

The Sabbath

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The Sabbath

All religions believe in some form or another in a special day of the week for the celebration of their god. For instance, Islam celebrates Friday as the day of their god whom they call Allah. Christians believe in and celebrate in one form or another and to one degree or another either Saturday or Sunday as the day of rest and celebration of God. (The word Sabbath means rest as used in Exodus 20:8-11, the Fourth Commandment.) But there is some controversy among Christians as to which is the correct day of the week prescribed by God in the Holy Scriptures. Most of Christianity celebrates Sunday as the prescribed day of worship and rest. However, there have sprung up quite a few Christian Denominations and fellowships that celebrate the Saturday Sabbath as the one prescribed by the Holy Scriptures to be the day of worship.

Which one is correct? Is it the first day of the week or the seventh? After all we are commanded to “remember the Sabbath day to keep it holy.” (Exodus 20:8)

Exodus 20:8 Remember the sabbath day, to keep it holy.

Vs. 9 Six days shalt thou labour, and do all thy work:

Vs. 10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

Vs. 11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

This is the only commandment of the ten that has complete instructions on how we are to obey it.

SABBATH 7676. *shab-bawth'*; intens. **from 7673**; *intermission*, i.e (spec.) the *Sabbath*:— (+ every) sabbath.

7673. *shaw-bath'*; a prim. root; **to repose, i.e. desist from exertion**; used in many impl. relations (caus., fig. or spec.):— (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) **rest**, rid, still, take away.

So what does the Holy Scriptures say on this subject? In Exodus 31 the last thing that God says to Moses when He spoke to him on Mount Sinai was:

Exodus 31:12 And the LORD spake unto Moses, saying,

Vs. 13 Speak thou also unto the children of Israel, saying, **Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.**

Vs. 14 Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

Vs. 15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

Vs. 16 Wherefore the children of Israel shall keep the sabbath, to **observe the sabbath throughout their generations, for a perpetual covenant.**

Vs. 17 **It is a sign between me and the children of Israel for ever:** for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Vs. 18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

It is a “sign” that we are His people and He is our God and it is to be kept forever throughout our generations. And which day is the one God established as this day of rest?

Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them.

Vs. 2 And on the seventh day **God** ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Vs. 3 **And God blessed the seventh day, and sanctified it:** because that in it he had rested from all his work which God created and made.

The word “God” as used in verse two above is the same Hebrew word that is used in Genesis 1:1 for God: Eloheem.

GOD 430. *el-o-heem*’; **plural of 433**; *gods* in the ordinary sense; but spec. used (in the plur. thus, spec. with the art.) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative:— angels, × exceeding, God (gods) (-dess, -ly), × (very) great, judges, × mighty

433. *el-o’-ah*; prob. prol. (emphat.) from 410; a *deity* or **the Deity:— God**, god.

Since the plural is used it is the entire God of the Father, Son, and Holy Spirit that this word speaks of as resting on the seventh day.

Our great God established the seventh day of the week as the official day of rest in the Old Testament. Since Christianity was born out of the Old Testament (remember the New Testament hadn’t been written yet) a change had to take place. So unless we can find a place in the New Testament where God gives us an official command that changes this sign of sanctification to a different day of the week we must follow His command of the Old Testament.

Just What Does The Sabbath Really Mean

Before getting into how the change happened from the seventh to the first day of the week we need to really understand the Sabbath; what it is all about and why God gave it to us to begin with.

First of all let’s look at the numbers. As stated above in Genesis 2:1-3 God had made every thing in six days and then rested on the seventh and sanctified the seventh. (The word sanctified means to set apart for a holy purpose.) There is significance in everything that He does including the numbers.

Let’s look at six first:

All time is set up in increments of sixes: there are 2 – 6 hour periods of daylight per day and 2 – 6 hour periods of darkness per day.

There are 4 – 6 hour periods in a 24 hour day.

A prophetic year is 360 days or 6 x 6 x 10.

There are 12 months in a year; that's 2 x 6.

The number 6 can be broken down by 2's and 3's. (Note: since $3 \times 2 = 6$ there is a 4 in there because of $2 \times 2 = 4$).

All music is in multiples of 2's, 3's, 4's, 6's, 9's, 12's; but no 7's or its multiples.

According to The Companion Bible: "Six. Denotes the human number. Man was created on the sixth day; and this first occurrence of the number makes it (and all multiples of it) the hallmark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number."

Twelve, which is 2 x 6, is the number of governmental perfection.

According to The Companion Bible: "It is the number of factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth."

Now let's look at seven:

The number seven can not be broken down; it stands alone; indivisible.

According to The Companion Bible: "Seven. Denotes spiritual perfection. It is the number or hallmark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the watermark is seen in the manufacture of paper. He is the Author and Giver of life; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man."

If you tried to add a 7th beat to a bar of music it would be all out of sync. Music was made for man to sing and therefore is in multiples of 2's, 3's, 4's, 6's, 9's, 12's. The same thing happens if you try to work seven days; you get all out of sync and exhausted. Eventually your health will start to fail you because this has an accumulative effect.

The next question we should look at is what are we doing when we celebrate the correct Sabbath. This goes back to the first Sabbath that was celebrated by God Himself that we just looked at above. So when we celebrate the Sabbath by doing His instructions we are doing the very same thing that He Himself did on that very first Sabbath; we are imitating our Father God.

Now the question needs to be asked: why would He want to have us imitate Him?

That's simple enough to answer; He made us in His image to be like Him.

^{Genesis 1:27} So God created man in his *own* image, in the image of God created he him; male and female created he them.

God is creating a race of beings that is just like Him much like you are the offspring of your parents. That is why we are to call Him "Father." That is why He gave us His Laws to govern our conduct by. They are the very same laws that He governs His conduct by. These are the ways that we can imitate Him by; to be "like Father like son."

That's the positive side of the correct Sabbath. But there is a negative side too; otherwise we wouldn't have any choice in the matter, no free will, just a bunch of robots:

The true Sabbath is a choice between right and wrong, between earth and God; or to put it more succinctly between Satan and God. You see any other day points to earth or creation; such as Friday points to man, Sunday points to the sun and so-forth. If you choose any other day you choose creation which is Satan's domain for now. In other words you choose Satan and his way because he is the god of this world for now. If you get into his way you will naturally seek after the coin of his realm, money. That is the only way he can bless you because that is what his economy is based on. It is a false god that ruins because the more that you have the more you want; you are never happy; you are never satisfied. That is how his economy works and how the economy of the false sabbath works.

God on the other hand gives you rest, peace, satisfaction, and a sense of accomplishment; plus He gives us our daily bread using money only as a tool. Yes, we have to work for it and we have tribulation too. (John 16:33) But we look to Him and know that all things work for good for us that love Him and walk after His way. (Romans 8:28) And His way includes the Seventh Day of the Week Sabbath Rest. And in the end we will get to celebrate in His Kingdom as His offspring which no amount of earth's treasure could buy. That is something that Satan will never be able to honestly say for himself. And that is how His economy works and the economy of the correct Sabbath.

(Word of caution here: we must guard against the trap of fixation on the tool of money; in other words getting off into Satan's world. That will only rob you of your peace, satisfaction, and sense of accomplishment.)

There is another point about the false sabbath that needs to be understood and that is the fact that when you take on the wrong sabbath that you also take on the character of Satan himself, the adversary. That means that you are putting yourself in direct competition with God because that is what adversary means.

In a sports competition the adversary is the competitor. Well the same thing is true here only this is real life and it is for keeps; the stakes are eternal. You don't want to be a loser here. And the only way to prevent that is to be on the winning team; God's team!

Here is what is meant by the economy of the God's Sabbath: God said that "Six days you shall do all your work and the seventh day is . . ." what? **It is payday!** That's right it is when all the fulfillment of the week's work comes to fruition. This is talking spiritually of course but God is Spirit and those that worship him must do it in spirit and truth. (John 4:24) Keep in mind that what God does He does in the Spirit and the physical world just reacts to it. The same thing happens to us in regards to the Sabbath economy; the physical world will just react to God's spiritual blessing upon us for imitating Him by keeping the correct Sabbath. It is all about acting like God.

This is something that the adversary does not want; a bunch of people running around acting like God; he's got enough trouble with just the one in heaven. You see one of us that know our place in God and acts like Him can foil the plans of Satan for us and those around us. Jesus and the Apostles were ample testament to that.

This is the very purpose that we were created for, to be like God; to choose to be like Him that made us because we see His Holiness.

How Did It Get Changed

Now let's explore how the Sabbath got changed from what the Old Testament prescribed to what modern mainstream Christianity celebrates today, Sunday, the first day of the week.

It is believed by those that celebrate the first day of the week, Sunday, that God changed the day of rest, the Sabbath, to Sunday because they say that Jesus rose from the dead on Sunday morning. They say that since the resurrection was on Sunday that this was the official sanctifying of Sunday as the day of rest. This is the most compelling argument for the Sunday Sabbath (or rest).

Since this important question hinges on the day of the Resurrection of Jesus Christ we need to make sure of that day. So let's take a hard look at the Holy Scriptures and see just what they say.

In order to understand these things we need to get into our minds that in the Bible all days start at sundown and not at midnight.

Genesis 1:5 And God called the light Day, and the darkness he called Night.

And the evening and the morning were the first day.

Verses 8, 13, 19, 23, & 31 say the same thing.

EVENING 6153 *eh'-reb*; **from 6150**; *dusk*:— + day, even (-ing, tide), night.

6150. *aw-rab'*; **a prim. root to grow dusky at sundown**:— be darkened, (toward) evening.

MORNING 1242 *bo'-ker*; prop. *dawn* (as the *break* of day); gen. *morning*:— (+) day, early, **morning**, morrow.

So the first day of the week goes from sundown on what we call Saturday to the same time, sundown, on Sunday. And for the time of the year that Jesus died sundown occurred at around what we know as six p.m. since this was shortly after the spring equinox.

We also need to keep in mind one other thing: the day after the Day of Passover is the High Holy Sabbath of the First Day of Unleavened Bread.

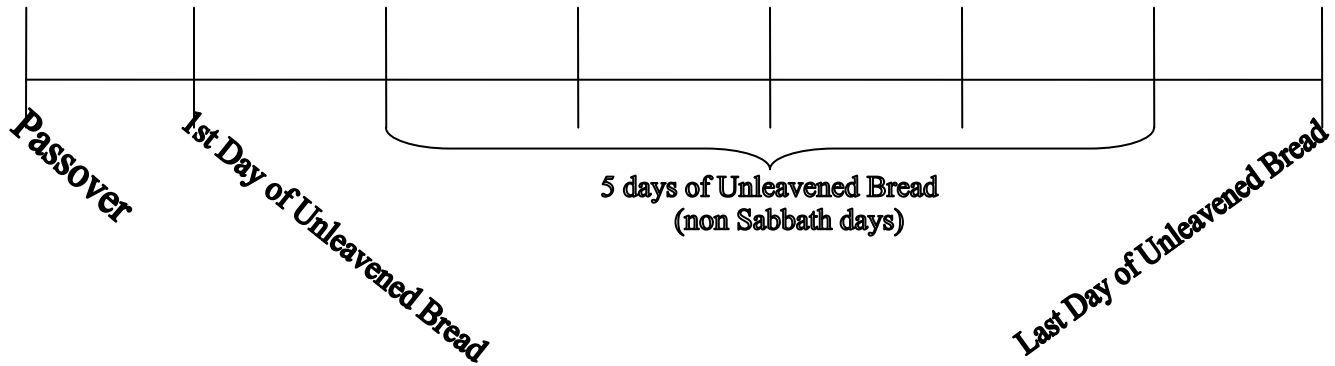
Exodus 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; **ye shall keep it a feast by an ordinance for ever.**

Vs. 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Vs. 16 **And in the first day there shall be an holy convocation,** and in the seventh day there shall be an holy convocation to you; **no manner of work shall be done in them, save that which every man must eat, that only may be done of you.**

(See also Leviticus 23:4-7) The First and the Seventh Days of Unleavened Bread are not only days of rest but of Holy Assembly which is what convocation means. The Days of Unleavened Bread start the day after the Day of Passover. The Day of Passover is always the 14th day of the first month on God's Holy Calendar. The first month of God's Holy Calendar starts with the first new (dark) moon after the spring equinox. So the time order goes like this for Passover and the Days of Unleavened Bread: they start at sundown on the 13th of the first month which is the beginning of the 14th. 24 hours later at the next sundown begins the 15th and the first Day of Unleavened bread. Then there is a break of 5 more complete days; then comes

the Last Day of Unleavened Bread. Since this incorporates an entire week there will be somewhere during this time at least one weekly Sabbath (Saturday).



With this timeline in mind let's examine as to which day that Jesus the Christ of God rose from the dead.

Jesus Himself gave us all the clues that we would need to make this determination as to when He would rise from the dead. Turn to Matthew 12:

Matthew 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Vs. 39 But he answered and said unto them, **An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:**

Vs. 40 **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

He repeated verse 39 in Matthew 16:4. Now let's take a look at "Jonas."

JONAS 2495. *ee-o-nas'*; **of Hebrew origin [3124];** *Jonas* (i.e. *Jonah*), the name of two Isr.:— *Jonas*

HEBREW 3124. *yo-naw'*; *Jonah*, an Isr.:— **Jonah.**

(Note: there were two Israelites named Jonah or Jonas mentioned in the Bible; one was Peter's dad (see Matthew 16) and the other was the one that Jesus is talking about here: the Prophet Jonah.)

Jonah 1:17 Now the LORD had prepared a great fish to swallow up Jonah. **And Jonah was in the belly of the fish three days and three nights.**

This is important for us to understand because as Jesus said in Matthew 12:39-40 above that this is the only sign that is given to these doubting men that He is the Christ the Son of the Living God as it is proclaimed in Matthew 16:15-17. These doubters wanted some sort of a magic trick to prove that He was the Christ. (Note: if all it takes is for someone to do some magic trick for you to be convinced of someone's deity then if you aren't deceived now, you will be deceived when the Great Tribulation comes.)

To be sure that their days at this time were the same as ours, turn to John 11:9.

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

Vs. 10 **But if a man walk in the night, he stumbleth, because there is no light in him.**

If there are “twelve hours in the day” then there has to be twelve hours in the night. Remember this is around the time of the Spring Equinox. (Note: according to The Companion Bible, Appendix 10 quoted above, twelve is the number of “Governmental Perfection.”)

Now unless Jesus was an exaggerator, or a liar, then he had to be in the “heart of the earth” for what we call 72 hours, or three days and three nights.

(Note: some people believe that three days and three nights could have been a Greek idiom [the New Testament was written in Greek] meaning parts of three days and three nights. But this falls apart for two reasons: one, the Book of Jonah to which Jesus referred was written in Hebrew not Greek; and was part of their bible that all Jews would have learned as children. Two, the math just doesn’t add up: from Friday sundown to Sunday morning is only two nights and one day according to the way that the Jews of His time reckoned for a day. It is not part of three days and part of three nights.)

Let’s look at the Holy Scriptures and do the math ourselves to know the truth so that we can get on it. Take a look at John 13:

^{John 13:1} **Now before the feast of the passover**, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

^{Vs. 2} **And supper being ended**, the devil having now put **into the heart of Judas Iscariot, Simon’s son, to betray him**;

If we start at the “Last Supper” and work our way forward through the time line we can better see what happened that week of Passover. First notice that the Last Supper was BEFORE the Feast of Passover. The Passover dinner was eaten by the Jews the next day after they had slaughtered their Passover lambs at around 3:00 PM in the afternoon; which is the same time that Jesus died. These verses were written by John who sat right next to Jesus and “leaned on His bosom” (vs.23) at this supper and who wrote the account of these events.

The heart of Judas to betray Jesus is a fulfillment of Proverbs 13:7.

^{Proverbs 23:7} For as he thinketh in his heart, so *is* he: **Eat and drink, saith he to thee; but his heart is not with thee.**

John gave us the most details of all the gospel writers of what happened at the Last Supper with regard to the revealing of the betrayer:

^{Vs. 21} When Jesus had thus said, he was troubled in spirit, and testified, and said, **Verily, verily, I say unto you, that one of you shall betray me.**

^{Vs. 22} Then the disciples looked one on another, doubting of whom he spake.

^{Vs. 23} Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.

^{Vs. 24} Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

^{Vs. 25} He then lying on Jesus’ breast saith unto him, Lord, who is it?

^{Vs. 26} Jesus answered, **He it is, to whom I shall give a sop (*morsel*), when I have dipped *it*.** And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

^{Vs. 27} And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**

^{Vs. 28} Now no man at the table knew for what intent he spake this unto him.

Vs. 29 **For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast;** or, that he should give something to the poor.

Vs. 30 He then having received the sop went immediately out: and **it was night.**

As per our timeline chart above and these verses you can see that it was evening before the Jews celebration of Passover and that is why some of the disciples thought that Judas might be going to buy something for the Feast. The whole point is that the Last Supper was before the regular celebration of Passover because Jesus would be our Passover Lamb by 3:00 PM. the next afternoon which is the time that the priests would be slaughtering the Passover lambs for the Jews regular celebration of Passover.

This settles the time of the Last Supper as being the evening before Passover. Next let's look at the time of His Death and burial. Turn to John 19:30:

John 19:30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

Vs. 31 The Jews therefore, because **it was the preparation,** that the bodies should not remain upon the cross on the sabbath day, **(for that sabbath day was an high day,)** besought Pilate that their legs might be broken, and *that* they might be taken away.

The preparation spoken of is the day before a Sabbath Day when people prepare themselves and their house for no work. And this Sabbath Day that “was an high day” is the High Sabbath of the First Day of Unleavened Bread that we saw above.

According to Matthew's (Ch. 27), Mark's (Ch. 15), and Luke's (Ch. 23) accounts of this, Jesus died at the “ninth” hour which is reckoned as 3 p.m. our time. (Remember, the twelve hour day started at what we know as 6 a.m. so the ninth hour would be 3 p.m.)

We can not just read one of the Gospel accounts and think that we know it all. Matthew's, Mark's, and Luke's Gospels add some details as to the events of this all important Passover Week so we will combine the four into one account using John's as a base. (See Isaiah 28:10&13)

John 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

Vs. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

Vs. 34 But one of the soldiers with a spear pierced his side, and **forthwith came there out blood and water.**

When your body suffers trauma it will react to protect its vital organs by surrounding them with fluid to cushion them. In this case, the spear pierced Jesus' heart sack which the body had filled with water to protect the heart.

Vs. 35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

Vs. 36 For these things were done, **that the scripture should be fulfilled, A bone of him shall not be broken.**

Vs. 37 And again another scripture saith, **They shall look on him whom they pierced.**

His bones not being broken comes from Exodus 12:46 and Numbers 9:12 which talks about the Passover Lamb and in Psalm 34:20 that speaks about the Messiah.

Exodus 12:46 & Numbers 9:12

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

Psalm 34:20

He keepeth all his bones: not one of them is broken.

His piercing was prophesied in Zechariah 12:10 which talks about when God will gather the “House of David” which is in repentance at the coming of Christ to establish the Kingdom of God.

Zechariah 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Now back to John’s account:

John 19:38

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

Vs. 39

And there came also Nicodemus, which at the first came to Jesus by night, **and brought a mixture of myrrh and aloes, about an hundred pound weight.**

These two men were secret Disciples of Christ who see to the burial of Jesus. Now by the time that these men leave Calvary and go to Pilot, persuade him to let them take down Jesus’ Body, then get the “mixture of myrrh and aloes” and return to Calvary and take down His body it’s getting pretty late in the afternoon; remember He died at 3p.m on the day before a High Sabbath.

John 19:40

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Vs. 41

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

Vs. 42

There laid they Jesus therefore because of the Jews’ preparation *day*; for the sepulchre was nigh at hand.

Since they don’t have a whole lot of time Jesus’ Body is hastily wrapped with linen and spices and laid in this tomb. In Deuteronomy 21:23 God says that Christ’s dead body must be buried before the start of a new day.

Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

But in Jesus’ case this was not the complete way of burial for a Jew as Luke’s account indicates.

Luke 23:54

And that day was the preparation, and the sabbath drew on.

Vs. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

Vs. 56 **And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.**

Luke 24:1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, **bringing the spices which they had prepared,** and certain *others* with them.

Vs. 2 And they found the stone rolled away from the sepulchre.

All four Gospel accounts agree that Jesus' Body was laid in the tomb just before sundown on the Day of Passover, 14 Abib on God's Holy Calendar. But verse 56 above is revealing: "and prepared spices and ointments" had to be done on the day after the High Sabbath. Preparing these spices and ointments is work that they would not have done on a High Sabbath which began about the time that they got home from burying Jesus' body. So they prepared those spices and ointments the day after the High Sabbath. Then they "rested the (weekly) Sabbath (of Saturday) according to the commandment."

It is interesting to note that they observed the Saturday Sabbath even after Jesus had "nailed to the cross" everything that was supposed to be "nailed to the cross." So God's commandment of the Seventh Day Sabbath still stands even after the cross. Also notice that the first couple of verses in chapter 24 of Luke's account show them intending to do the work of getting the stone rolled back so that they could anoint the body of Jesus on the first day of the week. Now if the law was changed by the cross, this - the first day of the week, is the new "Sabbath Day;" they are not supposed to do any work on this day if it is the new Sabbath.

Matthew's account adds this:

Matthew 27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

These hypocrites are now coming to a Gentile on a High Sabbath for more no-good.

Vs. 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Vs. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Vs. 65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

Vs. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Since Jesus Himself said that the only sign of His being the Messiah was the fact that He would be in the "heart of the earth" for the 72 hour period of three days and three nights, we can count forward from sundown on the 14th of the month of Abib to arrive at His Resurrection time.

Conclusion: if He is buried just before sundown then He must rise just before sundown 72 hours later. All four Gospel accounts agree in that they all say that by the time of dawn on the first day of the week – Sunday morning – Jesus was already raised from the dead. All four say "is risen" indicating an act already accomplished.

Matthew 28:1 **In the end of the sabbath, as it began to dawn toward the first day of the week,** came Mary Magdalene and the other Mary to see the sepulchre.

Vs. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Vs. 3 His countenance was like lightning, and his raiment white as snow:

Vs. 4 And for fear of him the keepers did shake, and became as dead *men*.

Vs. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Vs. 6 He is not here: **for he is risen,** as he said. Come, see the place where the Lord lay.

According to Mark's and Luke's account they came to the tomb to see if they could finish the anointing process that they could not complete because of the beginning of the High Sabbath. If He rose at sundown on Saturday naturally the tomb would be empty the next morning when these women came. Next, Mark gives us a little more detail:

Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, **had bought sweet spices, that they might come and anoint him.**

Vs. 2 And very early in the morning the first *day* of the week, **they came unto the sepulchre at the rising of the sun.**

Vs. 3 And they said among themselves, **Who shall roll us away the stone from the door of the sepulchre?**

Vs. 4 And when they looked, they saw that the stone was rolled away: for it was very great.

Vs. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Vs. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: **he is risen; he is not here:** behold the place where they laid him.

These ladies were not thinking ahead to bring some men along with them to roll the stone back so that they could finish the "anointing" of Jesus' body. Remember when Jesus was about to raise Lazarus from the dead what Martha said to Him?

John 11:39 Jesus said, **Take ye away the stone.** Martha, the sister of him that was dead, saith unto him, Lord, **by this time he stinketh: for he hath been dead four days.**

And Lazarus had been properly anointed before burial. Next we look at the rest of Luke's account of this matter:

Luke 24:1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, **bringing the spices which they had prepared,** and certain *others* with them.

Vs. 2 And they found the stone rolled away from the sepulchre.

Vs. 3 And they entered in, and found not the body of the Lord Jesus.

Vs. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Vs. 5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

Vs. 6 **He is not here, but is risen:** remember how he spake unto you when he was yet in Galilee,

Now we come to John's account; and he was the only eyewitness that wrote a Gospel account:

John 20:1 The first *day* of the week cometh Mary Magdalene early, **when it was yet dark,** unto the sepulchre, and seeth the stone taken away from the sepulchre.

Vs. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Vs. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

Vs. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

Vs. 5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

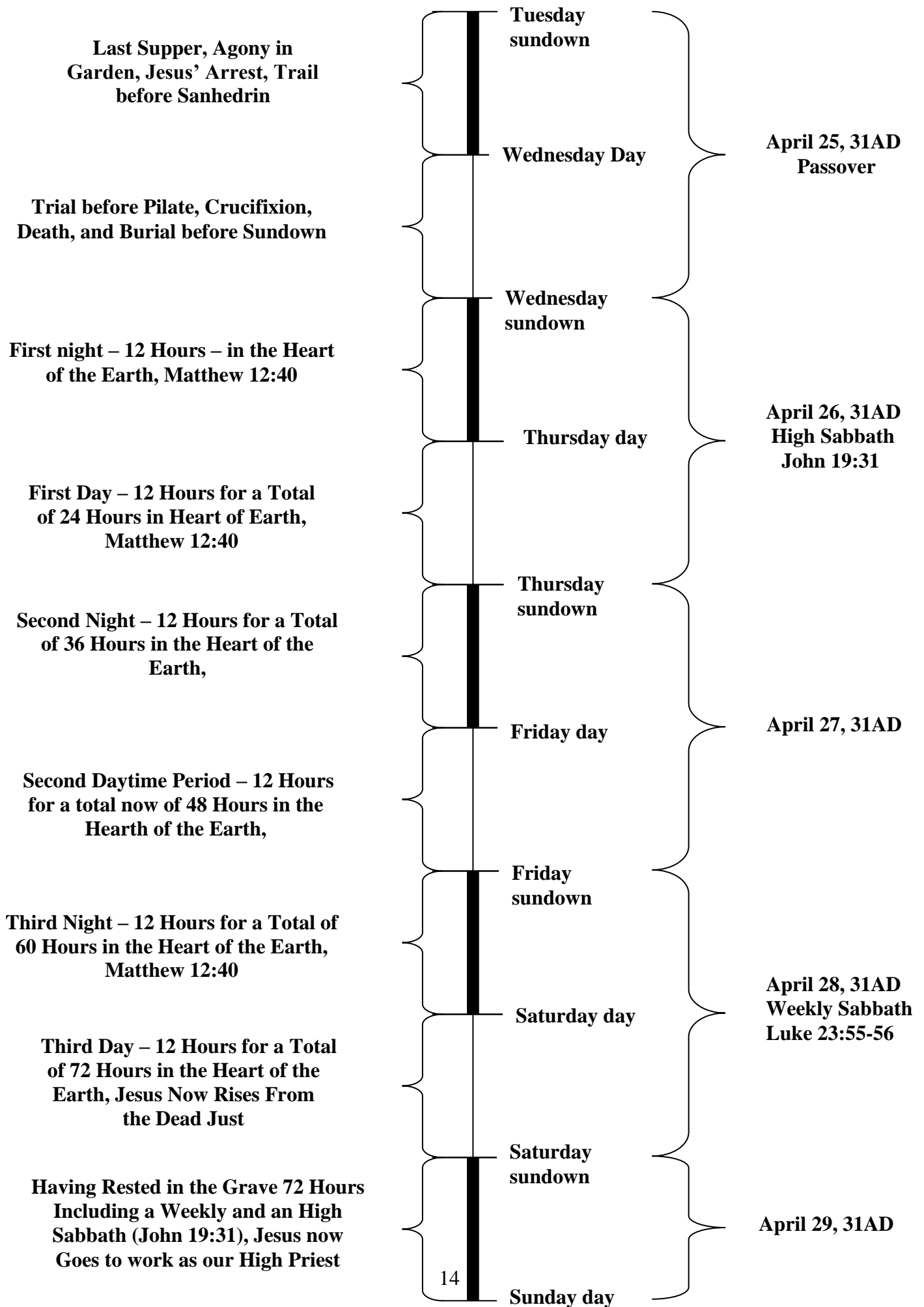
Vs. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

John says that it was still "dark" when Mary Magdalene arrived at the tomb and found that He had already risen. And since he out ran Peter to the tomb (being a bunch younger at the time), he was the second one in his account to see the empty tomb; Peter was the third.

So just what does this give us?

According to the Hebrew calendar for the year that Jesus died (A.D. 31), the 14th of Abib, the day of Passover and the day that Jesus was crucified, then died at 3p.m. and was buried just before sundown, was Wednesday, April 25. The annual High Sabbath of the first day of Unleavened Bread was on Thursday, April 26. By the end of this first of the annual High Sabbaths in which no work could be done, Jesus had been in the "heart of the earth" for only 24 hours or one night and one day. Friday, the 27th of April was just a normal weekday in which these ladies of Luke 23:54–24:1 (above) purchased and prepared those "spices and ointments" so that they could properly anoint the dead body of Jesus. By sundown of this Friday, Jesus has been in the "heart of the earth" for 48 hours. Next comes Saturday, April 28 which is the Weekly Sabbath in which no work could be done. But by the end of this particular Sabbath Jesus completes His 72 hours in the "heart of the earth" and is raised from the dead by the power of the Holy Spirit.

So, because of these two Sabbaths, the earliest that Jesus' body could receive the proper anointing with properly prepared "spices and ointments" was this first day of the week which was Sunday, April 29, A.D. 31. Because Jesus had already been raised from the dead at sundown on Saturday, He was not to be found in the tomb on Sunday morning as Mary Magdalene and everybody else that came to the tomb that morning discovered.



No Scriptural Record of Change

There is one last thought here before going on to the other idea of the Sabbath change: even if Jesus had risen on Sunday Morning there is no record of His instructions to change the day of rest to the day of His resurrection. You would think that somewhere in those four Gospel accounts we could find some hint of a change in God's Sabbath Law; especially when you consider the fact that God punished the Israelites for celebrating the Sunday Sabbath among other things. But there is nothing anywhere in the entire New Testament about this change. (See Matthew 5:17-18 below.) Since God left us no instructions in His Word changing the Sabbath to the first day of the week we have to conclude that said change came from man and therefore is invalid when laid along side the Word of God.

The argument that Jesus fulfilled all the Old Testament requirements of the law on the subject of the Sabbath and therefore they do not apply to us in the New Testament times falls apart to anyone who is a scholar of the New Testament. The Bible always interprets itself and this subject is no exception. The Book of Hebrews tells us that Jesus fulfilled the sacrifice requirements of God's Law and therefore we do not offer blood sacrifices anymore to cover our sins. Neither are we required to have our males circumcised since that was a symbol of being a descendant of Abraham as explained in Galatians 5:6 & 6:15.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

The point being, that these are specific areas that our Father wanted us to see that Jesus fulfilled and are therefore mentioned in the Holy Scriptures. However, you will not find any mention of Jesus fulfilling any other area of the Law of God and consequently all other Laws remain in effect. Remember Matthew 5:17-18:

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

Vs. 18 **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.**

So what Jesus didn't fulfill will remain unfulfilled until heaven and earth pass away which is after the Great White Throne Judgment of Revelation 20.

But We Can Change God's Law

There is one other argument that is used by some in which they say that they have the authority to change God's laws and freely admit that they have done so especially when it comes to this issue. Let us put the spotlight on this and examine it:

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

Vs. 18 **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.**

Vs. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

The words "fulfil" and "fulfilled" mean to make perfect. Notice the timeline that Jesus gives: "till heaven and earth pass." So the law of God is still here and in effect. Since Jesus is

the “Logos” or the Word of God and the Spokesman that created all things and gave the law to man, He is the only one through whom God will change, or if He chooses, do away with any law. And since He has told us that He did not come to change or do away with any of God’s Laws, all of them remain in effect.

But those that claim the authority to change God’s laws cite Matthew 16 as Jesus giving the leader of the church the power to do so. Let’s look at this:

Matthew 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?**

Vs. 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Vs. 15 He saith unto them, **But whom say ye that I am?**

Vs. 16 And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**

Vs. 17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

Vs. 18 And I say also unto thee, That **thou art Peter, and upon this rock I will build my church;** and the gates of hell shall not prevail against it.

Vs. 19 **And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**

These seven verses are chuck full so we will take them one point at a time then put the whole picture together. First of all is the proclamation that Jesus is the “Christ, the Son of the Living God.” The explanation is given by Jesus Himself that this fact of His being the Christ of God was revealed to Simon son of Jonah (Barjona) by none other than God the Father.

Next we see Jesus changes Simon’s name to Peter which means a piece of a rock. (See New Strong’s Exhaustive Concordance Greek #4074 “Petros”.)

4074. *pet'-ros*; appar. a primary word; **a (piece of) rock** (larger than 3037); as a name, *Petrus*, an apostle:— Peter, rock. comp. 2786.

Then Jesus says that “upon this rock I will build my church.” But what rock is He talking about? Is it Simon Peter the “piece of the rock?” Or is it some other rock? The answer lies in the word that Jesus used here: “Petra” which means a mass of rock. (See Strong’s Exhaustive Concordance Greek #4073.)

4073. *pet'-ra*; fem. of the same as 4074; **a (mass of) rock** (lit. or fig.):— rock.

The explanation here is that Jesus is using the word “Petra” as a metaphor for a “rock solid” fact or unchangeable fact: the fact that He is the Christ the Son of the living God is the Petra or rock or unchangeable fact upon which the Church of God is built.

Yes, Simon Peter, the Petros or piece of the rock did have this wonderful fact revealed to him by God the Father and he became the recognized leader of God’s Church after the Ascension of Christ; and it was he that stood up on Pentecost and delivered that magnificent sermon. However throughout the rest of his life, he not only did not change God’s Law, but he amplified upon it. But Peter, the piece of the rock is not what the Church of Jesus is built upon. If it were built upon some flesh man, then it would not have stood these almost two thousand

years. But the Church of Jesus is built upon the unchangeable rock solid fact that Jesus **IS** the Christ, the Son of the Living God.

Now we come to verse 19 which gives us the “keys of the kingdom of heaven.”

First of all, these words are not just for Simon (Petros) Peter. Since man lives by “**EVERY** word that proceedeth out of the mouth of God” (Deuteronomy 8:3 & Matthew 4:4); therefore these words of Jesus are for us also.

And just what are the “keys of the kingdom of heaven?” They are the rest of the sentence: “whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

But what does this mean? Turn two chapters over to Matthew 18:

Matthew 18:15 **Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.**

Vs. 16 **But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**

Vs. 17 **And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.**

Vs. 18 **Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.**

Vs. 19 **Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.**

Vs. 20 **For where two or three are gathered together in my name, there am I in the midst of them.**

The word “verily” in verse 18 is where we get our word “amen” from and when used in this case it means “surely.” Then He gives us that same principle of binding and loosing again. But what is the subject here? These verses are talking about the forgiveness of sins that others have committed against us. Let’s read on:

Vs. 21 **Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?**

Vs. 22 **Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.**

“Seventy times seven” is 490 times a day. In other words we are to remain in a constant state of forgiveness of others. But the subject is still the same: the forgiveness of others – loosing or releasing of their sins. They are no longer in bondage to us because of their transgression against us. And now God is free to forgive them also just as He has forgiven us now.

Next Jesus gives us an example of binding and loosing in a parable:

Vs. 23 **Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.**

Vs. 24 **And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.**

- Vs. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
- Vs. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
- Vs. 27 Then the lord of that servant was moved with compassion, **and loosed him, and forgave him the debt.**
- Vs. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.
- Vs. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- Vs. 30 And he would not: but went and cast him into prison, till he should pay the debt.
- Vs. 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.
- Vs. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
- Vs. 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?
- Vs. 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
- Vs. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

This is the principle of binding and loosing: the first servant's debt was forgiven – loosed by his master, God. **This is grace.** Then he went out and held the debt of his fellow servant bound – unforgiven. So when the master or God finds out he reinstates the debt of the first servant and holds it bound - unforgiven. But notice that both servants end up in the same place, the prison of unforgiveness. This is a very tortuous place.

The main principle here is that we all must forgive all others in and for all circumstances; that's the principle of binding and loosing. Remember we are nothing more than forgiven sinners too. This is God's Grace to us in that while we were still sinners Christ died to get us this grace. (See Romans 5:8, also Ezekiel 36) How much more should we forgive our fellow man?

But this principle of binding and loosing should never be misconstrued as the authority to change God's Law. Nowhere in all of the Holy Scriptures does God delegate to anyone the authority to do that. Remember God is always the head of his house and the head of the house always makes the rules of the house. To assume otherwise is pure arrogance!

It's A Whole Day

There is one other point about Sabbath keeping that must not be overlooked and that is that it is an entire 24 hour period from sundown Friday to sundown Saturday. God said that no work should be done during that time except of course for the preparation of meals. But if you read the commandment carefully you will see that it does not include going to a restaurant for

that meal or a gas station to gas up to get to church. (There are the emergency exceptions that Jesus pointed out about your ox or your neighbor's being in a well. See Luke 14:5)

Exodus 20:8 Remember the sabbath day, to keep it holy.

Vs. 9 Six days shalt thou labour, and do all thy work:

Vs. 10 But the seventh day *is* the sabbath of the LORD thy God: **in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**

Vs. 11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

When you are in a restaurant or a gas station those people that work there are your man and maidservants while you are there. You do not have the right to cause them to violate this commandment even though they are already at their place of work. You take care of you and your obedience to God's commandments and don't pass judgment on them. You take care of gas and make sure you have enough groceries the day before. The Israelites call this the day of preparation. (See John 19:31)

God did give us some instructions as to what we are to do other than just not doing any work or having any our hirelings do any work on the Sabbath. Take a look at Psalm 92:

PSALM 92

A Psalm or Song for the sabbath day.

Vs. 1 *It is a good thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

Vs. 2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

Vs. 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

Vs. 4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

Vs. 5 O LORD, how great are thy works! *and* thy thoughts are very deep.

Vs. 6 A brutish man knoweth not; neither doth a fool understand this.

Vs. 7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

Vs. 8 But thou, LORD, *art most* high for evermore.

Vs. 9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

Vs. 10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

Vs. 11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

Vs. 12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Vs. 13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

Vs. 14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

Vs. 15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

This Psalm contains everything that we are to do on the Sabbath: praise and thank God for His Holy Name, for all that he has done in supplying all our needs, for all our victories, for His loving kindness, for His faithfulness, for all His Great Works, for His deep thoughts (His Law). Sing this one back to God on the Sabbath maybe with a guitar in the background.

“You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. **The Scriptures enforce the religious observance of Saturday**, a day which we never sanctify.” (Faith of Our Fathers, James Cardinal Gibbons, Catholic Archbishop of Baltimore, 1876.) [Emphasis mine]

“**God’s written word** enjoins His worship to be observed of Saturday, absolutely, repeatedly and most emphatically, **with a most positive threat of death to him who disobeys**” (Article By Cardinal Gibbons in The Catholic Mirror, Sept. 23, 1893.) [Emphasis mine]

“The Protestant world at its birth found the Christian Sabbath [Sunday] too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church’s right to change the day, for over 300years. **The Christian Sabbath [Sunday] is therefore to this day the acknowledged offspring of the Catholic Church.** . . without a word of [protest] from the Protestant world” (The Catholic Mirror, Sept. 23, 1893.)

The three above quotes show that the Sunday observance in Christianity was strictly a Catholic invention and not spurred by anything that can be found in the Sacred Scriptures. The Catholic Church and most of Protestantism call it “the Lord’s Day.” But God’s Commandment says “Remember the **Sabbath Day** to keep it holy” not the Lord’s day. (In Revelation 22:14 only those that keep the Commandments of God will have the right to the Tree of Life.) That being the case, the Sunday observance is strictly a tradition of men that Jesus warned us about in both Matthew and Mark:

Mark 7:6 He answered and said unto them, **Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but *their* heart is far from me.**

Vs. 7 **Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**

Vs 8 **For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.**

Vs. 9 **And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.**

Vs. 10 **For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:**

Vs. 11 **But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.***

Vs. 12 **And ye suffer him no more to do ought for his father or his mother;**

Vs. 13 **Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.**

The Commandment of God is for Saturday observance as we have seen which has been nullified by this tradition of men – the Catholic Church. But the thing that Jesus warns us about is the fact that the Word of God is of none effect in our lives by this observance. Now according to John 1:14: “the Word was made flesh and dwelt among us.” That’s right **Jesus is the word of God and it is He that is salvation for us all. Therefore if He – the Word is of none effect in our lives then salvation is of none effect in our lives and those who practice this tradition of men are without.**

One last point is the fact that the Seventh Day Sabbath is a memorial to creation forever (see Exodus 31:12-18) and has nothing to do with the crucifixion and resurrection of Christ. By keeping these Sabbaths you are acknowledging God as your creator by your actions; and actions speak louder than words. Satan does not want you recognizing God as your creator because he knows that there is power in your honoring God that way. Many people speak the words but don’t do as they are told in the Scriptures; they walk in the traditions of men.

The same principle applies to the Feasts of God or the High Sabbaths. (You will find them listed in Leviticus 23.) These special Sabbaths are appointed as benchmarks in God’s plan for man. By celebrating these Feasts we are celebrating God’s plan for us and all mankind.

Conclusion: since God did not change the day of rest established on the seventh day of creation but He passed it on by way of the fourth commandment to “remember the Sabbath Day to keep it holy” (Exodus 20:8-11); and even had His Christ observe it; and as has been shown here in this study neither did He grant man the authority to change His Law; we then are bound to “remember” it also and keep it in the manner prescribed by the Fourth Commandment.

Now that you have read this entire article you are responsible for its knowledge and must make a decision: do I continue to follow after what I now know as the tradition of men that Jesus condemns or do I find what is right and get on it?

Don’t be stubborn about this check it out for yourself. Don’t just take this study’s word for it or anyone else’s. Check it out for yourself in your own Bible. If you can find a command in the Holy Bible that changes God’s Holy Sabbath to a day other than the seventh day of the week, then go for it.

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