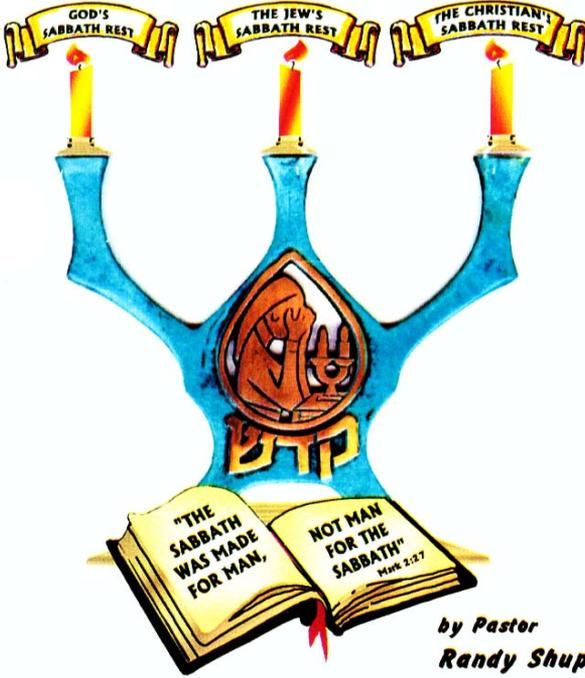


# THE CHRISTIAN AND THE SABBATH



*by Pastor  
Randy Shupe*

# THE CHRISTIAN AND THE SABBATH



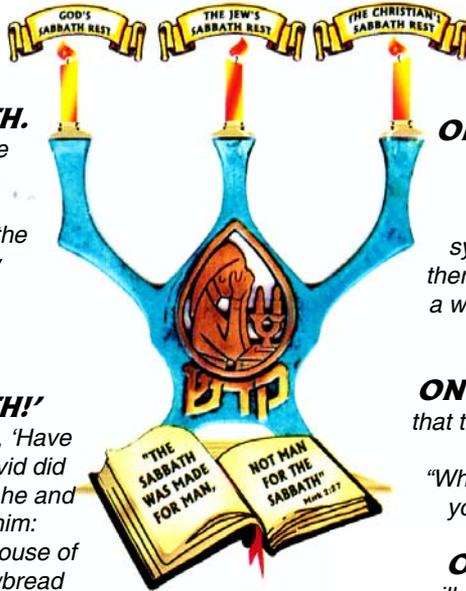
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# INTRODUCTION

“At that time Jesus went through the grain fields **ON THE SABBATH.** And His disciples were hungry, and began to pluck heads of grain and to eat. But when the Pharisees saw it, they said to Him, ‘Look, Your disciples are doing what is not lawful to do **ON THE SABBATH!**’

Then He said to them, ‘Have you not read what David did when he was hungry, he and those who were with him: ‘how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?’ Or have you not read in the law that **ON THE SABBATH** the priests in the temple profane **THE SABBATH,** and are blameless?’

‘But I say to you that in this place there is One greater than the temple. ‘But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.



Astoundingly,  
the religious  
leaders  
in Jesus' day

were willing to kill

the Lord of the Sabbath over the keeping of the Sabbath. There is a lesson here that is applicable for God's people. It is possible to be just as tenacious as the Pharisees over our cherished view of the Sabbath and not understand it anymore than they did. This booklet is devoted to shedding some needful light on this subject.

‘ For the Son of Man is Lord even **OF THE SABBATH.**”

Now when He had departed from there, He went into their synagogue. And behold, there was a man who had a withered hand. And they asked Him, saying ‘Is it lawful to heal **ON THE SABBATH?**’ - that they might accuse Him.

Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit **ON THE SABBATH,** will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good **ON THE SABBATH.** ‘

Then He said to the man, ‘Stretch out your hand. And he stretched it out, and it was restored as whole as the other.

**Then the Pharisees went out and took counsel against Him, how they might destroy Him.”**

Matt. 12:1-14

**“TEACHER, WHICH IS THE GREAT COMMANDMENT IN THE LAW? “ JESUS SAID TO HIM, ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. THIS IS THE FIRST AND GREAT COMMANDMENT. AND THE SECOND IS LIKE IT; YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS.’”**

Matt 22:36-40

Note Jesus did not say, “The greatest commandment is the Sabbath.” Rather He stressed the need to love the Lord your God with all your heart, soul and mind. Jesus is placing all of what is contained within the Law, (including the Law of the Sabbath), to be subservient to the law of love. Beware of reversing the order, which was the error of the Pharisees who were guilty of idolatry for they were

**WORSHIPPERS  
OF  
THE SABBATH  
DAY**

Instead  
of

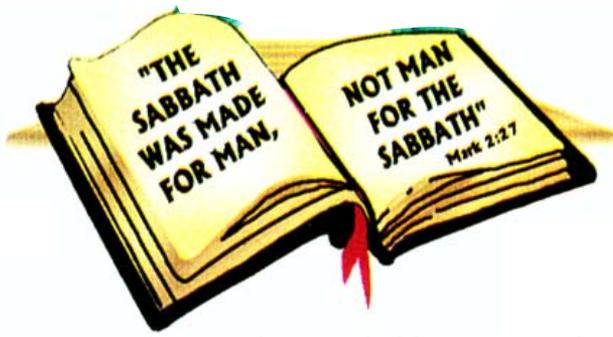
**WORSHIPPERS  
ON  
THE SABBATH  
DAY**

Dear saints, they worshiped the day of God rather than worshipping the God of the day. The Sabbath had become the object of worship rather than the means of worship. This exists as a present day error as well. Would Jesus contend with you as He did with the Pharisees over their misconceptions of the Sabbath? Do we have the Letter or the spirit of the Law of the Sabbath?

**“.....OUR SUFFICIENCY IS FROM GOD, WHO ALSO MADE US MINISTERS OF THE NEW COVENANT, NOT OF THE LETTER, BUT OF THE SPIRIT; FOR THE LETTER KILLS, BUT THE SPIRIT GIVES LIFE. “**

2 Cor. 3:5-6

Take the time to look at the passages on the previous page again. Why were the Pharisees always in contention with Jesus over the Sabbath? Because He was following the spirit of the Sabbath which imparted life, while they could only see the letter which kills.



We have great need to understand this perspective of Jesus toward the Sabbath. It was created as a means to enable man to fulfill his commitment to God and to his fellow man. The Sabbath was created to be a day for man and not man made for the day. Idolatry can come disguised in very subtle packaging, even religious packaging, which is the most subtle form of idolatry of all. We should not be obsessed with a specific day upon which we worship. We should rather be consumed with the God whom we worship. Put any-thing, or any-body, or even any-day, above that relationship and we have the makings of idolatry. Beware, for we too, like the Pharisees, can make an idol of the Sabbath! I am greatly appalled at some of the seventh-day Sabbath literature that I have seen which accuses blood-washed believers in Christ of receiving the Anti-Christ mark-666 because they have chosen to worship God on a day supposedly instituted by Catholicism as a replacement for God's chosen day (the 7<sup>th</sup> day). It was not Catholicism that changed God's Sabbath to the 8<sup>th</sup> day but rather, as we shall see, it was God Himself! To label God's redeemed as having received the mark-666 because of the day upon which they worship is not pleasing to Him. To those who propagate such dogmatic and harsh judgment of fellow believers in Christ I must remind:

**"MY BRETHREN, LET NOT MANY OF YOU BECOME TEACHERS, KNOWING THAT WE SHALL RECEIVE A STRICTER JUDGMENT."**

James 3:1

I believe this booklet will bring peace to the minds of those who have been troubled with dogma spoken about the so-called dreadful consequences of not keeping the seventh-day Sabbath. God's motivation for the Sabbath concept is to promote love for God rather than a tormenting fear of God.

# CHAPTER ONE

## THE SEVENTH-DAY SABBATH REST IN CREATION

**“AND ON THE SEVENTH DAY  
GOD ENDED HIS WORK  
WHICH HE HAD DONE, AND  
HE RESTED ON THE SEVENTH  
DAY FROM ALL HIS WORK  
WHICH HE HAD DONE.**

**THEN GOD BLESSED THE  
SEVENTH DAY AND  
SANCTIFIED IT, BECAUSE  
IN IT HE RESTED FROM ALL  
HIS WORK WHICH GOD  
HAD CREATED AND MADE”**

Genesis 2:2-3

The above cannot be viewed as merely a simplistic establishment of the seventh-day Sabbath as a pattern that God wants man to observe since no such command is given to man in these passages. It is the testimony of the six days of God's work and of God's own Sabbath rest from His labors. There is something deeper hidden in the knowledge that God worked six days to create, and then rested on the seventh day from all His work. Perhaps a look at another revelational passage about God the Creator will give us needful insight to rightly interpret these passages:

**“HAVE YOU NOT KNOWN? HAVE YOU NOT HEARD?  
THE EVERLASTING GOD, THE LORD, THE CREATOR OF THE ENDS  
OF THE EARTH, NEITHER FAINTS NOR IS WEARY.”** Isa. 40:28

Isaiah teaches us that God the Creator did not rest because He was weary. Neither did it require six creation days for the One who is able to speak all things into existence with His spoken word such as “light-be!” No dear saints, we are dealing with a mystery (“hidden truth”) on such a scale that it caused Paul to say:

**“....IN OTHER AGES WAS NOT MADE KNOWN TO THE SONS OF MEN,  
AS IT HAS NOW BEEN REVEALED BY HIS SPIRIT  
TO HIS HOLY APOSTLES AND PROPHETS.”** Eph. 3:5-6

This mystery of the creation Sabbath is not as simplistic as being given for an unchanging pattern to man. This mystery consists of the hidden meaning of the six days of creation. When you understand the significance of the six days, then you will comprehend the true meaning of the seventh.

God has a way of hiding things in His Word to be discovered later. Look at the chart below on the seven Feasts of the Lord. God gave Israel seven Sabbath rests (Lev. 23:24,32,39) to observe along with the weekly Sabbath rest (Lev. 23:2). Paul sheds light on this mystery (“hidden truth”) in Col 2:16-17:

**“REGARDING A FESTIVAL OR A NEW MOON OR SABBATHS... WHICH ARE A SHADOW OF THINGS TO COME, BUT THE SUBSTANCE IS OF CHRIST.” Col. 2:16-17**



**THE SEVEN FEASTS OF THE LORD Lev. 23**

<b>DEATH OF CHRIST...</b>	<b>BURIAL OF CHRIST...</b>	<b>RESURRECTION OF CHRIST...</b>	<b>SPIRIT SENT BY CHRIST...</b>	<b>RAPTURE BY CHRIST...</b>	<b>RETURN OF CHRIST...</b>	<b>REIGN OF CHRIST...</b>
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Only from this side of the Cross can we look back at these Feasts and see that Jesus has fulfilled four of them on their appointed days. The three remaining will also be fulfilled by Him. The Feasts of the Lord have become a profound prophetic timetable for the work and the rest of Christ. The first six days provide a work of salvation for mankind, both Jew and Gentile. These six Feasts span a period of two thousand years from the death of Christ at the Feast of Passover to the Second Coming of Christ on the Day of Atonement. The seventh Feast depicts the millennial reign of Christ on earth for one thousand years. Altogether these seven Feasts span three thousand years. Bear with me, for I am going to relate them to the seven days of Creation. Look at the words God spoke to Israel:

(God speaking) **“I WILL RETURN AGAIN TO MY PLACE (Heaven) TILL THEY ACKNOWLEDGE THEIR OFFENSE. THEN THEY WILL SEEK MY FACE; IN THEIR AFFLICTION THEY WILL DILIGENTLY SEEK ME.”**  
 (Israel speaking) **“COME LET US RETURN TO THE LORD; FOR HE HAS TORN, BUT HE WILL HEAL US; HE HAS STRICKEN, BUT HE WILL BIND US UP. AFTER TWO DAYS HE WILL REVIVE US. ON THE THIRD DAY HE WILL RAISE US UP THAT WE MAY LIVE IN HIS SIGHT.”**

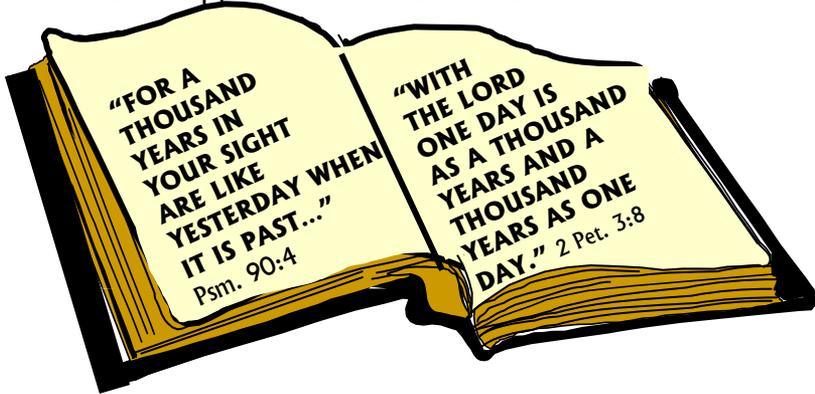
Hosea 5:15, 6:1-2

Israel has been afflicted for nearly two thousand years or “two days” since Jesus’ death/resurrection. God will raise up Israel on the “third day” to live in God’s sight. The seven Feasts of the Lord above span those “three days” or three thousand years that will culminate in the one thousand year reign of Christ on earth!

**"AFTER TWO DAYS HE WILL REVIVE US. ON THE THIRD DAY HE WILL RAISE US UP THAT WE MAY LIVE IN HIS SIGHT."**

Hosea 5:15, 6:1-2

Let us now establish a scriptural precedent for substituting a thousand years for a day. Here is support from the Old Testament and the New:



The context of Peter's text that the is scoffers of the Lord's coming. Their premise is all things continue as they were from the beginning of creation. However, it is the very pattern of creation which tell us that all things will not continue as they were, but rather there is coming "a day of rest" that will be different from the preceding six days (6,000 years). The Lord Jesus Christ will establish His Millennial Kingdom on the seventh day!

**"...SCOFFERS WILL COME SAYING... 'WHERE IS THE PROMISE OF HIS COMING?...ALL THINGS CONTINUE AS THEY WERE FROM THE BEGINNING OF CREATION.' FOR THIS THEY WILLFULLY FORGET...BUT BELOVED, DO NOT FORGET THIS ONE THING, THAT WITH THE LORD ONE DAY IS AS A THOUSAND YEARS AND A THOUSAND YEARS AS ONE DAY."**

2 Peter 3:3-8 excerpts

## **THE SEVEN DAYS OF CREATION- Gen.1&2**

**1<sup>st</sup>  
DAY**

**2<sup>nd</sup>  
DAY**

**3<sup>rd</sup>  
DAY**

**4<sup>th</sup>  
DAY**

**5<sup>th</sup>  
DAY**

**6<sup>th</sup>  
DAY**

**7<sup>th</sup>  
DAY**

**6,000 YEAR (6-DAY) REIGN OF MAN ON THE EARTH FROM THE "FIRST ADAM UNTO THE REIGN OF THE :LAST ADAM"**

**"THE DAY OF THE LORD"**

**"THE FIRST MAN ADAM BECAME A LIVING THING. THE LAST ADAM BECAME A LIFE-GIVING SPIRIT. THE FIRST MAN WAS OF THE EARTH... THE SECOND MAN IS THE LORD FROM HEAVEN."**

1 Cor. 15:45-47

# THE SEVEN DAYS OF CREATION- Gen.1&2

**6,000 YEAR (6-DAY) REIGN OF MAN ON THE EARTH FROM THE "FIRST ADAM UNTO THE REIGN OF THE :LAST ADAM"**

**"THE DAY OF THE LORD"**

**1<sup>st</sup> DAY**

**2<sup>nd</sup> DAY**

**3<sup>rd</sup> DAY**

**4<sup>th</sup> DAY**

**5<sup>th</sup> DAY**

**6<sup>th</sup> DAY**

**7<sup>th</sup> DAY**

THE FIRST FOUR DAYS SPAN 4,000 YEARS (THE APPROX. TIME SPAN OF THE OLD TESTAMENT). PERHAPS, MORE ACCURATELY, I SUGGEST THAT THEY SPAN FROM ADAM TO THE CROSS OF CHRIST.

THE THREE REMAINING DAYS (5-6-7) CONSTITUTE HOSEA'S PROPHECY OF 2,000 YEARS (2 DAYS) OF ISRAEL'S AFFLICTION FOLLOWED BY THE (3<sup>RD</sup> DAY) IN WHICH GOD WILL RAISE UP ISRAEL IN HIS SIGHT (THE MILLENNIAL REIGN OF CHRIST ON EARTH.)



'AFTER TWO DAYS HE WILL REVIVE US.'

ON THE THIRD DAY HE WILL RAISE US UP THAT WE MAY LIVE IN HIS SIGHT"



**THE 7 FEASTS OF THE LORD ARE ALL COMPLETED WITHIN THE LAST (3) DAYS (DAYS 5-6-7)**

Days 5-6-7 constitute what the scriptures refer to as "the last days" with the 7<sup>th</sup> day being "the day of the Lord". Note also that all of the seven Feasts of the Lord are fulfilled within these same three last days (5-6-7) which began at the cross (not His birth). They begin with the suffering Messiah (Isa.53) and will end with the reigning Messiah (Isa. 66:15-23). The Feasts foreshadow the work of salvation that God has and will yet accomplish. On the seventh day (the Millennium), He will rest again from His labors. It is the Millennial reign of Christ that the seventh feast (Tabernacles) and the seventh day of creation (the Sabbath rest) foreshadow.

**"FOR THE LORD HAS CHOSEN ZION; HE HAS DESIRED FOR HIS HABITATION; 'THIS IS MY RESTING PLACE FOREVER; HERE I WILL DWELL, FOR I HAVE DESIRED IT.' "**

Psalm 132:13-14

God's six work days in creation foreshadows a greater work which is the work of salvation He would accomplish over the next 6,000 years (6 days). His day of rest on the seventh day foreshadows that He would establish His resting place forever in Jerusalem.

Lest you conclude this is some new theory circulating, I have selected out of some of the quotations of previous men of God who, down through the ages, have openly endorsed this 6,000 year theory. One of those men was the apostle Barnabas, the constant traveling companion or the apostle Paul. Had this theory not been widely accepted, I doubt that the apostle Paul would have allowed Barnabas to verbalize it as he did:

**There is a document known as the Epistle of Barnabas which was written to the early churches. Many early church leaders, including Origen and Jerome, believed this document to be genuine...**

**As you know, Barnabas was the first partner of the Apostle Paul when he began his missionary journeys. In this Epistle, Barnabas speaks of the creation account in Genesis: "And God made in six days the works of His hands; and He finished them on the seventh day, and He rested on the seventh day and sanctified it. Consider, my children what that signifies. He finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end. For with Him, one day is a thousand years; as Himself testifieth, saying: behold this day shall be a thousand years. Therefore children, in six days, that is , in six thousand years, shall all things be accomplished. And what is it that He saith, and He rested the seventh day: He meaneth this: that when His Son shall come, and abolish the season of the wicked one (the Antichrist), and judge the ungodly ; and shall change the sun and the moon, and the stars, then He shall gloriously rest in that seventh day."**

**In A.D. 1552, Bishop Latimer wrote the following words regarding his understanding of this one thousand year period which will start around A.D. 2000:  
"The world was ordained to endure, as all learned men affirm, 6000 years. Now of that number, there be passed 5,552 years (as of A.D. 1552), so that there is no more left by 440 years (ending in A.D. 2000)"**

Lactantius, a Christian scholar who lived around A.D. 300, wrote in his seventh Book of Divine Institutions:  
“Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is six thousand years. Because having finished the works He rested on the seventh day and blessed it; it is necessary that at the end of the sixth thousandth year all wickedness should be abolished out of the earth and justice should reign for a thousand years.”

Irenaeus, another church father writing in A.D. 150 about Genesis in his book Against Heresies states as a belief of the early church the following:

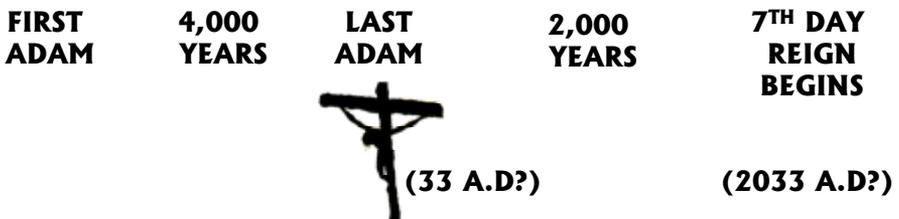
“This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed; it is evident, therefore, that they will come to an end at the sixth thousand years.”

Rabbi Ketina said in Gemara, a commentary on the Talmud, “The world endures six thousand years and one thousand it shall be laid waste (that is, the enemies of God shall be destroyed), whereof it is said, ‘The Lord alone shall be exalted in that day.’ As out of seven years every seventh (is a) year of remission, so out of the seven thousand years of the world, the seventh millennium shall be the millennial (1000 years) years of remission, that God alone may be exalted in that day.”

Writings could be produced in great numbers from other early church fathers including Victorinus, Bishop of Petau, Hippotylus, Justin Martyr and Methodius to illustrate this belief that the Millennium would commence upon the completion of six thousand years from Adam. This widespread evidence, together with 2 Peter 3:8, is a strong argument that this belief was, in fact, the genuine teaching of the apostles and the early Church.

Quotes taken from "The Apostolic Fathers-J.B. Lightfoot and from "Appointment with Destiny" Grant R. Jeffrey

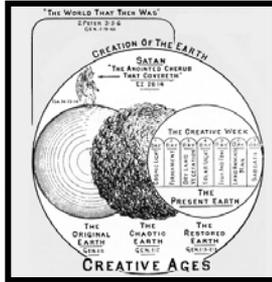
There is a very needful point of correction that must be brought out. Most of these ancient scholars were calculating the first 4,000 years from the birth (creation) of Adam to the birth of the last Adam – Jesus (1 Cor. 15:45). Therefore the last 2,000 years would also be counted from His birth (estimated to be in 3 or 4 B.C.) . Since the year 2001 has already passed, we must now assume that this point of calculation (His birth) is wrong, and that the 6,000 year theory is incorrect as well. However, before that theory is dismissed totally, I would like to suggest that the point of calculation of the first 4,000 years should be from the first Adam to the death of the last Adam-Jesus rather than from His birth, and therefore the last 2,000 years would have begun at His death:



The above diagram is not given in an attempt to set a firm date from the return of Christ. There is too much ambiguity in our present calendar to do so. It is merely more reasonable to assume that the last two thousand years would be counted from the death of Christ because the cross must qualify as the center stage event of Scripture as it is brought into effect the New Covenant (Heb. 8:13, 9:15-17,26) and made the Old Covenant obsolete (Heb. 8:13, 10:9).

## THE SEVENTH-DAY SABBATH REST IN CREATION

***“And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.***



***Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.”***

Genesis 2:2-3

**“FOR MY THOUGHTS ARE NOT YOUR THOUGHTS, NOR ARE YOUR WAYS MY WAYS”, SAYS THE LORD. FOR AS THE HEAVENS ARE HIGHER THAN THE EARTH, SO ARE MY WAYS HIGHER THAN YOUR WAYS, AND MY THOUGHTS THAN YOUR THOUGHTS.”** Isaiah 55:8-9

**“IF ANYONE THINKS HE KNOWS ANYTHING, HE KNOWS NOTHING YET AS HE OUGHT TO KNOW.”** 1 Cor. 8:2

The passages from Isaiah and from First Corinthians convey the possibility that man with his finite mind can limit the depth of what God has said in His infinite Word. Such is the danger with the concept that “God’s seventh-day creation Sabbath” in Genesis is merely a confirmation of the weekly Sabbath to be observed by His people. We have seen that no such command was given in the context of the verses, nor was it given to Adam. Rather we must conclude that His thoughts are higher in this area. In reality the seven days of creation contain a panoramic picture spanning 6,000 years (6 days) in which God’s work of salvation will be accomplished on earth. The seventh day, in which God rested from His creation work, typifies His rest from His labors of salvation on earth. The seventh day of rest typifies the Millennial reign of Christ on earth as depicted by the Feast of Tabernacles:

**“AND THE LORD SHALL BE KING OVER ALL THE EARTH. IN THAT DAY IT SHALL BE- “THE LORD IS ONE” AND HIS NAME ONE...AND IT SHALL COME TO PASS THAT EVERYONE WHO IS LEFT OF ALL THE NATIONS...SHALL GO UP FROM YEAR TO YEAR TO WORSHIP THE KING, THE LORD OF HOSTS, AND TO KEEP THE FEAST OF TABERNACLES...”** Zech. 14:9,16

Take the time to read this great chapter in it’s entirety for it is too lengthy for me to print it out for you. There are three specific references to the Feast of Tabernacles as God’s chosen day of worship for all nations to observe. Both the seventh day and the seventh Feast typify the rest God depicted in the creation Sabbath.

# CHAPTER TWO

## THE SEVENTH-DAY SABBATH OF ISRAEL

***“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God...***

***for in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it..”***

Exodus 20:8-11



***“Observe the Sabbath day, to keep it holy, as the Lord your God commanded you.***

***Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God...***

***and remember that you were a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand...therefore the Lord your God commanded you to keep the Sabbath day.”***

Deut. 5:12-15

***“Speak to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you...work shall be done for six days but the seventh is the Sabbath of rest...Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel, forever; for in six days the Lord made the heavens and the earth and on the seventh day He rested and was refreshed.”***

Exodus 31:13-17

***“Moreover I also gave them My Sabbaths, to be a sign between them and Me that they might know that I am the Lord who sanctifies them... hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the Lord your God.”***

Ezek. 20:12,20

The above is sufficient evidence that God gave the seventh-day Sabbath as the sign of the covenant He made with the children of Israel. In Exodus 31 and in Ezekiel 20 God also includes reference to “My Sabbaths” (plural) as well as the seventh-day Sabbath. If you read Leviticus 23, you will see that not only is the weekly Sabbath established (vs.3) but seven yearly sabbaths of rest are also specified (vs. 24,32,39). The seventh-day Sabbath and the seven yearly sabbaths comprise the sign of the covenant between God and the children of Israel.

**“THEREFORE THE CHILDREN OF ISRAEL SHALL KEEP THE SABBATH, TO OBSERVE THE SABBATH THROUGHOUT THEIR GENERATIONS AS A PERPETUAL COVENANT. IT IS A SIGN BETWEEN ME AND THE CHILDREN OF ISRAEL FOREVER...” Exodus 31:16-17**

No dispute exists as to whether the seventh-day Sabbath marked the covenant God made with the children of Israel. Three times it is called the sign of the covenant between God and His people (Ex. 31:13), between God and the children of Israel (Ex. 31:17), between “them and Me” (Ezk.20:12). The context always singles out Israel as the recipient of the sign of the covenant. However, this hardly qualifies as proof-texts for making it the sign of the New Covenant given to the church. Rightly dividing the word of truth (2Tim.2:15) requires that we make a distinction between God’s dealings with the three classes in which He divides all of mankind:

**“GIVE NO OFFENSE, EITHER TO THE JEWS OR THE GENTILES OR TO THE HOUSE OF GOD.”**  
1 Cor. 15:32

Paul, in his reference to the house of God, speaks of the church. If you consider Eph. chapter 2, it declares that the church consists of one new man made from the two (2:15). Read the context in which God takes Jew and Gentile and makes one new man from the two, and He has made both one. (2:14). That is why Paul declares that there is neither Jew nor Gentile, you are all one in Christ Jesus (Gal.3:28).

That is also why Paul withstood Peter to his face for his hypocrisy when at times he would eat with the Gentiles and then separate himself for fear of the Jews (Gal.2:11-12). Paul goes on to say “and the rest of the Jews also played the hypocrite with him”...” (vs. 13). I do not intend to give offense, but in reality the Messianic movement within the church of Jesus Christ is in danger of playing the same game Peter played. There is a spirit of high-mindedness that springs out of being special within the church. To adopt the customs and traditions of the Jew is not becoming one new man out of the two but rather is seeking to maintain the old identity (Jewish). Paul warns us clearly:

**“FOR IN CHRIST JESUS NEITHER CIRCUMCISION NOR UNCIRCUMCISION AVAILS ANYTHING BUT FAITH WORKING THROUGH LOVE.” Gal.5:6**

**“FOR IN CHRIST JESUS NEITHER CIRCUMCISION NOR UNCIRCUMCISION AVAILS ANYTHING, BUT (RATHER) FAITH WORKING THROUGH LOVE.” Gal. 5:6**

It is “faith hope and love” that are the marks of distinction God wants to see in the church, and of the three,

“love is the greatest.” (1Cor.13:13)

***“A new commandment I give unto you that you love one another; as I have loved you, that you also love one another.***



***By this (love) all will know that you are My disciples, if you have love for one another.”***

John 13:34-35

Jesus gave a new commandment to His disciples rather than enforcing one of the original ten. It is the law of love given to New Covenant believers that is to mark a disciple of Jesus Christ. It is not the law of the Sabbath given to the children of Israel. We have already seen that it is the law of love upon which all the Law and the Prophets hang (Matt. 22:36-40). What is important to God is always clearly stated by Him. We can see that for the children of Israel God said the seventh-day Sabbath was important. However, the New Testament contains no such admonition, does it? (We will examine why that is so, later on.)

For the moment, let us ponder the significance of the term “covenant.”

Our common use of it seems to convey that there are only two covenants in existence:



There are passages that speak in such terms:

**“IN THAT HE SAYS, ‘A NEW COVENANT’, HE HAS MADE THE FIRST OBSOLETE. NOW WHAT IS BECOMING OBSOLETE AND GROWING OLD IS READY TO VANISH AWAY.” Heb. 8:13**  
**“HE TAKES AWAY THE FIRST THAT HE MAY ESTABLISH THE SECOND.” Heb. 10:9**

Actually God has made eight different covenants with man in 6,000 years. When we speak of the Old and the New covenants we are in reality speaking of the fifth and the eighth out of all His covenants with man.

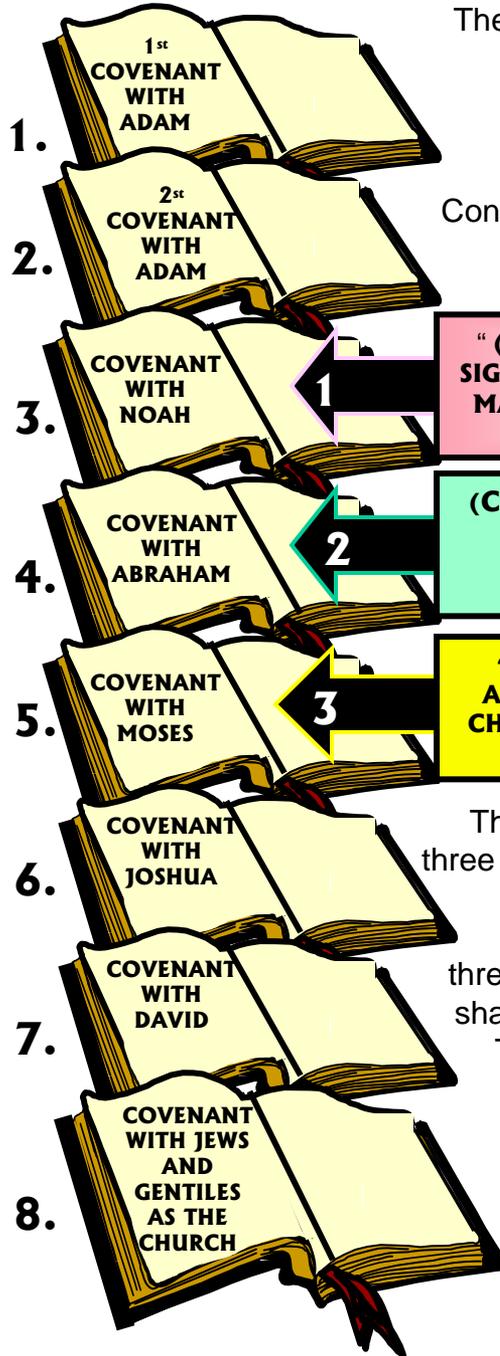
1. **1<sup>st</sup> COVENANT WITH ADAM** (before the fall)  
Gen.1:28-30, Gen.2:15-25
2. **2<sup>nd</sup> COVENANT WITH ADAM** (after the fall)  
Genesis 3:6-24
3. **COVENANT WITH NOAH**  
Genesis 9:1-17
4. **COVENANT WITH ABRAHAM** (renewed with Jacob)  
Genesis 17:1-13,
5. **COVENANT WITH MOSES**  
Exodus 20:1-26
6. **COVENANT WITH JOSHUA** Deuteronomy 29&30  
Joshua 1:1-8
7. **COVENANT WITH DAVID**  
2 Samuel 7:4-17
8. **COVENANT WITH JEWS AND GENTILES AS THE CHURCH**  
Heb. 8:7-13  
Jer. 31:31-34  
Rom. 12:26-27

If you take the time to read all the references to these various covenants, you will be greatly blessed. It is beyond the scope of this little book to elaborate on them. However, taken together as a whole, they will help us to understand the rightful place of the seventh-day Sabbath. When we argue for this being the will of God for all of man from Genesis to Revelation, it requires that one skip over the contents of the first four covenants. The argument for continuing to keep the seventh-day Sabbath follow this reasoning:

God instituted the seventh-day Sabbath in Genesis and confirmed it in the Old Covenant with Israel. What we are doing is jumping over what God said to Noah and to Abraham pertaining to what would be the signs of their covenants. Let us consider this principle:

**WHEN GOD INSTITUTES ANOTHER COVENANT, HE CHANGES THE SIGN THAT IDENTIFIES IT.**

As we have seen previously, God instituted the seventh-day Sabbath in Genesis for Himself. No command was given to Adam in those passages. Rather it foreshadowed God's work of salvation over the next 6,000 years (6 days), and His rest that will take place on the 7,000 year (7<sup>th</sup> day).



The Sabbath is not given to man until the fifth covenant. In it the seventh-day Sabbath is specifically given as the sign of the covenant. Consider what God gave to Noah and Abraham as the sign of their covenant:

**“(THE RAINBOW) THIS IS THE SIGN OF THE COVENANT WHICH I MAKE BETWEEN ME AND YOU.”**  
Gen. 9:12,17

**(CIRCUMCISION) “IT SHALL BE A SIGN OF THE COVENANT BETWEEN ME AND YOU.”**  
Gen 17:11

**“KEEP THE SABBATH...IT IS A SIGN BETWEEN ME AND THE CHILDREN OF ISRAEL FOREVER.”**  
Ex. 31:13,17

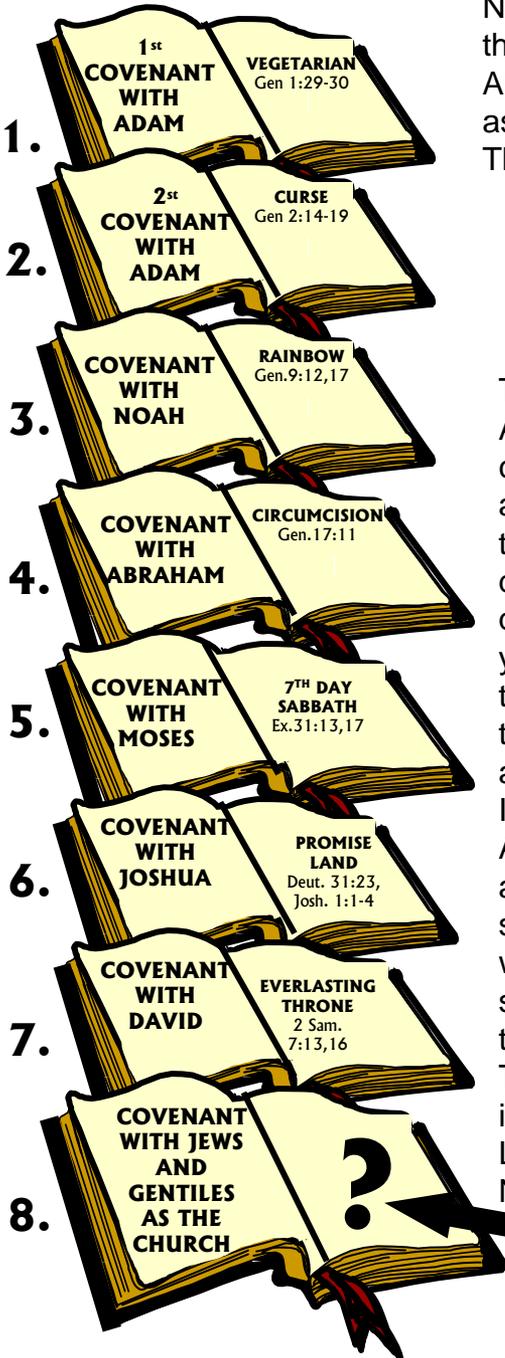
Three different covenants with three different signs to distinguish them from one another. It is by “the mouth of two or three witnesses that every word shall be established” (2 Cor. 13:1) Therefore we may conclude:

**WHEN GOD INSTITUTES ANOTHER COVENANT, HE CHANGES THE SIGN THAT IDENTIFIES IT.**

We need to carefully think through what we are considering. Eight different covenants were given. Only to one is given the seventh-day Sabbath as the sign of the covenant. It was given exclusively to the children of Israel in the fifth covenant.

Noah was given the rainbow as the sign of the covenant. Abraham was given circumcision as the sign of the covenant. The lesson here is obvious:

**WHEN GOD INSTITUTES ANOTHER COVENANT, HE CHANGES THE SIGN THAT IDENTIFIES IT.**



Three examples (Noah, Abraham and Israel) state it clearly enough to establish it as sound doctrine. If you read the other covenants, you can deduce what is probably its qualifying sign. I will give you what I believe could be those signs. Before Adam's fall, the whole earth, including man and beast, were vegetarians. It marked the covenant. After the fall, the sign given is a multiple curse upon the serpent, the earth, man and woman. It is obvious that the sign given to Joshua was the promise land. (Josh. 1:1-6) The sign of David's covenant is that of an everlasting throne. Let us now look at what the New Testament reveals as

**THE SIGN OF THE NEW (8<sup>TH</sup>) COVENANT.**

# CHAPTER THREE

## THE EIGHTH-DAY SABBATH OF THE CHURCH

Hebrews 3:7-19, 4:1-9

Therefore, as the Holy Spirit says:

*"Today, if you will hear His voice, Do not harden your hearts as in the rebellion, In the day of trial in the wilderness, Where your fathers tested Me, tried Me, And saw My works forty years. Therefore I was angry with that generation, And said, 'They always go astray in their heart, And they have not known My ways.' So I swore in My wrath, 'They shall not enter My rest.'"*

Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, while it is said:

*"Today, if you will hear His voice, Do not harden your hearts as in the rebellion."*

For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief." Heb 3:7-19

Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest, as He has said:

*"So I swore in My wrath, They shall not enter My rest,"*

although the works were finished from the foundation of the world. For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; and again in this place: "They shall not enter My rest." Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, "Today," after such a long time, as it has been said:

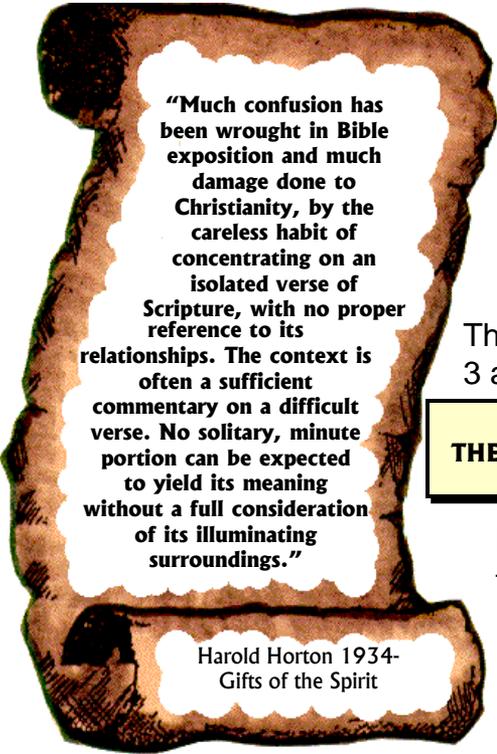
*"Today, if you will hear His voice, Do not harden your hearts."*

For if Joshua had given them rest, then He would not afterward have spoken of another day. There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His." Heb 4:1-10

I have printed out chapters 3 and 4 of Hebrews above that pertain to entering God's rest. Take the time to read these excerpts. There are both references to God's rest in creation and to the rest promised to Israel typified by the promise land. There is also a call for New Covenant saints to enter His rest:

**"...A PROMISE REMAINS OF ENTERING HIS REST, LET US FEAR LEST ANY OF YOU SEEM TO COME SHORT OF IT. FOR INDEED THE GOSPEL WAS PREACHED TO US AS WELL AS TO THEM; BUT THE WORD WHICH THEY HEARD DID NOT PROFIT THEM, NOT BEING MIXED WITH FAITH... WE WHO HAVE BELIEVED DO ENTER THAT REST."**

Heb. 4:1-2



**"Much confusion has been wrought in Bible exposition and much damage done to Christianity, by the careless habit of concentrating on an isolated verse of Scripture, with no proper reference to its relationships. The context is often a sufficient commentary on a difficult verse. No solitary, minute portion can be expected to yield its meaning without a full consideration of its illuminating surroundings."**

Harold Horton 1934-  
Gifts of the Spirit

If you want the truth about the Sabbath and your responsibility to it, then you must heed the warning given by Harold Horton pertaining to the danger of isolating verses of scripture from its illuminating surroundings.

The theme of Hebrews chapters 3 and 4 is stated four times as:

**"I SWORE IN MY WRATH,  
THEY SHALL NOT ENTER MY REST,"**  
(3:11, 3:18, 4:3, 4:5)

Equally emphasized is the exhortation to us as New Covenant believers to:

**"ENTER HIS REST."**  
(4:1, 4:3, 4:9, 4:10)

In reading Hebrews 3 and 4 in context, may I ask you, is the rest that is being described the seventh-day Sabbath which was given to Israel? It is not what God is addressing. It is the fact that through their disobedience, rebellion, unbelief and lack of faith, their corpses fell in the wilderness rather than entering the promise land.(3:7-11, 3:16-19, 4:8).

Note Hebrews 4 states that we who have believed do enter that rest. It is not a call to keep the seventh-day Sabbath. Hebrews 3 and 4 are contrasting for us how God rested and the children of Israel never entered the true rest. Here is the key: They heard the gospel but did not have faith in it. Therefore, the promise of rest is now given to us (Heb.4:12).

The nature of the rest spoken of is a spiritual rest from our own dead works (self-effort, self-righteousness). It is a rest that is promised to those that believe (4:3 4:10), but denied to those filled with unbelief (3:19). In context, the rest God speaks of in these passages is obtained through faith in the gospel message, and not in the observance of the seventh-day Sabbath.

**"...A PROMISE REMAINS OF ENTERING HIS REST..THE GOSPEL WAS PREACHED TO US AS WELL AS TO THEM, BUT THE WORD WHICH THEY HEARD DID NOT PROFIT THEM, NOT BEING MIXED WITH FAITH... WE WHO HAVE BELIEVED DO ENTER THAT REST."**

Hebrews 4:1-2

In context above, the gospel is the rest of God. When you define the gospel, you know what is the rest of God that is entered by faith. The gospel means "good news". Here is Paul's definition of the good news of the gospel:



***"Moreover brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved if you hold fast that word which I preached to you-unless you believed in vain. For I delivered to you first of all that which I also received: that (1) Christ died for our sins according to the Scriptures, and that (2) He was buried, and that (3) He rose again the third day according to the Scriptures..."***

1 Cor. 15:1-4

Here is the threefold declaration of what constitutes the gospel. It centers upon the death, burial and resurrection of Jesus Christ. It is the good news (gospel) of Jesus Christ!

### **THE GOSPEL IS JESUS CHRIST WHO IS THE REST OF GOD!**



***"COME UNTO ME, ALL YOU WHO LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. TAKE MY YOKE UPON YOU AND LEARN FROM ME... AND YOU WILL FIND REST FOR YOUR SOULS..."***

Matt 11:28-30

**"FOR IF JOSHUA HAD GIVEN THEM REST, THEN HE WOULD NOT AFTERWARD HAVE SPOKEN OF ANOTHER DAY. THERE REMAINS THEREFORE A REST FOR THE PEOPLE OF GOD."**

Heb. 4:8-9

"Joshua" in Hebrew is the same name as "Jesus" in Greek. The Old Testament Joshua/Jesus did not fulfill the mandate to enter the rest God ordained for His people. This Joshua was a type and shadow of Christ, but only the real Jesus can take us into the real rest. It is not a physical rest for our body, but a spiritual rest for our soul!

**"FOR IS JOSHUA HAD GIVEN THEM REST, THEN HE WOULD NOT AFTERWARD HAVE SPOKEN OF ANOTHER DAY. THERE REMAINS THEREFORE A REST FOR THE PEOPLE OF GOD."**

Heb. 4:8-9

It is the gospel of Jesus Christ that brings us into the true rest of God. That gospel has, as its core foundation, the death, burial and resurrection of Jesus Christ. As New Covenant believers, we achieve what Israel could not achieve even though Joshua led them into the promise land which was the physical rest of God. I believe that we can see that nowhere in Hebrews chapters 3 and 4 we have a reinforcement of the continuance of the seventh-day Sabbath. This is not the good news of the gospel, nor is this the rest of God in it's final manifestation, is it?



**LET US NOW ESTABLISH WHAT SIGN  
BEST REPRESENTS THE GOSPEL  
OF THE DEATH, BURIAL  
AND RESURRECTION OF JESUS CHRIST.**

***"AN EVIL AND ADULTEROUS GENERATION  
SEEKS AFTER A SIGN, AND NO SIGN WILL BE  
GIVEN IT EXCEPT (OTHER THAN) THE SIGN OF  
THE PROPHET JONAH. FOR AS JONAH WAS  
THREE DAYS AND THREE NIGHTS IN THE BELLY  
OF THE GREAT FISH, SO WILL THE SON OF MAN  
BE THREE DAYS AND THREE NIGHTS  
IN THE HEART OF THE EARTH."***

Matt. 12:39-40

Jesus brought the gospel to this evil and adulterous generation. In fact, He died for it. He said only one sign would be given to such a generation. It was a prophecy about His death, burial and resurrection as typified by Jonah. Consider these prophetic words of Jonah typifying the resurrection of Christ:

**"...THE EARTH WITH ITS BARS CLOSED BEHIND ME FOREVER;  
YET YOU HAVE BROUGHT UP MY LIFE FROM THE PIT..."**

Jonah 2:6

Peter, in his first sermon after Pentecost, said of Jesus:

**"...HIS SOUL WAS NOT LEFT IN HADES,  
NOR DID HIS FLESH SEE CORRUPTION.  
THIS JESUS GOD HAS RAISED UP..."**

Acts 2:31-32

## THE SIGN OF THE NEW (8<sup>th</sup>) COVENANT



**WATER BAPTISM**  
is the believer's  
identification with  
**THE DEATH,  
BURIAL,**  
and  
**RESURRECTION**  
("the gospel")

Think about this:

water baptism is called by Paul the "circumcision of Christ":



**"...THE CIRCUMCISION OF CHRIST,  
BURIED WITH HIM IN BAPTISM, IN WHICH  
YOU ALSO WERE RAISED WITH HIM  
THROUGH FAITH IN THE WORKING OF GOD,  
WHO RAISED HIM FROM THE DEAD.  
AND YOU, BEING DEAD IN YOUR TRESPASSES...  
HE HAS MADE ALIVE TOGETHER WITH HIM,  
HAVING FORGIVEN YOU ALL TRESPASSES...**

Col. 2:11-14

When John the Baptist came forth, as the forerunner to Christ, his ministry was marked with the sign of water baptism:

**"AND HE WENT INTO ALL THE REGION AROUND THE JORDAN,  
PREACHING A BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS."**

Luke 3:3

Even Jesus Himself came to John to be baptized as the pattern for all to follow (Jn. 3:13-15). When Jesus gave the great commission to preach the gospel to every creature, the command attached to it was water baptism (Mark 16:16, Matt. 28:19). Throughout the book of Acts there is an urgency and preeminence placed upon water baptism that has been lost in today's version of the gospel (see Acts 2:38, 41, 8:12, 8:38, 10:47, 16:33, 19:5).

Peter summarizes why water baptism is so important:

**"THERE IS ALSO AN ANTITYPE WHICH NOW SAVES US, NAMELY BAPTISM  
(NOT THE REMOVAL OF THE FILTH OF THE FLESH, BUT THE ANSWER OF  
A GOOD CONSCIENCE TOWARD GOD),  
THROUGH THE RESURRECTION OF JESUS CHRIST."**

1 Peter 3:21

**“THERE IS ALSO AN ANTITYPE WHICH NOW SAVES US, NAMELY BAPTISM (NOT THE REMOVAL OF THE FILTH OF THE FLESH, BUT THE ANSWER OF A GOOD CONSCIENCE TOWARD GOD), THROUGH THE RESURRECTION OF JESUS CHRIST.”**

1 Peter 3:21

Peter is careful to make a distinction that water baptism does not remove the filth of the flesh, for we know that it is the blood of Christ which washes away our sins (Rev. 1:5). However, he stresses that water baptism brings us into the position of having an answer of a good conscience toward God. It is an outward response of an inward experience. Let us take that verse and remove the “clause” statement, and you will see the significance of water baptism:

**“THERE IS ALSO AN ANTITYPE WHICH NOW SAVES US, NAMELY BAPTISM, THROUGH THE RESURRECTION OF JESUS CHRIST.”**

1 Peter 3:21

Water baptism is an expression of faith in the resurrection. Consider Romans 10:9:

**“...IF YOU CONFESS WITH YOUR MOUTH THE LORD JESUS AND BELIEVE IN YOUR HEART THAT GOD HAS RAISED HIM FROM THE DEAD, YOU WILL BE SAVED.”** Romans 10:9

Water baptism is how you express that you believe God raised Him from the dead. You are making a public declaration before men of the death, burial and resurrection of Christ and your personal identification with this event. Paul elaborates:

**“...DO YOU NOT KNOW THAT AS MANY OF US AS WERE BAPTIZED INTO CHRIST JESUS WERE BAPTIZED INTO HIS DEATH? THEREFORE WE WERE BURIED WITH HIM THROUGH BAPTISM INTO DEATH, THAT JUST AS CHRIST WAS RAISED FROM THE DEAD...EVEN SO WE SHOULD WALK IN NEWNESS OF LIFE. FOR IF WE HAVE BEEN UNITED TOGETHER IN THE LIKENESS OF HIS DEATH, CERTAINLY WE ALSO SHALL BE IN THE LIKENESS OF HIS RESURRECTION.”** Romans 6:3-5

There is no greater sign that marks the New (8<sup>th</sup>) Covenant than that of water baptism! Certainly we must see that the seventh-day Sabbath has no bearing whatsoever on the message of the gospel! However, the scriptures abound with the significance of water baptism relating to the message of the gospel. There is a total absence of any reference of the seventh-day Sabbath being found in the confines of the theology of the gospel.

There are uses of the term “the Sabbath” in the book of Acts that are often used as “proof texts” that Paul and the early church continued to observe the seventh-day Sabbath as given to Israel. However, I believe the context of such verses will show that Paul was in reality using the Sabbath to preach the gospel to the Jews. His own state philosophy proves that it was how he operated:

**“AND TO THE JEWS I BECAME AS A JEW, THAT I MIGHT WIN JEWS;  
TO THOSE WHO ARE UNDER THE LAW, AS UNDER THE LAW,  
THAT I MIGHT WIN THOSE WHO ARE UNDER THE LAW...  
I HAVE BECOME ALL THINGS TO ALL MEN,  
THAT I MIGHT BE ALL MEANS SAVE SOME.” 1 Cor. 9:20-22**

Where would you most likely find the Jews assembled if you wanted to preach Christ to them? The answer is in the synagogue, and that phrase is always attached to the Sabbath in these accounts in Acts. The accounts are too long to print out, so I will list them for you to examine to see whether Paul went there to observe the Sabbath as some try to say, or was his purpose to preach Christ on it to the unconverted Jews:

**Acts 13:13-52** (four references to “the Sabbath”)

**Acts 16:13-15** (one reference to “the Sabbath day”)

**Acts 17:1-4** (one reference to the “Sabbaths”)

**Acts 18:1-8** (one reference to “every Sabbath”)

If you want to see a recorded account of the meeting of the church in the book of Acts, consider this very detailed one:

**“NOW ON THE FIRST DAY OF THE WEEK, WHEN THE DISCIPLES CAME TOGETHER TO BREAK BREAD, PAUL, READY TO DEPART THE NEXT DAY, SPOKE TO THEM AND CONTINUED HIS MESSAGE UNTIL MIDNIGHT. THERE WERE MANY LAMPS IN THE UPPER ROOM WHERE THEY WERE GATHERED TOGETHER.”**

Acts 20:7-9

Notice that, instead of the church meeting on the Sabbath, it was rather on the first day of the week (we will look at that significant statement in a moment.). It was on a day that the disciples came together to break bread. At the last supper Jesus took bread...gave thanks, and broke it (1 Cor. 11:24-25). To break bread is to celebrate the sacrament of communion. The church “continued steadfastly in the apostles doctrine, in fellowship, in prayer, and in the breaking of bread (communion)”(Acts 2:42) .

**“NOW ON THE FIRST DAY OF THE WEEK, WHEN THE DISCIPLES CAME TOGETHER TO BREAK BREAD, PAUL, READY TO DEPART THE NEXT DAY, SPOKE TO THEM AND CONTINUED HIS MESSAGE UNTIL MIDNIGHT. THERE WERE MANY LAMPS IN THE UPPER ROOM WHERE THEY WERE GATHERED TOGETHER.”**

Acts 20:7-9

This is a church meeting if there ever was one. Look at its ingredients: There were many (disciples) gathered together. Paul preached a long message. They came together to break bread, and they did it on the first day of the week rather than on the seventh-day Sabbath! We have another reference by Paul pertaining to the significance of the first day of the week for all the churches:

**“NOW CONCERNING THE COLLECTION FOR THE SAINTS, AS I HAVE GIVEN ORDERS TO THE CHURCHES OF GALATIA, SO YOU MUST DO ALSO: ON THE FIRST DAY OF THE WEEK LET EACH ONE OF YOU LAY SOMETHING ASIDE, STORING UP AS HE MAY PROSPER, THAT NO COLLECTIONS BE MADE WHEN I COME.”**

1 Cor. 16:1-2

Where did this emphasis on the first day of the week begin? It originated with Jesus who chose the first day of the week to appear to His disciples after His resurrection:

**“THEN, THE SAME DAY AT EVENING, BEING THE FIRST DAY OF THE WEEK...WHERE THE DISCIPLES WERE ASSEMBLED...JESUS CAME AND STOOD IN THE MIDST, AND SAID TO THEM...‘PEACE TO YOU! AS THE FATHER HAS SENT ME, I ALSO SEND YOU’. AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM AND SAID TO THEM, ‘RECEIVE THE HOLY SPIRIT.’”**

John 20:19-22

What happened to the disciples on this first day of the week? (1) The disciples became born of the Spirit as Jesus breathed on them saying, receive the Holy Spirit. (2) On this first day of the week Jesus gives them the great commission – As the Father has sent Me, I also send you. Significant events for a significant day! At Pentecost (40 days later), the disciples have a second encounter with the Holy Spirit which was the baptism in the Spirit, the giving of tongues. When did it happen? “When the day of Pentecost had fully come” (Acts 2:1). What day was that? It was the day after the Sabbath according to Leviticus 23.

In Leviticus 23 you will see that Pentecost was calculated to occur on “the day after the Sabbath”, or on what is called the first day of the week.

**“AND YOU SHALL COUNT FOR YOURSELVES  
FROM THE DAY AFTER THE SABBATH,  
FROM THE DAY THAT YOU BROUGHT  
THE SHEAF OF THE WAVE OFFERING:  
SEVEN SABBATHS  
SHALL BE COMPLETED. COUNT FIFTY DAYS TO THE  
DAY AFTER THE SEVENTH SABBATH;  
THEN YOU SHALL OFFER A NEW GRAIN  
OFFERING TO THE LORD.”**

Leviticus 23:15-17

Look also at the calculation of the third Feast which was called Firstfruits. It too was to fall on the first day of the week, the day after the Sabbath of Israel:

**“AND THE LORD SPOKE TO MOSES, SAYING ‘SPEAK TO THE  
CHILDREN OF ISRAEL, AND SAY TO THEM: ‘WHEN YOU  
COME INTO THE LAND WHICH I GIVE TO YOU, AND REAP  
IT’S HARVEST, THEN YOU SHALL BRING A SHEAF OF THE  
FIRSTFRUITS OF YOUR HARVEST TO THE PRIEST. HE SHALL  
WAVE THE SHEAF BEFORE THE LORD, TO BE ACCEPTED ON  
YOUR BEHALF; ON THE DAY AFTER THE SABBATH  
THE PRIEST SHALL WAVE IT. “**

Leviticus 23:9-11

Even the greatest Feast of all, Tabernacles, gives a special place to the eighth day rather than the seventh day (Sabbath):

**“THEN THE LORD SPOKE TO MOSES, SAYING...THE FIFTEENTH DAY  
OF THIS SEVENTH MONTH SHALL BE THE FEAST OF TABERNACLES  
FOR SEVEN DAYS TO THE LORD...**

**ON THE EIGHTH DAY YOU SHALL HAVE A HOLY  
CONVOCATION..YOU SHALL KEEP THE FEAST OF THE LORD FOR  
SEVEN DAYS ON THE FIRST DAY THERE SHALL BE A SABBATH-REST,  
AND ON THE EIGHTH DAY A SABBATH-REST.”**

Leviticus 23:33-39 excerpts

Look at the change which God foreshadowed in this Feast. He gave a seven day Feast, but then He places the preeminence to the eighth day as being a day of the Sabbath rest rather than reinforcing the seventh day previously given to Israel.

Let us now ponder the significance of this number eight:

Three of the seven Feasts of Leviticus 23 are calculated to occur on the eighth day (same as the first day of the week)

- 1) **FIRSTFRUITS** (day of the resurrection of Christ)
- 2) **PENTECOST** (day of the giving of the Holy Spirit)
- 3) **TABERNACLES** (8<sup>th</sup> day-Sabbath rest for eternity)

The New Covenant, of which Jesus is the Mediator, is the eighth one that God made with man (page 18). There are eight references in Scripture pertaining to the resurrection of Christ and the day of gathering of the church on the first day of the week”

**“NOW AFTER THE SABBATH, AS  
THE FIRST DAY OF THE WEEK  
BEGAN TO DAWN...MARY CAME TO SEE THE TOMB.”**

Matt. 28:1

**“VERY EARLY IN THE MORNING, ON  
THE FIRST DAY OF THE WEEK  
THEY CAME TO THE TOMB WHEN THE SUN HAD RISEN.”**

Mark 16:2

**“ON THE FIRST DAY OF THE WEEK  
VERY EARLY IN THE MORNING, THEY, AND CERTAIN OTHER WOMEN  
WITH THEM, CAME TO THE TOMB BRINGING THE SPICES  
WHICH THEY HAD PREPARED.”**

Luke 24:1

**“ON THE FIRST DAY OF THE WEEK  
MARY MAGDALENE CAME TO THE TOMB EARLY, WHILE IT WAS STILL DARK,  
AND SAW THAT THE STONE HAD BEEN TAKEN AWAY FROM THE TOMB.”**

John 20:1

**“NOW WHEN HE (JESUS) ROSE EARLY ON  
THE FIRST DAY OF THE WEEK  
HE APPEARED FIRST TO MARY MAGDALENE...”**

Mark 16:9

**“THEN THE SAME DAY AT EVENING, BEING  
THE FIRST DAY OF THE WEEK...  
JESUS CAME AND STOOD IN THE MIDST (OF HIS DISCIPLES)**

John 20:19

**“NOW ON THE FIRST DAY OF THE WEEK  
WHEN THE DISCIPLES CAME TOGETHER TO BREAK BREAD...PAUL...  
SPOKE TO THEM AND CONTINUED HIS MESSAGE UNTIL MIDNIGHT.”**

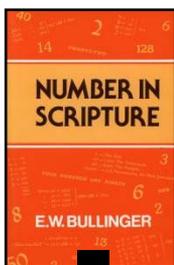
Acts 20:7

**“ON THE FIRST DAY OF THE WEEK  
LET EACH OF YOU LAY SOMETHING ASIDE, STORING UP AS HE MAY PROSPER,  
THAT NO COLLECTIONS BE MADE WHEN I COME.”**

1 Cor. 16:2

Most Christians are aware that the name of antichrist will have a numerical value of 666 (Rev. 13:18). Six is the number of man for he was created on the sixth day (Gen.1:31). The antichrist will be a trinity of man-666.

In contrast, the numerical value of the name Jesus in the Greek language totals 888.



Numerical values in Scripture are of great importance and often contain much revelation. We would do well to study the significance of these numerical values. E.W. Bullinger brings out the significance of the number eight in scripture:

<b>JESUS</b>	
<b>“IHEOYE”</b>	
<b>I</b>	<b>= 10</b>
<b>H</b>	<b>= 8</b>
<b>E</b>	<b>= 200</b>
<b>O</b>	<b>= 70</b>
<b>Y</b>	<b>= 400</b>
<b>E</b>	<b>= 200</b>
<hr/>	
<b>888</b>	

In Hebrew the number eight is hnm# (*Sh'moneh*), from the root Nm# (*Shah'meyn*), "to make fat," "cover with fat," "to super-abound." As a participle it means "one who abounds in strength," etc. As a noun it is "superabundant fertility," "oil," etc. So that as a numeral it is the superabundant number. As *seven* was so called because the seventh day was the day of completion and rest, so *eight*, as the eighth day, was over and above this perfect completion, and was indeed the *first* of a new series, as well as being the *eighth*. Thus it already represents two numbers in one, the *first* and *eighth*. The seventh day was the day of completion and rest, so eight, as the eighth day, was over and above the perfect completion, and was indeed the first of a new series....”

Ponder well what is stated above for it is monumental in revelation. The eighth (or first day of the week) is “over and above the perfect completion” attributed to the seventh day. What do you desire dear saint? Do you want to inherit what is perfect and complete as found in the number seven or do you want what is over and above that perfect completion? This is why the “new” (8<sup>th</sup>) covenant needs a new day upon which it is to be expressed. The eighth day foreshadows what is over and above what the seventh day could bring. The eighth day is better than the seventh for it’s a “better covenant established on better promises” (Hebrews 8:6)

**“AND I SAW A NEW HEAVEN AND A NEW EARTH, FOR THE FIRST HEAVEN AND THE FIRST EARTH HAD PASSED AWAY..THEN I, JOHN, SAW THE HOLY CITY, NEW JERUSALEM, COMING DOWN OUT OF HEAVEN FROM GOD, PREPARED AS A BRIDE ADORNED FOR HER HUSBAND. AND I HEARD A LOUD VOICE FROM HEAVEN SAYING, ‘BEHOLD, THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM...THEN HE WHO SAT ON THE THRONE SAID ‘BEHOLD, I MAKE ALL THINGS NEW.’”**

Rev. 21:1-5 Excerpts

Eight is the number of new beginnings. The eighth day of the Feast of Tabernacles represents what is going to happen in eternity, a new series of beginnings as illustrated above. It launches what the number eight depicts as the first of a new series (as in Jesus being raised on Firstfruits, the day after the Sabbath). Let us now ponder Paul’s teaching about the Law of Moses and our interaction with it:

**“...LET NO ONE SIT IN JUDGMENT ON YOU...WITH REGARD TO A FEAST DAY OR A NEW MOON OR A SABBATH. SUCH THINGS ARE ONLY THE SHADOW OF THINGS THAT ARE TO COME, AND THEY HAVE ONLY A SYMBOLIC VALUE. BUT THE REALITY (THE SUBSTANCE, THE SOLID FACT OF WHAT IS FORESHADOWED, THE BODY OF IT) BELONGS TO CHRIST.”**

Col. 2:16-17 Amplified



What is going on in our day over the argument of an obligation to the seventh-day Sabbath was also happening in Paul’s day. He reveals that Feast Days or new moons or a Sabbath have a symbolic value as containing shadows of things that are to come, things whose substance and reality belong to Christ. However do note the warning not to allow anyone to sit in judgment on your pertaining to Feast Days, new moons or a Sabbath, for none of these things are part of the New Covenant obligation. Search diligently but you will not find in Paul’s epistles any such obligations being placed upon the church. The Scriptures contain detailed accounts of encounters Paul had with the Pharisees over their attempt to place upon the believers an obligation to the contents of the Law of Moses. Consider such an encounter as recorded in Acts 15:1-10.

**“AND CERTAIN MEN CAME DOWN FROM JUDEA AND TAUGHT THE BRETHREN: “UNLESS YOU ARE CIRCUMCISED ACCORDING TO THE CUSTOM OF MOSES, YOU CANNOT BE SAVED”. THEREFORE...PAUL AND BARNABAS HAD NO SMALL DISSENSION AND DISPUTE WITH THEM.....**

**“BUT SOME OF THE SECT OF THE PHARISEES WHO BELIEVE, ROSE UP, SAYING “IT IS NECESSARY TO CIRCUMCISE THEM, AND THE COMMAND THEM TO KEEP THE LAW OF MOSES...AND WHEN THERE HAD BEEN MUCH DISPUTE, PETER ROSE UP AND SAID TO THEM...WHY DO YOU TEST GOD BY PUTTING A YOKE ON THE NECK OF THE DISCIPLES WHICH NEITHER OUR FATHERS NOR WE WERE ABLE TO BEAR?” Acts 15:1-10**

A letter was then issued by the apostles in Jerusalem which was confirmed by the Holy Spirit (Acts 15:22-29). Here was their judgment pertaining to Gentile believers and the Law of Moses:

**“SINCE WE HEARD THAT SOME WHO WENT OUT FROM US HAVE TROUBLED YOU WITH WORDS, UNSETTLING YOUR SOULS, SAYING ‘YOU MUST BE CIRCUMCISED AND KEEP THE LAW’ TO WHOM WE GAVE NO SUCH COMMANDMENT....”**

Notice the apostles “gave no such commandment” about either circumcision or “keeping the law”. Here is the commandment they gave to the Gentile believers:

**“...IT SEEMED GOOD TO THE HOLY SPIRIT AND TO US (the apostles) TO LAY UPON YOU NO GREATER BURDEN THAT THESE NECESSARY THINGS: THAT YOU ABSTAIN FROM THINGS OFFERED TO IDOLS, (abstain) FROM BLOOD, FROM THINGS STRANGLED, AND FROM SEXUAL IMMORALITY. IF YOU KEEP YOURSELVES FROM THESE, YOU WILL DO WELL..”**

Acts 15:28-29 Excerpts

The counsel of the Holy Spirit and the apostles ought to be sufficient to settle the issue of obligation of New Testament believers to keep the seventh-day Sabbath. Notice that neither the Holy Spirit nor the apostles listed the keeping of any of the Ten Commandments (which includes the seventh-day Sabbath) as a way to settle the conflict. Let it sink in: None of the things that were placed upon the Gentiles came from the Ten Commandments.

The Messianic movement errs in arguing that Jesus did not institute a New Covenant at all, but rather we Gentiles were grafted into their existing (old) covenant as given to Moses. Grafted in we were, but not to Israel’s Old Covenant. That erroneous belief is why there is still among some a tenacious argument for continued obedience to the Law of Moses and for the seventh-day Sabbath as well.

## DID JESUS INSTITUTE A NEW COVENANT?

**"FOR THIS IS  
MY BLOOD OF,  
THE NEW  
COVENANT  
WHICH IS SHED FOR  
MANY FOR THE  
REMISSION OF SINS."**

Matt 26:28



**"HE IS  
ALSO MEDIATOR  
OF  
A BETTER  
COVENANT  
ESTABLISHED ON  
BETTER PROMISES."**

Hebrews 8:6

The New Covenant of Heb.8 originated as a prophecy in Jeremiah 31:31-34. This proves that the Jews always have known that God was going to replace their covenant with a new one. Read Hebrews chapters 7 and 8. Its contents prove that this is the New Covenant for which Jesus died. It is not some future covenant. Jesus will only die once and He will only mediate one New Covenant. Hebrews 8:13 is a crucial verse in that it states plainly the first covenant is made obsolete and vanishes away when the new replaces it. It's Sabbath sign therefore vanishes with it. Notice also that verses 12-18 of chapter 10 of Hebrews prove that it is the present covenant of the church. Paul's argument in Romans 11 is that we Gentiles have become first partakers of Israel's New Covenant to provoke the Jew to jealousy. (Rom.11:6, 11:27)

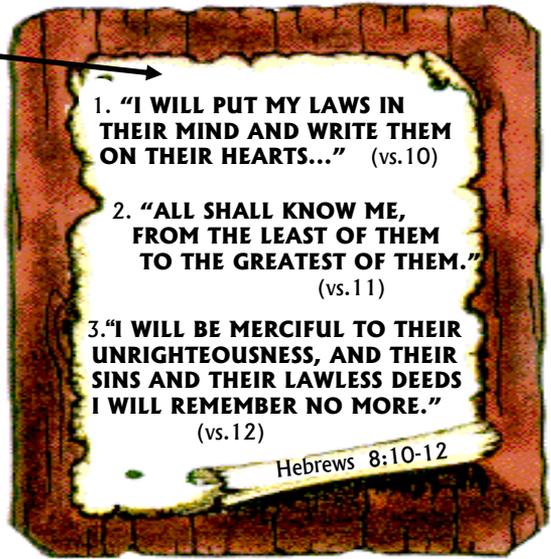
*"For if that first covenant had been faultless, then no place would have been sought for a second.8 Because finding fault with them, He says: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah -- not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."*

Heb 8:7-13

*But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. But the Holy Spirit also witnesses to us; for after He had said before, "This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them," then He adds, "Their sins and their lawless deeds I will remember no more." Now where there is remission of these, there is no longer an offering for sin."*

Heb 10:12-18

The new (8<sup>th</sup>) covenant does have law: Law means “that which is right.” The New Testament believer is not delivered from doing that which is right. The New Testament is filled with such laws for the believer. Some are even the same as found in the Ten Commandments. Here is the governing rule:



**IF IT IS PLAINLY RE-INSTATED IN THE NEW COVENANT, THEN IT IS PART OF NEW TESTAMENT LAW.**

We are going to have to make up our minds that the Law of Christ (Gal. 6:2) is greater than the Law of Moses. When Jesus quoted from the Law of Moses:

**“YOU HAVE HEARD THAT IS WAS SAID TO THOSE OF OLD... BUT I SAY UNTO YOU....”** Matt. 5:22

It is insufficient any longer to view “thou shall not murder” as limited to the physical act. The same is true for adultery. Jesus took these physical laws to a higher level. The same is true of the seventh-day Sabbath. It has been taken to a higher level as we have seen in the significance of the number eight:

**NOTES: “SEVENTH DAY WAS THE DAY OF COMPLETION AND REST, SO EIGHT, AS THE EIGHTH DAY, WAS OVER AND ABOVE THIS PERFECT COMPLETION, AND WAS INDEED THE FIRST OF A NEW SERIES...”**

In the New Covenant God’s laws are now to be put in our minds and written on our hearts (Heb. 8:10). Paul tells us, in 2Cor. 3:2-6, about the New Covenant (vs. 5) that it will be the Holy Spirit who will write His laws not on tablets of stone but on fleshly tablets of the heart. It will not be the letter of the law (for it kills) but the Spirit of the law (which will give life).

It is needful to keep in mind that we are dealing with God's progressive revelation of the Sabbath. Therefore, the rest of God for the last people of God is going to go beyond the concept of the rest of God for the first people of God. The danger lies in settling for less than God's best. We can come short of God's ultimate revelation.

### THE PROGRESSIVE REVELATION OF THE SABBATH:



FIRST...

***"AND ON THE SEVENTH DAY GOD ENDED HIS WORK...AND HE RESTED ON THE SEVENTH DAY...THEN GOD BLESSED THE SEVENTH DAY AND SANCTIFIED IT..."***

Gen. 2:2-3



SECOND...

***"OBSERVE THE SABBATH DAY TO KEEP IT HOLY. SIX DAYS YOU SHALL LABOR AND DO ALL YOUR WORK, BUT THE SEVENTH DAY IS THE SABBATH..."*** Deut. 5:12

***"SO THE PEOPLE RESTED ON THE SEVENTH DAY."*** Heb. 5:9-11



THIRD...

***"THERE REMAINS A REST (SABBATISMOS REST) FOR THE PEOPLE OF GOD... LET US BE DILIGENT (LABOR) TO ENTER THAT REST..."***

Heb. 4:9-11

Like the Pharisees, many continue to insist

### **"THE SEVENTH DAY SABBATH IS STILL IN EFFECT!"**

This limited view of the Sabbath is still being held today by many well-meaning saints who truly desire to maintain the concept of keeping the Sabbath holy. However, they err concerning the Scriptures by drawing up short of God's complete revealed plan.



What was a problem in Paul's day exists in ours. As long as there are unconverted Jews, they will cling to the Law of Moses. Paul called this spiritual blindness a veil over their eyes:

**“BUT THEIR MINDS WERE HARDENED, FOR UNTO THIS DAY THE SAME VEIL REMAINS UNLIFTED IN THE READING OF THE OLD TESTAMENT, BECAUSE THE VEIL IS TAKEN AWAY IN CHRIST. BUT EVEN TO THIS DAY, WHEN MOSES IS READ, A VEIL LIES ON THEIR HEART. NEVERTHELESS WHEN ONE TURNS TO THE LORD, THE VEIL IS TAKEN AWAY.”**

2 Cor. 3:14-16

Just back up in these verses from 2 Corinthians and see why Paul presents that the New Covenant believer has a better covenant established upon better promises as Heb. 8:6 states. It is because the law of the New Covenant is written on the heart instead of upon stone tablets.

**“YOU ARE MANIFESTLY AN EPISTLE OF CHRIST, MINISTERED BY US, WRITTEN NOT WITH INK BUT BY THE SPIRIT OF THE LIVING GOD, NOT ON TABLETS OF STONE BUT ON TABLETS OF FLESH, THAT IS, OF THE HEART....OF THE NEW COVENANT, NOT OF THE LETTER BUT OF THE SPIRIT; FOR THE LETTER KILLS, BUT THE SPIRIT GIVES LIFE.”**

2 Cor.3:3-6

Sadly, some of God's people who have turned to the Lord still choose to cling to

**THE LAW OF MOSES** instead of **THE LAW OF CHRIST**



**“THE VEIL OF MOSES LIES ON THEIR HEART”**

**COMPLETE PERFECTION (7)**



**“THE SPIRIT OF GOD'S LAW IS WRITTEN ON THEIR HEART”**

**OVER AND ABOVE (8)**

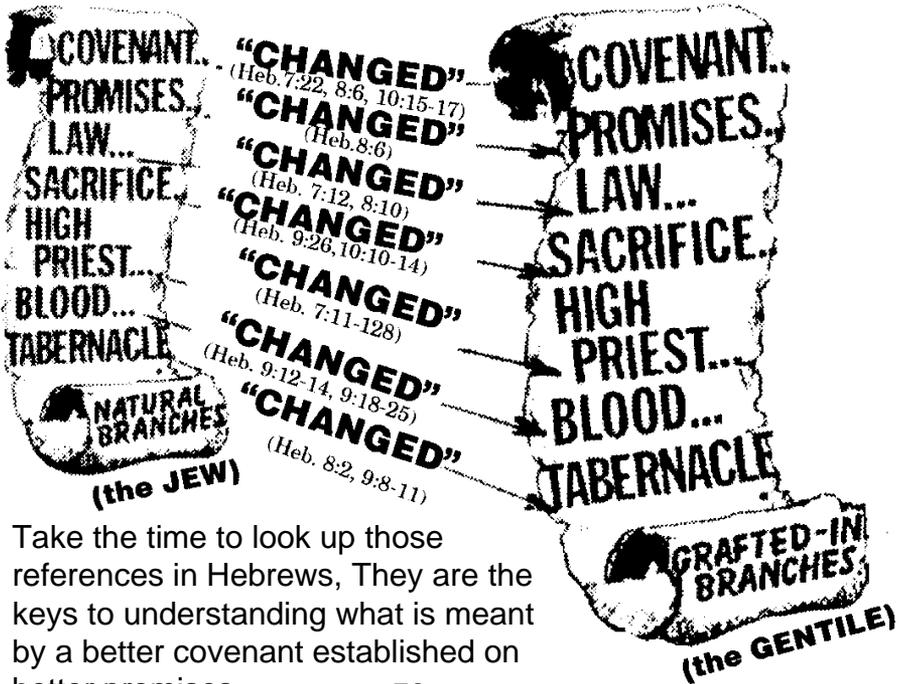
Why should we settle for less than God's best?

**“HE IS ALSO MEDIATOR OF A BETTER COVENANT  
ESTABLISHED ON BETTER PROMISES.”**  
Hebrews 8:6

You can be as Jewish as you want to be without remaining under the Law of Moses. You need only to move up to the higher position as found in the Law of Christ. You can keep the seven Feasts in a manner that honors Christ whom they foreshadow as Paul told us in Col. 2:17. You can still keep the Sabbath on the eighth day and still inherit all the great promises as stated in passages like we find in Isaiah:

**“IF YOU TURN AWAY YOUR FOOT FROM THE SABBATH, FROM DOING YOUR PLEASURE ON MY HOLY DAY, AND CALL THE SABBATH A DELIGHT, THE HOLY DAY OF THE LORD HONORABLE, AND SHALL HONOR HIM, NOT DOING YOUR OWN WAYS, NOR FINDING YOUR OWN PLEASURE, NOR SPEAKING YOUR OWN WORDS, THEN YOU SHALL DELIGHT YOURSELF IN THE LORD; AND I WILL CAUSE YOU TO RIDE ON THE HIGH HILLS OF THE EARTH, AND FEED YOU WITH THE HERITAGE OF JACOB YOUR FATHER. THE MOUTH OF THE LORD HAS SPOKEN.”**  
Isaiah 58:13-14

Consider the diagram below. It makes a comparison between the Old (5<sup>th</sup>) and the New (8<sup>th</sup>) covenants. Notice the ingredients are all the same. However, God has changed them to something better:



Take the time to look up those references in Hebrews, They are the keys to understanding what is meant by a better covenant established on better promises.

# CHAPTER FOUR

## THE CORPORATENESS OF THE NEW SABBATH

**“AND LET US CONSIDER ONE ANOTHER IN ORDER TO STIR UP LOVE AND GOD WORKS, NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER, AS IS THE MANNER OF SOME, BUT EXHORTING ONE ANOTHER...”**

Hebrews 10:24-25

There are two very important comparisons that need to be made that show us why God changed the Sabbath from the seventh to the eighth day. Here is the first:

**1. THE SEVENTH-DAY SABBATH WAS ORIGINATED TO BE CELEBRATED WITHIN THE CONFINES OF THE HOME. THE EIGHTH-DAY SABBATH REQUIRES THAT WE ASSEMBLE TOGETHER CORPORATELY.**

First the Sabbath in the Old Testament law was not primarily a day of worship but a day of rest. The pattern of weekly worship did not exist in the Old Testament law. The synagogue introduced it in the inter-testamental period, and the New Testament clearly practiced it and urged it (Heb. 10-25). In the Old Testament, worship was family-centered, and woven into the fabric of daily life. It should still be so embedded in the common life of man, but there is now also the duty of corporate worship.

Second, severe laws enforced the Sabbath rest. It was not worship which the laws demanded, but rest. The general law was that no work should be done on the Sabbath (Ex. 34:21; Deut. 5:12-15, Ex. 20:8-11, Lev. 23:3, Jer. 17:22). “The gates should be shut” (Neh. 13:19). “Abide ye every man in his place, let no man go out of his place on the seventh day” (Ex 16:29). Asses should not be laden (Neh. 13:15), nor burdens borne (Jer.17:21-22), nor fires kindled (Ex. 35:3), nor sheaves brought in (Neh. 13:15), nor sticks gathered (Num. 15:32-35), nor victuals or wares bought (Neh. 10:31) or sold (Neh. 13:15) nor wine treaded in the presses (Neh. 13:15) (Institutes of Biblical Law- R.J. Rushdoony)

Why are we now called to corporate worship? Because

**2. THE SEVENTH-DAY SABBATH WAS GIVEN TO THE CHILDREN OF ISRAEL. THE EIGHTH-DAY SABBATH WAS GIVEN TO THE BODY OF CHRIST-THE CHURCH.**

The Old Covenant was based on an external relationship between God and the children of Israel. The New Covenant establishes believers as members of the Body of Christ-His church. As such, we become an intrinsic part of God Himself:

**“AND HE IS THE HEAD OF THE BODY, THE CHURCH...”**

Col. 1:18

Consider now Paul’s analogy of God’s spiritual body to that of the natural body in 1 Cor. 12:12-27:

Taken together,  
Col. 1:18 depicts the authority of the head over the body.  
The body takes its orders from the head.

1 Cor. 12 is depicting the dependency of the one body to its many members. If there is one needful thing in the body of Christ, it is the awakening to the corporateness of what is contained within the Scriptures. The popular “home alone” or “lone ranger” mentality is not what God is calling His people to:

**“AND LET US  
CONSIDER ONE ANOTHER  
IN ORDER TO STIR UP LOVE  
AND GOOD WORKS,  
NOT FORSAKING THE  
ASSEMBLING OF OURSELVES  
TOGETHER,  
AS IN THE MANNER  
OF SOME...”**

Hebrews 10:24-25

### **Unity and Diversity in One Body:**

*12 For as the body is one and has many members but all the members of that one body, being many, are one body, so also is Christ.*

*13 For by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves or free- and have all been made to drink into one Spirit.*

*14 For in fact the body is not one member but many.*

*15 If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body?*

*16 And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body?*

*17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?*

*18 But now God has set the members each one of the, in the body just as He pleased.*

*19 And if they were all one member, where would the body be?*

*20 But now indeed there are many members, yet one body.*

*21 And the eye cannot say to the hand, “I have no need of you” nor again the head to the feet, “I have no need of you.”*

*22 No, much rather, those members of the body which seem to be weaker are necessary.*

*23 And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty.*

*24 but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it,*

*25 that there should be no schism in the body, but that the members should have the same care for one another.*

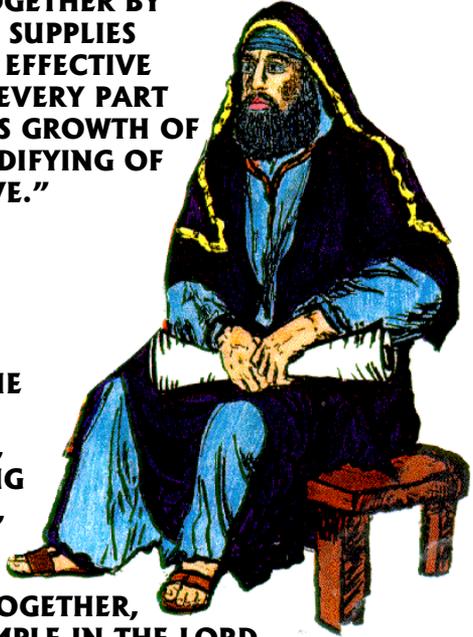
Allow me to give you some of the corporate mandates given to the Body of Christ. Through the inspired words of the apostle Paul, God's directives are able to flow from the Head-Christ to the Body of Christ – His church:

**“GROW UP IN ALL THINGS  
INTO HIM, WHO IS THE HEAD-CHRIST,  
FROM WHOM THE WHOLE BODY,  
JOINED AND KNIT TOGETHER BY  
WHAT EVERY JOINT SUPPLIES  
ACCORDING TO THE EFFECTIVE  
WORKING BY WHICH EVERY PART  
DOES ITS SHARE, CAUSES GROWTH OF  
THE BODY FOR THE EDIFYING OF  
ITSELF IN LOVE.”**

Eph. 4:15-16

**“NOW YOU ARE  
...MEMBERS OF THE  
HOUSEHOLD OF GOD,  
HAVING BEEN BUILT ON THE  
FOUNDATION OF THE  
APOSTLES AND PROPHETS,  
JESUS CHRIST HIMSELF BEING  
THE CHIEF CORNERSTONE,  
IN WHOM THE  
WHOLE BUILDING,  
BEING JOINED TOGETHER,  
GROWS INTO A HOLY TEMPLE IN THE LORD,  
IN WHOM YOU ALSO ARE  
BEING BUILT TOGETHER  
FOR A HABITATION OF GOD  
IN THE SPIRIT.”**

Eph. 2:19-22



Passages like the above permeate the writings of Paul. They cannot be fulfilled in our lives unless we heed the mandate of the corporate assembly:

**“CONSIDER ONE ANOTHER IN ORDER TO STIR UP  
LOVE AND GOOD WORKS, NOT FORSAKING  
THE ASSEMBLING OF OURSELVES TOGETHER  
AS IS THE MANNER OF SOME...”**

Hebrews 10:24-25



**“COME UNTIL ME, ALL YOU WHO LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. TAKE MY YOKE UPON YOU AND LEARN FROM ME...AND YOU WILL FIND REST FOR YOUR SOULS.”**

Matt. 11: 28-29

**“THERE REMAINETH THEREFORE A REST FOR THE PEOPLE OF GOD... LET US LABOR THEREFORE TO ENTER INTO THAT REST...”**

Hebrews 4:9-11 KJ



It isn't physical rest that God intends to be the spirit of the Sabbath. It is spiritual rest. Note in both of the above passages the concept of labor. We must **LABOR** to enter that rest. We must be yoked to Jesus to be able to find rest for our souls which requires labor.

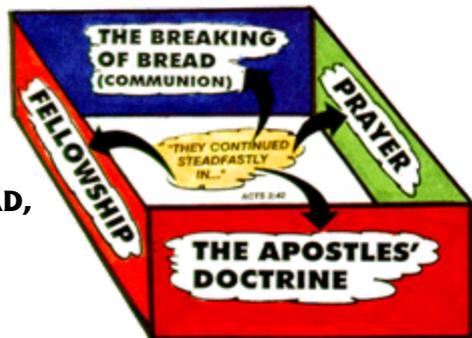
Paul, the apostle, reminds us that we are labourers together with God (1 Cor. 3:9 KJ), God's fellow workers (NKJ). Although it appears to be an oxymoron, it takes physical labor to achieve the position of spiritual rest. Perhaps this Old Testament passage holds a vital key principle to achieving our mandate:

**“THUS SAYS THE LORD: ... ‘ASK FOR THE OLD PATHS, WHERE THE GOOD WAY IS AND WALK IN IT; THEN YOU WILL FIND REST FOR YOUR SOULS.’”**  
Jer. 6:16

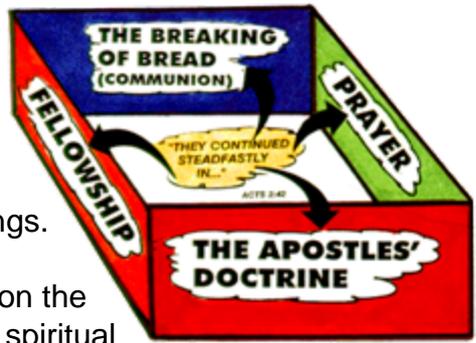
Rather than going to the old paths of the Old Covenant, we need to go no further than what the Holy Spirit carefully preserved for us about how the early church functioned:

**“AND THEY CONTINUED STEADFASTLY IN THE APOSTLES’ DOCTRINE, AND FELLOWSHIP, IN THE BREAKING OF BREAD, AND IN PRAYERS.”**

Acts 2:42



Acts 2:42 tells us that when the saints gathered together these four objectives governed their meetings. It is beyond the scope of this little booklet to teach these things. They are immense subjects. I believe it will suffice to touch on the importance of them in bringing spiritual rest to our soul.



### THE APOSTLES' DOCTRINE

We do not lack for the emphasis of doctrine in the church today. For the most part, it is the core reason why there are multitudes of various denominations in existence today. What is lacking is the presentation of the apostles doctrine. The central core message the apostles sought to impart to God's people can be summed up with the word vision. The essence of the apostles' doctrine was centered upon creating heavenly mindedness to overcome earthly mindedness. That mentality is considering ourselves to be:

**“THESE ALL DIED IN FAITH, NOT HAVING RECEIVED THE PROMISES, BUT HAVING SEEN THEM AFAR OFF, WERE ASSURED OF THEM, EMBRACED THEM, AND CONFESSED THAT THEY WERE STRANGERS AND PILGRIMS ON THE EARTH. FOR THOSE WHO SAY SUCH THINGS DECLARE PLAINLY THAT THEY SEEK A HOMETLAND. AND TRULY IF THEY HAD CALLED TO MIND THAT COUNTRY FROM WHICH THEY HAD COME OUT, THEY WOULD HAVE HAD OPPORTUNITY TO RETURN. BUT NOW THEY DESIRE A BETTER, THAT IS, A HEAVENLY COUNTRY. THEREFORE GOD IS NOT ASHAMED TO BE CALLED THEIR GOD, FOR HE HAS PREPARED A CITY FOR THEM.”**

Hebrews 11:13-16

**“STRANGERS AND PILGRIMS ON EARTH”**



**“BELOVED, I BEG YOU AS SOJOURNERS AND PILGRIMS, ABSTAIN FROM FLESHLY LUSTS WHICH WAR AGAINST THE SOUL....”**

1 Peter 2:11

**“THESE ALL DIED IN FAITH, NOT HAVING RECEIVED THE PROMISES, BUT HAVING SEEN THEM AFAR OFF, WERE ASSURED OF THEM, EMBRACED THEM, AND CONFESSED THAT THEY WERE STRANGERS AND PILGRIMS ON THE EARTH. FOR THOSE WHO SAY SUCH THINGS DECLARE PLAINLY THAT THEY SEEK A HOMELAND. AND TRULY IF THEY HAD CALLED TO MIND THAT COUNTRY FROM WHICH THEY HAD COME OUT, THEY WOULD HAVE HAD OPPORTUNITY TO RETURN. BUT NOW THEY DESIRE A BETTER, THAT IS , A HEAVENLY COUNTRY. THEREFORE GOD IS NOT ASHAMED TO BE CALLED THEIR GOD, FOR HE HAS PREPARED A CITY FOR THEM. “**

Hebrews 11:13-16

**“BELOVED, I BEG YOU AS SOJOURNERS AND PILGRIMS,  
ABSTAIN FROM FLESHLY LUSTS WHICH  
WAR AGAINST THE SOUL...”**

1 Peter 2:11

Notice Peter’s warning that fleshly lusts will war against the soul. We are to be seeking that which will bring rest to our souls (Matt. 11:29), and not war. It is earthly mindedness which produces a warring soul mentality, but a stranger and a pilgrim will have a restful soul for he is not entangled in the affairs of this life (2 Tim. 2:4), for here he has no continuing city, but seeks the one which is to come. (Heb. 13:15).

The word church means “the called-out ones”. Much of Christianity in America is consumed with rescuing America for God rather than rescuing Americans from America. Unlike the heroes of faith in Hebrews 11, American believers have become mindful of the country from which they have been called out, and therefore they have returned to it. This action must be classified as being the pride of life disguised with a religious covering. If Jesus were to appear in our 20<sup>th</sup> century society, I believe He would utter the same words He spoke 2,000 years ago:

***“MY KINGDOM IS NOT OF THIS WORLD.  
IF MY KINGDOM WERE OF THIS WORLD,  
MY SERVANTS WOULD FIGHT....”***

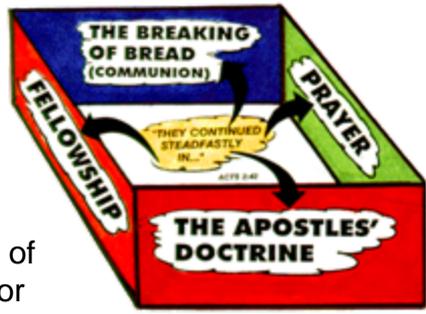
John 18:36



America is among the earthly kingdoms. To fight for something that does not belong to God will take away the ability to enter His rest and find rest for the soul. What is really needed is a **REST**oration of the apostles’ doctrine!

The second area Acts 2:42 singles out as a mark of the early church is that they “continued steadfastly... in fellowship”.

We do not lack for a revelation of the purpose God has in mind for such fellowship:



**“BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY! ...FOR THERE (in their midst) THE LORD COMMANDED THE BLESSING.”**

Psalm 133:1-3

Dietrich Bonhoeffer, who was martyred by Hitler’s regime, wrote a book entitled, *“Life Together”*. Here are some excerpts:



**“The physical presence of other Christians is a source of incomparable joy and strength to the believer...It is true of course, that what is an unspeakable gift of God for the lonely individual is easily disregarded and trodden under foot by those who have the gift every day. It is easily forgotten that the fellowship of Christian brethren is a gift of grace, a gift of the Kingdom of God that at any day may be taken from us...**

**Therefore, let him who until now has had the privilege of living a common Christian life with other Christians praise God from the bottom of his heart...that we are allowed to live in community with Christian brethren.”** (Excerpts pages 19-20)

I believe Paul had the same thoughts and concerns in mind when he penned these words:

**“AND LET US CONSIDER ONE ANOTHER IN ORDER TO STIR UP LOVE AND GOOD WORKS, NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER, AS IN THE MANNER OF SOME, BUT EXHORTING ONE ANOTHER....”**

Hebrews 10:24-25

**“AND LET US CONSIDER ONE ANOTHER IN ORDER  
TO STIR UP LOVE AND GOOD WORKS,  
NOT FORSAKING THE ASSEMBLING OF OURSELVES  
TOGETHER, AS IN THE MANNER OF SOME,  
BUT EXHORTING ONE ANOTHER....”**

Hebrews 10:24-25

The ability to stir up one another unto love and good works requires an on-going embracing of fellowship.

It is interesting how often the phrase **“one another”** appears in the confines of the New Testament.

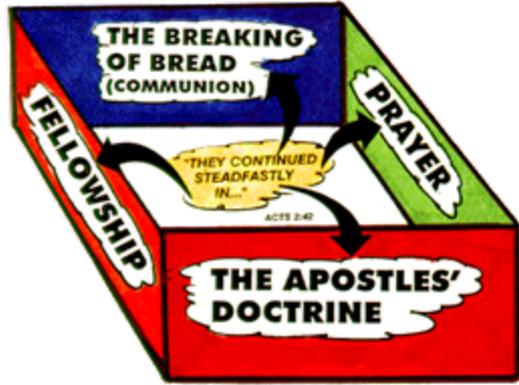
There are twenty-six (enough for each letter of our alphabet).

They spell the meaning of love ranging from A to Z:

- to **“FELLOWSHIP WITH ONE ANOTHER”** (1 John 1:7)
- to **“LOVE ONE ANOTHER”** (John 13:34-35)
- to **“DEPEND UPON ONE ANOTHER”** (Romans 12:5)
- to **“GIVE HONOR/AFFECTION TO ONE ANOTHER”**(Rom.12:10)
- to **“BE OF THE SAME MIND ONE TO ANOTHER”** (Rom.12:16)
- to **“NOT JUDGE ONE ANOTHER”** (Romans 14:13)
- to **“SERVE ONE ANOTHER THROUGH LOVE”** (Galatians 5:13)
- to **“RECEIVE AND ACCEPT ONE ANOTHER”** (Romans 15:7)
- to **“GREET ONE ANOTHER”** (Romans 16:16)
- to **“CARE FOR ONE ANOTHER”** (1 Cor. 12:25)
- to **“BEAR ONE ANOTHER’S BURDENS”** (Galatians 6:2)
- to **“BE KIND TO ONE ANOTHER”** (Ephesians 4:32)
- to **“COMFORT AND EDIFY ONE ANOTHER”** (1 Thess. 5:11)
- to **“BE HOSPITABLE ONE TO ANOTHER”** (1 Peter 4:9)
- to **“HAVE FERVENT LOVE FOR ONE ANOTHER”** (1 Peter 4:8)
- to **“NOT SPEAK EVIL OF ONE ANOTHER”** (James 4:11)
- to **“NOT GRUMBLE AGAINST ONE ANOTHER”** (James 5:9)
- to **“CONFESS OUR FAULTS ONE TO ANOTHER”** (James 5:16)
- to **“PRAY FOR ONE ANOTHER”** (James 5:16)
- to **“FORGIVE ONE ANOTHER”** (Ephesians 4:32)
- to **“ADMONISH ONE ANOTHER”** (Romans 15:14)
- to **“CONSIDER ONE ANOTHER”** (Hebrews 10:24)
- to **“STIR UP ONE ANOTHER”** (Hebrews 10:24)
- to **“HAVE COMPASSION ON ONE ANOTHER”** (1 Peter 3:8)

The multitude of the one anothers is designed to bring rest to our souls. In reality, they often come to us through conflicts which arise between brethren. The rest is the end result of settling those conflicts by applying the principles above to our lives. This is what is meant by the need to labor to enter that rest. It takes hard work and effort to get the right results!

The third area that Acts 2:42 identifies as a function in which the early church continued steadfastly in is the breaking of bread, or what we commonly call “communion”.



**“THEREFORE GIRDP UP THE LOINS OF YOUR MIND, BE SOBER, AND REST YOUR HOPE FULLY UPON THE GRACE THAT IS TO BE BROUGHT TO YOU AT THE REVELATION OF JESUS CHRIST...”**

1 Peter 1:13

Communion is one way in which we can rest our hope fully upon the grace of God as Peter reminds us above. Notice that the exhortation to rest involves girding up the loins of your mind. This speaks of labor. More specifically, laboring to enter the rest of God. God want to bring rest to our souls and the mind is part of the soul. Paul, in speaking of the armor of God, reminds us that we are to place over our mind the helmet of salvation. (Eph. 6:17)

Satan constantly assaults the mind with temptation and with condemnation. God wants us to know there is therefore now no condemnation to those who walk after the Spirit and not after the flesh (Romans 8:1). To walk after the Spirit requires that on an on-going basis we practice regularly this principle:

**“IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.”**

1 John 1:9

Actively participating in communion is God’s plan to keep us out of the clutches of Satan’s condemnation. Take the time to read the amazing behind-the-scenes story found in Zech. 3:1-7!.

**“DO THIS IN REMEMBRANCE OF ME”**



**“THE BREAD  
WHICH WE  
BREAK,  
IS IT NOT  
THE COMMUNION OF  
THE BODY OF CHRIST?”**



**“THE CUP OF  
BLESSING WHICH  
WE BLESS,  
IS IT NOT  
THE COMMUNION OF  
THE BLOOD OF CHRIST?”**

1 Cor.10:16

**“FOR AS OFTEN AS YOU EAT THIS BREAD  
AND DRINK THIS CUP,  
YOU PROCLAIM THE LORD’S DEATH TILL HE COMES.”**

1 Cor. 11:26

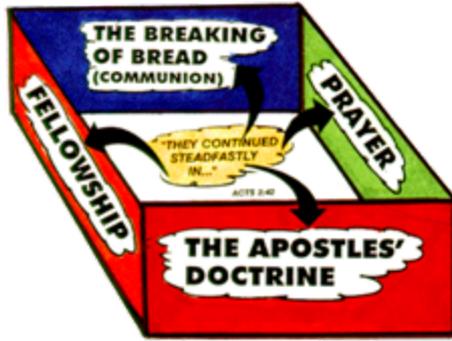
No where in Scripture does God ask His people to celebrate His birthday, but He does say to proclaim the Lord’s death till He comes. It is our “common-union” with Christ for we have received life through His death/resurrection. We are to proclaim this through the worshipful ritual of communion.

The blood of Christ (the cup of blessing) is a reminder that we have forgiveness of sins (See 1 Pet.1:18-19, Eph. 1:7, Rom. 3:24-25, 1 John 1:9, Heb. 9:22).

The body of Christ (the bread which we break) is the source of our hope for eternity (1 Cor. 15:19-23, Phil. 3:21, Rom. 8:11, 1 Thess. 4:13-17, John 6:39, 40,44,51,54).

Acts 20:7-8 describes the meeting of the early church. These verses were recording an event that took place 23 years after the resurrection of Christ. Note that the purpose of their gathering was for the breaking of bread not just for the message preached. Should not communion still be a priority in our church meeting today?

The fourth and final area Acts 2:42 depicts as a pattern in which the early church continued steadfastly is in prayer. This too is God's designed plan to bring rest to our souls.



**“BE ANXIOUS FOR NOTHING, BUT IN EVERYTHING BY PRAYER AND SUPPLICATION, WITH THANKSGIVING, LET YOUR REQUESTS BE MADE KNOWN TO GOD; AND THE PEACE OF GOD, WHICH SURPASSES ALL UNDERSTANDING, WILL GUARD YOUR HEARTS AND MINDS THROUGH CHRIST JESUS.”**

Phil. 4:6-7

Jesus Himself establishes the importance and preeminence that prayer should occupy in the church:

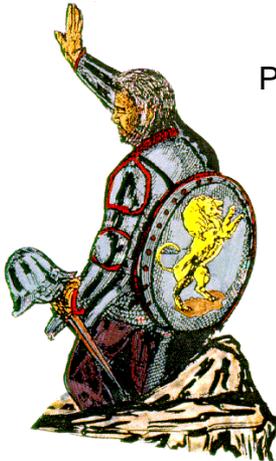
**“...MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER...”**

Matt 21:12



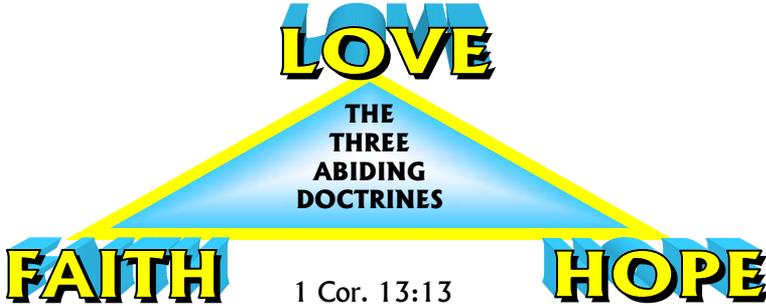
**“...PRAYING ALWAYS WITH ALL PRAYER... BEING WATCHFUL TO THIS END WITH ALL PERSEVERANCE FOR ALL THE SAINTS.”**

Eph. 6:18



Prayer is even listed as one of the seven pieces of the armor of God necessary to stand against all the wiles of the devil (Eph. 6:18). Notice also that prayer is not just a personal thing, but rather has in mind the protection of the corporate Body of Christ

There are three important reasons why God wants His house to be a house of prayer. It centers about these three doctrines which Paul singles out above all others:



Prayer enables us to function in a very practical way in the three great doctrines of faith, hope and love.

Let us consider them briefly:



PRAYING  
IN  
**FAITH**

*"AND THE LORD SAID, 'SIMON, SIMON! INDEED, SATAN HAS ASKED FOR YOU, THAT HE MAY SIFT YOU AS WHEAT. BUT I HAVE PRAYED FOR YOU, THAT YOUR FAITH SHOULD NOT FAIL...'"*

Luke 22:31-32



PRAYING  
IN  
**HOPE**

*" 'THE LORD IS MY PORTION,' SAYS MY SOUL, 'THEREFORE I HOPE IN HIM!' THE LORD IS GOOD TO THOSE WHO WAIT FOR HIM, TO THE SOUL WHO SEEKS HIM. IT IS GOOD THAT ONE SHOULD HOPE AND WAIT QUIETLY FOR THE SALVATION OF THE LORD."*

Lam. 3:24-26



PRAYING  
IN  
**LOVE**

*"THEREFORE I EXHORT FIRST OF ALL THAT SUPPLICATIONS, PRAYERS, INTERCESSIONS, AND GIVING OF THANKS BE MADE FOR ALL MEN...FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOR, WHO DESIRES ALL MEN TO BE SAVED AND TO COME TO THE KNOWLEDGE OF THE TRUTH."*

1 Tim. 2:1-3

## CONCLUDING THOUGHTS

Rabbinical Judaism is responsible for changing the method by which the Feasts of the Lord and the weekly Sabbaths are calculated. They are guilty of a truism stated by the French Historian Amaury De Reincourt:

**“GIVEN SUFFICIENT TIME,  
CHERISHED TRADITIONS BECOME DOGMATIC BELIEFS.”**

By now you may have realized that the dogmatic belief that the Roman Catholic Church is at fault for changing the “real” Sabbath is but a cherished tradition. It was God who changed the Sabbath from the seventh day to the eighth day long before the Roman Catholic Church came into existence in 300 A.D. I believe that I have given sufficient scriptural evidence that the change was instituted at the resurrection of Jesus Christ. There is no doubt that Catholicism has a multitude of traditions that are in opposition to the Word of God. However, let us remember that the Jews had become masters of instituting tradition in favor of the Word of God long before the advent of Catholicism. Jesus charged them with:

**“TEACHING AS DOCTRINES THE COMMANDMENT OF MEN. FOR LAYING ASIDE THE COMMANDMENT OF GOD, YOU HOLD THE TRADITION OF MEN...YOU REJECT THE COMMANDMENT OF GOD, THAT YOU MAY KEEP YOUR TRADITION..MAKING THE WORD OF GOD OF NO EFFECT THROUGH YOUR TRADITION WHICH YOU HAVE HANDED DOWN.”**

Mark 7:7-13

Such is the case with the dogma of the Saturday Sabbath. God instituted the seventh day, and Rabbinic Judaism turned it into a cherished tradition that it always falls on Friday/Saturday. Actually, let me stress that neither Saturday nor Sunday can be applied in a regimented way as the Sabbath. Both of these positions are wrong. It is the seventh day of the week in the Mosaic Covenant and not consistently Friday/Saturday. It is the first day of the week in the New Covenant and not consistently Sunday. In other words, the dogmatic position of either Saturday or Sunday being the Sabbath is wrong!

**“GIVEN SUFFICIENT TIME,  
CHERISHED TRADITIONS BECOME DOGMATIC BELIEFS.”**

Such is the case of the dogmatic position that Saturday is God’s Sabbath. The reality is that over a period of seven years every day of the week took its turn in becoming the seventh day as well as the first day of the week. Two works that I recommend to you on this subject are:

1.

**“Israel’s Calendar and the True Sabbath”  
by Curtis Clair Ewing  
(Los Angeles- The National Message Ministry)**

2.

**“The Institutes of Biblical Law”  
by Rousas John Rushdonny  
The Fourth Commandment – Pages 135-136**

I must warn you that they are quite difficult to absorb. What I am going to do is to seek to paraphrase and simplify Ewing’s deductions for you. First of all, would it be possible for you to have been born on let’s say June 24<sup>th</sup>, and then to always have the celebration of your birthday fall on Saturday? Obviously we would answer “no”!, but that is exactly what is being expected of the seventh-day Sabbath always to be on Saturday. When you read the Feasts of the Lord in Leviticus 23, you will see that God is establishing seven special Sabbaths in addition to the weekly seventh-day Sabbath (Lev. 23:1-3) . The special Sabbaths are to begin every year on a fixed day of the month (Lev. 23:4-5) establish Passover and Unleavened Bread as beginning on the 14<sup>th</sup> and 15<sup>th</sup> day of Nissan or Abib). Since the date of the month is constant then the day of the week would be variable, just as your birthday comes on a different day of the week every year. In other words, just as the day of your birthday would vary every year even though it falls on the same calendar date, so likewise must the day of the week vary every year for the special Feasts. Just as your birthday could not always fall on Saturday neither could the weekly Sabbath always fall on Saturday. If the weekly Sabbath fell on a different week day, then neither could the next day, the first day of the week, consistently fall on a Sunday.

The seventh day of the week (as well as the first day of the week) were counted from the beginning of the Feasts. This is proven when you consider the calculation of the Feast of Pentecost:

**“AND YOU SHALL COUNT FOR YOURSELVES FROM THE DAY AFTER THE SABBATH, FROM THE DAY THAT YOU BROUGHT THE SHEAF OF THE WAVE OFFERING**

(the special Sabbath of Firstfruits-Lev. 23:15)

**SEVEN SABBATHS (weekly) SHALL BE COMPLETED, COUNT FIFTY DAYS TO THE DAY AFTER THE SEVENTH SABBATH; THEN YOU SHALL OFFER A NEW...OFFERING TO THE LORD**

(Pentecost-first day of the week after seven Sabbaths- fifty days.)”

Lev. 23:15-16

Note that Pentecost is being counted from a fixed date of the Feast of Firstfruits. Earlier we established that Firstfruits always falls on the first day of the week, the day after the weekly Sabbath (Lev. 23:11). Remember that the monthly date is fixed, but the day upon which it falls varies. Therefore, how can we count fifty days, or seven Sabbaths, from a variable day and make it always to fall upon Saturday (7X7) and the next day to be Sunday? It will not work apart from shortening the fifty days to compensate for the variable date it begins with. The counting does not tell us to begin with Firstfruits which may begin on a Tuesday in a given year, and then go to the first Saturday Sabbath and count seven Saturdays to make the next day Pentecost. If we did that, we wouldn't have fifty days. There must be fifty days between the Firstfruits and Pentecost. This cannot occur year after year without adjusting the fifty day count. I quote Curtis Clair Ewing:

**The attempts to treat Saturdays as the true Sabbath...are non-Biblical in their radical variance from the Sabbath of Israel...The Hebrew Sabbath and the modern Saturday cannot be equated. The calendar of Israel at Sinai does not permit such an identification.**

**The calendar of Israel at Sinai is not to be confused with the modern Jewish solar-lunar calendar of A.D. 359...the calendar of Israel at Sinai discloses that Israel's Sabbaths (“seven Feasts”) were fixed to fall on the same dates of the month every year...it is impossible for Saturday to have always been the Sabbath...”**

(The Institutes of Biblical Law – Pages 136-137 Excerpts)

Do not readily dismiss the relevance of this argument of it being neither Saturday or Sunday. If it is true, (and I am convinced that it is), then it is impossible to worship on the wrong day as so many charge is happening. If God so designed that the seventh day or the eighth day would systematically rotate from each day of the week to the other over a period of seven years, then no day can, or should, be exalted over another as being “the real Sabbath”. With Paul we must exclaim:

**“OH, THE DEPTH OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD! HOW UNSEARCHABLE ARE HIS JUDGMENTS AND HIS WAYS PAST FINDING OUT! ‘FOR WHO HAS KNOWN THE MIND OF THE LORD? OR WHO HAS BECOME HIS COUNSELOR?’..FOR OF HIM AND THROUGH HIM AND TO HIM ARE ALL THINGS, TO WHOM BE GLORY FOREVER. AMEN.”**

Romans 11:33-36

God, in His infinite wisdom and knowledge, had already neutralized the very conflict that is presently raging over “the real Sabbath”. Over a period of seven years, God ordained every day of the week to be the Sabbath. He does not glorify Saturday or Sunday which are names taken from Greek mythology. Rather He glorifies initially the seventh day(“perfection-rest”) and then switches to the eighth day (“over and above-series of new beginnings”).

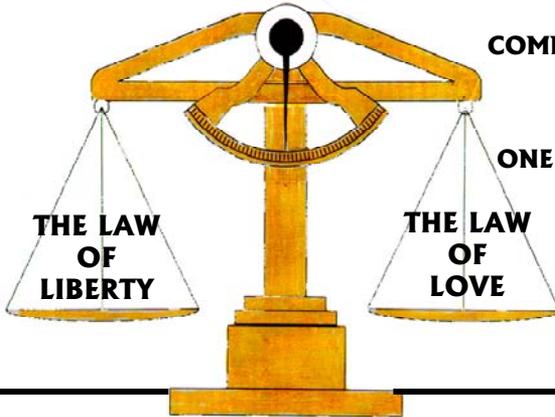
Knowing in advance that salvation would come to the Gentiles, and that these Gentile nations would establish myriads of customs based upon mythology and pagan roots, God designed that His people could worship Him on any day of the week without violating the principle of the Sabbath. If a nation observed Tuesday and Wednesday as its week-end instead of our Saturday and Sunday, it would make no difference, for Tuesday and Wednesday would also take their turn every seven years to be the Sabbath (either the 7<sup>th</sup> day or the 8<sup>th</sup> day). Can you see how freeing the truth really is?

**“YOU SHALL KNOW THE TRUTH,  
AND THE TRUTH SHALL MAKE YOU FREE.”**

John 8:32

Perhaps even after all that I have shared in this little booklet you are still not convinced that God has made a change in the Sabbath. However, if you are a new covenant believer, you are still bound by the Law of Christ as revealed in your New Covenant. Paul, in Romans chapter 14, details for us two laws which are to govern how we walk out our beliefs among the brethren concerning what may be termed doubtful matters. Among the things Paul lists are food and drink and the observing of days. We will conclude our study by stating that what is found here in Romans 14 must be applied to how we exercise our beliefs over we consider to be the “real” Sabbath.

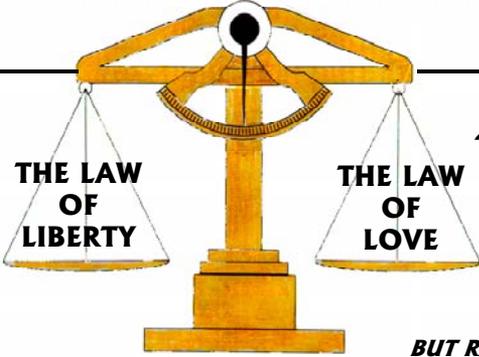
**“SO SPEAK AND SO DO AS THOSE WHO WILL BE JUDGED BY THE LAW OF LIBERTY.”**  
James 2:12



**“A NEW COMMANDMENT I GIVE TO YOU, THAT YOU LOVE ONE ANOTHER”**  
John 13:34

***“RECEIVE ONE WHO IS WEAK IN THE FAITH, BUT NOT TO DISPUTES OVER DOUBTFUL THINGS...WHO ARE YOU TO JUDGE ANOTHER’S SERVANT? TO HIS OWN MASTER HE STANDS OR FALLS... ONE PERSON ESTEEMS ONE DAY ABOVE ANOTHER; AND ANOTHER ESTEEMS EVERY DAY ALIKE. LET EACH BE FULLY CONVINCED IN HIS OWN MIND. HE WHO OBSERVES THE DAY, OBSERVES IT TO THE LORD; AND HE WHO DOES NOT OBSERVE THE DAY, TO THE LORD HE DOES NOT OBSERVE IT..”***  
Romans 14:1-6 Excerpts

***“...EACH ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD. THEREFORE, LET US NOT JUDGE ONE ANOTHER ANYMORE, BUT RATHER RESOLVE THIS, NOT TO PUT A STUMBLING BLOCK OR A CAUSE TO FALL IN OUR BROTHER’S WAY...YOU ARE NO LONGER WALKING IN LOVE...DO NOT DESTROY WITH YOUR FOOD (OR WITH YOUR DAY)...THE ONE FOR WHOM CHRIST DIED. THEREFORE DO NOT LET YOUR GOOD BE SPOKEN AS OF EVIL...LET US PURSUE THE THINGS WHICH MAKE FOR PEACE AND THE THINGS BY WHICH ONE MAY EDIFY ANOTHER.”***  
Romans 14:12-19 Excerpts



**“RECEIVE ONE WHO IS WEAK IN THE FAITH, BUT NOT TO DISPUTES OVER DOUBTFUL THINGS... WHO ARE YOU TO JUDGE ANOTHER’S SERVANT? TO HIS OWN MASTER HE STANDS OR FALLS...ONE PERSON ESTEEMS ONE DAY ABOVE ANOTHER; AND ANOTHER ESTEEMS EVERY DAY ALIKE. LET EACH BE FULLY CONVINCED IN HIS OWN MIND. HE WHO OBSERVES IT TO THE LORD, AND HE WHO DOES NOT OBSERVE THE DAY, TO THE LORD HE DOES NOT OBSERVE IT....”**  
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Romans 14:12-19 Excerpts

It is possible to be absolutely right in what we believe and be absolutely wrong in how we walk in it. Over the twenty plus years of our ministry, we have been forced to deal with those who were bent upon drawing disciples to themselves and not sparing the flock (Acts 20:29-30). Some of these encounters were over the seventh-day Sabbath. Paul states, in Romans 14 above, “let each one be fully convinced in his own mind”. The purpose of this little booklet has been to help those who are seeking the truth about the Sabbath to have their minds fully convinced by what is written in the Word of God. If, as a teacher of God’s Word, I have helped you , then I have achieved my purpose in writing this booklet; and if not, then like Abraham, the friend of God, I say:

**“PLEASE, LET THERE BE NO STRIFE BETWEEN YOU AND ME,  
...FOR WE ARE BRETHREN.”**  
Genesis 13:8

*Pastor Randy Shupe*

## ABOUT THE AUTHOR



“THE WAY, THE TRUTH AND THE LIFE TABERNACLE”  
was founded in Pastor Shupe’s home in 1980 after serving as a  
lay teacher in the Assemblies of God for several years.

The church now resides in this building at  
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Deeply impressed by the  
illustrated teachings of the  
late Clarence Larkin, and  
convinced that “a picture is  
worth a thousand words”,  
Pastor Shupe has combined  
his artistic talents with his  
God-given gift of revelational  
teaching.

The illustrations in his books  
and videos represent some  
of the visual aids he  
prepares for the  
feeding of his flock.



*Pastor Randy*

*Lucette*

You may reach him by phone at 303-423-1325, or write to the address  
above. His website location is [www.PastorRandyShupe.com](http://www.PastorRandyShupe.com).

# THE CHRISTIAN AND THE SABBATH



**"THE SABBATH  
IS RAPIDLY BECOMING  
ONE OF THE CORE ISSUES  
OF CONFLICT WITHIN  
THE BODY OF CHRIST."**

*Pastor Randy Shupe*

However, God's Word tells us that

**"GOD IS NOT THE AUTHOR OF CONFUSION,  
BUT OF PEACE AS IN ALL THE CHURCHES."**

1 Cor.14:33

Since God Himself is the author of the Sabbath, then we ought not to be in confusion or conflict concerning it. The Word of God contains the answers that should bring peace in all the churches.

This little booklet seeks to achieve that goal. May God bless you as you study what I believe is a balanced perspective concerning "THE CHRISTIAN AND THE SABBATH."

the **WAY,** <sup>the</sup> **TRUTH,** <sup>the</sup> **LIFE**  
**TABERNACLE**



**SERVICES:**  
**SUNDAY** (worship) 10:30 a.m.  
**SATURDAY** (communion/prayer) 6:00 p.m.

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