

What about Shabbat?



For over 1,500 years, the Church has moved the 7th day biblical Shabbat, sundown Friday to sundown Saturday, to the 1st day, Sunday. The Bible points to one day. The Church changed it. Which day is correct?

[Genesis 2.3](#)

Then: God blesses the 7th day and makes it קדש *kadash* sanctified/holy
This is before sin, when all is still perfect

[Exodus 20.7-10](#)

Again: God blesses the 7th day and again declares it קדש

[Exodus 31.12-18](#)

Now: Shabbat is a sign between God and ישראל *Yisra'el* Israel forever
ישראל is to keep the commandments, including Shabbat, no matter what

[Deuteronomy 13](#)

[Acts 3.20](#)

ישוע *Yeshua* Jesus/Salvation will restore all things—to which point?
God made all things good and never intended things to change
If man had not sinned, all would still be perfect, including Shabbat
From Creation until the death of ישוע, the 7th day is קדש

[Isaiah 66.22-23](#)

At the death of ישוע, does the 7th day stop being קדש?

[Ezekiel 46](#)

At the end of the age, Shabbat is observed

[Zechariah 14.16-19](#)

In Ezekiel's Millennial Temple, Shabbat, feasts, and sacrifices return

At the end of the age, the nations are required to celebrate Succoth

Does the following chart make sense?

God Cares about Shabbat	God Doesn't Care about Shabbat	God Cares Again
Creation until ישוע	Death of ישוע about 30 AD until the End of the Age	End of the Age

[Malachi 3.6](#)

“I change not.”

Usual Objections to Shabbat

“Shabbat was given only to the Jews!”

All ישראל received תורה *Torah* Law/Instruction at Mt. Sinai
Today's Jews are from all the 12 tribes, not just Judah and Benjamin

[Genesis 2.2-3](#)

Shabbat belonged to God from Creation, long before ישראל existed

[Deuteronomy 4.5-8](#)

God will bless ישראל for keeping תורה; other nations will investigate

[Isaiah 42.6](#)

Purpose of ישראל is to be a light to the nations

[Matthew 5.14](#)

ישוע tells disciples we are light: we should cause nations to investigate

[Exodus 12.38, 48-49](#)

One תורה for ישראל and aliens

“But I’m not an Israelite!”

[Isaiah 56.6-8](#)

If Gentiles keep Shabbat, God will accept Gentiles as **ישראל**

[Jeremiah 11.16](#)

ישראל is a leafy olive tree with branches broken off by God

[Romans 11.11-36](#)

Believing Gentiles are grafted into God’s olive tree, **ישראל**

[Ephesians 2.11-13](#)

Once foreigners to the covenants, Gentiles are allowed to join

[Jeremiah 31.30-33](#)

The New Covenant is **תורה** written on our hearts, including Shabbat!

The New Covenant is with **ישראל** and Judah, not “the Church”

If the Church isn’t part of **ישראל**, it’s not part of the New Covenant

[Hebrews 8.8-13](#)

Repeat

[Exodus 31.12-18](#)

Shabbat is a sign between God and **ישראל** *forever*

If we are saved, Shabbat is a sign between God and us *forever*

“The Jewish Sabbath is Saturday; the Christian Sabbath is Sunday”

“The Emperor Constantine to Augustus Helpidius. Let all judges and city people, and the business of all arts, rest on the venerable Day of the Sun. Yet let those situated in the country freely and without restraint attend to the cultivation of the fields, since it frequently happens that not more fitly on any day may corn be deposited in the furrows or vines in the trenches, lest through the moment’s opportunity the benefit granted by heavenly foresight be lost. Given on the nones (i.e. 7th day) of March, Crispus II. (i.e. second time) and Constantine II (i.e. second time) being consuls.” Sir William Smith, [A Comprehensive Dictionary of the Bible](#), 1888, p. 561

“Though he was doubtless influenced mainly by the wishes of his Christian supporters, it was not as ‘the Lord’s Day’ but as ‘the venerable day of the sun’ that [Constantine] described the new public holiday:” James Hastings, [Encyclopedia of Religion and Ethics](#), 2003, p. 105

“Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord’s Day; and, if they can, resting then as Christians. *But if any shall be found to be Judaizers, let them be anathema from Christ,*” [Council of Laodicea](#), Canon 29, circa 363-364

“For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this.” Scholasticus, [Ecclesiastical History](#), p. 222, circa 439

“The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.” Sozomen, [Ecclesiastical History](#), p. 306, circa 443

“It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these [men] but preachers of Antichrist, who when he comes will cause the Sabbath day as well as the Lord’s day to be kept free from all work.” Pope Gregory I, [Letters](#), 13:1, 597

“Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But 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.” Gibbons, James, Cardinal Archbishop of Baltimore, [The Faith of Our Fathers](#), 1876, VIII The Church and the Bible

"Q. Have you any other way of proving that the Church has power to institute festivals of precept?

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;--she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." Stephen Keenan, [A Doctrinal Catechism](#), 1899, p. 174

“Great as were the favors which Constantine showed to the Church, they were only for that strong, close-knit, hierarchically organized portion that called itself the ‘Catholic.’ The various ‘heretical’ sects, and they were still many, could look for no bounty from his hands.” Williston Walker, [A History of the Christian Church](#), 1918, page 113.

“...Our Sunday Visitor’s February 5, 1950 edition: ‘Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change. . . But the Protestant mind does not seem to realize that . . . in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope.’ Of course, [this quote is] exactly correct. The Catholic Church designated Sunday as the day for corporate worship and gets full credit—or blame—for the change. As The Catechism of the Catholic Church notes, ‘Jesus rose from the dead “on the first day of the week.” Because it is the “first day,” the day of Christ’s Resurrection recalls the first creation. Because it is the “eighth day” following the sabbath, it symbolizes the new creation ushered in by Christ’s Resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord’s Day. . . Sunday is expressly distinguished from the sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the sabbath. In Christ’s Passover, Sunday fulfills the spiritual truth of the Jewish sabbath and announces man’s eternal rest in Christ.’ (CCC 2174-2175)” [This Rock](#), *The Magazine of Catholic Apologetics and Evangelization*, June, 1997

[Matthew 15.7-9](#) יְשׁוּעַ quotes [Isaiah 29.13](#) when men follow tradition instead of תּוֹרָה

[Matthew 16.13-20](#) Catholics believe Peter, and all popes, have authority to change תּוֹרָה
In [Exodus 31.12-18](#), God says Shabbat is *forever*
The Catholic Church says Shabbat is *not forever*
Do the Catholic Church’s traditions supersede תּוֹרָה?

[John 10.14-16](#) יְשׁוּעַ says that His sheep hear and follow His voice

Is the voice of the Catholic Church the same as the voice of יְשׁוּעַ?

“Jesus Canceled Torah and Shabbat!”

[Matthew 5.18](#)

ישוע says that תורה will outlast heaven and earth, that includes Shabbat

[Matthew 5-7](#)

In the Sermon on the Mount, ישוע makes תורה stricter, not easier

[Matthew 19.16-17](#)

To enter life, keep the commandments

[Matthew 24.20](#)

At the end of the age, keeping Shabbat is still practiced

[Luke 4.16](#)

ישוע goes into the Synagogue on Shabbat, as was His custom

[John 1.1,14](#)

ישוע is the Word; His commandments include Shabbat

[John 14.15](#)

ישוע tells us to keep His commandments

“The Writers of the New Testament Canceled Torah and Shabbat!”

[Matthew 28.1](#)

The 1st day of the week (“Sunday”) is described as *after* Shabbat

[Acts 10](#)

Peter’s vision changes his attitude toward Gentiles, not food

[Acts 11.18](#)

The believers agree Peter’s vision is about Gentiles, not food

[Acts 15.20-21](#)

Neither Peter nor anyone else changes his attitude toward food

4 laws for Gentiles can’t mean *only* 4, since murder etc. would be OK

For Moses is preached in every Synagogue every Shabbat

[Acts 17.2](#)

James is saying that Gentiles will get the rest of תורה as they fellowship

[Acts 17.4, 17](#)

Paul goes into the Synagogue on Shabbat, as was his custom

God-fearing Greeks also attended Synagogue on Shabbat

[Acts 21.17-26](#)

Peter, James, and Paul rejoice that believing Jews are zealous for תורה

Paul sets about proving that he is not opposed to תורה

[Acts 20.7](#)

Paul could have said, “No! We’re free from תורה!”

Translated as “the first day of the week,” implying Sunday worship

“Day” is not in this verse in the Greek!

Actual word is σάββατον [sabbaton](#) 7th day

Sounds like שבתון [shabbaton](#) Shabbat observance

[Havdalah](#) is the traditional celebration of the closing of Shabbat

Havdalah begins at *sundown* Shabbat, the start of the 1st day of the week

Characterized by a meal, prayers, and discussion of תורה

[Romans 3.31](#)

Paul preaches Havdalah into the night, starts his trip “Sunday” morning

[Romans 6.15-23](#)

Faith does not nullify the Law, but rather upholds it

We are not to sin—break Law—we are now slaves to righteousness

[Romans 14.5-6](#)

Neither Paul nor we can break Shabbat and still “uphold the Law”

Context of chapter is food, not Shabbat

Debate in these verses is fasting or eating, not whether Shabbat counts

(The [Didache](#), chapter 8, argues for certain fast days)

[1 Corinthians 16.2](#)

As in Acts 20.7, σάββατον, derived from שבת, not “day”

[Galatians 4.8-10](#)

Could mean, “One of the Sabbaths...” or “One of the weeks”

Is Paul upset at the observance of *biblical* holidays?

[Acts 13.14-Acts 14](#)
[Galatians 4.8](#)
[Acts 14.15](#)
[Galatians 4.9](#)

The cities Paul visits in this passage are in the province of Galatia
The Galatians did not previously know God
Paul encourages the Galatians to turn from worthless things
Paul criticizes them for returning to weak and miserable forces/principles
Paul is criticizing their return to *pagan* practices and holidays
Paul can't be criticizing their return to תורה, since תורה is new to them

[Colossians 2.13-14](#)
[Colossians 2.16](#)

Paul says the *penalty* of תורה is done away with, not תורה
Context is verses 8 and 20-22, human traditions, not תורה
Traditionalists are criticizing the way new believers keep תורה

[Matthew 15.1-9](#)
ישׁוע deals with the same type of criticism from traditionalists

[2 Thessalonians 2.7](#)

The mystery of ἀνομία *anomia* anti-law is already at work
ἀνομία is the work of Antichrist/ἀνομος *anomos* Lawless One

To what Law is Paul referring when he says ἀνομία? Anti-תורה!
[1 John 5.2-3](#)
Keeping commandments is how to prove love; they're not a burden
At this time, there is no Scripture or commandments other than Tenach
Commandments of the 1st century are the same commandments today

[Revelation 1.10](#)
[Isaiah 58.13](#)

John is in the Spirit on the "Lord's Day"
Church applies this term to "Sunday," but no evidence of that
Shabbat is called "My holy day"—John would know this
John is in the Spirit on Shabbat, or prophetically seeing [Joel 3.4](#)

[Revelation 14.12](#)

Saints keep the commandments of God and the testimony of ישׁוע
In the Bible, believers keep תורה, including Shabbat!

Keeping Shabbat

[Exodus 20.7-10](#)
[Exodus 34.21](#)
[Leviticus 23.8](#)
[Numbers 15.32-36](#)

No one works: יִשְׂרָאֵל, alien, or animal
Rest even during plowing and harvest seasons
Shabbat is a holy convocation and no manner of work is allowed
A man is put to death for gathering wood on Shabbat

[Isaiah 58.13-14](#)

The joy of יהוה YHVH The LORD comes from keeping Shabbat
Don't pursue our own agendas on this day, don't even discuss work
Honor the day, delight in it!

[Nehemiah 10.31](#)
Don't even buy on Shabbat, which causes others to work

How Do We Know We Have the Correct Day of the Week?

The Julian calendar ran circa 45 until the Gregorian (modern) in the 1500s
There is no confusion from then until now about which day is the 7th
Jews around the world have been keeping Shabbat the same day all along
[Genesis 1.5,8,13 etc.](#) Shabbat, like other days of the week, starts in the evening

What's Important in Life?

Everything exists in time, space, and matter
We tend to fill our lives with space (big houses) and matter (stuff)
We have trouble knowing what to do with time
We tend to retreat to our spaces and occupy ourselves with our stuff
To a space- and matter-minded person, all days are alike
God lives in time, not confined to a certain space or object
Time is our most precious gift

[Genesis 2.3](#)

[Exodus 13.2](#)

[Exodus 19.10](#)

[Exodus 20.8](#)

[Exodus 25.8](#)

[Exodus 31.13](#)

[Romans 10.4](#)

The first thing God makes **שבת** is the 7th day, time

The next to be **שבת** are the firstborn

Then the people

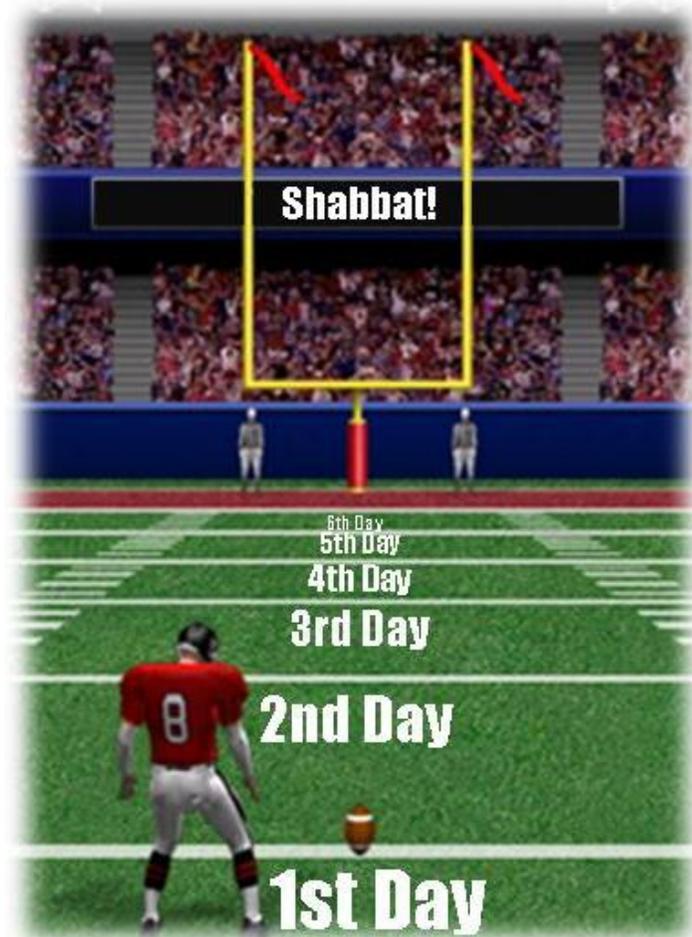
Remember to keep Shabbat **שבת**

שבת people, keeping a **שבת** time, build a **שבת** place, the sanctuary

Shabbat is how we remember that God makes us **שבת**

Messiah is the culmination/goal of the Law

Shabbat is our goal line, the rest we practice and anticipate in Messiah



Time and People over Things

[Deut. 29.10-14](#)
[Psalm 95.6-7](#)
[Hebrews 4.7](#)

Time is eternal, it's not moving—we are, like a train through a landscape
The covenant is eternal—generations will pass through—Today
Listen to His voice—Today
It is still—Today

[Exodus 12.14](#)

God and the Bible emphasize time and people over things
Time is one of the most valuable treasures we receive from God
This day shall be for you a memorial—“Remember this time!”

[Exodus 31.13-14](#)
[John 17.3](#)

Shabbat is **שְׁבִיט** throughout generations
Eternal life is *now*, not some time in the future
At a person's death, time and people matter more than things
A person may lose a wedding ring, but still remember the wedding
The time and people are what make the wedding ring special
Biblical feasts are all time- and people-dependent, for example Passover
But unlike the feasts, the 7th day is not based on the moon or seasons

[Daniel 7.25](#)
[2 Kings 17.26-27](#)

In contrast...
Antichrist will want to change times and seasons
Assyrians think gods are bound to different lands

Return to the Covenant

[Jeremiah 3.22](#)

God wants us to **שוב / שב** *shuv* return

22		TAV			SIGN
	ת		to seal, to covenant		t

שבת *Shabbat* Return to the Covenant/Return to the Cross

The 7th Day is for Today!

Shabbat is a sign between God and **ישראל** forever
ישוע, Paul, and the writers of the New Covenant kept Shabbat
If we are saved, we are part of **ישראל**
Shabbat is the 7th day, regardless of man's traditions
We can be certain the 7th day is the same day—Today
Shabbat is a time to refrain from work and delight in God

Glossary, in order of appearance:

קדש	<i>kadash</i>	sanctified/holy
ישראל	<i>Yisra'el</i>	Israel
ישוע	<i>Yeshua</i>	Jesus/Salvation
σάββατον	<i>sabbaton</i>	7 th day
שבתון	<i>shabbaton</i>	Shabbat observance
ἀνομία	<i>anomia</i>	anti-law
ἄνομος	<i>anomos</i>	Lawless One/Antichrist
יהוה	<i>YHVH</i>	The LORD
שוב / שב	<i>shuv</i>	return
שבת	<i>Shabbat</i>	Return to the Covenant/Return to the Cross