

The Sabbath Day

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When it comes to God's Laws, there are "moral" laws which were in effect BEFORE Mt. Sinai, and haven't been done away with; "judicial" laws, which Jesus "amplified", and gave a broader meaning to; and "ceremonial" laws, which Jesus fulfilled AND abolished. The period of time during the earthly ministry, death, burial, resurrection and ascension of our Lord Jesus Christ was a very unique period of time in human history. It was at the close of day for "ceremonial" law, and the dawning of a new day ... the ushering in of the amplified "judicial" law ... or the law of the Spirit.

A couple examples of what I mean about ceremonial laws being fulfilled and abolished is this: 1) animal sacrifices will no longer atone for sins; and 2) we no longer need an earthly priest to bring our petitions before the Lord, and intercede on our behalf.

The Sabbath ... or "rest" ... of the Lord is not limited to just one day a week any more. But, before I get ahead of myself, let me explain what I just said. BEFORE Messiah came, a person would not be guilty of breaking the 7th Commandment unless they actually committed the act of adultery. Not true any more! Also, a person would not be guilty of breaking the 6th Commandment unless they actually committed the act of shedding innocent blood ... murder. Not true any more! So, I hope this very significant point is undisputed AND well established.

The Incarnate Christ was in deed God manifested in the flesh (1 Timothy 3:16) AND He was unquestionably the promised (and prophesied) Messiah. He frequented the synagogues, as did the Apostle Paul. Jesus amazed and confounded some with His wisdom and knowledge. He reproved and rebuked others because of their hypocrisy. As a matter of fact, He made a whip and drove some out of the temple. Likewise, the Apostles Paul met with Jews in the synagogue on the Sabbath. With some, he reasoned and discussed the Scriptures, and with others he disputed and contended. So, there shouldn't be any surprise that either one of them went to the synagogues on the Jewish Sabbath. After all, that's the time you would expect to find Jewish (religious) people ... in the synagogue on their Sabbath Day.

Here's some things we know about Paul's Jewish background ... Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Philippians 3

¹ Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

² Beware of dogs, beware of evil workers, beware of the concision.

³ For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

⁴ Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

⁵ Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

⁶ Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

⁷ But what things were gain to me, those I counted loss for Christ.

⁸ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

AFTER his conversion, we see a tremendous change in Paul. The reason one of the first things he did was to go to the synagogue, when he came to a city, was to reason with the Jews concerning who Jesus "really" is. The best time to catch them in the synagogue, of course, was when they were there ... on the Sabbath. A careful study into this subject will, I believe, reveal that Paul did NOT require the converts to Christianity ... especially Gentile converts ... to observe the ceremonial laws of Moses, which included circumcision AND the observance of the Jewish Sabbath.

Much the same concerning Jesus' trips to the synagogues. Granted, He went to the synagogues, but it wasn't to select

His disciples or hob knob with the religious crowd of that day. It was more often to reprove, rebuke and testify against them for their unbridled hypocrisy. He even turned over tables and drove some out of the temple because they were desecrating the House of God. Which, sort of makes me wonder what He would do today if He walked into some of our modern day edifices of worship. At any rate, I don't recall Jesus ever mandating strict compliance of the "ceremonial" laws OR observance of the Jewish Sabbath Day. ****IF**** there is a place that I am unaware of, and someone calls it to my attention, I will stand corrected.

From the very beginning, the "7th day" was spoken of as having to do with "rest". And I seriously doubt that it was due to God being tired after the Creation, and needed to rest. However, many people today interpret everything literally, and do not understand there were things in the Old Testament which were physical or material "types" and "shadows" of things of a Spiritual nature that was coming in the future. Anyway, the "7th day" became known, later on, as the "Sabbath", when it was first mentioned as such, and mandated in Exodus 16:23. But, again the "7th Day of rest" after the Creation AND the Old Testament Sabbath of "rest" had much more to do with what was coming in the future ... and a person's relationship with (and obedience to) God ... than it had to do with anything concerning God needing to get some rest. There are many things which God either instituted or inspired to be written in the Old Testament which were "types" and "shadows" of things to come. And, the "7th Day rest" after the Creation AND the Old Testament Sabbath Day of "rest" were precisely that, as was physical circumcision. It could be said that we are living in the midnight hour of the 6th day right now, in the year 2009, and the dawning of the 7th Day is almost here (assigning each day 1years ... as the Bible says, a 1,000 years is as a day and a day as a 1,000 years with the Lord). At any rate, ****IF**** a person is going to observe the Jewish ,000 Sabbath of "rest", according to the Bible (the Old Testament {Mosaic} Law, they need to understand, and be aware, that correct observance of the Sabbath of "much more than just setting aside the seventh day of each week (Saturday) as their Holy Day or to assemble, rest, and worship God. Also, there were rest" covers " Sabbaths which did NOT fall on the 7th day of the week. And, not only that, there were Sabbath years, which covered an entire year ... NOT just a day. special" Most anybody could take off on Saturdays, and observe it as an Holy Day, but not too many could take off the entire year every seventh year. Again, as best I can tell whole Sabbath thing has to do with "rest" ... a relationship with God and the future ... and NOT the observance of the day itself (except as mandated under , the Mosaic Law ... and Christians haven't been under the Mosaic Law since it was nailed to the cross ... {Colossians 2:14} ... the same day the Levitical Priests got their pink slips {Matthew 27:51 & Hebrews 10:20}).

This "rest" had to do with ceasing from one's labor. When a person is born again "the Bible way" that is precisely what happens. We enter into a very close and personal relationship with our Lord, and cease from "our" works. He becomes the Lord of our life. And we totally consecrate our life to Him 24 hours a day, 7 days a week, 365 1/4 days a year ... NOT just one day each week. That's what Jesus meant in Matthew 11:28 when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Well, I'm sort of getting ahead of myself a bit.

I know people who will not do any kind of work (except when their ox is in the ditch) or conduct any business ... or even answer a telephone on Saturday. They are extremely good people and I love them dearly. I, also, respect their conviction concerning observing the Jewish Sabbath (although, they're not Jewish), and would not knowingly do anything to cast a stumbling block before them concerning it. However, I also know some who feel the same way about Sunday. But, again, as best I can tell from the Scriptures, this all has to do with "rest", and not the sanctity of any one day of the week over the other.

The New Covenant brought about some changes. Many people think everything that was mandated in the Old Testament is still mandated in the New Testament. However, the best I have been able to determine from all of my study and research, the New Testament does NOT mandate NOR condemn a number of things that are made pretty big issues by some folks today, including

- 1) assembling to worship God on Saturday OR Sunday ... or any other day of the week for that matter
- 2) a congregation having a full time pastor ... who doesn't do any outside work
- 3) ministers, ministries and/or churches owning property
- 4) being physically circumcised
- 5) worshipping God with musical instruments
- 6) eating only certain foods and meats
- 7) women involved in the ministry

Now, someone may correct me ... and I hope they do if I'm wrong ... but, to my knowledge, there's not any New

Testament Scriptural mandate NOR condemnation of any of the above. That said, when I become aware of someone's else's beliefs or convictions, I always try to be mindful of that, and show some respect to them in that regard. By the way, that does NOT mean that I'll worship a stump and howl at the moon because someone else does. But, life is too short, and there are too many more important things to attend to, than to get bogged down majoring on the minors, as far as I'm concerned.

At any rate, what is this "rest" I was talking about? The Old Testament "type" was a prelude to the infilling of the Holy Ghost. Being born again "the Bible way" and ceasing from one's own labor. Furthermore, this cessation from one's own labor is a 24/7 situation ... not a part-time (one day a week) thing. Here's a few Scriptures which deal with the Jewish Sabbath of "rest" ...

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

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

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

Also, further study will reveal that the Jews got pretty sloppy in their Sabbath keeping, which provoked the wrath of God ...

Lamentations 2:6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

Ezekiel 20

¹ And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

² Then came the word of the LORD unto me, saying,

³ Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you.

⁴ Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

⁵ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;

⁶ In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

⁷ Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

⁸ But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

⁹ But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

¹⁰ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

¹¹ And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

¹² Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

¹³ But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I am the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name whereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries

wherein ye have been scattered; and I will be sanctified in you before the heathen.

⁴² And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

⁴³ And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

⁴⁴ And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

⁴⁵ Moreover the word of the LORD came unto me, saying,

⁴⁶ Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;

⁴⁷ And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

⁴⁸ And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

⁴⁹ Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

Ezekiel 22:8 Thou hast despised mine holy things, and hast profaned my sabbaths.

Ezekiel 22:26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

Ezekiel 23:38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

Nehemiah 13:17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

Hosea 9:7 The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

Isaiah 10:3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

Jeremiah 50:27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

Micah 7:4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

As I said, the New Covenant brought about change. So much so, many of the outwardly religious, who had become steeped in the doctrines and traditions of man did not see it coming, and did not accept it when it came. After all, there had been about 400 years of silence, when there had been no prophets of the Lord in the land, between the time of the end of the Old Testament and the beginning of the New, when John the Baptist came on the scene, proclaiming the coming Messiah. God wants a relationship with people. Having people yoked up with sanctifying a particular day does NOT do anything for God. That's NOT what He really wants. Some just think that's what He wants.

Isaiah 66:1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? Regardless of the day of the week, and, whether it is in the finest building around or underneath a pine tree, God wants to have an intimate relationship with people who love Him. The Bible says He inhabits the praises of His people ... AND that He is worthy of being praised by everything that breathes.

Here's some more Scriptures having to do with the "rest" of God, which, by the way is still rejected by multitudes of religious people to this very day ...

Isaiah Chapter 28

⁹ Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

¹⁰ For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

¹¹ For with stammering lips and another tongue will he speak to this people.

¹² To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

Acts Chapter 3

¹² And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

¹³ The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

¹⁴ But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

¹⁵ And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

¹⁶ And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

¹⁷ And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

¹⁸ But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

¹⁹ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

²⁰ And he shall send Jesus Christ, which before was preached unto you:

²¹ Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

²² For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

²³ And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Hebrews 4

¹ Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

² For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

³ For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

⁴ For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

⁵ And in this place again, If they shall enter into my rest.

⁶ Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

⁷ Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

⁸ For if Jesus had given them rest, then would he not afterward have spoken of another day.

⁹ There remaineth therefore a rest to the people of God.

¹⁰ For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

¹¹ Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

¹² For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

¹³ Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

As I said earlier, many of the religious people of Jesus' day were so steeped in their doctrines of man and traditions that they did not see it coming, nor accept it when it got here. Many, today, are just as adamantly opposed to the "rest" of God ... which is being born again "the Bible way". They apparently believe they can skip that base and still make it to home plate where there remaineth an eternal "rest" for the people of God. However, many will be in for a rude awakening the morning. Here's some more passages of Scripture that you may find some information in, that will be helpful as you evaluate this matter ...

John 9:16 Therefore said some of the Pharisees, This man [*Jesus*] is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Luke 19:4 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

1 Peter 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Romans 14

¹ Him that is weak in the faith receive ye, but not to doubtful disputations.

² For one believeth that he may eat all things: another, who is weak, eateth herbs.

³ Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

⁴ Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

⁵ One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

⁶ He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

⁷ For none of us liveth to himself, and no man dieth to himself.

⁸ For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

⁹ For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

¹⁰ But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

¹¹ For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

¹² So then every one of us shall give account of himself to God.

¹³ Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

¹⁴ I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

¹⁵ But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

- 16 Let not then your good be evil spoken of:
17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
18 For he that in these things serveth Christ is acceptable to God, and approved of men.
19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.
23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Hebrews 3

- 1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.
3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
4 For every house is builded by some man; but he that built all things is God.
5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.
7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,
8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
9 When your fathers tempted me, proved me, and saw my works forty years.
10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.
11 So I swear in my wrath, They shall not enter into my rest.)
12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;
15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.
16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?
18 And to whom swear he that they should not enter into his rest, but to them that believed not?
19 So we see that they could not enter in because of unbelief.

The objection raised by many Jewish Sabbath observers concerning Sunday worship has to do with what they perceive as paganism. My contention is, if a person is that concerned about paganism, they'd better not be embracing the concept of a plurality of "persons" of God (which very definitely has pagan roots) AND they had better be using the Jewish calendar. I mean, why would they use pagan names to refer the months of the calendar many of us use, and use pagan names to refer to the days of the week that the Jews referred to as the First, Second, Third, Fourth, Fifth, Sixth and Seventh (later referred to as ... the Sabbath Day). By the way, pagans used to worship cats (and some may still do), so neither should they own a cat. Do you see how bizarre things can get, once a person starts down the legalistic trail. I guess what I am trying to say here, is if a person is not careful, they will strain at a gnat and swallow a camel. Now, don't misunderstand me. Nobody should go against their own conscience concerning a matter PROVIDED it harmonizes with the PREPONDERANCE of Scriptural evidence found written verbatim upon the pages of the King James Version of the Holy Bible. With that in mind, I have absolutely nothing against assembling to worship God any day of the week, including Saturday ... and have done so many times, and will continue to do so.

However, I try not to condemn people at all, but especially not based upon the day(s) of the week they worship God.

The first day of the week was NOT something the Christians came up with to replace the Jewish Sabbath. However, the first day of the week was of extreme importance. Jesus rose from the grave on the First Day of the Week. The First Day of the week marks a "New Beginning" for the "New" Covenant ... and gives added meaning to "the first shall be last and the last shall be first." Also, the birth of the "New" Testament Church happened when the Holy Ghost was poured out upon the 120 obedient followers of Jesus (including Mary, the mother of Jesus) on the day of Pentecost (the 50th day from Passover ... a very holy day on the "First" Day of the week).

Here's some things to consider about the first day of the week:

The early Christians were admonished to not fail to assemble together (Hebrews 10:24-25). And, it is documented that preaching, worship and offerings took place on the first day of the week (Acts 20:7; 1 Corinthians 16:1). Also, they came together to break bread (Acts 20:7; 1 Corinthians 11:18 "when ye come together in the church"; Jesus' resurrection was on the First Day of the week (Mark 16:1-9; Luke 24:1-9). AND, the birth of the New Testament Church was on the First Day of the week (Acts 2:1-4). Our Lord is the First AND the Last (Isaiah 41:4; Isaiah 44:6; Isaiah 48:12; Revelation 1:11 & 17; Revelation 2:8; Revelation 22:13). AND, the first shall be last and the last shall be first (Matthew 19:30; 20:16). And, the last to be more than the first (Revelation 2:19).

The First Day of the week has special significance to a Christian, as does the cross ... not that either one is an object of worship, though. But, to cast dispersions on Christians who worship on the First Day of the week ... based on the day, itself ..., is just like accusing those who own cats of being pagans. Think about that. At any rate, the first day of the week is significant for BOTH the resurrection ... bringing an end to the ceremonial laws of Moses ... as well the birth of the New Testament church ... when it was ushered in about 47 days later.

In conclusion, Paul pretty much sums it up this matter here ...

Colossians Chapter 2

⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

⁹ For in him dwelleth all the fulness of the Godhead bodily.

¹⁰ And ye are complete in him, which is the head of all principality and power:

¹¹ In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

¹² Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

¹³ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

¹⁴ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

¹⁵ And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

¹⁶ Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

¹⁷ Which are a shadow of things to come; but the body is of Christ.

¹⁸ Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

¹⁹ And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

²⁰ Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

²¹ (Touch not; taste not; handle not;

²² Which all are to perish with the using;) after the commandments and doctrines of men?

²³ Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

God bless!