

Should Christians Keep the Sabbath Today?

Source: Duncan Heaster, www.bibletopics.com/BIBLESTUDY

*The following article represents the standard arguments for NOT keeping the Sabbath in particular and the Law of Moses in general. Interjected is the **Answer**(in italics) to each of the arguments.*

The change in the law

Jesus was the perfect sacrifice for sin and the ideal High Priest who could truly gain forgiveness for us. Therefore the old system of animal sacrifices and high priests was done away with after his death (Heb. 10:5-14). "The priesthood being changed (from the Levites to Christ), there is made of necessity a change also of the law" (Heb. 7:12). Therefore, "there is verily a disannulling of the former regulation (i.e. the law of Moses) because it was weak and useless. For the law made nothing perfect, but the bringing in of a better hope (through Christ) did" (Heb. 7:18,19 A.V. with N.I.V.). This means that it is irrelevant to argue that any command system of God cannot be changed and is eternal - for clearly there was a change made.

Answer: *Yeshua (the Hebrew name of the Messiah) was and is the one and only perfect sacrifice for sin... a heavenly sacrifice and not an earthly one.*

The "change" referred to in the book of Hebrews is a "change" in the priesthood. Shaul (Paul's Hebrew name) had to explain to his Hebrew listeners how Yeshua could be a priest without being from the tribe of Levi. But there was another and preexisting order of priesthood through Melchizedek who was recognized by Abraham. That the Messiah's priesthood would come through Melchizedek was prophesied in Tehillim-Psalm 110:4.

YHWH (the Father) has promised that as long as the day and night continue He will never break His covenant with David and the Levites who attend Him. The Levites will be increased and once again perform their duties in a future earthly temple (Yirmeyahu-Jeremiah 33:20-22 and Yehezqel-Ezekiel 44:15).

So the Levitical priesthood was not "annulled" by Yeshua's priesthood, and these verses in Hebrews can never be used as an annulment for any part of the Torah (the Law or Instruction).

One of the clearest statements ever made about the unchangeable nature of the Torah came from the Messiah himself in Mattithyahu-Matthew 5:17-18:

"Think not that I am come to destroy the law, or the prophets... For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,

till all be fulfilled.” KJV

The Father’s unchangeable nature is also made clear in Ya’aqob-James 1:17 and Mal’aki-Malachi 3:6:

“Every good and perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of turning.”

“For I am YHWH, I shall not change, and you O sons of Ya’aqob, shall not come to an end.”

End of Answer

The problem of trying to keep the Law

To trust in Sabbath keeping for justification means that we do not accept the fullness of Christ’s victory. Such beliefs mean that we do not accept Christ’s sacrifice as completely successful, and that we feel that works are necessary to bring about our justification, rather than faith in Christ alone. "No man is justified by the law in the sight of God... for, The just(ified) shall live by *faith*" (Gal. 3:11 cf. Hab. 2:4). Our own effort to be obedient to the letter of God’s laws, however determined, will fail and will not bring us justification; surely every reader of these words knows this already.

Answer: *The “problem” is in assuming that the purpose of the Law was for justification, or in assuming that anyone keeping the Commandments is trying to be justified. But what do the Scriptures say?*

“A good understanding have all those who do His commandments” (Tehillim-Psalms 111:10).

So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, “Surely this great nation is a wise and understanding people” (Debarim-Deuteronomy 4:6).

“How blessed is the man who fears YHWH, and greatly delights in His commandments” (Tehillim-Psalms 112:2).

End of Answer

If we observe the Law of Moses, we must attempt to keep *all* of it. Disobedience to just one part of it means that those who are under it are condemned. "As many as are of (i.e. rely on) the works of the law are under the curse: for it is written, Cursed is every one that continueth not in *all* things which are written in the book of the law to do them" (Gal. 3:10).

Answer: *The term “works of the law” is an idiomatic expression also found in the Dead Sea scrolls, and is not a term that is synonymous with the Law or Torah. In Yeshua’s time the Pharisees were putting heavy burdens on the people by their traditions and calling them “works of the Law.” Some of these works are known: no*

hand rubbing of wheat on the Sabbath (or healing on the Sabbath), the tithing of mint and cumin, ritual washing, and the walking of only a Sabbath distance. As Yeshua said of the Pharisees, "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matthew 23:4)

It has been said that there are 613 commandments in the Law. These include the civil, the ceremonial and the laws relating to agriculture. Compare that with the number of laws that our modern governments pass, and 613 becomes a very, very small number. Shaul was making a similar comparison, telling the people that if they wanted to be righteous according to the Pharisees, they had to keep all of their traditions.

The "problem" is also in assuming that the Commandments are too hard to keep. However, in Debarim-Deuteronomy 30:11, Moshe said to Israel at Sinai, "Now what I am commanding you today is not too difficult for you or beyond your reach (ability)." In other words, the Torah is neither burdensome nor impossible to keep... even though it will never make anyone perfect.

End of Answer

The victory of Jesus

The weakness of our human condition means that we find it impossible fully to keep the Law of Moses, but due to Christ's complete obedience to it, we are freed from any obligation to keep it. Our salvation is due to God's gift through Christ, rather than our personal works of obedience. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

Answer: *The question we need to ask ourselves is: are we living in the flesh or in the spirit? Are we trying to keep traditions or following the Messiah's example? Yes, Yeshua did die for us, but he also wants to live in us and through us.*

"By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked" (1 John 2:5-6).

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16).

The Messiah observed the Sabbath, but firmly opposed traditions that were against the Law of Moshe-Moses:

"In vain do they worship Me, teaching as teachings the commands of men. Forsaking the command of Elohim, you hold fast the tradition of men" (Mark 7:7-8).

End of Answer

Thus "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Because of this, we are no longer required to keep any of the ordinances of the Law of Moses. The New Covenant in Christ replaced the Old Covenant of Moses' law (Heb. 8:13). By his death, Christ blotted out "the handwriting of ordinances that was against us, which was contrary to us (by our inability to fully keep the law), and took it out of the way, nailing it to his cross..."

Answer: *The Messiah did not "nail the Law to the cross" as is frequently said or misunderstood. Also, he did not redeem us from the Law, but from "the curse of the Law". However, he did take the penalty of the "ordinances that were against" us upon himself.*

Following are several translations of Colossians 2:14. (The NIV is almost alone in its mistranslation of this important verse.)

"Having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross." NASB

"He canceled the record of the charges against us and took it away by nailing it to the cross." NLT

"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." KJV

"God wiped out the charges that were against us for disobeying the Law of Moses. He took them away and nailed them to the cross." CEV

"We had broken the Law many ways. Those sins were held against us by the Law. That Law had writings which said we were sinners. But now He has destroyed that writing by nailing it to the cross." NLV

"Think of it! All sins forgiven, the slate wiped clean, that old arrest warrant canceled and nailed to Christ's cross. He stripped all the spiritual tyrants in the universe of their sham authority at the Cross and marched them naked through the streets." MSG
End of Answer

Let no man therefore judge you in meat, or in drink (offerings), or in respect of a religious festival, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the reality is Christ" (Col. 2:14-17 A.V. with N.I.V.). This is quite clear - because of Christ's death on the cross, the law was taken "out of the way" so that we should resist any pressure put on us to keep parts of it, e.g. the feasts and the Sabbath.

Answer: *Colossians 2:16-17 is correctly understood as: "Let no one (other than the*

body of the Messiah) judge you in eating or in drinking, or in respect of a festival or a New Moon or the Sabbaths - which are shadows (hints or pictures) of the things to come.”

There is an anti-Torah bias in traditional, creedal Christianity that is even evident in how many scriptures are translated. This scripture actually encourages Torah followers not to be swayed by criticism.

End of Answer

Like the rest of the law, the purpose of these things was to point forward to Christ. After his death, their typical significance was fulfilled, and there was therefore no further need to observe them. If we are going to keep the Sabbath, then why not keep the other Jewish festivals? For Paul lumps them all together. He made no difference between the 10 commandments and the rest of the Torah.

Answer: *There are nearly countless times when Yeshua remembered the Sabbath and the festivals, where Shaul preached on the Sabbath week after week, kept certain festivals and hurried to be in Yerushalayim for others. And so Shaul said, “Be ye followers of me, even as I also am of the Messiah” 1 Corinthians 11:1.*

End of Answer

Warnings against keeping any part of the Law of Moses in order to gain salvation are dotted throughout the New Testament.

Answer: *This isn't really true in the strict sense. Shaul explains that, “For Moshe-Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them” (Romans 10:5). He also said, “For not the hearers of the law are just before YHWH, but the doers of the law shall be justified (Romans 2:13).*

For example, Zekarya and Elishiba “were both righteous before Elohim, blamelessly walking in all the commands and righteousness of YHWH.” (Luke 1:6). Their lifestyle was praiseworthy!

Kepha (Peter's Hebrew name) also warns that Shaul's writing is hard to understand, that the “untaught” often twist what he wrote, and the end result is lawlessness (2 Kepha 3:15-17). This is the condition of creedal Christianity as a whole. In ignorance, they truly believe that it is wrong to keep the Commandments... wrong to keep them and not just no longer required.

Moreover Shaul himself said, “However, I admit that I worship the Elohim of our fathers as a follower of the Way, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets” (Acts 2:14).

The Scriptures do make it clear that salvation can never come from any human effort of any kind, but this is not an injunction against a Torah keeping lifestyle.

End of Answer

Some taught that Christians should be circumcised according to the Mosaic Law, "and keep the law". James flatly condemned this idea on behalf of the true believers: "we gave no such commandment" (Acts 15:24). Peter described those who taught the need for obedience to the law as putting "a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear. But we believe that through the grace of the Lord Jesus Christ (as opposed to their works of obedience to the law) we shall be saved" (Acts 15:10,11).

Answer: *In Acts 15, it was "certain men from Yehuda (Judah)" and the "sect of the Pharisees" that were disturbing new believers by their works based salvation (vs. 1,5). By their traditions they still thought that "circumcision" had to come first, even though Abraham believed before he was circumcised. Man-made traditions die a very hard death, a realization that Christians in general have not yet come to.*

Nevertheless, Ya'aqob-James encourages the brethren by reminding them that the Law of Moshe is being read in every city, every Sabbath, and has been from ancient times (vs. 21). His is an endorsement of the Law and not a disannulment. In this one scripture, the Jerusalem based leadership acknowledged both the Law of Moshe and the Sabbath.

End of Answer

Paul is equally outspoken: "A man is not justified by the works of the law, but by the faith of Jesus Christ... that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified... no man is justified by the law... by (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Gal. 2:16; 3:11; Acts 13:39).

Answer: *The term "works of the law" appears throughout Galatians, but nowhere else in any of Shaul's other letters or anywhere else in all of Scripture. Moreover, the Greek word "nomos" can mean any law including tradition. Hence it cannot be established that "nomos" is referring to the Torah, and makes more sense if it is not. Man-made traditions can never bring salvation... or works of any kind.*

End of Answer

The New Torah

"All the titles given by the Jews to the Torah: bread, water of life, light of the world, shepherd, the way, the truth and the life, all these John applies to Christ. The opening of John's gospel is taken from a pre-Christian Jewish hymn of praise to the Torah, in the Jewish hymn it is the Torah that is "in the beginning", "the Word", "with God", "the

world was made", "light", "life", "the true light that enlightens every man", "grace and truth", "in the bosom of the Father", but John applies all these to Christ. All that Judaism had claimed for the law, John applies to Jesus Christ, he, rather than the Torah, is the final revelation of God's will" (J. Mann). The 5 books of Moses are seen to be matched in the 5 segments of Matthew's Gospel, and the way the Lord Jesus in imitation of Moses declared *His Law* from a mountain.

Answer: *The Torah-Yeshua parallel is undeniable since the Word or Torah was made flesh in the Messiah (Yohanan 1:14). Yeshua Messiah was and is the Living Torah. That is why he said in Yohanan 5:46-47:*

For had ye believed Moshe, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

This is just one more scripture that anti-Torah Christians are hell bent to ignore.

End of Answer

The Sabbath and Israel

The Sabbath was the last day of the week, when God rested after the six days of creation (Ex. 20:10,11). As Sunday is the first day of the week, it would be incorrect to observe this day as the Sabbath. The Sabbath was specifically "a sign between me (God) and them (Israel), that they might know that I am the Lord that sanctify them" (Ez. 20:12). As such, it has never been intended to be binding on Gentiles (non-Jews). "The Lord hath given *you* [not all mankind] the Sabbath (Ex. 16:29); "thou [God] madest known unto them [Israel] thy holy Sabbath" (Neh. 9:14).

Answer: *This argument fails to recognize that the Sabbath was a part of the creation process. YHWH blessed the seventh day and rested on it. The Sabbath was "made for man" (Matt. 2:27), and not just for Yisra'el-Israel. This is the way that YHWH made heaven and earth... long before Yisra'el became a people identifiable by the Sabbath. That the Sabbath is part of creation is confirmed by the commandment itself:*

"Remember the Sabbath day, to set it apart. Six days you labour, and shall do all your work, but the seventh day is a Sabbath of YHWH your Elohim... For in six days YHWH made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore YHWH blessed the Sabbath day and set it apart" (Shemoth-Exodus 20:8-10a, 11).

End of Answer

The Sabbath Is Part Of The Old Covenant

Jesus once commented on a theological problem: a baby boy had to be circumcised on the eighth day of his life. If this day fell on a Sabbath, then work would have to be done. So which law should be kept, circumcision, or the Sabbath? Jesus replied that

circumcision had to be honoured, because this came from Abraham, whereas the Sabbath law was later, from Moses: "Moses gave you circumcision [not because it is of Moses, but of the fathers - *i.e. Abraham*]...". If the law of circumcision took precedence over that of the Sabbath, how can it be argued by some that the Sabbath law is binding but that of circumcision isn't? And how can it be argued that a Sabbath law was in force from Eden onwards?

Answer: *"Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Bereshith-Genesis 26:5).*

Just because the Law was not given to Israel until Sinai, or written down by Moshe at that time, does not mean that the Law did not exist. We know this from the example of Abraham, and from Yohanan 1:1,14:

"In the beginning was the Word (Torah)... and the Word (Torah) was Elohim (the Mighty One)... and the Word (Torah) became flesh (in the Messiah)."

End of Answer

Circumcision was the token of the covenant with Abraham, whereas the Sabbath was the token of the law of Moses (Ex. 31:17), and Jesus judged that the covenant with Abraham was more important. Paul uses the same kind of argument, when he reasons that the new covenant given to Abraham [which included no command about the Sabbath] is something which cannot be *added to* or disannulled. He asks, therefore, why it was that "the law...was *added*" (Gal. 3:15,19)? He replies that the law was added, by implication temporarily, seeing that the new covenant cannot really be added to, in order to teach men about sin and lead them to an understanding of Christ, the promised seed of Abraham. Now that Christ has come, we are not under the law.

Answer: *This very complex and confusing argument can be answered in two ways:*

(1) Man, left to himself, could never figure out what sin is, or be charged with sin, unless sin was announced and defined.

"Sin is not imputed when there is no law... Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (Romans 5:13b... 1 Yohanan 3:4).

The problem with saying that the Law has been annulled, done away with or nailed to the cross, is that sin cannot be recognized as sin.

(2) Universally, Christians do not believe that they are Israelites, the seed of Abraham, or grafted back into the olive tree... or that the Father's New Covenant is with Israel. In traditional, orthodox Christianity the Father has rejected Israel and made new covenant with the gentiles. He has also "annulled" His Torah. But, what does Tehillim-Psalms 89:34 say?

"I shall not profane My covenant, neither would I change what has gone out from My lips."

The story of salvation is about a people who, in the stubbornness of their hearts, continually reject the Torah (Instruction) - contrasted by the Father's unceasing faithfulness to the covenant with His people:

"Thus said YHWH, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night... "If these laws vanish from before Me," declares YHWH, "then the seed of Yisra'el shall also cease from being a nation before Me forever.""

"Thus said YHWH, "If the heavens above could be measured, and the foundations of the earth searched out beneath, I would also cast off all the seed of Yisra'el for all they have done," declares YHWH" (Yirmeyahu 31:35-37).

A covenant is not just an agreement, and more than a promise. It is oath that the Father has sworn by Himself. "In this way Elohim, resolving to show even more clearly to the heirs of the promise the unchangeableness of His purpose, confirmed it by an oath" (Ibrim-Hebrews 6:17).

End of Answer

The Sabbath is irrelevant to salvation

Therefore through Christ's death on the cross, the Law of Moses was done away, so that there is now no necessity to observe the Sabbath or, indeed, any festival, e.g. the day of Christ's death (Col. 2:14-17).

Answer: *Saying this over and over does not make it true.*

(If the author of this article really believes that even the day of the Messiah's death does not need to be observed, what does he make of 1 Corinthians 5:7-8: "Messiah our Passover was offered for us. So then let us observe the festival.")

End of Answer

The early Christians who returned to keeping parts of the Mosaic law, e.g. the Sabbath, are described by Paul as returning "to the weak and miserable principles (N.I.V.), whereunto ye desire again to be in bondage. Ye observe days (e.g. the Sabbath), and months, and times, and years (i.e. the Jewish festivals). I am afraid of (for) you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11).

Answer: *In these verses Shaul was speaking to ex-gentiles who had been in bondage to the world and the world's religious practices. In our time it would refer to things like halloween, valentines day, new year's day, lent and other so-called "holidays." The Roman calendar is full of them. To say that the Torah is weak and miserable goes against Scripture.*

"The Torah is truly set-apart, and the command is set-apart, and righteous and good" (Romans 7:12).

End of Answer

This is the seriousness of attempting to keep the Sabbath as a means to salvation. It is clear that observing the Sabbath is irrelevant to salvation: "One man esteemeth one day above another (i.e. in spiritual significance): another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that observeth (A.V. mg.) the day, regardeth it unto the Lord; and he that observeth not the day, to the Lord he doth not regard it" (Rom. 14:5,6).

Answer: The topic in Romans 14:5-6 is fasting and helping those weak in faith... nothing whatsoever about the Sabbath or festival days since they are not named.

End of Answer

The Example Of The Early Church

Because of this, it is understandable that we do not read of the early believers keeping the Sabbath. Indeed, it is recorded that they met on "the *first* day of the week", i.e. Sunday: "Upon the first day of the week, when the disciples came together to break bread..." (Acts 20:7). That this was a widespread practice is indicated by Paul advising the believers at Corinth to take up a collection "upon the first day of the week" (1 Cor. 16:2), i.e. at their regular meetings on that day.

Answer: In the first instance, the given reason for assembling is that Shaul was going to depart on the next day. The time was evening because there were many lamps in the room. After the work day was over, it was a last opportunity to fellowship before Shaul left for his next destination.

In the second instance, believers were encouraged to put something aside on the first day of the week, meaning day one of the work week. Then and now, the Hebraic practice is to avoid financial transactions on the Sabbath - no "collections" on the Sabbath. To make either instance a precedent for Sunday church services is extremely weak. Actually impossible.

End of Answer

There is ample historical evidence that the early church didn't keep Saturday. If some say 'We keep the Sabbath but it's now Sunday' then they admit God's law was changed - therefore their arguments about the unchangeable nature of God's commands are nullified.

Ignatius (110 AD): "no longer observing the Sabbath but fashioning their lives after the Lord's day"; "If then they who walked in ancient customs came to a new hope, no longer living for the Sabbath... how then shall we be able to live without Jesus..."

Justin Martyr (100-165): "Sunday is the day on which we all hold our common assembly"

Epistle of Barnabas (120-150): "we keep the eighth day with joyfulness, a day also in which Jesus rose from the dead"

Irenaeus (178): "the mystery of the Lord's resurrection may not be celebrated on any day other than the Lord's day"

Bardasian (b. 154): "the first day of the week we assemble ourselves together"
The Didache (70 AD): "on the Lord's own day gather yourselves together and break bread"

Pliny (112) wrote to Trajan that the Christians met together Sunday morning for worship.

And therefore ***"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine 321 AD."*** (Chambers Encyclopaedia art. "Sabbath"). Both history and Scripture show that the practice of the early believers was to meet together on Sundays- not Saturday. Either the early church was disobedient, or one has to conclude that Saturday observance was changed to Sunday. And there is no evidence for this.

Answer: *Historians have noted a hundred year period of silence out of which emerged the historical church, a gentile church separated from its Hebraic roots. It was also a creedal church with its doctrines established by councils. In 321 A.D. at Nicea, Constantine made it official: Christians were to worship on the "venerable day of the sun." In 363 A.D. the Council of Laodicea forbade Christians from resting on the Sabbath. Meanwhile the Jerusalem "church" had fled to Pella, all but disappearing from history to become "the woman in the wilderness" of Revelation 12:14.*

End of Answer

No Difference Between Torah And The Decalogue

It is often argued that keeping of the Sabbath was one of the Ten Commandments given to Moses, and that, whilst the rest of the Law of Moses was done away, the obligation remains to keep all of the Ten Commandments. Some make a distinction between a 'moral law' of the Ten Commandments, "the law of God", and a so-called 'ceremonial law', the "law of Moses", which they believe was done away by Christ. This distinction is not taught in Scripture. The Bible uses the terms "law of Moses" and "law of God" interchangeably (Num. 31:21; Josh. 23:6; 2 Chron. 31:3). The Old Covenant refers to the Law of Moses, which was replaced on the cross by the New Covenant. - God "declared unto you (Israel) his covenant, which he commanded you (Israel) to perform, even Ten Commandments; and he wrote them upon two tables of stone" (Deut. 4:13). Again it should be noted that this covenant, based upon the Ten

Commandments, was made between God and *Israel*, not Gentiles of the present day.

Answer: *The New Covenant is with Yisra'el - and specifically for Yisra'el. So it was foretold in Yirmeyahu-Jeremiah 31:31-33:*

"See, the days are coming," declares YHWH, "when I shall make a new covenant with the house of Yisra'el and with the house of Yahudah, not like the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Mitzrayim-Egypt, My covenant which they broke, though I was a husband to them," declares YHWH.

"For this is the covenant I shall make with the house of Yisra'el after those days," declares YHWH: I shall put My Torah in their inward parts, and write them on their hearts. And I shall be their Elohim, and they shall be My people" "

In the New Covenant the Torah would no longer be written on stone, but written in the mind and the heart. That is why Shaul could say in Romans 7:22, "I delight in the Torah of Elohim according to the inward man."

End of Answer

All this makes it clear that the Old Covenant and "the law" included the Ten Commandments. As the New Covenant has done the Old Covenant away, the Ten Commandments have therefore been removed.

Answer: *I am prepared to go on record saying millions of Christians would disagree that, "the Ten Commandments have therefore been removed." Even non-Christians see the Ten Commandments as fundamental to our Western culture. The author's own logic forces him to this conclusion, but does he even believe that himself?*

End of Answer

The Lord Jesus invites those who follow Him to accept the "rest" which He gives (Mt. 11:28). He uses a Greek word which is used in the Septuagint for the Sabbath rest. Jesus was offering a life of Sabbath, of rest from trust in our own works (cf. Heb. 4:3,10). We shouldn't, therefore, keep a Sabbath one day per week, but rather live our whole lives in the spirit of the Sabbath.

Answer: *Actually Yeshua Messiah said in Mattithyahu 5:19:*

"Whoever, then, breaks one of the least of these commands (referring to the Torah in verse 17), and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them (the Torah), shall be called great in the reign of the heavens."

Ibrim-Hebrews 4:9 should be translated as, "So there remains a Sabbath-keeping for

the people of Elohim.” The Greek word “sabattismos” means simply “Sabbath-keeping.”

Moreover, we can fall out of the rest that we are invited into in verse ten through disobedience, ie lawlessness.

End of Answer

The Ten Commandments are referred to in Revelation 19:10 when the term "testimony" is used. In the Law the "Testimony" was another term for the Ten Commandments: "then put in the ark the Testimony" (Ex 25:16, 21; 30:6), "when the Lord finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God" (Ex 31:18). So we can see that the "Testimony of Moses" was the Ten Commandments.

Answer: *The testimony of Moshe was, “YHWH your Elohim shall raise up for you a Prophet like me from your midst, from your brothers. Listen to Him” (Debarim 18:15).*

End of Answer

Now what does Revelation say the "Testimony of Jesus" is? "The testimony of Jesus is the spirit of prophecy" (Rev 19:10). The "testimony" of the old covenant is replaced by those New Testament prophets who spoke under the influence of the Holy Spirit.

Answer: *In Revelation it also says:*

“Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of Yeshua” (14:12).

“Blessed are those doing His commands, so the authority shall be theirs unto the tree of life, and to enter through the gates into the city” (22:14).

““And they sing the song of Moshe the servant of Elohim, and the song of the Lamb, saying, “Great and marvelous are Your works, YHWH, El Shaddai! Righteous and true are your ways, O Sovereign of the set-apart ones!”” (15:3).

This is the end time witness - a people who believe in the Messiah and keep the commandments of Moshe.

End of Answer

Various Objections

- All the believers are described as being priests (1 Pet. 2:9) - who were exempt from keeping the Sabbath (Mt. 12:5).

Answer: *The priests were not exempt from the Sabbath. They had specific tasks for*

the Sabbaths and laboured on the Sabbath just as many Sabbath keeping pastors do today.

End of Answer

Paul lists many sins in the New Testament, both those practiced by the "world" as well as those practiced in the churches: (Rom 1:28-32, 2 Cor 12:20-21, Gal 5:19-21, Eph 4:25-29, 5:3-18, 2 Tim 3:1-9, 2 Pet 2,3:3-7) but nowhere mentions Sabbath-breakers.

Answer: *Shaul was preaching the "Messiah impaled." His focus was not to repeat the Torah. Also, the fact that sabbath-breaking was never mentioned, implies that it was not an issue.*

End of Answer

If we are to keep the Sabbath, we must do so properly; we have earlier shown that it is fatal to keep the Mosaic Law partially, because this will result in our condemnation (Gal. 3:10; James 2:10). Israel were not allowed to do any work on the Sabbath: "Whosoever doeth work therein shall be put to death". They were also commanded: "Ye shall kindle no fire throughout your habitations upon the Sabbath day", and therefore they were forbidden to prepare food on that day (Ex. 35:2,3; 16:23).

Answer: *Kindling a fire had to do with commercial work and public fires relating to work. Food preparation in the home was permitted on a Sabbath (Shemoth-Exodus 12:16).*

End of Answer

A man who gathered sticks on the Sabbath, presumably in order to kindle a fire, was punished with death for doing so (Num. 15:32-36). Those denominations which teach that Sabbath-keeping is binding upon their members should therefore punish those members with death when they break the Sabbath like this.

Answer: *The sin of this man was in his deliberate act of defiance as made clear in verse thirty. This principle is repeated in Ibrim-Hebrews 10:26-27:*

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.

The Messiah gave a similar warning in Mattithyahu 7:21-23:

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I

*never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.' “
(Emphasis added by the New American Standard Bible.)*

Orthodox Christians, by centuries of belief, have convinced themselves that the Father's covenant with Israel and the commandments of Moses were only temporary - that the Father's Word is not eternal - despite the testimony of the Messiah and Paul-Shaul.

We should be careful that this false belief does not become defiance.
End of Answer

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