

The Sabbath Still Counts



*Understanding the Hebraic
Timing of the Christian Sabbath*

By Kevin J. Mullins

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Throughout this informative booklet you will notice
The author has chosen to use the Hebraic pronunciation
of the name of God as “Yehovah” instead of the more
popular variation “Yahweh.” The term “Jehovah” is the modern
English pronunciation, but was originally pronounced with a “Y”
sound. This is also in contrast to the man-made title, “LORD”
which most Bibles use instead of the personal name.

At this present time the author adheres to the research findings
of Nehemia Gordon who has the privilege of being one of the very
few people who have access to thousands of Hebrew documents
and ancient Scriptures regarding the personal name of our Creator.

Gordon holds a master's degree in Biblical studies from the
Hebrew University of Jerusalem and has been an assistant on
various projects related to the translation and publication of
the Dead Sea Scrolls.

Likewise, along with the Greek/Latin name “Jesus”, you will also
find the Hebraic pronunciation of our Messiah (Christ) as “Yeshua.”
This is the short form of the name “Yehoshua” which in modern
English is more accurately “Joshua.” The Hebrew word “yeshua”
means “salvation”, so when you use this form you are
proclaiming salvation in His Name!

*“Who established all the ends of the earth? What is His name,
And what is His Son’s name, If you know it?”*

~ Proverbs 30:4 ~

Do You Believe in a Whitewashed Lie?

Although in Scripture God has instructed us to assemble together weekly upon the seventh day of the week (Ex. 20:8-11; Lev. 23:1-3), many sincere Christians go to church on Sunday believing that's the day God has set aside for weekly public worship. However, according to God's calendar, found in Scripture, Sunday is the first day of the week and is one of "the six working days" (Ez. 46:1). In Hebrew, the day commonly called Sunday is called, יום ראשון (yom rishon), which means, "first [*rishon*] day [*yom*]."

"... Christians in the Seventh-day Adventist, Seventh Day Baptist, and Church of God (Seventh-Day) denominations, as well as many Messianic Jews [as well as others], have maintained the practice of abstaining from work and gathering for worship on Saturdays (sunset to sunset) as did all of the followers of God in the Bible." (*Wikipedia Free Encyclopedia*).

The truth is, as I will show in this booklet, **the observance of Sunday as a regular weekly day of worship comes directly from church tradition and not from any Command from God.** On page 186 in his book, *General History of the Christian Religion and Church*, Lutheran author, Augustus Neander writes:

"The festival of Sunday, like all other [non-biblical] festivals, was always only a human ordinance."

Most professed Christians have the attitude that whatever their pastor or priest says it must be right. What most people fail to do is to study Scripture which says, "Prove all things; hold fast that which is good" (1 Thess. 5:21) and "Study to show yourself approved unto God, a workman who has nothing to be ashamed of, rightly dividing the word of truth" (2 Tim. 2:15). We all need the same attitude as the Berean believers who, after listening to Paul and Silas, "were very willing to receive the message, and every day they carefully examined the Scriptures to see if those things were so" (Acts 17:11). **Since these believers are commended for their study of the Scriptures to see if Paul was teaching correctly, how much more are we to be commended for searching out the things which are spoken in these days by modern teachers?** This reminds me of a story called, *The Emperor's New Clothes*, by Hans Christian Anderson. I will tell the tale now, but with my own flare:

Once there was a vain king who received a visitor who claimed he could make him a beautiful robe out of **invisible cloth**. He claimed that this robe would be so special that **only a fool could not see it**. The king accepted and gave him the money needed for the material.

A little later on the king sent one of his servants to see how the robe was coming along. The servant peaked into the room where the man seemed to be working on the robe. As he looked, he could not see the material. Immediately he thought "I am a fool." When he returned to the king, the king asked him, "Did you see the robe? Is it as beautiful as he says?" The servant, **not wanting to be seen as a fool**, quickly said, "Yes, the robe is coming along nicely and is indeed beautiful."

The king's wife overheard this and she too wanted to see the robe. As she peaked into the room, where the man seemed to be working on the robe, she could not see the material. Immediately she asked herself, "Am I a fool?" As she turned around she saw the king walking toward her and he asked, "Did you see the robe? Is it as beautiful as he says?" **Not wanting to be seen as a fool** she quickly said, "Yes, the robe is absolutely beautiful." Then she added, "Why don't you take a look for yourself." The king thought to himself, "What if I can't see the robe? I will be known as a fool." Then he said, "No, I'll take your word for it and wait until it's finished."

The day finally arrived when the king would be given his special robe. He called for a gathering and celebration of the special event and nearly the whole village came to see the robe. As the man made his way down the red carpet toward the king, the king saw that he was holding his hands out as if carrying something, but **he could not see anything in his hands and yet everyone else was cheering and saying how beautiful the robe was**. Immediately the king thought to himself, "I am the only fool."

The man and the king went into his dressing quarters and when the king returned he was seen only wearing his underwear. **The man began to laugh to himself while all the people cheered as if they really saw a beautiful robe**. The king stepped in front of a mirror and, only seeing his underwear, he said to himself, "I am a fool." The king wanted desperately to see his beautiful robe so he called for the town artist to create a painting of him. He told the artist, "Please paint exactly what you see." The artist, **being a wise and honest man**, painted the picture and gave it to the king. When the king looked at the painting he saw himself only wearing his underwear. A hush fell upon the crowd as they finally admitted they could not see the robe either. As a result of this **the king finally realized that he had been deceived** and had the man arrested, and as a punishment, he had to make real robes, made of the finest material, for everyone in the village.

How about you? Do you blindly believe there's a verse in Scripture which is actually not there? Can you honestly go to the verse which says God changed the weekly Sabbath day to Sunday? Remember, the days God has appointed are indeed sacred, holy, and it matters GREATLY to us believers to have some understanding in this issue, therefore, you're going to delve into some key points as this is not a study anyone should take lightly. Although they still keep the first day of the week in place of the Sabbath, let me show you a few quotes from some well-known denominations admitting to the fact that God did not change the day:

“The Bible commandment says on the seventh day thou shalt rest. That is Saturday. **Nowhere in the Bible is it laid down that worship should be done on Sunday.**” (Philip Carrington, Episcopalian, *Toronto Daily Star*, Oct. 26, 1949).

“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. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.**” (Edward Hiscox, author of *The Baptist Manual*, New York ministers' conference, Nov. 13, 1893).

“**Nowhere in the Bible do we find that Christ or the apostles ordered that the Sabbath be changed from Saturday to Sunday.** We have the commandment of God given to Moses to keep holy the Sabbath day, that is the seventh day of the week, Saturday. **Today most Christians keep Sunday because it has been revealed to us by the church outside the Bible.**” (*Catholic Virginian*, Oct. 3, 1947).

“And where are we told in Scripture 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.**” (Isaac Williams, Anglican, *Plain Sermons on the Catechism*, pp. 334-336).

“The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is **absolutely without any authority in the New Testament.**” (Dr. Lyman Abbott, Congregationalist, *Christian Union*, June 26, 1890).

When questioning someone as to why they observe the first day of the week as a holy day you will receive numerous reasons. From, “This is the way I was brought up” to a more intellectual reason as, “If you study the New Testament you will see that Sunday replaced the Sabbath.”

Most teachers try to prove that the Sabbath has been abolished and replaced with Sunday by reading the few verses in the New Testament which speak of “the first day of the week.” These teachers insist that, “Jesus rose from the grave on the first day of the week, therefore we should honor that resurrection by observing Sunday on a weekly basis.” However, Yeshua (Jesus) has only given us two ways to honor His resurrection:

1. **The Mikveh**, or commonly known as **Baptism** (Rom. 6:3-5). The act of being **totally immersed** under water (the Greek word βαπτίζω [baptize] means “to immerse”) is a ceremony pointing back to Yeshua's death and burial. The act of being raised out of the water points back to His resurrection. By this ceremony we are publicly acknowledging our faith in Yeshua Messiah as our complete Savior.

2. **The New Testament Passover Seder Meal** (1 Cor. 11:24-26). This is also commonly known today as “Communion”, or “The Lord's Supper.” The act of breaking the **unleavened bread** and pouring the unfermented (unleavened) wine points back to Yeshua's broken body and spilled blood in Gethsemane and on the cross. Leaven is a symbol of sin and falsehood (Mk. 16:6-12; Lk. 2:41-49). The act of eating the unleavened bread and wine points back to His death and resurrection and how He lives His unleavened-life within us anew.

Paul said, *“For as often as you eat this bread, and drink this cup, you show the Master’s death till He comes again”* (1 Cor. 11:26). He also quotes Yeshua saying, *“Do this in remembrance of Me”* (Vss. 24,25). Paul is reiterating what Yeshua said in Luke 22:14-20 that this annual Festival is to be kept as a shadow pointing forward to His 2nd coming: *“I have eagerly desired to eat this **Passover** with you before My suffering. For I tell you that I will not eat it again **until it is fulfilled** in the kingdom of God.”* Paul taught Yeshua’s command to continue observing the first three annual Spring Festivals as outlined in Leviticus chapter 23:

Passover (Lev. 23:4-5; which shows His death)
Unleavened Bread (Lev. 23:6-8; which shows His burial)
Firstfruits (Lev. 23:9-14; which shows His resurrection)

“Your boasting is not good. You know that a little leaven leavens the whole batch of dough, don’t you? Get rid of the old leaven so that you may be a new batch of dough, since you are to be free from leaven. For the Messiah, our **Passover**, has been offered for us. So let’s **keep celebrating the Festival**, neither with old leaven nor with leaven that is evil and wicked, but with **unleavened bread** that is both sincere and true ... Messiah has indeed been raised from the dead, the **Firstfruits** of those who have fallen asleep ... For as in Adam all die, so in Messiah all will be made alive. But each in his own turn: Messiah the **Firstfruits**; then at His coming, those who belong to Him.” ~ 1 Corinthians 5:6-8; 15:20-23.

All three are collectively called “Passover” (Ez. 45:21) and have nothing to do with the ancient pagan tradition of Easter adopted by apostate Christianity! And of course, these Festivals are now to be observed without the blood offerings of animals. Paul says Yeshua the Messiah is *“our Passover.”* He is our true and final Passover *“Lamb of God who takes away the sins of the world”* (Jn. 1:29; Heb. 10:4-10; 1 Pet. 1:18-19).

Sunday in the New Testament:

In most translations of the Bible there are eight references to Sunday (the first day of the week) in the New Testament. Some modern teachers use these verses as “proof” that Yeshua (Jesus) did away with the Sabbath and established a new sacred day of weekly rest and public worship for New Testament Christians.

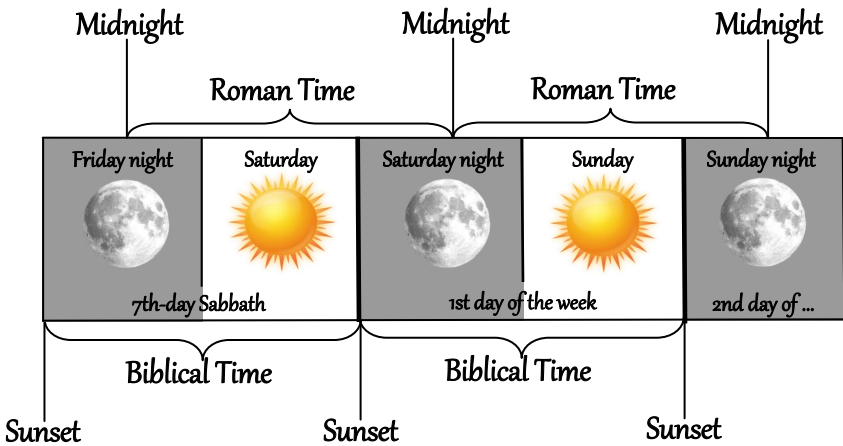
The first thing we must consider here is the fact that, if you were to look at the *King James Version* (KJV) of these texts, you will notice that the word “day” in the phrase “first day of the week” is in italics in EVERY instance. This was done by the translators to show that the word “day” is not in the original Greek.

Likewise, the word translated as “week” is the Greek word *σάββατον* (sabbaton) which ultimately means “Sabbath”, but can also refer to the word “week” or “weeks”, **but always in the context of Hebrew thought!** The

Greek phrase “first day of the week” as we know it is: πρώτη ημέρα της εβδομάδας (próti iméra tis evdomádas). However, the Greek phrase found in Scripture is: μία των σάββατον (mia ton sabbaton) which literally means: “one [or, first] of the Sabbaths.” **This latter usage is clearly from an Hebraic (Hebrew) mindset and MUST be treated as such as we study this topic!**

Another point to make clear before we move on is that a biblical day begins in the evening at sunset. In the Creation account in Genesis 1 we see this by the repeated phrase, “and the evening and the morning were the first day ... second day ... third day” etc. The evening always comes first. Remember this! It’s vital!

“The Babylonians considered a day as beginning at sunrise, while the Egyptians and Romans were the first to begin the day at midnight. **Only the Hebrews observed the day as beginning at sunset and ending the next sunset: as God had declared is a day.**” (Bonita M. Quesinberry, *Truth Gathering*, p. 227).



“Our convention of starting a new day at midnight is an arbitrary, humanly devised practice. God, who created the heavenly bodies and set them in motion to mark the passage of time (Gen. 1:14), counts time differently—from evening to evening. We see this indicated in the creation account in Genesis 1. After dividing day from night, God tells us that ‘the evening and the morning were the first day’ (Gen. 1:5). ‘Evening’ is mentioned first, followed by ‘morning.’ God describes each day’s creation in similar terms (Gen. 1:8; Gen. 1:13; Gen. 1:19; Gen. 1:23; Gen. 1:31). In the Bible, evening began when the sun went down (Josh. 8:29; 2 Chron. 18:34; Neh. 13:19; Mk. 1:32), and at that time a new day began.

Regarding His Sabbaths, God commands that they be observed ‘from evening to evening’ (Lev. 23:32). This was the usual way at that time of calculating the beginning and ending of days (Ex. 12:18). In New Testament times, days were calculated the same way. Mark 1:32 records that, after the sun had set, marking the end of one Sabbath, crowds brought many ailing people to Jesus to be healed, having waited until after the Sabbath to come to Him.” (ucg.org/sunsettosunset).

With all this in mind let's take a look at Matthew 28:1, which is our first reference of the phrase "first day of the week", as it appears in the KJV:

"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."

Take note that the word "Sabbath" and "week" are the exact same Greek word - *sabbaton*. Each word can also be used in the plural form. Remember, the word "day" is not actually there. It could be translated as: "*In the end of **the Sabbath**, as it began to dawn toward **the first of the Sabbaths***"; or, "***the first of the Weeks***."

But what does the phrase "the first of the weeks" refer to? In Leviticus chapter 23 God tells His people that, **after the first weekly Sabbath during the 7-day Festival of Unleavened Bread**, they were to "*bring a sheaf from the first portion of your harvest to the priest, who will offer the sheaf in Jehovah's presence for your acceptance ... Then **count for yourselves seven Sabbaths** from the day you brought the sheaf of the wave offering. They are to be complete. **Count fifty days to the day after the seventh Sabbath**, then bring a new meal offering to Jehovah*" (Lev. 23:10,15). In Deut. 16:9-10 this instruction is repeated, but the word שבועות (shabu'a), which means "weeks", is used instead of the word "Sabbaths."

This counting of 50 days or, "seven weeks/Sabbaths" was known as the "Feast of Weeks." It was the time when they would count "seven Sabbaths" or "seven weeks" **from the Feast of Firstfruits** (when they would wave the sheaf in the presence of Jehovah) **until the Feast of Pentecost** (see also, Lk. 6:1 KJV). This counting of the "seven Sabbaths/Weeks" is also called "the counting of the Omer":

"The Festival of Passover commemorates the Exodus of the Israelites from Egypt. Shortly afterwards, there is a **Festival of the Firstfruits of the Barley Harvest**, more commonly known as the "**First Day of the Omer**." An omer is a measure of grain, and on the First Day of the Omer the priest would wave a sheaf of barley, equivalent to an omer, before the Lord. **This Festival is known as "First of Weeks" in the New Testament, although it is commonly translated as "first day of the week."** It is important to understand the significance of this festival, because it is the day when Yeshua rose from the dead." (www.annomundi.com/bible/firstfruits).

The English word, *Pentecost*, comes from the Greek word Πεντηκοστή (pentékostē) meaning, "fifty", but in Hebrew the Festival is called, שבועות (Shavuot) which means, "weeks." The *Jubilee Bible* translates Matt. 28:1 like this:

"Now **well along on the sabbath**, as it began to dawn on **the first of the sabbaths**, came Mary Magdalene ..."

Keep in mind "the Sabbaths" in the phrase, "the first of the Sabbaths", are a particular collection of Sabbaths. It **refers specifically to the 7 weekly**

Sabbaths between Firstfruits and Shavuot. I am, however, personally okay with adding in the word “day” as long as it is in the context of Hebraic thought. For example:

- “[*Day*] *one of the Sabbaths*” would mean, “[Day] *one of* [counting] *the Sabbaths* [until Shavuot/Pentecost].” This would be the day after the first weekly Sabbath after Passover—the Day of Firstfruits.
- “*The first [day] of the Sabbaths/Weeks*” would mean, “*The first* [day] *of* [counting] *the Sabbaths/Weeks* [until Shavuot/Pentecost].” Again, this would be the day after the first weekly Sabbath after Passover (the Day of Firstfruits). This is always a “Sunday”, but it is NOT a weekly holy day, but an annual one.

In Matt. 28:1 (quoted above) the Greek text is clear that it is ὀψέ (well along, late, right at the end) —“In the evening of Sabbath.” The word “dawn” is not daylight as we know it, but rather the “twilight” period just before sunset, which (as we have learned) is when the next day would begin. It’s the same Greek word used in Lk. 23:54; ἐπιφώσκω referring to the Sabbath “drawing near” to begin at sunset the evening of Yeshua’s death. In *Gill’s Bible Exposition* (of Matt. 28:1) we read:

“As it began to dawn; **not the day, but the night**; a way of speaking used by the Jews, who call the night, ‘light’ [twilight]: thus they say, ‘on the light [twilight], or night of the fourteenth’ (of the month Nisan [Aviv]) ‘they search for leavened bread.’ And so the word is used, in Luke 23:54, of the eve of the sabbath, or the beginning of it, as here [Matt. 28:1] of the going out [ending] of it.”

In Matt. 28:1 we have, “[*Day*] *one of* [counting] *the Sabbaths* [until Shavuot]” was “drawing near” to begin at sunset that evening, at the close of the weekly Sabbath! Notice these alternate translations of Matt. 28:1:

- **Young’s Literal Translation:** “And on **the eve** of the sabbaths, at the dawn, toward the first of the Sabbaths ...”
- **American Standard Version:** “Now **late** on the sabbath day, as it began to dawn toward the first day of the week ...”
- **Darby Bible:** “Now **late** on the Sabbath, as it was **dusk** of the next day after Sabbath.”
- **Aramaic Bible in Plain English:** “But on **the eve** of the Sabbath, when the first of the week was dawning ...”
- **English Revised Version:** “Now **late** on the sabbath day, as it began to dawn toward the first day of the week ...”

The word translated as “came” in the phrase “came out to see the tomb” is ἐπιφωμαι (epiphosko) which also means to “set out.” On page 645 of the *Complete Word Study Dictionary: New Testament*, by AMG Publishers, it states:

“In **the evening** of the Sabbath when the Jewish day was drawing on towards the first day of the week, Mary Magdalene and the other Mary went (or better, set out). **It does not appear that they actually came at this time to visit the sepulcher**, perhaps being delayed by the great earthquake (Matt. 28:2) which preceded our Lord’s resurrection.”

So, according to Matthew, at the “end of the Sabbath” at least two of the women set out to go and visit the tomb. At this time Mark tells us that the women first went and bought spices before reaching the tomb:

“And when the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome, bought spices, to go and anoint Him. And very early in the morning the first [day] of the week, they came unto the tomb at the rising of the sun.” ~ Mark 16:1-2.

This may have been in addition to the spices they had prepared before the Sabbath began as Luke records (Lk. 23:54-56). Now, just because the gospel writers might say “the women came to the tomb” doesn’t mean they all travelled together and arrived at the same time. This can be easily shown as we compare the four gospel accounts.

Mark writes, “*Now after He had risen early on the first day of the week [or, day one of the Sabbaths], He appeared first to Mary Magdalene*” (Mk. 16:9). So, Mary Magdalene arrived at the tomb first. John says: “*Early on the first day of the week [or, day one of the Sabbaths], while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance*” (Jn. 20:1). Putting this together we see that Yeshua’s resurrection occurred during the dark portion of the day, sometime between the end of the Sabbath at sunset and sunrise of the next morning. When Mary Magdalene arrived at the tomb “While it was still dark” she saw that the stone had already been moved away from the tomb. One thing is clear—Yeshua (Jesus) did not rise at sunrise.

As you see, we are starting to put things together like a puzzle, or as a crime scene investigator would by interviewing several witnesses to get all the facts straight. When Mark says “*they [the women] came unto the tomb at the rising of the sun*” we cannot include Mary Magdalene even though Mark mentions her in verse 1 along with the other women. We have seen from John that Mary Magdalene arrived at the tomb first “*while it was still dark*”, so the rest of the women must not have arrived until “*the rising of the sun.*” On page 788, in her book, *The Desire of Ages*, Ellen G. White writes:

“The women had not all come to the tomb from the same direction. Mary Magdalene was the first to reach the place; and upon seeing that the stone was removed, she hurried away to tell the disciples. Meanwhile the other women came up.”

Now take note that, after the risen Savior “*appeared first to Mary Magdalene*” (Mk. 16:9), “*while it was still dark*” (Jn. 20:1), He said to her,

“Do not touch Me, for I have not yet ascended to My Father” (Jn. 20:17). Yet later, when the other women came to the tomb *“at the rising of the sun”* (Mk. 16:2), they not only saw Him, but were able to touch Him (Matt. 28:9). At this time Mary Magdalene was not with them (although verse 1 of Matt. speaks of her in a general sense). Why couldn't Mary touch Yeshua?

Scripture says the new grain could not be eaten until the wave-sheaf was accepted by God on the Day of Firstfruits (Lev. 23:14). Yeshua could not be touched by Mary until He presented Himself, on our behalf, before the Father as the “Firstfruits” (see also, Jn. 12:23), which He did just before the other women showed up.

Further proof that the women came separately to the tomb is given when we consider what Mark writes concerning the words of the angel whom the women saw at the empty tomb. The angel said:

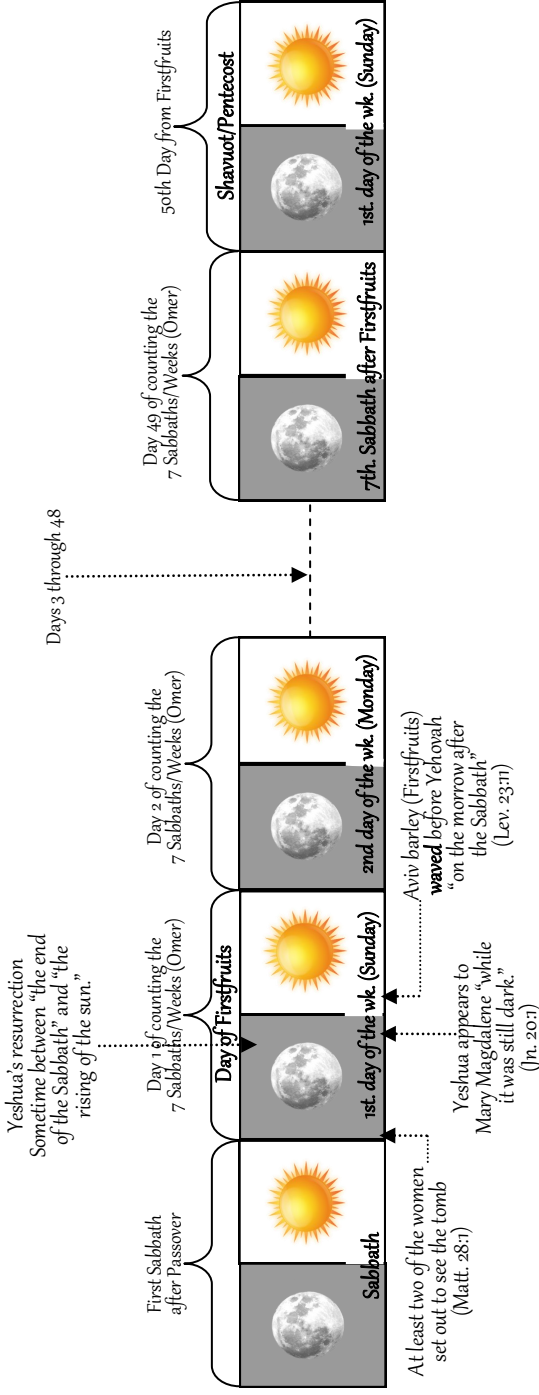
“Stop being astonished! You are looking for Yeshua of Nazareth, who was crucified. He has been raised. He is not here. Look at the place where they laid Him. But go and tell his disciples - **especially Peter** - that He is going ahead of you to Galilee. There you will see Him, just as He told you.’ So they left the tomb and ran away, overwhelmed by shock and astonishment. **They didn't say a thing to anyone, because they were afraid.**” - Mark 16:6-8.

Notice first, the angel singles out Peter from the other disciples saying, *“especially Peter.”* Second, notice these women *“didn't say a thing to anyone, because they were afraid.”* Then in verses 9 and 10 Mark writes, *“After Yeshua had risen early on the first of the Sabbaths [while it was still dark], He appeared first to Mary Magdalene ... **She** went and told those who had been with Yeshua and who now were grieving and crying.”* So, Mary had already told the other disciples that Yeshua had risen.

After Mary told the others, Peter runs to the tomb, enters it, and sees nothing but the linen cloths. He then leaves the tomb puzzled at what happened (compare, Jn. 20:1-10; Lk. 24:12). **At this point Peter is unsure what happened to Yeshua.** This is why the angel told the other women, who showed up later, to also go and tell the others, “especially Peter”, because Peter is the one who entered the empty tomb and left with severe confused thoughts and emotions hours before they arrived. The angel wanted to comfort Peter.

Thus, as we have seen, the phrase, “first of the Sabbaths” or “First of the Weeks” in the New Testament refers to the **annual** time period of counting the Omer (the seven Sabbaths, or seven Weeks) between Firstfruits and Shavuot. This is the same for Mk. 16:1-2,9; Lk. 24:1; and Jn. 20:1 which, when you include Matt. 28:1, are the first five out of the eight references to the phrase, “first *day* of the week” found in most translations of the New Testament. **Not one of these references even hints at any change of the Sabbath from the seventh day of the week to the first!**

“Starting the day after the Sabbath, count for yourselves seven Sabbaths from the day you brought the sheaf of the wave offering. They are to be complete. Count fifty days to the day after the seventh Sabbath, then bring a new meal offering to Yehovah.” ~ Lev. 23:15-16



* “God commanded the people to bring a sheaf of the harvest (Leviticus [Vayikra] 23:10). The Hebrew word for ‘sheaf’ is omer. An omer is defined as ‘a measure of dry things, containing a tenth part of an ephah.’ The definition of an omer being a tenth part of an ephah is found in Exodus (Shemot) 16:36. An ephah contains 10 omers of grain. Remember, three times a year God commanded the people to come to Jerusalem (Yerushalayim) to celebrate the festivals of Passover (Pesach), Pentecost (Shaavuot), and Tabernacles (Sukkot). All three of these festivals are agricultural harvest festivals. Passover (Pesach) is the barley harvest. Pentecost (Shaavuot) is the wheat harvest. Both of these festivals are first fruits harvests before the final harvest that was to come at the end of the year during the festival of Tabernacles (Sukkot), which is the fruit harvest. The harvest represents all who would put their faith, trust, and confidence (emumah) in the Messiah Yeshua (Matthew [Mattityahu] 13:39; Mark 4:26-29; Luke 10:1-12; Revelation 14:14-16). So, the sheaf is the first of the first fruits. Since a sheaf in the Bible is used to typify a person or persons (Genesis [Bereishit] 37:5-11), a sheaf spiritually represents people who accept the Messiah into their hearts.” (feastofthelord.com).

Now, keeping with the same thought that, at the very beginning, the disciples were extremely perplexed at what happened to Yeshua's body, let's move on to our next reference to the phrase, "first *day* of the week":

~ John 20:19 (KJV) ~

"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."

According to Scripture, the disciples are found gathered together the evening of Yeshua's first appearances. Some believe they were there celebrating a Sunday night worship service in honor of the resurrection. But, as you will see, this conclusion is not accurate.

First of all let's remember what was going through the disciples' minds after they found out that Yeshua was not in His tomb. After they were told Yeshua had been seen by the women, these "*words seemed to them [the disciples] as idle tales, and they did not believe them*" (Lk. 24:9-11). **At this time the disciples did not believe that Yeshua rose from the grave!** And remember, we have learned that Peter didn't fully understand the resurrection either (Vs. 12).

In Mark's account of this he writes, "*And they [the disciples], when they had heard that He [Yeshua] was alive, and had been seen of her [Mary Magdalene], refused to believe her*" (Mk. 16:11). Later Yeshua appeared to two disciples, but when they went to tell the others they had seen Him "*they didn't believe them either.*" (Vss.12,13). Why didn't the disciples believe? "*For they did not yet understand the Scripture that Yeshua had to rise from the dead*" (Jn. 20:9).

When Yeshua appeared to the two disciples earlier that day, they did not recognize Him at first. They began to explain the events of the previous week to Him, and how Yeshua of Nazareth was arrested and delivered over to be crucified and buried, and they were now discouraged because they had hoped He was the Messiah and said, "*Besides all this, today is the third day since these things [the arrest and crucifixion] were done*" (Lk. 24:21). Yeshua then speaks up and lovingly rebukes them for their lack of understanding the Scriptures which had foretold all these things, and then "*beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself*" (Lk. 24:23-27). I am sure He taught all about the Passover and Firstfruits offering! Now listen to what happens next:

"As they came near the village where the two men were headed, Yeshua acted as though He were going farther. But they strongly urged Him, 'Stay with us, because **it is almost evening and the daylight is nearly gone.**' So He went in to stay with them. While He was at the table with them, He took the bread, blessed it, broke it in pieces, and gave it to them. Then their eyes were opened, and they knew who He was. And He vanished from them." ~ Luke 24:28-31.

After these men finally realized that Yeshua had risen, they ran all the way back to Jerusalem and joined the other disciples, who were gathered together, and told them they had seen the risen Savior (Vss. 33-35). This is where the verse in John 20:19 picks up the story.

Teachers refer to this verse to “prove” that the disciples began to observe Sunday as a weekly holy day in honor of the resurrection in place of the 7th-day Sabbath. But remember, we have already learned that they did not fully believe Yeshua had risen from the grave. Why would they be assembled for a worship service in honor of His resurrection if they didn’t fully believe that it happened? Going back to Luke chapter 24 we read that, after Yeshua reveals Himself to them inside the locked room, He asked, **“why are you doubting?”** (Vss. 36-38). In Mark’s account of this same meeting he states that Yeshua **“rebuked their unbelief and hardness of heart, because they didn’t believe those who had seen Him after He was risen”** (Mk. 16:14).

By comparing Luke 24 with John 20:19 we see that, by the time the disciples began to really believe Yeshua had risen, it must have been well into the evening, after sunset (after the daylight had fully gone). This proves that the disciples were not meeting together on this particular “day” of the week to honor the resurrection since **they didn’t even fully believe He was risen until well into the night which would biblically be the beginning of the “second day of the week.”**

So, why were they assembled? Because **the Jews would count the Omer every evening after nightfall, from the day after the first weekly Sabbath after Passover!** (See, nehemiaswall.com/counting-omer). This meeting in John 20:19 went into the second night after the weekly Sabbath from Passover. During these nightly meetings they would say a blessing* and proclaim, “Today is one day of the Omer”; “Today is two days of the Omer”; “Today is three days of the Omer”; etc. all the way to the Feast of Shavuot.

Notice what John says in verse 26: **“And after eight days again His disciples were within, and Thomas with them: Even though the doors were shut, Yeshua came, stood among them, and said, ‘Shalom Aleikhem [Peace be with you].’”** By counting the day Yeshua appeared to His disciples (Sunday), eight days later brings us to the following Sunday. Is this proof that Yeshua and His disciples began to observe Sunday as a weekly day of public worship in place of the Sabbath? No! John is simply informing us that this was the evening (Saturday night) of day eight after Firstfruits when they would say, “Today is **eight days** of the Omer.” The truth is, John 20:19 is simply stating what we have learned concerning Firstfruits and **“[day] one of [counting] the Sabbaths [until Shavuot/ Pentecost]”** which we see takes place 50 days later in Acts chapter 2!

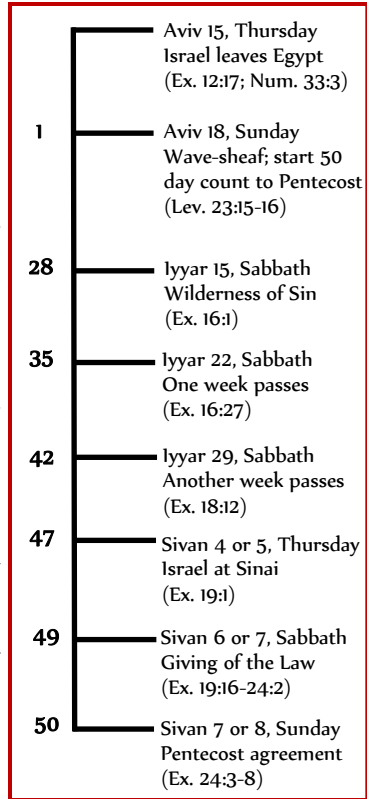
After His resurrection Yeshua (Jesus) stayed with His disciples, preparing them to receive the Holy Spirit, for **40 days** until He ascended to

heaven (Acts 1:3-5). Then **10 days** later, “When the **day of Pentecost** had fully come, all of them were together in one place [at the Temple]”, and they received the Holy Spirit in a mighty way “and began to speak in foreign languages as the Spirit gave them that ability” (Acts 2:1-4).

Fifty days from the time Israel waved the sheaf during the time of the Exodus brings us to when they were all assembled at the base of Mt. Sinai and the Creator spoke His Torah (Law). The “Festival” that Aaron refers to was Shavuot (Ex. 32:5), and became an annual Festival remembering the giving of the Holy Torah to Israel as a nation (a kingdom of priests; Ex. 19:3-7).

“Exodus 19 to 24. Exodus 19:1 says ‘in the third month.’ Numbers 33 lists Israel’s encampments as they travelled from Egypt to Sinai. The seven encampments from Marah to Rephidim correspond roughly to the seven Sabbaths between Wave-sheaf Sunday and Pentecost. But they are not all Sabbath encampments since Israel arrived at Sinai (Nu.33:15) on a Thursday, three days before the final Sabbath encampment (Ex.19:1). From this data alone, we get a general feel that it was around PENTECOST when the Old Covenant was ratified. [The apocryphal book of] Jasher 82:1-7 says it was the sixth day of the third month when Israel was given the ten commandments from Sinai. [The apocryphal book of] Jubilees 1:1 says it was the 16th day but this date is too late to even be considered. Assuming Jasher is correct, PENTECOST occurred the 7th. The Bible teaches that we must count fifty days from the Sunday within the DAYS OF UNLEAVENED BREAD in order to arrive at the FEAST OF PENTECOST which always occurs on a Sunday (Lev.23:15-16).”

(www.british-israel.us/lesson 6)



Scripture says the Ten Words (commonly known as the Ten Commandments) were “written with the finger of God” (Ex. 31:18). Luke quotes Yeshua as saying, “But if I cast out demons by **THE FINGER of God**, then the kingdom of God has come upon you” (Lk. 11:20). However, Matthew quotes Him as saying, “But if I cast out demons by **THE SPIRIT of God**, then the kingdom of God has come upon you” (Matt. 12:28). “Finger” and “Spirit” are used as a Hebrew metaphor that mean the same. The Hebrew concept of “hand” represents “work.” So, the Hebrew concept

of “finger,” since it is connected to the hand (work), is a “detailed work” as the finger can pinpoint (fine-tune) more exact than the entire hand. The “work” of the Holy Spirit is to “fine-tune” (write with His finger) the Torah in our hearts and minds (2 Cor. 3:3)!

Referring to the New Covenant, God said, “For this is the covenant that I will make with the house of Israel after those days ... **I will put My Laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to Me a people” (Heb. 8:10). This writing of His Law in our heart is the detailed work of Sanctification to set us apart for holy use. Yeshua said the work of the Holy Spirit is to guide us into **all truth** (Jn. 16:12,13), fulfilling the promise when God said, “I will give you a new heart and put a new spirit within you ... and will **put My Spirit within you. And I shall cause you to walk in My Laws and guard My Statutes and shall do them**” (Ez. 36:26-27).

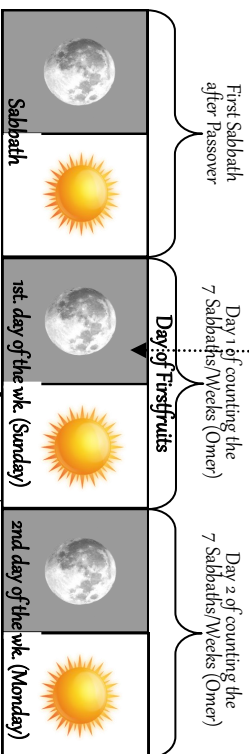
When Yehovah renewed His covenant with Israel at Mt. Sinai during the time of Shavuot, He said to Moses, “Come up to Yehovah, you and Aaron, Nadab, and Abihu, and **seventy of the elders** of Israel, and you shall bow yourselves from a distance” (Ex. 24:1). Why “seventy of the elders”? In Hebrew thought the number 70 represents all the outside nations (Gentiles). Jewish tradition says, since God spoke the Ten Commandments, then He spoke in many languages to all who were present. Mt. Sinai is a representation (a shadow) of the Gentiles being grafted in along with the covenant people (see, Num. 15:15). Remember, there were a “mixed multitude” of Egyptians, who began to honor the God of Israel, that left Egypt with them (Ex. 12:37-38). Likewise, in Acts chapter 2 we see there were “men [as representatives] from every nation under the heaven” (Vs. 5) gathered at the Temple Mount for the Feast of Shavuot (Pentecost). At Mt. Sinai “Yehovah descended on it in **fire**” (Ex. 19:18). In Acts chapter 2 “They saw tongues like flames of a **fire**” (Vs. 3). At Mt. Sinai **3,000 men** lost their lives (Ex. 32:28). In Acts chapter 2 “there were added unto them about **3,000 souls**” (Vs. 41).

Isn't it sad that most modern day teachers tell us that the Torah (Law) of God has nothing to do with “living in the Spirit”, and the “New Testament Church”, when Paul says the exact opposite (see, Rom 8:1-11)? This ignorance stems from “the church” forgetting her roots, and abandoning God's Feast Days and Sabbaths.

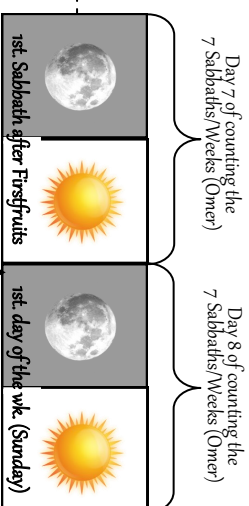
One final thought before we move on. Since they were observing the Day of Pentecost (Shavuot/Weeks) in Acts chapter 2, **they must have been counting (observing) the seven Sabbaths from the day Yeshua rose from the grave.** This would be odd if the Sabbath and Feasts were done away with at the cross! In fact, in the following final two references to “the first day of the week”, you will see how the “Feast of Unleavened Bread” and “Pentecost” are right in the context.

“Starting the day after the Sabbath, count for yourselves seven Sabbaths from the day you brought the sheaf of the wave offering. They are to be complete. Count fifty days to the day after the seventh Sabbath, then bring a new meal offering to Yehovah.” ~ Lev. 23:15-16

Yeshua's resurrection
Sometime between “the end of the Sabbath” and “the rising of the sun.”



Days 3 through 6



Meeting in upper room
(In. 20:19)

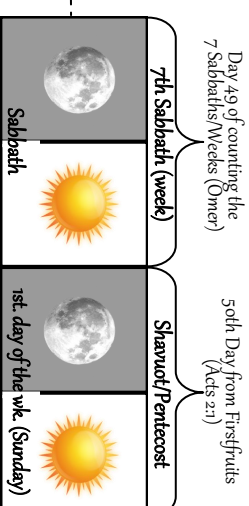
Meeting in upper room
(In. 20:26)

Aviv barley (Firstfruits)
waved before Yehovah

*** כדרך אתה יהיה אלקינו מלך העולם אשר קדשנו במצוותיו וציונו על ספירת העומר**

Barrukh ata Yehovah Eloheinu Melekh ha'Olam asher kid'shamu b'mitzvotav v'tzivartu al sefrat ha'omer.
“Blessed are You, Yehovah our God, Sovereign of the Universe, who has sanctified us with Your commandments and commanded us to count the Omer.”

Days 9 through 48



The Collection for the Saints and Sunday

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

Some point to this verse to show that the people were to bring their “collection for the saints” to church on the first day (Sunday) of every week. But do these verses really say they came together for public worship to celebrate on Sunday in place of the Sabbath? Not at all.

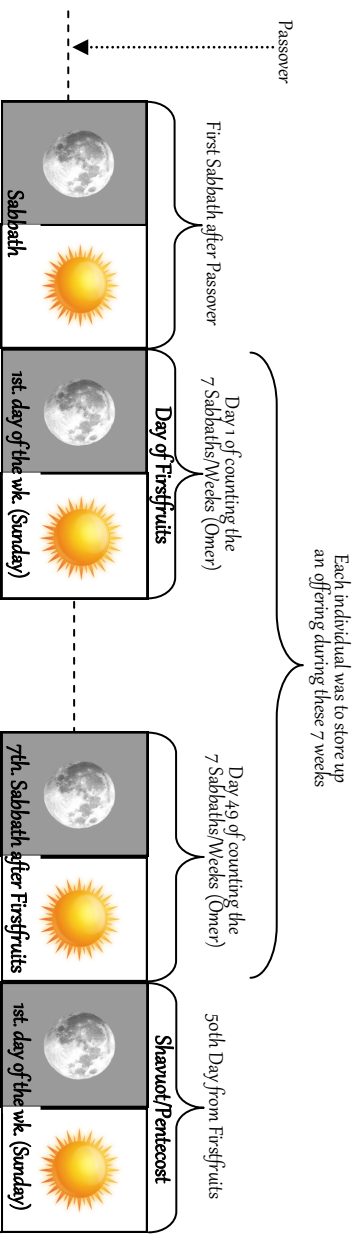
Paul is writing this letter to the churches throughout Asia Minor giving orders for them to collect some goods for the poor saints in Jerusalem. In the original Greek the phrase translated, “lay by him in store”, gives the notion of laying aside by the individual “**by himself**” (παρ’ ἑαυτῶ) **at home**. *Weymouth’s New Testament in Modern Speech*, *Darby’s Translation of the Bible*, and the *James Murdock New Testament* all say the collection was to be made by the individual at home. And again, this would more accurately be translated as beginning on “[*day*] **one of [counting] the Sabbaths [weeks]**.” They would “store up” their offerings “at home” during the “seven weeks” because Paul was going to “**stay in Ephesus until Pentecost**” (Vss. 5-8), at which time he would be at Jerusalem for the Festival in accordance with Deut. 16:16.*

By reading Acts chapter 18 it is clear that the Corinthian believers were indeed Sabbath keepers: “*After this, Paul left Athens and went to **Corinth ... and every Sabbath**, he would speak in the synagogue, trying to persuade both Jews and Greeks*” (Vss. 1-4). Please note, both Jews and Greeks (Gentiles) are observing the Sabbath in Corinth! This instance in Corinth was roughly in 51 A.D., about 20 years after Yeshua ascended into heaven.

Paul then lived with a believer named Justus for “*a year and six months*”, teaching in the synagogue, and “*many of the Corinthians hearing believed, and were immersed [baptized]*” (Vss. 7-11). Since Paul “*reasoned in the synagogue every Sabbath*” and stayed there for “*a year and six months*”, this means **Paul observed at least 78 Sabbaths with the Corinthian believers!**

This shows they were observing the God-given weekly and annual Festivals laid out in Leviticus 23. **Again, 1 Cor.16:5-8 mentions the Feast of Pentecost right in the context.** And, we’ve already seen that Paul had been instructing the Corinthians on how to properly “**keep the Festival**” of Passover, Unleavened Bread, and Firstfruits in this same letter (1 Cor. 5:6-8; 15:20-23). Clearly, since they were still observing these annual Festivals, they had to be observing, and counting, the weekly Sabbath!

Now concerning the collection for the saints, you should follow the directions I also gave to the assemblies in Galatia. On [day] one of [counting] the Sabbaths [until Shawuot/Pentecost], each of you should set aside and save something at home from your surplus in proportion to what God has given you, so that no collections will have to be made when I arrive.” ~ 1 Corinthians 16:1-2



* Paul's instructions, in 1 Cor. 16:1-2, to store up an offering for the poor people in Jerusalem, **"in proportion to what God has given you",** during the "seven weeks" leading up to Shawuot, clearly shows they were celebrating the Festival of Weeks at this time, according to the direct divine instruction in the Torah which says: "Every male must appear in the presence of Yehovah your God three times a year at the place where He will choose: for the Festival of Unleavened Bread, **the Festival of Seven Weeks**, and the Festival of Booths. **He must not appear in Yehovah's presence empty-handed, but each one must appear with his own gift, in proportion to the blessing that Yehovah your God has given you.**" (Deut. 16:16-17).

Likewise, it shows that the Galatian believers also kept these Feasts including the weekly Sabbath. How? Paul gave these same instructions (to begin storing up an offering during the 7 weeks of counting the Omer), to the Galatians as well. In 1 Cor. 16:1 Paul begins by saying, "Now concerning the collection for the saints, you [Corinthians] should follow the directions I also gave to the assemblies IN GALATIA." Which clearly means, in Gal. 4:8-11, Paul is NOT speaking against the God-given Feast Days and Sabbaths as is normally taught today! For more info on this topic request the book, "We Have Inherited Lies."

Paul's Farewell Sermon and Sunday

“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) ~

This is probably the number 1 verse in all of Scripture that teachers use to try and prove the 1st century disciples were keeping Sunday as a sacred day by holding weekly religious services upon it. However, once again, this is simply not the case. First, notice how the *Jubilee Bible* translates 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. And **the first of the sabbaths**, when the disciples came together to break bread, Paul preached unto them, ready to depart the next day, and continued his word until midnight.”

As you can see, the seven-day Feast of Unleavened Bread and the Sabbath are both used together in the context. But how can it be “the first of the Sabbaths” if they did not sail from Philippi until “after” the “days of Unleavened Bread”? We must dissect the Greek carefully here.

1. In the Greek it is more accurately, “*We sailed away from Philippi during [μετὰ] the Days of Unleavened Bread*” because the Greek preposition μετὰ is being used with a verb of motion here.

2. The phrase at the end of the verse saying, “*we abode [in Troas] seven days*”, is still referring to the seven Days of Unleavened Bread, and is more accurately, “*we consumed*” or “*completed*” [διεπίψαμεν] *the seven days.*”

3. The “five days” mentioned are not the length of the voyage; for it only takes two days to sail from Philippi to Troas according to Acts 16:11-12 (keeping in mind that Philippi was inland and did not require an additional day on the ship). The meaning is **they arrived in Troas on the 5th day of Unleavened Bread!** *

4. Then verse 7 more accurately says, “*And on [day] one of [counting] the Sabbaths [Weeks], when the disciples came together to break bread, Paul taught them, intending to leave the next day, and he went on speaking until midnight.*” Then verse 11 says he didn’t leave until “*the break of day.*”

So, yes, this meeting initially began on the first weekly Sabbath after Passover and the teaching went long into the night. The term “midnight” to us Gentile Westerners is “Saturday night.” But according to Hebraic timing (which Luke, the author of Acts, is clearly using) “midnight” would be roughly six hours into the next day which, **in this context, is the night portion of the Festival of Firstfruits when they would begin counting the Omer (the seven weekly Sabbaths) until Shavuot/Pentecost.** Paul then departed at “*the break of day*” (Sunday morning).

"In AD 57 the 2nd and 6th days of Unleavened Bread fell from Sunday to Thursday. They sailed sometime midweek in the midst of these days and arrived on day 5 of the feast, a Wed, and were at Troas for days 6 and 7 of the feast. Then on the first of the Sabbaths after Passover Paul met and taught all Sabbath and the following night." (Daniel Gregg, *torahtimes.org*).*

The *Revised English Bible*, the *Good News For Modern Man*, the *New English Bible*, and the *Living Bible* all say, or mention in the footnotes, "Saturday night" or "Saturday evening" in Acts 20:7. **Why did Paul stay so long Saturday night with these believers? Quite possibly because of a Jewish custom called, *Motza'ei-Shabbat* (also called, *Havdalah*).** In his *Jewish New Testament Commentary*, David H. Stern writes:

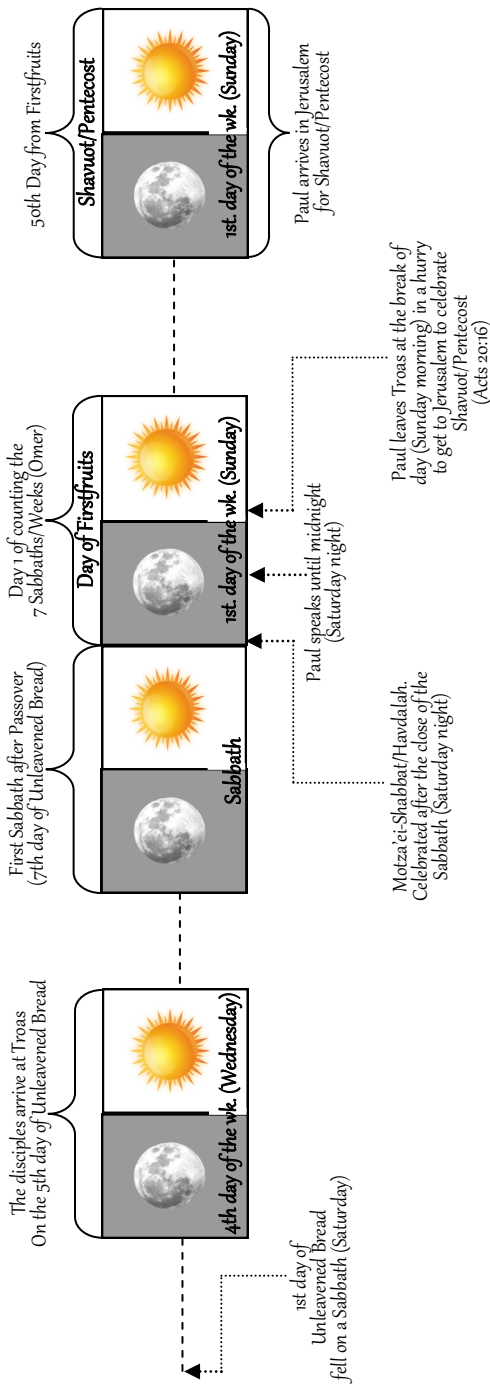
Motza'ei-Shabbat in Hebrew means 'departure of the Sabbath' and refers to Saturday night ... the Greek sabbaton transliterates Hebrew Shabbat and may be translated 'Sabbath' or 'week,' depending on the context ... A Saturday night meeting would fit more naturally with Jewish Shabbat observance, wherein the restful spirit of Shabbat is often preserved into Saturday evening, after the official end of Shabbat itself, which occurs after sunset when it gets dark enough to see three stars. It would be natural for Jewish believers who had rested on Shabbat with the rest of the Jewish community to assemble afterwards to celebrate their common faith in Yeshua the Messiah."

This is most-likely an additional reason the disciples were assembled "after eight days" back in John 20:26. Although John doesn't mention the time of this meeting, it very well could have been a *Motza'ei-Shabbat* (Saturday night) meeting at the same time they counted the 8th day of the Omer. Referring to the meeting in Acts 20:7, *Ellicott's Commentary for English Readers* explains:

"It seems probable that in churches which were so largely organized on the framework of the Jewish synagogue, and contained so many Jews and proselytes who had been familiar with its usages, the Jewish mode of reckoning would still be kept, and that, as the Sabbath ended at sunset, the first day of the week would begin at sunset on what was then or soon afterwards known as Saturday. In this case, **the meeting of which we read would be held on what we should call the Saturday evening, and the feast would present some analogies to the prevalent Jewish custom of eating bread and drinking wine at that time in honour of the departed Sabbath.**"

So again, Paul, nor the other disciples, are observing the first day of the week as a weekly sacred day. Instead they all traveled to Assos, some by boat, but Paul walked (Acts 20:13), and in Assos Paul boarded the boat with the others. Now notice what verse 16 says: "*Paul had decided to sail past Ephesus to avoid spending time in Asia, as he was in a hurry to get to Jerusalem for the day of Pentecost, if that was possible.*" So here in the context of this meeting we see them observing the "Days of Unleavened Bread" and "Pentecost." **Again, since they were observing these God-given Festivals found in Leviticus 23, they had to be observing, and counting, the God-given weekly Sabbath found in the same chapter (Lev. 23:1-3)!**

“We sailed away from Philippi during the Days of Unleavened Bread and came unto them in Troas within five days, where we completed the seven days. And on [day] one of the Sabbaths, when the disciples came together to break bread, Paul preached unto them, ready to depart the next day, and continued his word until midnight.” ~ Acts 20:7



* An alternate understanding of this is, if it is true that somehow their voyage took five days, then it is plausible that it was too late for the disciples to worship with those in Troas upon the first Sabbath after Passover. If this is the case, the initial meeting would then simply be “On one of the Sabbaths”, referring to any of the Sabbaths between Passover and Pentecost, most-likely the second, or at the latest, the third Sabbath. Notice how, even the Protestant Reformer John Calvin, steps out of the “mainstream box” in his Commentary of Acts 20:7: “On one day of the Sabbaths” ~ means either the first day of the week, the day after the sabbath, or one particular sabbath, and the latter would seem to me more likely for this reason, that according to custom, that day [the Sabbath] was most suitable for holding a meeting ... Also, it is a likely matter that Paul waited for the Sabbath, that the day before his departure he might the more easily gather all the disciples into one place” So, whether it’s a specific Sabbath (the first Sabbath after Passover) or simply “one of the Sabbaths” (between Passover and Pentecost), there is still no proof here that the disciples were starting to keep Sunday (the first day of the week) as a weekly holy day. Each case clearly shows the disciples keeping the yearly Festivals as well as the weekly Sabbath!

What Weekly Day Did the Disciples Keep Holy (set-apart)?

“They left Perga and arrived in Antioch in Pisidia. **On the Sabbath day**, they went into the synagogue and sat down. After the reading of the Law and the Prophets, the synagogue leaders asked them, ‘Brothers, if you have any message of encouragement for the people, you may speak’ ... As Paul and Barnabas were leaving, **the Gentiles kept urging them to tell them the same things the next Sabbath**. When the meeting of the synagogue broke up, many Jews and devout Gentiles followed Paul and Barnabas, who kept talking to them and urging them to continue in the grace of God. **The next Sabbath** almost the whole town gathered to hear the word of Yehovah.” ~ Acts 13:13-15,42-44.

Notice they are reading and studying *“the Law and the Prophets.”* Every Sabbath the Jews to this day read what’s called, “The Torah and the Haftarah.” These are Scripture portions from the Torah and the Prophets that relate to each other. When Yeshua said, *“Think not that I have come to destroy the Law or the Prophets ...”* in Matt. 5:17, He was referring to “the Torah and Haftarah.” When Yeshua read Isaiah 61:1-2 (in Lk. 4:16-21), He was reading the Haftarah portion for that particular Sabbath! But He stops at verse 2, closes the scroll, and the people just stare at Him as He says, ***“Today this Scripture is fulfilled in your ears.”*** He was teaching that Isaiah 61 is a prophecy concerning Him as the Savior of mankind. The Torah portion that is usually read by the priest just before Isaiah 61 is Deut. 29:10-30:20 and is called, *Nitzavim* (standing) because the first line reads, ***“Today you are all standing in the presence of Yehovah your God ...”*** So, Yeshua’s words were directed at both readings, thus claiming to be both the Savior and Yehovah in the flesh! (see also, Jn. 1:1-3,14).

In his letter to Timothy Paul wrote: *“All Scripture is God-breathed and is useful for teaching, for reproof, for correction, and for training in righteousness, so that the man of God may be complete, thoroughly equipped for every good work”* (2 Tim. 3:16-7). What “Scripture” do you think Paul is referring to? It cannot be his letters to the Romans, or Corinthians, or even Galatians. They weren’t even canonized yet. He was referring to the Hebrew Scriptures (commonly called “the Old Testament”). **This means they were spreading the gospel of Yeshua by teaching from, what most Christians call, “the Old Testament”, but Jews call, “the TaNaK”, which is an Hebraic acronym meaning, Torah, and the Nevi’im (Prophets), and the Ketuvim (Writings, such as the Psalms and Proverbs, etc.).**

“The primitive Christians did keep the Sabbath of the Jews;...therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read ...” (*The Whole Works of Jeremy Taylor*, Vol. IX, p. 416 (R. Heber’s Edition, Vol. XII, p. 416).

Notice in Acts 13:42 *“the Gentiles kept urging them to tell them the same things the next Sabbath.”* Here was Paul’s opportunity to tell the

Gentiles what some modern teachers claim. All he had to say was, “No, no, the Sabbath was only for the Jews. You do not need to keep the Sabbath. It doesn’t make any difference to God what day you keep. Just come back tomorrow on the first day of the week and we will keep that day sacred in honor of the resurrection.” But nowhere do we read anything like this. Instead we read, “*the next Sabbath almost the whole town gathered to hear the word of God*” (Vs. 44). Yes, almost the whole town of **Jews and Gentiles** came together on “the next Sabbath” to hear the word of God (the TaNaK) and how it speaks concerning Yeshua Messiah! In Vol. 1 of *Gieseler’s Church History* it plainly and simply says:

“The Gentile Christians observed also the Sabbath.”

Clearly Paul must NOT have taught them about the concept of grace yet right? Wrong! Right in the middle of all this we read that Paul “*kept talking to them and urging them TO CONTINUE in the grace of God*” (Vs. 43). This should settle any confusion, and correct the error, of the modern false interpretation concerning the phrase, “*We are not under the law, but under grace*” in Romans 6:14. Grace, by no means, voids out the Law (the Torah) including the Sabbath because the Torah itself “*establishes*” (teaches) the true concept of grace and faith (see, Rom. 3:31; Ps. 119:29). For an in-depth look at this topic request the book: *We Have Inherited Lies*.

Next we read:

“After all, Moses has had people to proclaim him in every city for generations, and on **every Sabbath** his books [the Torah] are read aloud in the synagogues.”
~ Acts 15:21.

“**On the Sabbath day**, we went out the city gate and walked along the river, where we thought there was a place of prayer. We sat down and began talking to the women who had gathered there.” ~ Acts 16:13.

“Paul and Silas traveled through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue. As usual, Paul entered there and on **three Sabbaths** discussed the Scriptures with them. He explained and showed them that the Messiah had to suffer and rise from the dead: “This very Yeshua whom I proclaim to you is the Messiah.” ~ Acts 17:1-3.

Some argue and say, “Of course they were assembling upon the Sabbath, these references are all talking about Jewish synagogues’ and Paul went there to preach to the non-believing Jews.” However, in James 2:2, James uses the Greek word συναγωγή (synagogue) for Messianic (Christian) places of worship. Most translators do a switcheroo and replace “synagogue” with “church”, or “assembly”, or “meeting” for this one verse. Most translators can’t seem to admit that James (whose real

name is Ya'akov/Jacob) is talking about a New Testament Messianic Synagogue! Referring to James 2:2 in his *Jewish New Testament Commentary*, David H. Stern writes:

“This is a Messianic synagogue, a congregation of believers in Yeshua, predominantly Jewish, expressing their New Covenant faith in a way retaining most or all of the prayers, customs and style of non-Messianic synagogues ... This [blatant mistranslation] reflects the translators unwillingness to acknowledge the Jewishness of New Covenant faith and the overall antisemitic bias that has infected Christianity over the centuries.”

And read these quotes from church historians:

“**The primitive Christians had a great veneration for the Sabbath**, and spent the day in devotion and sermons. And it is not to be doubted but **they derived this practice from the Apostles themselves**, as appears by several scriptures to the purpose.” (*Dialogues on the Lord's Day*, p. 189. London: 1701, By Dr. T.H. Morer; *A Church of England Divine*).

“...The Sabbath was a strong tie which united them with the life of the whole people, and **in keeping the Sabbath holy they followed, not only the example, but also the command of Jesus.**” (*Geschichte des Sonntags*, pp.13,14).

“**The ancient Christians were very careful in the observance of Saturday, or the seventh day** ... It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival ... Athanasius likewise tells us that **they held religious assembles on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath**, Epiphanius says the same.” (*Antiquities of the Christian Church*, Vol.2 Book XX, chap. 3, sec.1, 66. 1137,1138).

“Everywhere, especially in the East of the Roman Empire, there would be Jewish Christians whose outward way of life would not be markedly different from that of the Jews ... for them the new covenant, which Jesus had set up at the Last Supper with His disciples and sealed by His death, did not mean that the covenant made between God and Israel was no longer in force. **They still observed the feast of Passover, Pentecost and Tabernacles**; they also continued to be circumcised, **to keep the weekly Sabbath** and the Mosaic regulations concerning food. According to some scholars, they must have been so strong that right up to the fall of Jerusalem in A.D. 70 they were the dominant element in the Christian movement.” (W.D. Davies, *Paul and Jewish Christianity*, p. 72).

“The Nestorians **eat no pork and keep the Sabbath**. They believe in neither auricular confession nor purgatory.” (Schaff-Herzog, *The New Encyclopedia of Religious Knowledge*,” art. “Nestorians.” [Note: The Nestorian Assembly was an Eastern Messianic Assembly originating during the late 1st century A.D. in Assyria]).

Clearly there is way more biblical and historical evidence that the followers of Yeshua (Jesus) kept observing the Sabbath and not the first day of the week sacred. In fact, **how is it even possible to “keep” something**

holy which NEVER was holy to begin with? Nowhere does Scripture ever say the first day of the week is now a weekly holy day. The **ONLY weekly** day anyone can keep holy is the 7th-day Sabbath because that is the **ONLY weekly** day that has ever been made holy! Only God can make something holy.

In Acts chapter 4 we read about Peter and John being persecuted by the religious leaders for preaching the everlasting gospel of Yeshua Messiah to the people. In verse 24 we read, *“they lifted up their voice to God with one accord, and said, ‘Master, You are God, who has **made the heavens and the earth and the sea, and all that is in them.**’”* Does that last phrase sound familiar?

In Acts chapter 13 we have already read about Paul and his companions and how they *“went into the synagogue on the Sabbath day, and sat down”* (Vss. 13,14; KJV). Then in Acts chapter 14 Paul and Barnabas said unto these people: *“We also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God, who **made the heavens and the earth and the sea, and all that is in them**”* (Vs. 15). Again, does that phrase sound familiar?

These New Testament Messianic Believers are quoting the Sabbath Commandment found in Exodus 20:8-11. Verse 11 says: *“... Yehovah **made the heavens and the earth and the sea, and all that is in them,** in six days, then he rested on the seventh day. Therefore, Yehovah blessed the Sabbath day and made it holy.”*

Why am I sharing this? It reveals these 1st century believers in Yeshua (Jesus) still had great reverence for the Sabbath. How? Even though they are only quoting a portion of the Sabbath Command, it directs their hearers' (and readers') thoughts and actions to the **WHOLE** Command.

Yeshua did the same upon the cross when He said, *“‘Eli, Eli, lema sabachthani?’ which means, ‘My God, My God, why have you forsaken Me?’”* (Matt. 27:46). Here, Yeshua is actually quoting the first verse of Psalm chapter 22. But, not only is He directing our attention back to that one verse, He's directing our attention back to the whole book of Psalms! After His resurrection, when He met the disciples, who still didn't believe He had risen, He told them: *“... everything written about Me in the **Torah** of Moses, the **Prophets**, and the **Psalms** [the TaNaK] had to be fulfilled”* (Lk. 24:44). Now take a look at Revelation 14:6-7:

*“Then I saw another angel flying overhead with the everlasting gospel to proclaim to those who live on earth—to every nation, tribe, language, and people. He said in a loud voice, ‘Fear God and give Him glory, because the time for Him to judge has arrived. Worship the One who **made heaven and earth, the sea and springs of water.**”*

It is not a coincidence that, in verse 12 of the same chapter, another angel adds, *“Here is the patience of the saints [called-out ones]: here are*

they that *keep [guard] the Commandments of God, and the faith of Yeshua.*” Clearly, “the everlasting gospel” is a call to worship the one true Creator who, in Ex. 20:8-11, said:

“Remember the Sabbath day, to keep it holy... [why?] ...Because Yehovah made the heavens and the earth and the sea, and all that is in them, in six days, then He rested on the seventh day. Therefore, Yehovah blessed the Sabbath day and made it holy [set it apart].”

Therefore, resting upon the seventh day Sabbath is the sign of ...

- 1). *Yehovah our Creator (Ex. 20:11).*
- 2). *Yehovah our Redeemer (Deut. 5:5).*
- 3). *Yehovah our Sanctifier (Ez. 20:12,20).*

Yes, it is the sign of God’s everlasting (New) covenant:

“Also, **the foreigners** [Gentiles] **who join themselves to Yehovah**, to minister to Him, to love the name of Yehovah, to be His servants, and to bless Yehovah’s name, **observing the Sabbath without profaning it, and who hold fast My covenant**—these I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt-offerings and their sacrifices will rise up to be accepted on My altar [their forgiven guilt; see 1 Pet. 2:5; Heb. 13:10-15]; for My house will be called a house of prayer for everyone.” ~ Isaiah 56:6-7.

(See also, Heb. 8:10).

Notice carefully that, when the Gentile decides to observe the Sabbath, they are NOT joining themselves to Judaism but joining themselves to Yehovah! The author of the Book of Hebrews wrote:

“There remains, therefore, a Sabbath rest for the people of God to keep, because the one who enters God’s rest has himself rested from his own actions, just as God did from His. Let us, therefore, make every effort to enter that rest, so that no one may fail by following their example of disobedience” ~ Hebrews 4:9-11.

But What About “the Lord’s Day”?

“I was in the Spirit on the Lord’s day,
and heard behind me a great voice, as of a trumpet.”

~ Revelation 1:10 (KJV) ~

Many teachers say that John was referring to Sunday when he says “the Lord’s Day.” They come to this conclusion due to the fact that some early 2nd century A.D. “Christian” writers connect the term “Lord’s Day” with Sunday. Let’s look at what John said first:

If John is referring to a weekly assembly by the term “the Lord’s day” then the only day he could be referring to is the seventh-day Sabbath. **In Isaiah 58:13 God calls the Sabbath “My holy day.”** And in Exodus 20:10 God says: **“... the seventh day is the Sabbath of the LORD [Yehovah]**

Creation and the Number Seven



"Remember the Sabbath day, to keep it holy. Six days you will labor, and do all your work: But the seventh day is the Sabbath of Yehovah your God: in it you will not do any work ... For in six days Yehovah made heaven and earth, the sea, and all that is in them, and rested the seventh day: therefore Yehovah blessed the Sabbath day, and hallowed it." ~ Exodus 20:8-11.

The human body has 30 trillion cells which perform about 10,000 chemical functions. Every cell has one trillion bits of data (equal to every letter in ten million books). Each one also replaces itself every **SEVEN YEARS**.

Hebraic Breakdown of the word **SABBATH**

"Hallow [set apart] My Sabbaths; and they shall be a sign between Me and you, that you may know that I am Yehovah your God" (Ez. 12:20).

S (Sh) = "Name."

ab (Ab) = "Abba"/"Father."

b (bath) = "Dwelling Place."
 (Bethlehem means "dwelling place of bread" and Bethel means "dwelling place of God").

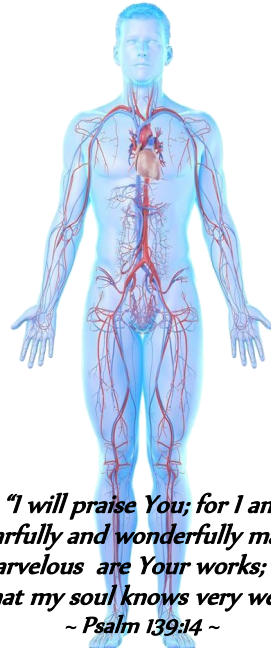
ath (oth) = "Sign."

"The dwelling place of the sign of the Father's name."

SABBATH

*"And because you are sons, God hath sent forth the Spirit of His Son into your hearts, crying, **Abba, Father**" (Gal. 4:6).*

*"And I looked, and saw a Lamb [Yeshua/Jesus] standing on Mount Zion, and with Him 144,000, having His Father's Name written in their foreheads"
 ~ Revelation 14:1 ~*



*"I will praise You; for I am fearfully and wonderfully made: marvelous are Your works; and that my soul knows very well."
 ~ Psalm 139:14 ~*

Bird's eggs ALL hatch in a perfect multiple of **seven day periods** from laying.

Hens hatch in **21** days, common ducks **28** days,

Muscovy ducks **35** days,

Emperor Penguins **49** days, Emu **56** days,

Golden and Imperial eagles **35** days,

large owls **28** days, Cassowary **42** days,

ALL MULTIPLES OF **SEVEN**.



Embryo at 7 weeks

In humans the menstrual cycle is exactly **28** days (as is the cycle of the moon)

Each stage of embryo development is in periods of **28** days.

There are 10 periods of **28** day cycles making the normal gestation of the human **280** days (note that this is equal to **40** weeks, the number **40** is the NUMBER OF WEEKS FOR HUMAN GESTATION, and is used over and over in the Bible.

Gestation for mammals are as follows: Mouse **21** days, Cat **56** days,

Hare **28** days, Dog **63** days, Lion **98** days, Sheep **147** days.

ALL MULTIPLES OF **SEVEN**.

The first bone marrow cells appear on about day **49**.

This day has been given special significance.

Day **49** has been elected to be the final day of the scientifically recorded day to day diary of development.

On this day the embryo is **SEVEN** weeks old and is considered to be essentially complete.

Fevers and intermittent attacks of gout, ague, and similar complaints have a period of operation of **7, 14** or **21** days known as critical days.

We're told the pulse beats slower every **SEVEN** days as if it were in accord with the **SEVENTH** day of rest proclaimed in the Genesis creation week.

The average pulse beat is **70** beats per minute.

“And God formed man of the dust of the ground” (Gen. **2:7**); science confirms the human body is made of the same **14** elements (**2 x 7**) found in your average handful of dust.

If you pass sunlight through a prism, it produces **SEVEN** colors; the three primary colors and four secondary ones.

The Periodic Table of the known Elements has **SEVEN** levels of periodicity.



So from just these examples we can see that God has ordained a pattern of **SEVENS** in Nature. All things of nature, be they matter, energy, time or space were designed and ordained by the Lord God. Therefore, rest assured that our Holy Bible is the infallible Master Textbook of true science.

(TheHiddenLighthouse.blogspot.com)

your God ...” The Sabbath is the only day God proclaims as His holy day, therefore, the Sabbath is “the Lord’s day” or “Yehovah’s day.”

In the Greek, the expression “the Lord’s day” may not even refer to any specific day. It is most-likely referring to “*the day of the Lord*” which the prophets spoke of (see, Is. 13:6; Joel 2:31; Zeph. 1:14; Acts 2:20; 1 Cor. 1:8; 2 Thess. 2:2; 5:2-3). In this case, when John says he was “in the Spirit on the Lord’s day,” he was saying, in vision, he was taken to see “the day of the Lord” which would mean he saw visions of events which would happen before and after the second coming of the Messiah. Many times in the book of Revelation John is spiritually taken to another place and time (the events surrounding the second coming ~ “the Lord’s Day”; or, “Day of the Lord”) while “*in the spirit*” (see, Rev. 4:1-2; 17:1-3).

Although the terms, “Day of the Lord” and “the Lord’s day” are speaking of the same “day”, the two phrases are focused on something different. “the **DAY** of the Lord” is more focused upon “the Day” and “The **LORD’S** day” is more focused upon “the Lord.” The book of Revelation is, after all, not so much about “events”, but more so about “*the revelation of Yeshua Messiah*” (Rev. 1:1). This is the same as saying, “*the Sabbath of the Lord*” (Ex. 20:10) and Yeshua’s words saying He is “*the Lord of the Sabbath*” (Mk. 2:28). Both are speaking about “the Sabbath” and both are speaking about “the Lord”, but one is focused upon “the Sabbath” and the other is more focused upon “the Lord.” Thus Scripture is clear that you cannot fully rest on “the Sabbath of the Lord” if you reject “the Lord of the Sabbath”; and you cannot fully rest in “the Lord of the Sabbath” if you reject “the Sabbath of the Lord” (see, Ex. 33:14; Jer. 6:16; Matt. 11:28-29; Heb. 4).

After all, it was Yeshua/Jesus (who is “*the Word of God*”) who created all things and rested on, and then sanctified (set-apart), the very first Sabbath day (Ps. 33:6-9; Jn. 1:1-3,14; Col. 1:12-17; Heb. 1:1-2). He is “the Lord [Owner/Ruler/Creator] of the Sabbath”! Without Him there is no Sabbath!

Whether John was in the Spirit on the Sabbath or taken to another time and place (“the day of the Lord”) the conclusion is the same ~ John was definitely not referring to Sunday!

Now, let’s look at one of the most-often used quotes made by Ignatius, who lived during the second century A.D., in his *Epistle to the Magnesians*, 9:1. Here’s how his statement is most-often quoted:



“If then those who had walked in ancient practices attained unto newness of hope, **no longer observing sabbaths but fashioning their lives after the Lord's day**, on which our life also arose through Him and through His death which some men deny ...”

Keep in mind, it has well been established that the writings of Ignatius are mostly misquotations

and mere forgeries at best! In his book, *History of the Christian Church*, Philip Schaff writes that the letters of Ignatius are “so interpolated, curtailed, and mutilated by pious fraud, that it is today almost impossible to discover with certainty the genuine Ignatius of history.” (Vol. 2, p. 660). And, **as you will see, this quote concerning “the Lord’s Day” is nothing but “pious fraud” ~ or better yet, a whitewashed lie!**

It is interesting to note that the word “Day” in the title “Lord’s Day” is not to be found in the original Greek writing of Ignatius. It should be the word “life” instead. In 1647 Bishop James Ussher prepared a translation of this which reads, “according to the Lord’s life living.” Isaac Vossius, Jacobson, J.P. Migne, J.B. Cotelerius, C.J. Hefele, A Gallandi, and Wm. Cureton all use the word “life” instead of “day” as well. The whole phrase should be: “living according to the Lord’s life [or, way of life], in which also our life sprang up.”

Thus we clearly see that Ignatius didn’t even use the term “Lord’s Day.” So the teaching that this quote is proof that the first day of the week was handed down by the disciples as being “the Lord’s Day” has no warrant!

However, we are still faced with the phrase, “no longer observing sabbaths ...” Actually, the literal translation of this phrase from the Greek would be, “no longer sabbatizing.” What does this mean? Well, there is a longer recension of the letters of Ignatius:

“Let us therefore **no longer keep the Sabbath after the Jewish manner**, and rejoice in days of idleness; for ‘he that does not work, let him not eat.’ For say the holy oracles, ‘In the sweat of thy face shalt thou eat thy bread.’ [Genesis 3:19]. But **let every one of you keep the Sabbath after a spiritual manner**, rejoicing in the workmanship of God, and not eating things prepared the day before, not using lukewarm drinks, and walking within a prescribed space, not finding delight in dancing and plaudits which have no sense in them.” (*The Epistle to the Magnesians* (longer recension). Excerpted from *Ante-Nicene Fathers*, Volume 1. Edited by Alexander Roberts & James Donaldson. American Edition, 1885. 1999 printing, p.62).

Even though Ignatius is wrongly mixing up some direct Sabbath instructions from God with added traditions from the religious leaders, **it is clear that Ignatius is NOT teaching the replacement of the Sabbath with Sunday, but teaching against observing Sabbaths after the Jewish way of life (manner), and not according to the Lord’s way of life (manner).**

The “Jewish” way of keeping the Sabbath is a yoke of bondage because they have added all sorts of strict ridiculous rules to the Sabbath Command. These added traditions are called “Takanot” and are still taught and practiced today by Orthodox Jews. There are at least 39 man-made “forbidden works” (called, *The 39 Melachot*) added to the Sabbath Command. Yeshua was in constant disagreement with these man-made traditions (see, Matt. 23), thus rebuking them for not truly keeping the Sabbath day at all even though they were resting from work

upon the seventh-day of the week. Scripture tells us, “*the one who enters God’s rest has himself rested from his own actions, just as God did from His. Let us, therefore, make every effort to enter that rest, so that no one may fail by following their example of disobedience*” (Heb. 4:10-11). True Sabbath keeping is entering into “God’s rest”, not our own. God did not rest because He was tired: “*Don’t you know? Haven’t you heard? Yehovah is the eternal God, the Creator of the ends of the earth. He does not grow tired or weary; and his understanding cannot be fathomed*” (Is. 42:4).

God said of the Sabbath: “*It is a sign forever between Me and the children of Israel, because Yehovah made the heavens and the earth in six days, but on the seventh day He rested and was refreshed*” (Deut. 31:17). The Hebrew word for “refreshed here is, *naphash*, which means, “to breath, or be breathed upon.” Here we see the Son resting in His Father as the Father breathes His refreshing Spirit of life upon Him, just as Yeshua breathed on His disciples saying, “*Receive the Holy Spirit*” (Jn. 20:22). Upon every Sabbath (as well as all His Appointed Times) we receive a double portion blessing of His Holy (selfless) Spirit (life/breath).

This is why simply resting on the seventh-day of the week from your own work as a “duty” is not keeping the Sabbath day at all. This is what became known as “the Jewish Sabbath” and it is not at all in agreement with “the Sabbath of the Lord” even though they fall upon the same day of the week. It is simply Saturday-keeping! This is what Yeshua was teaching His hearers, calling out to them to repent and enter into “God’s true Sabbath rest” by resting (believing) in His creative works that He so desires to do in man, re-creating us into a new (selfless) creature, and restoring us into His likeness and image; for we are “*confident of this very thing, that He, who has begun a good work in [us], will perfect [complete/finish] it unto the day of Messiah Yeshua*” (Phil. 1:6). But the religious leaders of the day rejected Him and falsely accused Him of breaking the Sabbath and, because of this, they conspired to kill Him (Matt. 12:9-13; Mk. 3:2-6; Jn. 5:16-18).

Two other early writers people refer to as honoring Sunday in place of the Sabbath are **Barnabas from Alexandria**, who wrote around the year 135 A.D. and **Justin Martyr from Rome**, who wrote around the year 150 A.D. Justin wrote:



“And on the day called Sunday, all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read ...”

(1 Apology, ch. 67 - *Ante-Nicene Fathers* - Vol. 1, p. 186).

Interestingly, some modern teachers misquote it to say, “On the Lord’s Day all Christians in the city ...” (For example, see D.G. Barnhouse, *The Christian and the Sabbath*, p. 32). Justin does not call Sunday the Lord’s Day. After the term “Lord’s Day” was later commonly

accepted as Sunday it was fraudulently written in to replace the word “Sunday.” However, he still uses the word “Sunday” and says they held worship services on that day. What was the main purpose of observing Sunday? Later in his *Apology* Justin Martyr wrote:

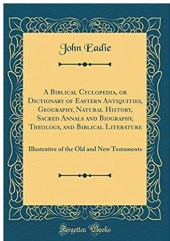
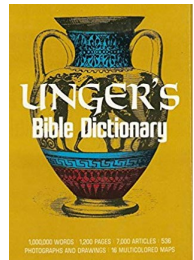
“Sunday, indeed, is the day on which we hold our common assembly because it is the first day on which God, transforming the darkness and matter, created the world; and our savior Jesus Christ arose from the dead on that same day.”

So again, **to these people who lived during the 2nd century, honoring the weekly Sunday would also be honoring the Messiah’s resurrection. However, nowhere in the Scriptures does God ever give this as a reason to honor another weekly day of public worship and rest in place of the Sabbath.** Now, pay close attention to this next quotation by Socrates Scholasticus, written in the 5th century (underlines and words in brackets are mine):

“For almost all churches throughout the world celebrate the sacred mysteries [the Lord’s Supper] on the Sabbath of every week, yet the Christians of **Alexandria** [homeland of Barnabas] and at **Rome** [homeland of Justin], on account of some **ancient tradition**, have ceased to do this.” (*Ecclesiastical History*, bk. 5, ch. 22 (*The Nicene and Post-Nicene Fathers*, 2nd Series, Vol. 2, p. 132).

What “ancient tradition” could Socrates be referring to that these two pagan cities adopted relating to Sunday observance?

“[the name] Sunday is the first day of the week, adopted from the Roman calendar because **it was dedicated to the worship of the sun.**” (*Unger’s Bible Dictionary*, Article: “Sunday”).



“Sunday was a name given by **the heathens** to the first day of the week, because **it was the day they worshipped the sun.**” (*Eadie’s Biblical Cyclopaedia*, 1872, p. 561).

The Campaign Against Our Hebrew Roots:

It wasn’t until the 2nd-4th centuries A.D. (when Gentile leaders took control) that they began to steer away from anything that seemed “Jewish”, thus rejecting the “light” of the Hebraic roots of the faith, which ushered in what is known as “the Dark Ages” (Is. 49:6; 60:3; Lk. 2:30-32). Writers such as Ignatius, Barnabas, and Justin Martyr, became known as “early church fathers” thus rejecting the true fathers of the faith such as Abraham, Isaac, and Jacob! In Vol. 1, p. 402, of his book, *General History of the Christian Religion and Church*, Augustus Neander notes:

“The opposition to Judaism early led to the special observance of Sunday in place of the Sabbath”

“The change from Sabbath to Sunday was made long after the writing of the New Testament. No clear references to Sunday as a day of Christian worship are found until the writings of Barnabas and Justin, c. A.D. 135 and 150, respectively. **Observance of Sunday as the primary day of worship appears to have solidified in the reign of Emperor Hadrian (A.D. 117-135), who harshly persecuted Jews throughout the Roman Empire. Hadrian specifically prohibited practices of Judaism [the study of Torah], including observance of the seventh-day Sabbath.** These oppressive measures apparently influenced many early Christians in Rome to abandon the seventh day and turn to Sunday, historically observed by the Romans as a day of veneration of the sun (hence the name of the day). Within a few centuries Sabbath observance by Christians was virtually eliminated within the confines of the empire and replaced by Sunday.” (*Which Day is the Sabbath of the Bible?* UCG.com).

The pagan Roman Emperor Constantine, who claimed to convert to “Christianity”, said, “Let us have nothing in common with the detestable Jewish crowd ... All should unite in desiring that which sound reason appears to demand, avoiding all participation in the perjured conduct of the Jews.” (Eusebius, *Life of Constantine* 3, pp. 18,19).



Constantine’s First Sunday Blue Law:

“Let all judges and all city people and all tradesmen rest upon **the venerable day of the sun**. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence, the favorable time should be allowed to pass, lest the provisions of heaven be lost.”

March 7, 321 A.D.

“The detachment of Gentile Christians from their Jewish roots was influenced by the repressive policies adopted by Roman emperors against the Jewish people and religion as well as by the defamatory campaign waged by Jews against the Christians. **These factors encouraged Gentile Christians to develop a ‘Christian’ theology of contempt toward the Jews as a people and toward Judaism as a religion.** A whole body of ‘Against the Jews’ literature was produced by leading Fathers who defamed the Jews as a people and emptied their religious beliefs and practices of any historical value. **Two major casualties of the anti-Jews campaign were Sabbath and Passover. The Sabbath was changed to Sunday and Passover was transferred to Easter-Sunday.**” (Samuele Bacchiocchi, *God’s Festivals in Scripture and History*, The Spring Festivals, p. 103).

It was during the Council of Laodicea in 363-364 A.D. when the church of Rome began pressuring the people to reject Sabbath observance:

“The seventh-day Sabbath was ... solemnized [sacredly observed] by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it.” (*Dissertation on the Lord's Day*, pp. 33, 34).

The Repairers of the Breach:

Through His prophets God has given us various warning signs that His Law (Torah) would be tampered with. The book of Daniel describes four kingdoms (represented by four beasts) that would arise. Most every Bible student knows these four pagan kingdoms are Babylon, Medo-Persia, Greece, and Rome. Daniel speaks a great deal on the characteristics of the fourth beast (Rome). In Daniel 7:25 he says Rome would “*think to change [God's] Appointed Times and Law.*” The “Appointed Times” refers to God’s Festivals outlined in Leviticus 23. God says, “*These are My מועדים [mo'edim ~ Appointed Times/Feasts]*” (Vs. 2).

The truth is, the last great battle between Yehovah and Satan is over “Armageddon” (Rev. 16) which actually comes from the Hebrew word *Har-mo'ed*, which means, “Mount of Appointed Times” (or, “Assemblies”). It's the very “*Mount of the Assembly*” which Satan wants to rule (Is. 14:12-14) and is the final battle of authority over our hearts and minds (2 Thess. 2:3-4). It is now time to choose your side!

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, **that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church**, and those who observe the day observe a commandment of the Catholic Church.” (Priest Brady, Elizabeth, N.J. “News” of March 18, 1903).

“... **The Catholic Church abolished not only the Sabbath, but all the other [so called] Jewish Festivals.**” (Bishop T. Enright, *Letter*, April 26, 1902).

In the book of Isaiah we read:

“... this is a rebellious people, lying children, **children that will not hear the Torah of Yehovah.** They say to the seers, ‘Don’t see visions,’ and to the prophets, ‘**Don’t give us visions of what is right!**’ Instead, tell us **smooth things**, prophesy **illusions.**” ~ Isaiah 30:9-10.

Pay careful attention to what’s going on here. These “rebellious people” do not desire to “hear the Torah [Law] of Yehovah.” They want the prophets to stop teaching them “what is right” and start teaching them “smooth things” and “illusions.” **One of these “illusions” is certainly the false teaching that the 1st century disciples of Yeshua began observing Sunday in place of the weekly Sabbath!** Paul also speaks of this saying:

“The coming of the **lawless one** will be accompanied by the power of Satan. He will use every kind of power, including miraculous signs, **lying wonders**, and every type of evil to **deceive** those who are dying, **those who refused to love the truth that would save them.** For this reason, God will send them a powerful delusion [by removing His protective grace] so that **they will believe the lie.**”

~ 2 Thessalonians 2:9-11 (see also, Acts 20:27-30).

In Ezekiel 22:26,28 we read:

“Her priests have violated My Torah [Law] and profaned My sacred things. They didn’t differentiate between what’s sacred and what’s common. They didn’t instruct others to discern clean from unclean things. They refused to keep My Sabbaths. I’m constantly being profaned among them ... Her prophets whitewashed all of these things through false visions and lying divinations. They kept on saying, ‘This is what Yehovah says’, when Yehovah has not spoken.”

Notice again that last sentence: **“They kept on saying, ‘This is what Yehovah says’, when Yehovah has not spoken.”** How many times do we hear teachers claiming that **“Jesus changed the Sabbath day from the seventh day of the week to the first”** when **“Yehovah has not spoken”**? Yes, they claim there is a verse in the Bible which is not really there and have **“whitewashed”** over their lies teaching it as truth!

But Isaiah tells us that, in the last days, a group of people will uncover the lies, paint the truth correctly, and proclaim Sabbath reform to the world:

“Shout aloud! Don’t hold back! Lift up your voice like a shofar! show My people their rebellion, and the house of Jacob their sins ... And your people will rebuild the ancient ruins; You’ll raise up the age-old foundations, and people will call you ‘the Repairer of the Breach,’ ‘Restorer of Streets to Live In.’ If you keep your feet from trampling the Sabbath, from pursuing your own interests on My holy day, and call the Sabbath a delight; Yehovah’s holy day honorable; and if you honor it by not going your own ways and seeking your own pleasure or speaking merely idle words, then you will take delight in Yehovah, and He will make you ride upon the heights of the earth; and He will make you feast on the inheritance of your ancestor Jacob [Israel], your father. Yes! The mouth of Yehovah has spoken.”~ Isaiah 58:1,12-13.

Where is the Place of My Rest?

In Paul’s letter to the Romans we learn that, in order for Yeshua to save us, He used His creative power. In Romans 1:16 we read, **“For I am not ashamed of the gospel of Messiah for it is the power of God unto salvation to every one that believes ...”** So, we can see that the gospel of Messiah is the power of (from) God [His Father]. In verse 20 we read what that power is when Paul writes, **“For the invisible things [attributes, character traits] of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and divinity; so that they are without excuse.”** Again, the gospel of Messiah is the power of (from) God (His Father) unto salvation, and the power of God is His creative power. Clearly we see that God, through His Son, used His creative power to perform the works of salvation. His creative and redemptive power are one and the same. We read of this again in the book of Colossians:

“[The Father] has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son: In whom [Yeshua] we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn [preeminent] of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist.” – Colossians 1:13-17.

In the Greek it is more accurately translated: “all things were created **IN HIM**, and for Him: And He is before all things, and **IN HIM** all things consist.” On Pages 6 and 9, in his book, *The Everlasting Covenant*, E.J. Waggoner expounds on this point:

“So the preaching of the everlasting Gospel is the preaching of Christ the creative power of God, through whom alone salvation can come. And the power by which Christ saves men from sin is the power by which He created the worlds. We have redemption through His blood; the preaching of the cross is the preaching of the power of God; and the power of God is the power that creates; therefore the cross of Christ has in it creative power. Surely that is power enough for anybody. No wonder that the apostle exclaimed, ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ.’

... So the preaching of Christ and Him crucified is the preaching of the Gospel. The power of God is the power that creates all things. Therefore the preaching of Christ and Him crucified, as the power of God, is the preaching of the creative power of God put forth for the salvation of men. This is so, because Christ is the Creator of all things. Not only so, but *in Him* all things were created. He is the first-born of all creation [Rev. 3:14]; when He was begotten [came forth, uncreated, from God; Jn. 8:42] ‘in the days of eternity’ [Mic. 5:2; Prov. 8:22-30], all things were virtually created, because *all creation is in Him*. The substance of all creation, and the power by which all things should be made to appear, were in Christ. This is simply a statement of the mystery that only the mind of God can comprehend.” (Words in brackets my own).

Yes, when we accept Yeshua and His salvation power, we become a “new creature” — a “new creation”:

“Therefore if any man be in Messiah, he is a **new creature**: old things are passed away; behold, all things have become new ... For we are His workmanship, **created in Messiah Yeshua** unto good works, which God has before ordained that we should walk in them.”

– 2 Corinthians 5:17; Ephesians 2:10.

In the 3rd chapter of Ephesians Paul writes that it was his desire to “*make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Yeshua Messiah*” (Eph. 3:9). Again, this “mystery” is connected with His creative power. In the book of Colossians Paul tells us that “*the mystery which has been hid from ages and from generations, is now made manifest to His saints ... which is Christ in you, the hope of glory*” (Col. 1:26,27).

This is why Satan wants to destroy the experience of us entering into God's rest (Sabbath). He wants to destroy the union (the "sign") between Yeshua and His sanctified people; *"for in Him were all things created"* (Col. 1:17; RV). *"Blessed be the God and Father of our Master Yeshua Messiah, who has blessed us with all spiritual blessings in heavenly places in Messiah: According as He has chosen us in Him [Christ] before the foundation of the world, that we should be holy and without blame before Him in love"* (Eph. 1:3-4).

Can you see why Satan hates that mankind was created in the image and likeness of the Father and His Son? Scripture says, *"And God said, 'Let Us make man in our image, after Our likeness' ... So God created man in His own image ... male and female ... And God blessed them, and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it'"* (Gen. 1:26-28). By creating mankind "male and female" mankind was created to pro-create ("be fruitful, and multiply"). In this, God's purpose was to expand ("multiply") His image and likeness. His character (His righteousness—His affectionate, selfless serving) was to *"replenish [fill] the earth."* This earth was to be filled with the glory (character traits) of God. **Since "all things" consist "in Messiah", our act of being fruitful and multiplying is the divine gift of multiplying the very image of the Father through the indwelling Spirit of Yeshua Himself!**

Satan has thwarted God's divine plan through the selfless act of sin. *"Therefore, as through one man [Adam] sin [self-pleasing] entered into the world, and death through sin; and so death passed unto all men, for that all sinned ... for all have sinned, and fall short of the glory [selfless character] of God"* (Rom. 5:12; 3:23). By introducing sin into this world Satan has caused a separation between God and man in that man has been deceived that God will not forgive: *"... your iniquities have separated you and your God, and your sins have hid His face from you, that He will not hear"* (Is. 59:2). This is why Satan has attacked the very Day in which draws our attention toward Yeshua's power to create and re-create man "in His own image." Not only does Satan not want mankind to find rest in their Creator and Redeemer, but He does not want the Father to find rest in man! When the character of Messiah is fully reproduced in His people God can finally rest in His people! The prophet Isaiah wrote:

"Thus says Jehovah, 'The heaven is My throne, and the earth is My footstool: where is the house [dwelling place] that you build unto Me? and **where is the place of My rest?** For all those things has My hand made, and all those things have been,' says Jehovah: 'but to this man will I look, even to him that is poor and of a contrite spirit, and trembles [submits] at My word.'" ~ Isaiah 66:1-2.

The Father can finally have complete rest in the man who is *"poor and of a contrite spirit."* This means you will see, and acknowledge, you are in need and seek after, and submit to, Yeshua's righteousness. *"Blessed are*

the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). You will be blessed (filled with God's presence), hallowed (like Him, selfless) and sanctified (set apart for a selfless work). His church (those who do not resist Him) will be His Sabbath—"the place of [His] rest."

On one Sabbath Yeshua had told His hearers, *"My Father works until now, and I work"* (Jn. 5:17). All of His works (healings) upon the Sabbath were works of redemption!

"The analysis of the ample Sabbath material of the Gospels has revealed, first of all, the high esteem in which the Sabbath was held both in Jewish circles and in primitive Christianity. We have shown that the Gospels testify that for the earliest Christians, Christ did not, as some contend, 'push into the background' or 'simply annul' the Sabbath commandment to pave the way for a new day of worship, but rather He enriched its meaning and function by fulfilling its Messianic typology. This Jesus did, not only by announcing His redemptive mission to be the fulfillment of the promises of liberation of the sabbatical time (Luke 4:18-12), but also through His program of Sabbath reforms. **We noticed that the Lord acted deliberately on the Sabbath, contrary to prevailing rabbinical restrictions, in order to reveal the true meaning of the Sabbath in the light of His work of redemption: a day to commemorate the divine blessings of salvation, especially by expressing kindness and mercy toward others.**

To make the Sabbath a permanent symbol of His redemptive blessings, we found that Christ identified His Sabbath ministry with that of the priests, whose work in the temple on the Sabbath was lawful on account of its redemptive function. As the true temple and priest, Christ likewise intensified on the Sabbath His saving ministry (Mark 3:4,5; Matt. 12:1-14; John 5:17, 7:23, 9:4) so that sinners whom 'Satan bound' (Luke 13:16) might experience and remember the Sabbath as the memorial of their redemption. That the apostolic community understood this expanded meaning and function of the Sabbath, we found indicated not only by the Gospel's accounts of Christ's Sabbath pronouncements and healing activities, but also by Hebrews 4 where the Sabbath is presented as the permanent symbol of the blessings of salvation available to all believers by faith." (Samuele Bacchiocchi, *From Sabbath to Sunday*, pp. 303,304).

What most people fail to realize is that "rest" is a form of worship. Adam and Eve were created on the 6th day, so the very first thing Adam and Eve were to do is rest on the 7th. They were to rest in the Creator's work which they had no part in. This was their first act of worship. We have seen that simply resting from our labors is not real rest at all. However, resting in "His rest" is resting in "His works." His works are creative works. And His rest is only found in Yeshua (Jesus) —The Lord of the Sabbath (Matt. 12:8; Lk. 6:5)!

The people asked Yeshua, *"What shall we do that we might work the works of God?"* (Jn. 6:28). Yeshua replied, *"This is **the work** of God, that*



you *believe* on Him whom He has sent” (Vs. 29). Many people say, “We are not to work, but only believe.” But here Yeshua tells us that to believe is our work. Belief (faith) is a verb. It is a work! And that work is to “rest” by placing all your trust and dependence in Him and His works!

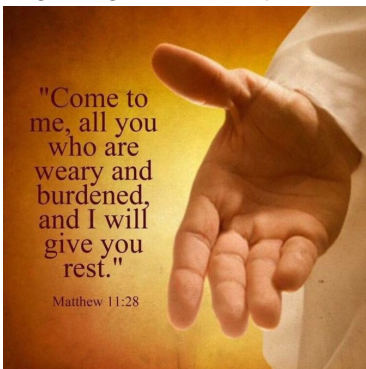
“In nearly every false religion, including false Christianity, worship is a matter of doing. Only in the Bible are we instructed to worship by leaving off our own doing, laying aside our own effort and struggles, to cease our labor and rest in the serene confidence that the work on our behalf is all done ... The seventh day is the rest appointed by God Himself. It is the day in which He invites us to join Him in His rest ... By resting with Him, we declare to the universe that the Sabbath rest is a sign of a relationship [or, a oneness/at-one-ment] with God based on faith ... Ironic, isn't it, that some people accuse Sabbath observers of believing in salvation by works when, in fact, it means just the opposite.” (Loron Wade, *The Ten Commandments - What if we did it God's way?*: pp.48,55).

And this is just what we learn from the Hebrew word for seven **שֶׁבַע** (*sheva*). This word shares its grammatical root with the word **שָׂבַע** (*soveya*), which means “to be full”, or “satisfied.” The concept of the number 7 is “completeness.” Paul taught that the gift of the Holy Spirit of Yeshua was given “*till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect man**, unto the measure of the **stature of the fullness of Messiah***” (Eph. 4:13). And “*that out of the riches [character traits] of His glory He may strengthen you with power through His Spirit in your inner being, so that Messiah may dwell in your hearts through faith. Then you, being rooted and grounded in love, will have power, together with all the saints, to comprehend the length and width and height and depth of His love, and to know the love of Messiah that surpasses knowledge, **that you may be filled with all the fullness of God***” (Eph. 3:16-19); “*For it pleased the Father that in Him [His Son, Yeshua/Jesus] should all **fullness** dwell*” (Col. 1:19).

God has assured us that we can count on Him to finish this work in us. In Messiah we find our rest and can be “*confident of this, that He who began a good work in you will continue to perfect it until the day [second coming] of Messiah Yeshua*” (Phil. 1:6). Brothers and sisters, we can surely find rest and count on Him; can He find rest and count on us?

“To this end, we always pray for you, that **our God will COUNT you worthy of His calling**, and that through His power He might fulfill your every good desire and faithful work, so that the name of our Lord Yeshua will be glorified in you, and you in Him, according to the grace of our God and of the Lord Yeshua Messiah.”

~ 2 Thessalonians 1:11-12 ~



Has Time Been Lost?

JULIAN 1582		October				Gregorian 1582	
Sun	Mon	Tues	Wed	Thurs	Fri	Sat	
	1	2	3	4	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

The Gregorian Calendar began Fri 15 Oct 1582.

the calendar was ten days out of harmony with the solar system. Pope Gregory dropped those ten days out of the numbering of the calendar. Thursday, October 4, 1582, was followed by Friday, October 15 instead, dropping exactly ten days to bring the calendar back into harmony with the heavenly bodies. **The days of the week were not altered.** Friday still followed Thursday, and Saturday still followed Friday. **The same seventh day remained, and the weekly cycle was not disturbed in the least.** The seventh day Sabbath today (Saturday) is the same day Yeshua/Jesus kept, every week according to Luke 4:16. HOWEVER, what most do not understand is that the main goal of this change was to restore March 21 as the date of Easter on the Vernal Equinox! In the 1984 edition of the *Evangelical Dictionary of Theology*, Walter Elwell states: "The early development of the celebration of Easter and the attendant calendar disputes were largely a result of Christianity's [or, false Christianity's] attempt to emancipate itself from Judaism. Sunday had already replaced the Jewish sabbath [meaning God's Sabbath] early in the second century, and despite efforts in Asia Minor to maintain the Jewish Passover date of Nisan 14... the Council of Nicaea adopted the annual Sunday following the full moon after the vernal [Spring] equinox (March 21)." No wonder God, through the prophet Daniel warned, "And he shall think to change the Appointed Times and Law" (Dan. 7:25).

"By calculating the eclipses, it can be proven that **no time has been lost** and the creation days were seven, divided into 24 hours each."

(Dr. Hinkley, Astronomer, *The Watchman*, July 1926).

"The human race **never lost** the septenary [seven day] sequence of week days and that **the Sabbath of these letter times comes down to us from Adam, though the ages, without a single lapse.**" (Dr. Totten, professor of astronomy at Yale University).

"**Seven has been the ancient and honored number among the nations of the earth.**

They have measured their time by weeks from the beginning. **The origin of this was the Sabbath of God,** as Moses has given the reasons for it in his writings." (Dr. Lyman Coleman).

"There has been **no change** in our calendar in past centuries that **has affected in any way the cycle of the week.**" (James Robertson,

Director American Ephemeris, Navy Department, U.S. Naval Observatory, Washington, D.C., March 12, 1932).

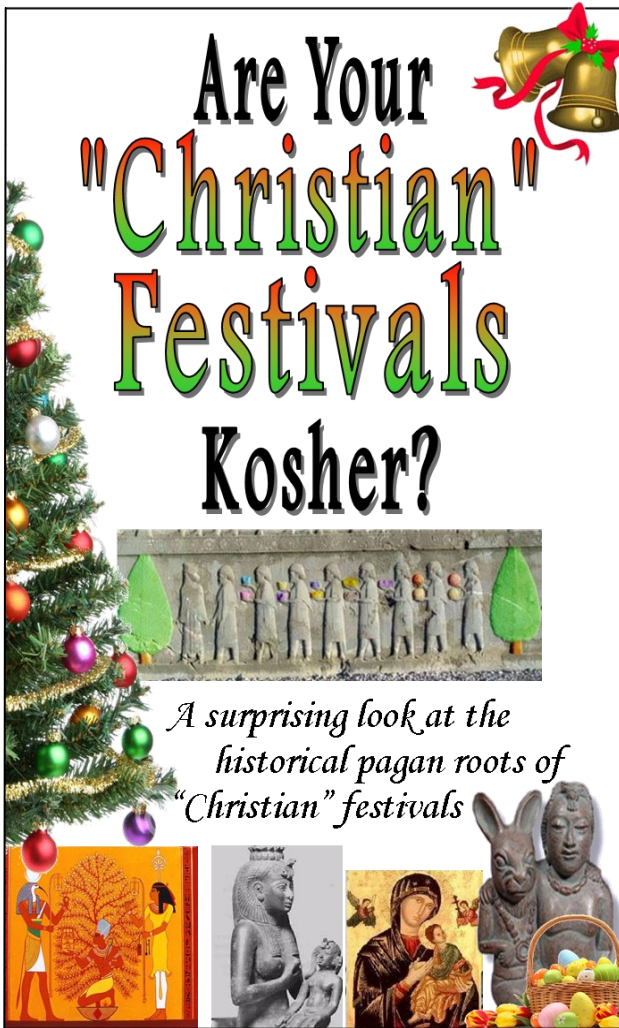
"It can be said with assurance that **not a day has been lost since Creation,** and all the calendar changes notwithstanding, **there has been no break in the weekly cycle.**"

(Dr. Frank Jeffries, Royal Astronomical Society and Research Director of the Royal Observatory, Greenwich, England).

The SEVEN Words of Genesis 1:1

1	2	3	4	5	6	7
הָאָרֶץ	וָאֵת	אֶת הַשָּׁמַיִם	אֵת אֱלֹהִים	בָּרָא	בְּרֵאשִׁית	
the earth	and	heaven	the	God	created	in the beginning

1. The number of Hebrew words = 7
2. The number of letters equals 28 (7x4 = 28)
3. The first 3 Hebrew words translated "In the beginning God created" have 14 letters (7x2 = 14)
4. The last four Hebrew words "the heavens and the earth" have 14 letters (7x2 = 14)
5. The third and fourth words have 7 letters
6. The fourth and fifth words have 7 letters
(Note: The fourth word is made up of the letters Aleph and Tav, which is the Hebrew equivalent to "Alpha and Omega", Rev. 1:8,11; 21:6; 22:13)
7. The three key words: God, heaven and earth have 14 letters (7x2 = 14)
8. The number of letters in the four remaining words is also 14 (7x2 = 14)
9. The Hebrew numeric value of the first, middle and last letters is 133 (7x19 = 133)
10. The Hebrew numeric value of the first and last letters of all seven words is 1393 (7x199 = 1393)



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prophecy found in
Jeremiah 16:19 and corrects
the lies concerning
the misinterpretations of such
Bible verses as:

Matt. 16:13-19
Acts Chapter 10
Rom. 6:14
Rom. 10:4
Rom. 14:5
Gal. 4:9-11
Eph. 2:8-9; 14-15
Col. 2:16-17

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Armageddon,
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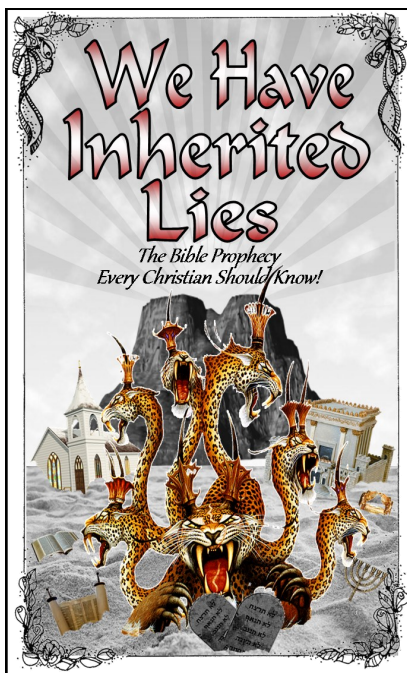
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*“Starting the day after **the Sabbath**, count for yourselves **seven Sabbaths** from the day you brought the [Firstfruits] sheaf of the wave offering. Even unto the day after **the seventh Sabbath** fifty days shall be complete” (Lev. 23:15-16).*

This booklet deals with the sensitive matter regarding the claim that the 1st century disciples replaced the seventh day Sabbath (commonly, “Saturday”) with the first day of the week (commonly, “Sunday”) as a weekly Holy Day. In the pages within we will systematically investigate every reference to the phrase, “*the first day of the week*” in the New Testament while uncovering precious gems of truth as we look closely at the Greek language through Hebraic thought. So powerful is the Hebraic timing method God established for His creation in Eden that it caused a 19th century author to write: “*On account of the special honors God conferred upon the seventh day, He required His people to number by sevens lest they should forget their Creator who made the heavens and the earth in six days and rested on the seventh.*” (Ellen G. White, *Spirit of Prophecy* Vol. 1, p. 59).

Rev. *“Keeping the Commands of God & the Faith of Yeshua”* **14:12**

Rev. 18:1-4

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Rev. 14:8

Rev. 14:6,7

Rev. 14:9-12

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