

## From Saturday to Sunday

### (From YHWH's Sabbath Rest to the 'Lord's Day')

#### Introduction

The Torah prohibits any work on the Sabbath but Mashiach healed on this day. Yet we are told Mashiach was sinless. It is therefore understandable why some believe, for Mashiach to be sinless, yet perform works of healing on the Sabbath, He must have considered YHWH's seventh day of rest annulled and instituted a new day in its place. The problem is, the apostles continued observing the Sabbath of the synagogue, i.e., Saturday, after the demise of their master (Acts.18:4). Indeed, in Acts 15 we have the Jerusalem elders setting four distinct laws for the Gentiles to observe to enable their acceptance into the synagogue, and verse 21 confirms Sabbath worship continued in the synagogue, for both the Jews and the Gentiles,

*For from ancient generations Moshe (Moses) has, in every city, those proclaiming him – being read in the congregations every Sabbath. (Acts15:21).*

This verse is explaining that Moshe, a euphemism for the whole Torah/Law, was read each Sabbath in the synagogue. Thus, this issue is not so straight forward as is often presented. The belief that Mashiach brought an end to the Sabbath rest is further fuelled by His opening statement at the start of His ministry, when He read from the scroll of Isaiah,

*The Spirit of YHWH is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, to proclaim the acceptable year of YHWH. And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him. And He began to say to them, **"Today this Scripture has been filled in your hearing"**. (Luke.4:18-21).*

Mashiach's apparent disregard for the prohibition of work on the Sabbath, His concluding statement in the above passage: *"Today this Scripture has been filled in your hearing"*, and His exclamation that He is master of the Sabbath, all fuel the belief that YHWH's Sabbaths found fulfilment in Mashiach and His ministry. Thus, all obligation thereto ceased with His appearance. This interpretation paves the way for a replacement of YHWH's weekly Sabbath with a new day, which has become Sunday. But could there be another side to the coin? Was Mashiach merely identifying His mission in terms of the redemptive context of YHWH's Sabbaths? Most certainly the essence of His appearance on the earth was to redeem humankind and pave the way for its salvation. Could it be that through His Sabbath healing, Mashiach was demonstrating the redemptive intent of the Sabbath which, the gospel record shows, had been buried under an accumulation of traditions stipulated by the religious leaders for the proper observance of this day. Mashiach was continually arguing against these traditions, even the apostle alluded to the unbearable burden the leaders had imposed on the Jewish faithful, (Acts 15:10). Certainly, there was a dire necessity for the true intent, not just of the Sabbath, but of the whole of YHWH's Word, to be revealed to the people. Mashiach said He did not come to destroy the Torah but to fulfil/clarify it (Matt.5:17). Remember He states that the Torah and the Prophets all point to Him (Luke.24:27). This said, maybe we should interpret all Mashiach said and did, not in terms of annulling YHWH's Sabbaths, but rather as introducing the inherent quality of redemption YHWH embodied within the Sabbath, which had become lost through superimposed tradition. Hopefully this study will reveal a different and more accurate perspective of Mashiach's understanding of YHWH's day of rest.

## Did Mashiach Break the Sabbath

The passage from Isaiah quoted above was a prophesy of release/redemption and it was fitting for Mashiach to commence His ministry with this prophesy. I doubt His audience understood the real impact of His words. What He was announcing was that through His ministry this prophecy would be fulfilled. The question is, how did Mashiach view the Sabbath? Did He, as many allege, regard the obligation of Sabbath observance fulfilled with His coming or by all He said and did, was He demonstrating the real intent of the Sabbath? Supporters of the abolition of YHWH's 'day of rest' quickly list Mashiach's 'breaches of the Sabbath' mentioned in the Gospels, to which they add His comment confirming that the priests worked on the Sabbath (Matt.12:5) and that the Father does not interrupt his work on the Sabbath (John.5:17). But assuming these arguments are based on sound Scriptural criteria do they not confirm YHWH's day of rest? Does not Mashiach's claim to be 'Lord of the Sabbath' confirm a Sabbath? That Mashiach explained His actions instead of merely confirming the annulment of the Sabbath, is testimony that it was the accusations against Him which were, in his view, fallacious and **not** His actions. We must remember Mashiach commanded that not the slightest part of the Torah/Law was to be ignored (Matt.5:18), He could not say this and annul the fourth Commandment. Mashiach understood the Sabbath in terms of its true context. He also recognized how the Jewish leaders had imposed their own rules for Sabbath observance and had made the Sabbath a burden instead of it being a delight (Isa.58:13). The crux of it is, that Mashiach set out to challenge and dissolve the rules and impositions the Jewish leaders had attached to the Sabbath and place the Sabbath back on its true conceptual foundation. We will see that Mashiach did not break the Sabbath rules what He did was dismantle the Sabbath impositions imposed by the Pharisees.

## A Better Understanding

If we are to argue against the annulment of the Sabbath rest, we need to identify where this belief is wrong and possibly the best place to start is to ask what was the purpose of the Sabbath? Most would refer to its connection with the creation record, where we are told how, after completing creation YHWH rested on the seventh day and sanctified it. But this cannot be all that the seventh day represents, if it was Mashiach threw a spoke in the works saying the Father does not interrupt His work on the Sabbath. So, Genesis says the Father completed His work and rested on the seventh day, Mashiach says the opposite. How are we to reconcile this apparent anomaly? To do this we need to consider the second element, beyond rest, attached to the Sabbath and explained by Moshe (Moses).

*Guard the Sabbath day, to set it apart, as YHWH your Elohim commanded you. Six days you labour, and shall do all your work, but the seventh day is a Sabbath of YHWH your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, so that your male servant and your female servant rest as you do. And you shall remember that you were a slave in the land of Mitsrayim, and that YHWH your Elohim brought you out from there by a strong hand and by an outstretched arm. **Therefore,** YHWH your Elohim commanded you to perform the Sabbath day. (Deut.5:12-15).*

Most believers today fail to recognize the element of redemption embodied within YHWH's weekly Sabbath, yet here we have Moshe explaining how the Sabbath is to be a memorial of Israel's redemption from Egyptian bondage. Moshe does not mention the creation record, the essence in this passage is redemption. Thus, fundamentally, there are two attributes concerning the Sabbath: rest and redemption and we are not to ignore either one.

## The Criteria Mashiach Was Demonstrating

Firstly, Mashiach was not contradicting Genesis when He made the comment in John 5:17. It is true the Father has completed His works of creation, there is nothing left for Him to create, as confirmed in Gen.2:1. But the works of redemption will not see completion until the 'Eighth Day' and this is the work YHWH is focused on. If the Sabbath is symbolic of redemption, how can it be a breach of the Sabbath by performing redemptive works on this day. On the contrary, the Sabbath is the most appropriate day for such work. This said, let us analyze the healing Mashiach performed on the Sabbath and ascertain whether He transgressed the fourth commandment, or was He demonstrating a forgotten but essential, aspect of the Sabbath.

A point of interjection here. Mashiach confirmed He came to do the will of the Father (John.5:30) and YHWH's programme is determined by his Sabbaths. YHWH decreed every seventh year was a Sabbath of release for the land and every seven sevens of years was a further Sabbath of release called a Jubilee. Hence, it is of no small significance that Mashiach commenced His ministry on one of His Father's Sabbaths, being a Jubilee, confirmed by His statement after reading from the scroll of Isaiah,

*The Spirit of YHWH is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, to proclaim the acceptable year of YHWH. And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him. And He began to say to them, "Today this Scripture has been filled in your hearing". (Luke.4:18-21).*

It is understood that Mashiach commenced His ministry with this reading and Scholars determine that the phrase 'acceptable year' is a reference to the Jubilee. So, the question is, is there a relationship between the weekly Sabbath and Mashiach's healing ministry? Let us consider the man with the withered hand as reported in all three synoptic Gospels. Here Mashiach finds Himself in the synagogue before a man with a paralyzed hand. The synagogue leaders ask Mashiach, "Is it right to heal on the Sabbath"? Clearly, they had brought this man not so much to worship but to test Mashiach. By their own rules healing was work and therefore, according to them, forbidden on the Sabbath. Mashiach is grieved with their hardness of heart but accepts the challenge. Wanting all to witness what He is about to do He deliberately invites the man to come to the front. He then asks the experts in the law, "Is it right to do good on the Sabbath or to do evil, to save life or to kill"? According to Matthew, Mashiach, to emphasize the point, asks a hypothetical question, "What man of you if he has a sheep that falls into a pit on the Sabbath will not lay hold of it and lift it out. Of how much more value is a man than a sheep"? The question to be asked is, by His example, was Mashiach abrogating the true Sabbath commandment or was He restoring the Sabbath to its original divine redemptive value and function. Unfortunately, most subscribe to the former but this interpretation rests on the belief that to save/restore life is contrary to the spirit and function of the Sabbath. Not only does this supposition go against the redemptive value inherent in all of YHWH's Sabbaths, but it also makes YHWH guilty of failing to safeguard the value of life when instituting the Sabbath rest, which is contrary to His very character.

Let us consider another healing incident, the release of the woman from a disabling spirit, only described in Luke,

*And He was teaching in one of the congregations on the Sabbath, and see, there was a woman having a weakening spirit for eighteen years, and was bent over and was unable to straighten up at all. And Yahusha, seeing her, called her near and said to her, "Woman, you are loosened from your weakness." And He laid His hands on her, and immediately she was straightened up, and praised Elohim. But the ruler of the congregation, responding, much displeased that*

*Yahusha had healed on the Sabbath, said to the crowd, "There are six days on which men should work, so come and be healed on them, and not on the Sabbath day." Then Mashiach answered him and said, "Hypocrite! Does not each one of you on the Sabbath loosen his ox or his donkey from the stall, and lead it away to water it? **And this one, being a daughter of Abraham whom Satan has bound, look, for eighteen years, should she not be loosened/redeemed/freed from this bond on the Sabbath?"** (Luke 13:10-16)*

Do not the highlighted comments endorse what His actions were really about. Mashiach was not destroying the validity of YHWH's Sabbath, He was dismantling the fence that the religious leaders had erected around the Sabbath. They had produced a list of prohibitions that turned the Sabbath into a legalistic ritual: so much so that Sabbath observance had become difficult and burdensome. For the synagogue leaders, the Sabbath had become a day when correct performance, as dictated by them, outweighed the response to human needs, thereby destroying a fundamental of the Sabbath. In Mashiach's eyes the Sabbath, more than any other day, was most perfect for works of redemption. Release/redemption from bondage accompanied a lot of Mashiach's healing.

### **The 'Day of the Lord' and the 'Lord's Day'**

You will find the term 'Day of the Lord' 23 times in OT and 4 times in the NT. The term 'Lord's Day' only appears once and that is in the NT. It is my view that these two terms are synonymous, certainly in 2Pet.3:10 and Rev.1:10 which refer to the same event we find both terms are used. But it would take a stretch of imagination to assign any twenty-four-hour period, let alone Sunday, to what is said in either of these two verses. John in Revelation follows His exclamation with many separate visions detailing what is to happen at the end of this age. In fact, the vision given to John shows events past, present and future.

*I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Rev.1:10)*

Aligning with what we have just said the phrase 'Lord's Day' should not be interpreted in terms of time but in terms of the content of what he saw. To explain, John saw many different events which collectively will bring this age to a close and uses the same phrase repeatedly: '*The great Day of His wrath*' (6:17), '*That great Day of God almighty*' (16:14). No one considers the apocalypse described in Revelation will be fulfilled in one twenty-four-hour period. As said, we are not talking in terms of a literal day but referring to the whole period of YHWH's recompense for an evil and corrupt world. We can find support for this understanding throughout the Scriptures; Joel.2:31, Obad.1:15, Rom.2:5, 1Cor.1:8, 2Cor.1:14, are just a few examples. These examples support the term '*Lord's Day*' in Rev.1:10 be best interpreted as referring to the period/season of YHWH's punishment over creation: His '*Day of Judgement*'. Using Rev.1:10 in support of a new and specific twenty-four-hour day that is to be observed by worshippers, lacks any credibility and is to take the phrase completely out of context. Most certainly it is a stretch of imagination to conclude Rev.1:10 is sufficient reason for changing the weekly Sabbath.

### **Mashiach is Lord of the Sabbath.**

Mashiach's statement in Matt.12:8 that He is Lord of the Sabbath is seen by some as an admission of His authority to change the weekly Sabbath. But Mashiach also says He came not to do His own will but the will of the Father (John.5:30) **and the Father's Sabbath was set in stone**. It is the fourth commandment. Furthermore, the Father's will is not to meddle with His word (Deut.4:2, 12:32). So, what is it that Mashiach is alluding to with this comment? There are two possible scenarios which, when considered correctly, can be seen as complementary and together confirm the concepts of rest and redemption inherent in the weekly Sabbath.

### *The Concept of Rest in terms of Mashiach's Comment*

There are several points we need to consider: 1) the seventh day is YHWH's day of rest, 2) a thousand years is as a day to YHWH, 3) the seventh millennium is Mashiach's kingdom in which He is ruler/Lord. Thus, we have a seventh day, synonymous with YHWH's Sabbath day of rest and a seventh millennium, of which Mashiach is ruler and Lord. Thus, being ruler of the seventh millennium, a.k.a. the seventh Day, He is, as He rightly states, Lord/Ruler of the Sabbath.

### *The Concept of Redemption in terms of Mashiach's Comment*

When we consider the Sabbath in terms of redemption there can be no argument of Mashiach's authority. Redemption is through Him alone. Contrary to common belief, Mashiach's resurrection occurred on the seventh day Sabbath and not on the first day of the week. The belief that He rose on the first day of the week is very circumspect because the Scriptures do not give the hour of His resurrection. An accurate reading of the Scriptures shows that Mashiach's 'three days and three nights' would have ended on the seventh day Sabbath. It was most fitting for the complete works of redemption signified by His death **and** resurrection to be fulfilled on YHWH's day of redemption: His weekly Sabbath. Belief in a first day, rather than a seventh day resurrection, is inaccurate and contrary to the sevenfold criteria, mentioned earlier, upon which all YHWH's programming for the whole of creation is based. The error of a Sunday resurrection is proved below.

But assuming (incorrectly) Mashiach did rise on the first day of the week, there is nothing in the New Testament to direct that this great event be memorialized on the day of the week it allegedly occurred. Let alone an instruction for this day to replace YHWH's seventh day Sabbath. Interestingly, the first day of the week is never referred to as the 'Day of the Resurrection' or 'Resurrection Sunday' anywhere in the Scriptures.

To summarize, Mashiach's exclamation He is Lord of the Sabbath is not a substantiation for substituting a Sunday Sabbath for the true Sabbath.

### **Was the Seventh Day Sabbath Meant For Israel Alone?**

Some argue that the fourth commandment is meant for Israel alone and site the following passage from Exodus for confirmation,

*And YHWH spoke to Moses, saying, "And you, speak to the children of Israel, saying, 'My Sabbaths you (Israel) are to guard, by all means, for it is a sign between Me and you (Israel) throughout your generations, to know that I, YHWH, am setting you (Israel) apart. And you (Israel) shall guard the Sabbath, for it is set-apart to you (Israel). Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people. Six days work is done, and on the seventh is a Sabbath of rest, set-apart to YHWH. Everyone doing work on the Sabbath day shall certainly be put to death. And the children of Israel shall guard the Sabbath, to perform the Sabbath throughout their generations as an everlasting covenant. Between Me and the children of Israel it is a sign forever. For in six days YHWH made the heavens and the earth, and on the seventh day He rested and was refreshed.'" (Exod.31:12-17).*

It is alleged that this passage expressly identifies the Sabbath as specific to Israel, which is correct. But the whole Torah/Law is written in the same style. The Ten Commandments are addressed to Israel in the same manner as the above passage. However, it is correct that the whole Torah/Law was only given to Israel, it was never given to the nations. The Torah is what made Israel different, it was what made them holy. What must be understood is that YHWH never created a relationship with the Gentile nations. He only

covenanted with Israel, why else would Mashiach say that salvation is through Israel. (John 4:22). Yes, salvation is through Mashiach, but Mashiach had to come from the covenant people, from Israel. The apostle preached salvation via Israel when explaining the necessity for Gentiles to be grafted into Israel, (the olive tree), telling them that to be of Mashiach is to be as one of Abraham's descendants (Gal,3:29). YHWH tells Israel to be holy because He can only have a relationship with holy people, this precept applies equally to all believers, both Jews and non-Jews. But holiness is the result of following the whole of YHWH's Torah, (Rom.2:13), why else would YHWH decree, not to add or subtract from His Word, (Deut.4:2, 12:32).

### **Did Abraham Observe YHWH's Sabbath?**

Consider the following comment from a supporter for the abolition of the YHWH's Sabbath,

God first observed the Sabbath in Genesis 2:2-3, after completing the 6 days of creation, he rested on the seventh day. But the first mention of man observing the Sabbath is not until Exodus 16:23 – hundreds, if not thousands of years later! It was in the Desert of Sin between Elim and Mount Sinai –the same place where the Lord gave quail and manna for the Israelites to eat. While it is true God himself rested in Genesis 2:3, he did not institute the Sabbath for man until the time of Moses at Mt. Sinai –after many generations of man had lived on the earth.

If only the author of this statement knew the Scriptures as well as he thinks. We are told Noah and Abraham were righteous and the apostle states that 'only the doers of Torah are righteous, (Rom.2:13). Who taught this premise to the apostle – YHWH. Furthermore, the book of Yasher tells us that Abraham spent thirty-nine years with his great grandfather Noah and Noah's son Shem, learning YHWH's Torah. Jubilees supports Yasher, recording that Abraham observed YHWH's festivals a.k.a His Sabbaths. It is ludicrous to suggest that YHWH's command in Gen.2:2-3 would have been the single exception and ignored by the ancients. It is quite the contrary, YHWH confirms to Isaac how his father Abraham obeyed the voice of YHWH and kept, quote, "My charge, My commandments, My statutes, and My laws", (Gen.26:5). Clearly YHWH is referring to the whole Torah/Law. The evidence proves that YHWH's Torah/Law, including all His Sabbaths, was followed by men much earlier than the Sinai event.

At Sinai it was necessary to introduce the Torah again because these people were possibly the fourth or fifth generation enslaved by the Egyptians. They were the survivors of 270 years of Egyptian bondage, during which time YHWH's Torah had been forgotten. In fact, it is evident that whilst in Egypt the Israelites adopted the religion of their hosts. It is important to appreciate what orchestrated the events at Sinai. Thus, the incident of the manna in the wilderness, was to re-introduce YHWH's Sabbath Day, clear evidence that YHWH's Torah had been buried for the period of Egyptian slavery.

### **Resurrection Sunday - a Christian Myth**

The prominence of Sunday worship is based on the fallacious teaching that Mashiach was risen on this day. We said earlier how a first day resurrection destroys YHWH's cyclical calendar which is based on the number seven. Now we will prove how Christianity's Friday crucifixion and Sunday resurrection does not fit with what is said in the Scriptures. A Friday crucifixion and Sunday resurrection does not satisfy the sign given by Mashiach,

*Then some of the scribes and Pharisees answered, saying, "Teacher, we wish to see a sign from You." But He answering, said to them, "A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth". (Matt.12:38-40).*



Mashiach was telling the Pharisees that He would be dead three days and three nights. Friday to Sunday will never equate to three days and three nights, that is impossible. Surely this is obvious for all to see. The closest we could get is three days: Friday, Saturday, Sunday (inclusive counting) and two nights. So, 'Resurrection Sunday' is a myth and cannot therefore be a valid reason for introducing a Sunday Sabbath.

### **The True Timing of Mashiach's Death and Resurrection**

A critical issue is how to measure the start and finish of a Scriptural Day and for that we must use the correct calendar. The calendar followed by the Jews was and remains to this day, the lunar calendar on which each day starts at 6pm. Traditionally the calendar has twelve hours of darkness (night-time) and twelve hours of light (daytime). Thus, the daytime started at 6am and Scripture confirms this to be the relevant calendar,

*Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why have you forsaken me? (Matt.27:45-46).*

The passage says Mashiach died at the ninth hour and all scholars agree He died at 3pm. This eliminates the Roman calendar which starts the day at midnight with a ninth hour at 9am. For the ninth hour to be 3pm daytime must start at 6am. This established let us consider what we are told,

*But on day one of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared, and they found the stone rolled away from the tomb. And having entered, they did not find the body of the Master Yeshua. (Luke.24:1-3).*

*And on day one of the week Miryam from Maḡdala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb. (John.20:1).*

Here we have the same information expressed differently but what is clear is that the women arrived at the tomb at the dawn of day one of the week, Sunday, **and it was empty**. Unfortunately, we are not told the hour Mashiach was resurrected. Was He resurrected after 6pm Saturday evening – the start of Sunday, or before 6pm?

First, we need to ascertain the day of the week on which Mashiach died. We then will know from when to start counting the three days and three nights. Everyone knows that Mashiach died at the time of the feast of the Pesach, thus, we must ascertain what day of the week was the Pesach in the year Mashiach died. For this we can refer to the astronomical data obtainable from the 'U.S. Naval Observatory Astronomical Applications Department'.<sup>1</sup> From this source we can establish the phases of the moon in the year of Mashiach's death (**AD30**) and ascertain the start of the Jewish year. These records show that Preparation Day (14<sup>th</sup> of the first month and the day the Passover lambs were killed) in **AD30** was on Wednesday 25<sup>th</sup> April. Leviticus commands that the Passover lamb be killed between the evenings traditionally that is between 3pm and 6pm, (Lev.23:5). The Passover meal in which the lamb was eaten is on day one of the Festival of Unleavened Bread. Thus, it is the Passover meal which starts this festival. Day one of the festival is a high (Annual) Sabbath.

Note how Mashiach's death, at 3pm, conforms to the ruling for slaughtering the Pesach lambs, enabling the apostle's comment in 1Cor.5:7. What is more, we are told that Mashiach's body was taken down from the cross on 'Preparation Day',

*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*

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<sup>1</sup> This information is found on <http://aa.usno.navy.mil/data/docs/SpringPhenom.html> .

*their legs might be broken, and that they might be taken away. (John.19:31)*

Thus, if Mashiach died on Preparation Day which was Wednesday then, according to the sign of three days and three nights (the ancients used inclusive counting that is, a part of a day was included in the counting), what we have is,

- Wednesday 3pm - Thursday 3pm: 1 day
- Thursday 3pm – Friday 3pm: 2 days
- Friday 3pm – Saturday 3pm: 3 days
- Wednesday night – 1 night
- Thursday night – 2 nights
- Friday night - 3 nights

Continuing, If Mashiach died at 3pm Wednesday the three days were completed at 3pm Saturday, i.e., on the weekly Sabbath. The following analysis of the gospel record supports a Saturday resurrection.

In Luke.23:55-56 it says that the women (Mary Magdalene and Mary the mother of James) went and prepared anointing spices and oils **before** resting on the Sabbath. But in Mark 16:1 it says that they bought them **after** the Sabbath! The answer to this conundrum lies in the fact that there are two different Sabbaths being referred to. The women both bought and prepared the spices on the same day: Friday. When Mark says they bought the spices **after** the Sabbath, the Sabbath he is referring to was the special Thursday Sabbath i.e., the first day of unleavened bread that followed 'Preparation Day'. This was a high Sabbath (refer John.19:31 above). The term high Sabbath is idiomatic for an annual Sabbath. When Luke says they prepared the spices and then rested on the Sabbath, the Sabbath he is referring to is Saturday - the weekly Sabbath. In essence we have the following,

Wednesday	Preparation Day	Mashiach Crucified and Dies at 3pm
Thursday	1st Day of Unleavened Bread	Special/high Sabbath, no work is to be done
Friday	Ordinary day	Women bought/prepared spices
Saturday	Weekly Sabbath	Women rested on the Sabbath
Sunday	Day one of the week	Women go to the tomb to annoint Mashich

When we add the historical data to what is recorded in the gospel accounts, we cannot avoid a Wednesday crucifixion and a Saturday Resurrection for Mashiach, which satisfies His sign of three days and three nights. As stated above, it makes perfect sense for the complete act of redemption, (Mashiach's death and resurrection), to be fulfilled on the seventh day Sabbath – YHWH's day of redemption.

## Conclusion

Hopefully this article is sufficient to convince readers how fallacious the argument for a Sunday Sabbath really is. Unfortunately, most worshippers never question why they believe what they believe or why they do what they do. It's a matter of 'what comes from the pulpit comes from YHWH'. The irony is, that Church leaders of all denominations acknowledge there is no Scriptural basis for Sunday worship. Nevertheless, not only are they quite content to continue in error but have no conscience against misleading their congregations. The real gravity of the situation is that Sunday worship is a transgression of YHWH's fourth commandment and Jam.2:10 says break just one commandment and you are on the wrong side of YHWH. So, what advice can we give to Christians? Well, there is nothing wrong with Sunday worship **providing it is not at the expense of the true seventh day Sabbath which must be observed in accordance with the rules set by YHWH.**



The following is a copy of an article produced by Kenneth Hoeck on this subject. The article shows how common within Christianity the truth is known and deliberately ignored. For brevity I have edited Mr. Hoeck's article. However, the full content is available on Google. What should be understood is, if there is no Scriptural foundation for Sunday worship then Sunday worship is a transgression of the Scriptures.

## Quotable Notes and Notable Quotes

### ADMISSIONS, CONFESSIONS & TESTIMONIES

#### *The Catholic Church*

"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 (The Roman Catholic Church) never sanctify. *Cardinal Gibbons, in Faith of Our Fathers, pg. 111,*

"We deem it necessary to be perfectly clear on this point....The Bible- the Old Testament- confirmed by the living tradition of weekly practice for 3383 years by the chosen people of God, teaches, then, with absolute certainty, that God had, Himself, named the day "to be kept holy to Him"- that the day was Saturday, and that any violation of that command was punishable with death." *The Catholic Mirror Sept. 9, 1893-*

"...the Redeemer, during His mortal life, never kept any other day than Saturday." *The Catholic Mirror - Sept. 2, 1893*

"Sunday is a Catholic institution, and its claims to observation can be defended only on Catholic principles . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of week public worship from the last day of the week to the first."- *Catholic Press, (Sydney, Australia), Aug. 25, 1900.*

Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day - Saturday- for Sunday, the first day? I answer yes. Did Christ change the day'? I answer no!" *Faithfully yours, J. Card. Gibbons"*

"I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church." *T. Enright, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884.*

"For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, which is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the church, outside the Bible." *Catholic Virginian Oct. 3, 1947- 'To Tell You the Truth'*

#### *Anglican Church*

And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day .... The reason why we keep the first day of the week holy instead of the seventh, is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it. *Isaac Williams- Plain Sermons on the Catechism*

## ***The Protestant Church***

"There is no word, no hint, in the New Testament about abstaining from work on Sunday .... into the rest of Sunday, no divine law enters .... The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday." *Canon Eyton, - The Ten Commandments*

## ***The Episcopal Church***

The Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday. *Philip Carrington, Toronto Daily Star, October 26, 1949.*

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church." *Episcopalian- Bishop Seymour, -Why We Keep Sunday.*

## ***The Baptist Church***

"There is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day." *Harold Lindsell 'Christianity Today' November 5, 1976.*

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week .... Where can the record of such a transaction be found? Not in the New Testament absolutely not. ...To me it seems unaccountable that Jesus, during three years intercourse with His disciples, often conversing with them upon the Sabbath question . . . never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated... "Of course, I quite well know that Sunday did come into use in early Christian history. But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!" *Report in the New York Examiner, Nov. 16, 1893, concerning a paper read by Dr. Edward T. Hiscox, before a New York ministers' conference, Nov. 13, 1893.*

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance." *William Owen Carver- The Lord's Day in Our Day*

"'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio - I think his name is Doctor Antichrist.' *Alexander Campbell, - The Christian Baptist, Feb. 2, 1824,*

## ***The Congregationalist Church***

. . . it is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath - the Sabbath was founded on a specific Divine command. We can plead no such command for the obligation to observe Sunday .... There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." *Dr. R. W. Dale - The Ten Commandments "*

... the Christian Sabbath [Sunday] is not in the Scriptures and was not by the primitive Church called the Sabbath. *Timothy Dwight- Theology: Explained and Defended (1823).*

## ***The Lutheran Church***

"We have seen how gradually the impression of the Jewish sabbath faded from the mind of the Christian Church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other, but for a time celebrated both." *The Sunday Problem*"- *United Lutheran Church* (1923)

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday." *Dr. Augustus Neander, The History of the Christian Religion and Church* (1843)

"But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel .... These churches err in their teaching, for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect." *John Theodore Mueller - Sabbath or Sunday-*

"They [Roman Catholics] refer to the Sabbath Day, as having been changed into the Lord's Day, contrary to the Decalogue, **(Ten Commandments)** as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church since it has dispensed with one of the Ten Commandments!" *Augsburg Confession of Faith art. 28; by Melancthon, approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church*

## ***The Presbyterian Church***

"The Sabbath is a part of the decalogue - the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution . . . . Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand. The teaching of Christ confirms the perpetuity of the Sabbath." *T. C. Blake, D.D., -Theology Condensed.*

## ***The Methodist Church***

"Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day." - *Harris Franklin Rall, Christian Advocate, July 2, 1942*

The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first. *Clovis G. Chappell- Ten Rules For Living-*

"But the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken. *John Wesley- The Works of the Rev. John Wesley.*