 hours to the full day. In the prelude to the flood God speaks to Noah and tells him:

"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." (Genesis 7:4)

What strikes us first is God tells him seven days. Remembering seven in Bible numbers means completion or spiritual perfection. He also says, **"...forty days and forty nights."** Forty means testing, closing in judgment, or deliverance. It has to be possible for Noah to determine how long seven days and forty days and nights will be? He has to know, either by how many times the moon comes up or the Sun goes down, how long it will be for him to prepare.

We read the flood comes and Noah and his family have been in the ark for one year. Would there be, because of the flood, any disastrous change to the day, year, or time per hour because of this? No, there was not. The ark comes to rest on Mount Ararat and Noah builds an altar to the LORD.

"And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:21,22)

Notice, seasons (seedtime and harvest) years (cold and heat, and summer and winter) days and nights (day and night). God still has His creation in place and performing. According to scripture to have seasons and years and hours to change God would have to move, realign, or extract the stars and planets all together! This is intense but needful instruction on the stableness of time.

We can say with all certainty that as years, days, months, and hours were thousands of years ago so it is with us. Their day was like our day, their hour was as our hour, we have a 24-hour day, we have day and night, they had the same and it did not change from that. Let me repeat that.

"Their day was like our day, their hour was as our hour, we have a 24-hour day, we have day and night, they had the same and it did not change from that."

We know from living in the world that we're able to calculate time using certain devices such as a clock and calendar. In Noah's day, he may have counted time differently, using some other method, most likely the Sun's course. We also know that time by the hour was kept in 2 Kings 20:11 with the sundial. We also know the Babylonians were breaking the day into parts, and so were the Egyptians at an early period of time, but it was still 24 hours in the day.

There are two kinds of hours, the "Astronomical" or "Equinoctial" hour (the 24 parts of the civil day—day and night). And the "natural hour" the twelfth part of the natural day, or of the time between sunrise and sunset a 24-hour day. In the New Testament Jesus (the eternal God who created the universe John 1:3, Colossians 1:15-17) gives us what He knows the length of time is for the Day.

"And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?" (Matthew 20:3-6)

Note the third hour which means there must have been a first. The term third hour meant the day was divided into "hours" or "parts" there were four. The night was called "watches" there were three of those. The day is divided in this way was mainly for prayer in the temple. If you total all the parts that Jesus says the third, sixth, ninth, and the eleventh concluding the parts consisted of three hours each you simply have twelve hours in a day! Thus, as God divided it in half (Genesis 1:14-19) we have 24 hours in a day. Jesus gives another clear statement of His belief in the twelve hour day.

"Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world." (John 11:9)

We know without a doubt from creation to modern times example, and evidence from the scriptures, there are 24 hours in a day. Most importantly God, present in Christ, who created the days, weeks, months, and years testifies to this. And that it was one week, or seven full days as one of our weeks, that took place in Genesis chapter one through Genesis 2:3.

Old Testament

With that aside, we can now turn to the Sabbath and its purpose and conditions. As always we will start with the beginning and work our way through. The first appearance of any reference to a seventh day Sabbath is found in Genesis.

"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." (Genesis 2:2, 3)

Notice God ends His work and rests on the seventh day. He then blesses and sanctifies it. Blesses and sanctifies what? The seventh day. At this point, it's clear that God, after creating everything, sets the last day or seventh day (remembering seven means perfection or completion and the beginning of weeks) as a day of rest. For whom? For Him.

Notice carefully that in this particular portion of scripture we do not see a command for anyone to obey this day so far. It's only blessed and sanctified as a day on which God rests.

How is it that we decide the seventh day is Saturday? Is it? The text only says the seventh day it does not say Saturday. Is the Sabbath, on what we are commonly calling Saturday, the Sabbath? In fact, apart from not being able to keep the physical law, we run into real problems with Sabbath keeping due to society being governed by a "Catholic calendar", leap years, the International Date Line, time zones and so forth. Will the first of January 2000 or 2001 be the new millennium?

The New Testament provides some information to this in Matthew 28:1 **"...the first day of the week...."** However, is Saturday (from the morning to the evening) the seventh day of the week? Also, is the

morning to the evening on Sunday the first day of the week? We will get to that later.

"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." (Exodus 16:23)

It is commonly agreed that Moses is referring to Genesis 2:3 for the Law was not yet given to them. But as His people, God wants them to be conforming to His nature at this early stage and thus obey the Sabbath Day. It is noteworthy that even before giving the Law an introduction of the Sabbath day is mentioned we read in Exodus.

"And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 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." (Exodus 16:28, 29)

At the giving of the Law on Sinai, among the Ten Commandments, there is the command of the Sabbath.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: 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: 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)

The word remember means to bring to remembrance, record, or recall. It seems that God needs to remind us of the Sabbath day, and are not to be like those back in Exodus 16: 26, 27 which after being commanded forgot and went about business as usual. We notice the total

end of all work and a reminder of the "roots" of the Sabbath which was Genesis 2:3. God desires that all believers should rest (in Christ of course) as He rested. Those that would not keep it would be as heathens, and would have no need to honor God in this way He says in Exodus.

"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. 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. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." (Exodus 31:14-17)

Let's look a little closer at this. What does the word holy mean? In Hebrew it is *qodesh* (ko'-desh) apartness, holiness, sacredness, or separateness. In other words, this day was to be a day of separating yourself for God. What does defileth mean? The Hebrew is *chahal* (khaw-lal') to profane, make common, pollute, to violate the honor of, dishonor, or to treat as common. To treat as, get this, any other day! Please don't miss what I just said as any other day!

Notice, the penalty for not keeping it was death! Which included the severe punishment of being cut off from the people what does that mean? It is a term used to describe the way a bad limb of the body is hacked off to prevent the rest of the body from becoming defiled--it means to kill! Here are some other verses that agree with not defiling the Sabbath day (Nehemiah 13:17, 18; Isaiah 56:2, 6) and here are some that agree with the penalty of death for not keeping it (Exodus 35:2; Numbers 15:32-36; Jeremiah 17:27).

Three times the Lord uses language about death to the one breaking the Sabbath. Why? Because He did it then to keep clean the rest of the

body (the people) we can now understand Jesus' words in the New Testament.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven." (Matthew 5:19)

Although this is not talking about the Law but the commandments He just laid down, it does make a striking contrast.

In Exodus 31:16 we notice He says, **"wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath..."** is God including us? Including the heathen? Or is this only for the children of Israel? If we had no other scriptures to read and understand God's view on it we could say yes! However, let's look to see if God says anything else. We read in Numbers.

"One ordinance [shall be both] for you of the congregation, and also for the stranger that sojourneth [with you], an ordinance for ever in your generations: as ye [are], so shall the stranger be before the LORD. One law and one manner shall be for you, and for the stranger that sojourneth with you." (Numbers 15:15, 16)

And in 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."

And also Isaiah 56:5,6

"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. 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."

In those grace-filled passages, God includes, not only the children of Israel but the stranger also. All that are called and would come to Him He will include in His family. One must understand to love Him is to follow Him. It is an everlasting covenant, what does that mean? In Hebrew it is called the *o-lawm' ber-eeth* or "everlasting agreement." Again, looking forward to the New Testament would it still be for us? Are we to keep it as a means of salvation? Or are we to keep it in obedience because of salvation? It is the later.

Exodus 31:17 says that it is a sign between God and the children of Israel. What is the sign? It was the oath sign, or a distinguishing mark. Note, also that it was between who? God and the children of Israel. However, as we discovered it would be considered the same for strangers if they chose to take hold of the covenant/Law and of God (Isaiah 56:4-6; Ezekiel 20:12; 20:20).

We've seen the Sabbath was to be kept and kept holy. It was not to be defiled because the penalty for doing so was death. It was a serious matter! It was an everlasting covenant and sign for the children of Israel and for the stranger also based on the conditions of Numbers 15:15, 16; Deuteronomy 5:14; and Isaiah 56:6. As the seventh day was a divine principle for Israel (His people) they were commanded to observe and consecrate it as unto the Lord as a witness to the world of Jehovah their great Creator and God Almighty.

In keeping with Genesis 2:2, 3 the command is to work six days, but the seventh is the Sabbath of the Lord. The scripture verses for this are: Exodus 16:26,29; 20:9,11; 31:15; 35:2; Leviticus 23:3; six years work and seventh rest in Leviticus 25:2; Deuteronomy 5:13,14; Ezekiel 46:1. The scripture verses, in the Old Testament for keeping the Sabbath holy are: Genesis 2:2,3; Exodus 16:23; 20:8,11; 31:14,15; 35:2; Leviticus 23:3; Deuteronomy 5:12; Nehemiah 9:14; 10:31; 13:21; Isaiah 58:13; Jeremiah 17:22, 24, 27; Ezekiel 20:20; 44:24. The scripture verses to afflict the soul are Leviticus 16:31; 23:32. The Scriptures for

no buying and selling are Nehemiah 10:31; 13:15, 16, 19; Jeremiah 17:21, 22, 24, 27; Amos 8:5.

God was displeased with the treatment of the Sabbath Isaiah 1:13; Lamentations 2:6; Ezekiel 20:13, 16, 21, 24; 22:8, 26, 38; Hosea 2:11. The heathen do not like the Sabbath Lamentations 1:7 offerings and worship are to be done on the Sabbath Leviticus 23:11, 15, 16, 25, 38; 24:7,8; Numbers 28:9,10; 1 Chronicles 9:32, 23:31, 2 Chronicles 2:4; 8:13; 31:3; Nehemiah 10:33; Ezekiel 46:4, 3, 12; 45:17. On the first of the seventh month, there was to be a Sabbath or feast of trumpets Leviticus 23:24. On the fifteenth of the seventh month, there was to be the Sabbath or feast of ingathering Leviticus 23:39. The land was to have a Sabbath after seven years Leviticus 25:2-4; 2 Chronicles 36:21 and songs can be sung on the Sabbath Psalm 92:1. Jesus says it is right to do good on the Sabbath day Matthew 12:12.

"How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

And Mark 3:2-4.

"And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace."

And Luke 6:7-9.

"And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 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. 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]?"

New Testament

When we come to the New Testament we need to look at all the verses and bring it together. Remember, we always interpret the Old Testament in light of the New never the reverse. We cannot say "We must keep the seventh day Sabbath as the Jews did" without looking at what the New Testament has to say about it. Let's take a look at some.

"At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw [it], they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 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? But I say unto you, That in this place is [one] greater than the temple. But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day." (Matthew 12:1-8)

In these verses Jesus' disciples were hungry; the Pharisees said that they were breaking the Sabbath. Nowhere in the Law did it say one could not feed himself.

This was a law they made, and rightly Jesus takes them to the Scriptures to prove their error. Second, we note Jesus (the Son of Man) is Lord of the Sabbath. Lord means master He is Master of the Sabbath. He knows what is and isn't acceptable. Note the definition of Lord--he

to whom a person or things belong, about which he has power of deciding. See also Mark 2:23, 24, 27, 28; Luke 6:1, 5.

"And he said unto them, The sabbath was made for man, and not man for the sabbath." (Mark 2:27)

It was never intended to be drudgery. In Matthew 12:10-12 Jesus is healing on the Sabbath. Notice "doing well" is acceptable.

"How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." (Matthew 12:12)

See also Mark 3:4, 2; Luke 6:2, 7, 9; 13:14; 14:3; John 5:9.

Jesus speaks of the time of the tribulation—that we are to pray that we would not need to flee on the Sabbath (Matthew 24:20). We note in Mark 1:21 that teaching was done on the Sabbath.

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught."

See also Mark 6:2; Luke 4:6, 31; 6:6; 13:10; Acts 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4.

In the New Testament doing well on the Sabbath is acceptable. Such as eating, healing, teaching, showing mercy, etc. Two, Jesus is Lord (he to whom a person or things belong, about which he has power of deciding) of the Sabbath.

Third, concerning the end times; we are to pray that we need not flee in the tribulation on the Sabbath day. Also nowhere in the New Testament do we read of Jesus reinstating the fourth commandment for Christians to keep as the Jews did. We have our own "new Christian Sabbath" that is the LORD Jesus Himself.

As we move on we need to ask some questions. First, was the seventh day Sabbath on a Saturday? Is there anything in the New Testament to state a change to that? If so what day? Second, was this something God set up or man? Let's try to answer those. First, let's look at the Gospels.

"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 sepulcher." (Matthew 28:1)

"And when the Sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first [day] of the week, they came unto the sepulcher at the rising of the sun."
(Mark 16:1, 2)

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first [day] of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain [others] with them." (Luke 23:56; 24:1)

"The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." (John 20:1)

All four of the Gospels say **"first [day] of the week."** The first day of the week in the New Testament was Saturday at 6:00 pm to Sunday 6:00 pm. In Matthew 28:1 we have the word week or first [day] of the week. The word week is *sabbaton* it should be translated as Sabbath *sabbaton* (sabbaton). Week is the same Greek word for Sabbath in this verse. In all four Gospels the word week is all the same word--Sabbath *sabbaton* (sabbaton).

Here are the verses in Greek.

οψε δε σαββατων τη επιφωσκουση εις μιαν σαββατων ηλθεν
μαρια η μαγδαληνη και η αλλη μαρια θεωρησαι τον ταφον.

In all four Gospels, the Greek texts have the word *sabbatwn*. This has the wn or plural ending, and not a singular ending as some have translated it. So, what is God's word is telling us?

In Matthew it said, "**...in the end of the sabbath...**" and in Mark it said, "**and when the sabbath was past...**" and in Luke "**...and rested the sabbath day according to the commandment.**" Finally, in John it said, "**...because of the Jews' preparation [day] which was the sabbath.**" One Sabbath had passed (the Jewish) and the next came in which Jesus raises from the dead marking a new Sabbath (rest).

Remember the Greek texts had a plural Sabbath not a singular. So what does all this mean? The understanding is the Sabbath (the seventh day Sabbath for the Jews) had passed to fulfillment upon the resurrection of our Lord Jesus. And in doing so, God starts a new Sabbath (rest in Jesus) meaning the old one passes because of the fulfillment in Christ. Thus, the Jews that still do not believe in Christ will keep the old Sabbath. However, if we stop there we come short of all the information we need. Indeed, the rest of the New Testament provides us with that as we will see.

The question remains where in the New Testament do we see the disciples worshipping or teaching on the first day of the week?

And what day exactly is the "first day" of the week? There are only two verses used to "support" this Sunday theory.

"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)

"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 Corinthians 16:2)

Sounds like Sunday right? Well, let's see what God says about it. Remember Genesis 1:5 "**And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.**"

God made the first day by stating "**...the evening and the morning were the first day.**" Where does it say Sunday?

This event in Acts 20 was actually Saturday evening, not morning when they came together. Notice "Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Paul preached non stop from 6:00 am to 12:00 midnight? 19 hours straight? Notice also verse eight **"And there were many lights in the upper chamber, where they were gathered together."** Evening my brethren, EVENING.

Then there is Eutychus **"And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead."** (Acts 20:9) Why did he fall asleep? Because it was evening.

Finally, **"When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed."** (Acts 20:11) That is morning so verse seven cannot mean morning.

When you consider the "breaking of bread" turned into "breakfast" it changes everything. Yet, man has turned this around to fit his own tradition of Sunday observance. At the beginning of the early church age, the first day of the week was Saturday night after 6.00 pm (supper time) following the weekly Sabbath.

What about 1 Corinthians 16:2? What about it? It was simply believers gathering together at evening after 6:00pm on Saturday for breaking of bread and worship and would put in together an offering before Paul came. The first day of the week would be Saturday from 6:00pm to Sunday 6:00pm.

What about the time of Jesus rising from the dead? Wasn't it in the morning?

When we look into evidence from a Biblical time/date situation we have to look at it from God's way of calculating and not ours. For example, we have shown clearly that God set the evening and the morning as the first day (how a day is determined) which is from 6:00pm to 6:00pm the next day. Instead of 12:00 midnight to 12:00 midnight as we are accustomed to.

Everyone would agree that Jesus and the disciples gathered at evening during Passover Matthew 26:19. Matthew 26:20 tells us, "**Now when the even was come, he sat down with the twelve.**" Verse 21 says "**...And as they did eat.**" This was clearly an evening meal sometime after 6:00pm. For more evidence that it was evening see also: Matthew 26:31, 34; 28:13; Mark 14:17, 27, 30; Luke 22:34; John 13:2, 4, 30; 18:3. Also for the three-day evidence see the table below.

Thursday/Friday 6pm-6pm	Friday/Saturday 6pm-6pm	Saturday/Sunday 6pm-6pm
Passover last supper	The Jews ask Pilate to secure the tomb	Rose from the dead early Sunday before 6:00am
Garden passion	1 Night	Appears to many
Trials	1 Day	1 Night
Is crucified by 12:00 noon on Friday is down and buried by 3:00pm		1 Day
Friday		
1 Night		
1 Day		
Which = 3 Days and 3 Nights		

Jesus has supper (the fellowship meal) with His disciples in the evening. He then speaks to them about many things, identifies Judas as the betrayer, sings hymns with the disciples, goes out to Gethsemane, prays, is confronted by Judas and the soldiers, is taken away, and then "**when the morning was come**" Matthew 27:1; Mark 15:1; Luke 22:66; John 18:28 is brought before the chief priests and elders. Again John says "**it was early**" in the morning sometime before 6:00 am.

He is pronounced guilty in the early morning hours and is crucified by at least 12:00 noon (John 19:14) which is the sixth hour, and from the sixth unto the ninth there is darkness over the land "**Now from the sixth hour there was darkness over all the land unto the ninth hour.**" (Matthew 27:45) See also Mark 15:33; Luke 23:44.

The darkness that is spoken of from 12:00 noon to 3:00 pm (sixth hour to ninth hour) seems to indicate a different kind of darkness (spiritual) See Matthew 4:16; 6:23; Luke 1:79; 11:35; 22:53; John 3:19; Acts 26:18; Romans 2:19; 13:12; 1 Corinthians 4:5; 2 Corinthians 6:14;

Ephesians 5:11; 1 Thessalonians 5:4; 1 Peter 2:9, because Luke says **"And the sun was darkened, and the veil of the temple was rent in the midst."** (Luke 23:45) Jesus gives up the ghost at around 3:00 pm is taken down and put in a new tomb.

Jesus is in the tomb the rest of the day and all that night. The next day the chief priests and Pharisees ask Pilate to make the tomb secure Matthew 27:62. This was all done on the day before the Sabbath Mark 15:42; 16:1; Luke 23:54, 56; John 19:31, 42.

Remember that from 6:00pm Friday to 6:00pm Saturday was the Sabbath for the Jews. Also, keep in mind the **"first day of the week"** is 6:00pm Saturday to 6:00pm Sunday. Early in the morning before 6:00 am on the first day of the week Jesus raises from the dead **"Now when Jesus was risen early the first day of the week..."** (Mark 16:9). **"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."** (Mark 16:2) They all rested on the Jew's Sabbath and He rises just after which happens to be on a Sunday morning. See also Matthew 28:1; Mark 16:1; Luke 24:1; John 20:1, 19. It was three days and the disciples on the road to Emmaus confirm this for us **"But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done."** (Luke 24:21)

So yes, Jesus did rise in the early morning on a Sunday. Does this mean He designated Sunday as the day of worship? Jesus does not command us to do so, the Bible does not command us to do so, and the Apostles never indicated we are to do so.

In fact, the Bible gives a clear example of meeting in the evening on the first day of the week—starting from 6:00pm Saturday. There is no Sunday command given.

What about the Lord's Day isn't that Sunday?

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." (Revelation 1:10)

The Apostle John says he was in the Spirit on the Lord's day. Many have attempted to say this was a Sunday, but where is the proof?

Nowhere is it indicated that this was a Sunday. John was **"in the Spirit"** meaning he was about to receive something that required him not to be in the natural. John was taken in the Spirit, by a vision, into the future where he witnessed many things when the Lord would have His day. Without being in the Spirit John would have never been able to handle the things he saw Revelation 1:17.

Jesus tells him to **"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."** (Revelation 1:19)

He then says **"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."** (Revelation 4:1)

I don't think in all honesty we can say that the Lord's day that John speaks of is a Sunday; we don't have any proof.

Look at it this way is, **"the LORD's offering"** or **"the offering of the LORD"** are they different? How about **"the LORD's host"** or **"the hosts of the LORD"** are they different? So then is **"the Lord's day"** or **"the day of the Lord"** are they different? No.

So would this supposed special day Sunday be hidden under the Lord's day? No. Is Christendom's claim that Sunday (the pagan sacred day) is indeed the Lord's day? No.

If Sunday was the Lord's day then this would be undeniably categorizing this day as a special day above others and contradicting Paul who said keeping special days was going back under bondage (Galatians 4:10). If the first day was special then there would have been a special mention somewhere in the book of Acts, or even in the whole New Testament. The New Testament does not hold one day (let alone Sunday) as special. If Sunday was a special significance to the apostles or any of the church at its commencement then it would've no doubt been mentioned it.

How do we know Christ fulfilled the requirement of the law including the Sabbath?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matthew 5:17)

The demand for perfect Sabbath keeping was fulfilled in Christ Jesus.

Therefore, Paul speaking about continuing in the faith of Christ by grace says. **"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ."** (Colossians 2:16, 17) and again **"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."** (Galatians 4:10, 11)

Jesus says concerning resting from working for salvation.

"Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11:28, 29)

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) Peace can also mean rest.

Christ becomes our completion and our Sabbath day rest. The Sabbath is a natural sign for Israel in the flesh as they were to ritualized worship unto Him. Now it is a spiritual one for the Body of Christ as we are to worship Him in Spirit.

The book of Hebrews says.

"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in [their] heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews 3:7-19)

Notice, the call is to anyone that will hear, and with that hearing must come belief. He says that back in the Old Testament God was speaking of another rest, one that believers can enter into, and those that did not believe will not enter. To be a partaker of Christ is how we enter into rest (Matthew 11:28, 29). In chapter four of Hebrews we read.

"Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it]. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works. And in this [place] again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Hebrews 4:1-11)

What does he tell us? He says a promise of rest (Sabbath) is left to us by whom? Christ. He goes on to say the Gospel was preached to them as well as to us but they did not hear it; not having faith. Then he says the key statement on our rest from works the example he gives of our complete end of works is in speaking of the seventh-day rest of God. Again he says unbelief was the cause of them not entering the rest! To make clear that God was not speaking about a rest in Canaan he says Joshua did not give them the rest. In Jesus there is a rest for us, we are to labor to enter into that rest of Christ.

For the first three centuries of the Christian era, the first day of the week was never consubstantiated with the Sabbath. The confusion of the Jewish and Christian institutions was because of declension from

apostolic teaching. Let us read what some of the early Church had to say about this subject right or wrong.

The Early Church

The letter to the Ephesians from Ignatius

"If, then those who had lived in Antiquated practices come to newness of hope, no longer keeping the Sabbath but living in accordance with the Lord's day, on which our life arose through Him and His death...."

The Epistle of Barnabas

"Finally, he says to them 'I cannot bear your new moons and Sabbaths' you see what he means: it is not the Present sabbaths that are acceptable to me, but the one that I have made; on that Sabbath, after I have set everything at rest, I will create the beginning of an eight day, which is the beginning of another world...."

The Epistle of Diognetus

"But with regards to their qualms about meats, and superstition concerning the Sabbath, and pride in circumcision, and hypocrisy about fasting and new moons, I doubt that you need to learn from me that they are ridiculous and not worth discussing...."

From Hippolytus of Rome

"On Sunday (at the time of the Holy oblation) the bishop, if he be able, shall allow the people to partake from his own hands...."

The Oxford Companion to the Bible states:

"The first day of the week was celebrated as the day of the Lord, to which Christian observance of the Sabbath was transferred (Rev.1:10; Acts 20:7; 1 Corin. 16:2)."

Justin Martyr (160)

"All those righteous men already mentioned, though they kept no Sabbaths, were pleasing to God."

"Is there any other matter, my [Jewish] friends, in which we Christians are blamed, than this: that we do not live after the law...and do not observe Sabbaths, as you do?"

Tertullian (197)

"We do not follow the Jews in their peculiarities in regard to food nor in their sacred days."

Victorinus (280)

"And let this become a rigorous fast, lest we should appear to observe any Sabbath with the Jews. For concerning [their Sabbath], Christ himself, the Lord of the Sabbath, says by His prophets that "His soul hates." In His body, he abolished this Sabbath."

Those examples are for consideration and in no way reflects the belief that we consider them to be Holy Scripture of course.

The Sun Significance

Babylon or the false church's way is venerating the sun, the evolving earth, through early Sunday morning consecration. This is a Protestant leftover of the Church of Rome during the Reformation.

God's principle is work six days then rest, acknowledging our Maker who created the world in six days then rested and consecrated the seventh day. Babylon or the false church's principle is pay homage first, then go out and work six days.

God's week is sunset to sunset—Saturday evening to the following Saturday evening (the sun diminishing going from 12:00 to 12:00 is significant just as God's time of 6:00 pm to 6:00 pm is. The 12's have meaning for the heathen's acknowledging the Sun going by the awakening of the Sun. The 6's have meaning in that God distinguishes it as days for man and the 3's).

Babylon or the false church's week is sunrise to sunrise—Sunday morning to the following Sunday morning (the sun appearing to pay homage to).

Baal worship is to do with sun worship which goes back to Babel. Imperial Rome worshiped Baal in the form of Jupiter the sun god. Rome was a sun-worshipping empire and the 1st day of the week "the Day of the Sun" (Sun Day) was an important pagan day to them. When 'the Imperial Roman Empire' changed to 'the Holy Roman Empire' after Constantine Christianized the empire (for political benefits), the 1st day of the week still had importance above the seventh or any other day.

Sunday, in the Roman universal calendar, is 12:00 midnight to 12:00 midnight prior to Monday. The original Jewish/Biblical calendar for the first day after Sabbath was 6:00 pm to 6:00 pm (sunset to sunset).

Apart from the Christ Mass (the Mother of All Traditions), 'Sunday Observance' is the main bridge for the Protestant Churches to return home to Mother Rome. This is the main weekly tradition the breakaway "churches" took with them, and the main connection to its source the RCC (then back to its Babylonian roots), which connects to this disguised sun-deity source on a weekly basis.

Some words from our God

"Blessed [is] the man [that] doeth this, and the son of man [that] layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." (Isaiah 56:2)

"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. 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." (Isaiah 56:5, 6)

"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: 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]." (Isaiah 58:13, 14)

"Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11:28, 29)

Practical Application

So the Sabbath Law or Liberty? Does it in anyway apply to salvation?
No.

- Is it in anyway a command in the New Testament for us to practice? No.
- Was Sunday appointed by someone or was it a day the disciples did worship on? Someone else.
- Where in the New Testament does it tell us to keep or obey the seventh day Sabbath? It doesn't.
- Is there a day we could follow from Scripture to set aside for fellowship? Yes, Saturday 6:00 pm to Sunday 6:00 pm.

What is the TRUE Christian Sabbath?

- A. The Jewish scriptural Sabbath (Saturday)? No.
- B. The Catholic and Protestant Sabbath (Sunday)? No.
- C. The Lord's day as John received it in Revelation as one special day? No.
- D. JESUS (Hebrews 4:8)? Yes!

The warning about making something other than the rest of Jesus a Sabbath is given to us,

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Galatians 4:10, 11)

Observing Sunday or Saturday means absolutely nothing to our salvation or walk in the Lord. Those days are not singled out in the New Testament as "special." Why would, after leaving the Law and bondage, you want to bind yourself again with a law that can't save? **"Continuing in the truth"** sets you free!

No outward requirement necessary. Sabbath day keeping cannot save anyone! To say (as Christians living under the New Covenant) the Sabbath is still a physical requirement necessary in pleasing God is like saying we were still under circumcision as a physical requirement. The law is impossible to keep and trying to keep it is bondage. You are attempting to attain the impossible.

"For if Jesus had given them rest (the children of Israel in the wilderness), then would he not afterward have spoken of another day (Christ our rest, our Sabbath)."
(Hebrews 4:8)

Therefore Jesus is our rest, our Sabbath, not a physical 24 hour day that is merely governed by time outside eternity and therefore outside the kingdom of God.

"For the kingdom of God is not meat and drink (keeping the law), but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17)

No more killing of a lamb, but now it's the remembrance of Christ as Passover. The Jews did Passover by killing a lamb (Exodus 12) that's how they remembered it, but we remember Jesus' last night or day at the Lord's table.

Do we keep the Jewish Sabbath? No, because that has passed away. We don't celebrate the law type Sabbath because Jesus has done the work for us. Jesus is our new Passover. Jesus is the Passover we celebrate. We don't commemorate putting a lamb on the altar, or putting

its blood on the doorposts because that has past Jesus has finished it once for all (Hebrews).

Well, what's the big deal, so what if we worship on Sunday? Well, it is a big deal because if we are going to follow the Scriptures and be Biblical than we have to follow what the Bible teaches—we don't want to follow false doctrine.

We know that God made the seventh day Sabbath holy and sanctified it. Also, strict rules were applied to it. Failing to keep it resulted in death. Now as a Christian believer in Christ we know He is our new Sabbath rest. Some place too much importance on the Sabbath. Again, does it affect our salvation in any way? No. Jesus said, speaking of Himself, a greater than Solomon was here, and a greater than the temple was here. So which is greater Jesus or the Sabbath? I will go with Jesus.

As Christians, we are not to keep the Jewish Sabbath or any "special day" set aside by man. Neither are we to worship on Sunday as it is an RCC carry over.

We can have fellowship according to Scripture between Saturday 6:00 pm to Sunday 6:00 pm.

Most importantly Jesus is our rest, our Sabbath, not a physical 24 hour day (Hebrews 4:8)

We should do our utmost to focus on Jesus and the work He has done as we Rest in Him.

Charts

Genesis 1:5 says, "...And the evening and the morning were the first day." It is held that 6:00 pm to 6:00 pm the next day was one day.

So it appears like this:

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Sat/ Sun	Sun/ Mon	Sun/ Mon	Tues/ Wens	Wens/ Thurs	Thurs/ Fri	Fri/ Sat
6-6	6-6	6-6	6-6	6-6	6-6	6-6

Jesus was crucified on a Thursday/Friday 6-6pm and rose on Sat/Sun 6-6 the first day of the week. This would be consistent with the "Three days and three nights."

Here's how it works out:

Thursday/Friday	Friday/Saturday	Saturday/Sunday
6pm-6pm	6pm-6pm	6pm-6pm
Passover last supper, Garden passion, Trials.	The Jews ask Pilate to secure the tomb.	Rose from the dead early Sunday before 6:00 am. Appears to many.
Is crucified by 12:00 noon on Friday is down and buried by 3:00 pm Friday		
1 Night	1 Night	1 Night
1 Day	1 Day	1 Day

* **Which = 3 Day and 3 Nights**

Matthew 26:2, 17, 20; 27:27,57,62,63,64; 28:1; Mark 14:1,12,17; 15:1,42; 16:1,2; Luke 22:1; 23:54,56; 24:1,21; John 13:1,30; 18:28; 19:14,31,42; 20:1,19,26; Acts 1:3.

Therefore Jesus is our rest, our Sabbath, not a physical 24 hour day that is merely governed by time outside eternity and therefore outside the kingdom of God.

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

* Which means: termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time) the end, the last in any succession or series, that by which a thing is finished, its a closed issue.

Do you see this? Do you know that Jesus Christ our Lord is our Sabbath Rest. Him and Him alone not a certain day. Go and be blessed!