

SEVENTY SCRIPTURES ON THE SABBATH

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1.

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

Gen 2:2 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.

Gen 2:3 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.

Note: Notice that it is the seventh day, not the first day of the week, that God blessed and sanctified. The Sabbath is a memorial of creation.

2.

Ex 16:4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Ex 16:5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

Ex 16:6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

Ex 16:22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

Ex 16:23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy SABBATH unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Ex 16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

Ex 16:25 And Moses said, Eat that to day; for to day is a SABBATH unto the Lord: to day ye shall not find it in the field.

Ex 16:26 Six days ye shall gather it; but on the SEVENTH DAY, which is the SABBATH, in it there shall be none.

Ex 16:27 And it came to pass, that there went out some of the people on the SEVENTH DAY for to gather, and they found none.

Ex 16:28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

Ex 16:29 See, for that the Lord hath given you the SABBATH, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the SEVENTH DAY.

Ex 16:30 So the people rested on the SEVENTH DAY.

Note: Notice the words, "that I may prove them, whether they will walk in my law or no." When the Lord brought the people out of Egypt, the Sabbath was a 'proof' or 'test' commandment for them. The Sabbath day was given from creation, but Israel had not kept it all during the time they were in Egyptian bondage. God re-instituted the Sabbath here. He showed them the correct day by this miracle of the manna appearing for six days and not the seventh.

3.

Ex 20:8 Remember the SABBATH DAY, to keep it holy.

Ex 20:9 Six days shalt thou labour, and do all thy work:

Ex 20:10 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:

Ex 20:11 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.

Note: The fourth commandment.

4.

Ex 23:12 Six days thou shalt do thy work, and on the SEVENTH DAY thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Note: Everyone is to rest on the Sabbath, including animals, servants and strangers who are NOT citizens of Israel. So the Sabbath is for ALL people, not just for Israel or Jews.

5.

Ex 31:12 And the Lord spake unto Moses, saying,

Ex 31:13 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.

Ex 31:14 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.

Ex 31:15 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.

Ex 31:16 Wherefore the children of Israel shall keep the SABBATH, to observe the SABBATH throughout their generations, for a perpetual covenant.

Ex 31:17 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.

Note: Here God tells us that the Sabbath is a SIGN between us and him that we may KNOW that he is the Lord. Therefore, those who do not obey God and keep the Sabbath do not KNOW him.

To sanctify means to set something apart for a holy use and purpose.

Today, people who will not keep the Sabbath are not literally put to death, but God SHALL eventually put all disobedient to death in the lake of fire. (Rev 20:14-15) Today, Sabbath breakers are cut off from God's people in a spiritual death. Rom 8:6-7 tells us that the spiritually dead are not subject to the laws of God, neither indeed can be.

6.

Ex 34:21 Six days thou shalt work, but on the SEVENTH DAY thou shalt rest: in earing time and in harvest thou shalt rest.

Note: Here God is being very specific by saying that even in times when the most work is required of us such as at earing time and harvest, we are still to rest on the Sabbath. So we must not use our work load as an excuse to disobey the Sabbath commandment.

7.

Ex 35:1 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them.

Ex 35:2 Six days shall work be done, but on the SEVENTH DAY there shall be to you an holy day, a SABBATH of rest to the Lord: whosoever doeth work therein shall be put to death.

Ex 35:3 Ye shall kindle no fire throughout your habitations upon the SABBATH DAY.

Note: Notice first that these are the words of God, not the words of Moses.

Fire was not to be kindled on the Sabbath. Ultra orthodox Jews go to the extreme of taking the light bulbs out of their refrigerator so they will not light up when the door is opened because turning on a light bulb produces a spark. As a matter of proper judgment, we know that God does not want people to go without light in their homes. This is an example of straining at gnats (Mat 23:24) Also God does not want people to go without food because of lacking a fire to cook it. So if necessary, we may cook. But the custom was that the day before the Sabbath was called the preparation (Mar 15:42) Food was to be prepared the day before the Sabbath so that it would not be necessary to do this work on the Sabbath.

Likewise, we know that God does not want people to be cold on the Sabbath because of no fire for heat. So, if we need a fire for heat on the Sabbath, it would not be a sin to prepare one. Mar 2:27 says that the Sabbath was made FOR man, not man FOR the Sabbath. It is unnecessary work that God disapproves and he can look into our heart and see if the work we are doing is necessary or unnecessary. God intended the Sabbath to be a blessing so that we can rest from our normal labors and take the time to fellowship with and delight ourselves in him.

Another thought about kindling fire is that it is symbolic of strife and wickedness.

** Pro 26:21 [As] coals [are] to burning coals, and wood to fire; so [is] a contentious man to kindle strife.*

** Isa 9:18 For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up [like] the lifting up of smoke.*

** Isa 9:19 Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.*

8.

Lev 16:30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.

Lev 16:31 It shall be a SABBATH of rest unto you, and ye shall afflict your souls, by a statute for ever.

Note: This is the Day of Atonement, one of the annual Sabbaths, further described in Lev 23 and Lev 16.

9.

Lev 19:3 Ye shall fear every man his mother, and his father, and keep my SABBATHS: I am the Lord your God.

Lev 19:30 Ye shall keep my SABBATHS, and reverence my sanctuary: I am the Lord.

Note: Here the Lord identifies himself (I am the Lord your God) as the one who commands the Sabbaths. What God, then, is the Lord of Sunday keepers?

10.

THE SABBATH DAY

Lev 23:1 And the Lord spake unto Moses, saying,

Lev 23:2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

Lev 23:3 Six days shall work be done: but the SEVENTH DAY is the SABBATH of rest, an holy convocation; ye shall do no work therein: it is the SABBATH of the Lord in all your dwellings.

THE WAVE SHEAF OFFERING DAY

Lev 23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

Lev 23:11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the SABBATH the priest shall wave it.

THE FEAST OF PENTECOST

Lev 23:15 And ye shall count unto you from the morrow after the SABBATH, from the day that ye brought the sheaf of the wave offering; seven SABBATHS shall be complete:

Lev 23:16 Even unto the morrow after the seventh SABBATH shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

THE DAY OF TRUMPETS

Lev 23:23 And the Lord spake unto Moses, saying,

Lev 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a SABBATH, a memorial of blowing of trumpets, an holy convocation.

Lev 23:25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.

THE DAY OF ATONEMENT

Lev 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

Lev 23:28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

Lev 23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

Lev 23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Lev 23:31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

Lev 23:32 It shall be unto you a SABBATH of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your SABBATH.

SUMMARY OF SABBATHS

Lev 23:37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

Lev 23:38 Beside the SABBATHS of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

THE FEAST OF TABERNACLES

Lev 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a SABBATH, and on the eighth day shall be a SABBATH.

Note: These are the Sabbaths and annual feast days of the Lord. They are, the weekly Sabbath day, the Passover and Feast of Unleavened Bread, the Feast of Pentecost, the Day of Trumpets, the Day of Atonement, the Feast of Tabernacles, and the Last Great Day. Each of these has tremendous meaning and they show God's plan of salvation for the world.

11.

Lev 24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

Lev 24:6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.

Lev 24:7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

Lev 24:8 Every SABBATH he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

Lev 24:9 And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the offerings of the Lord made by fire, by a perpetual statute."

Note: In the tabernacle, twelve fresh loaves called shewbread made of fine flour were placed on a table each Sabbath. The table for the shewbread was placed in the northern part of the sanctuary opposite the candlestick with the altar of incense between them.

In Heb 9:1-2 we see the description of the tabernacle that includes the shewbread.

In verse 24 it says that the holy place in the physical tabernacle was the figure or representation of heaven itself. The items in the tabernacle also had spiritual meaning.

Each loaf of the shewbread represented one of the twelve tribes of Israel. (Comp 1Cor 10:17)

Rev 8:3-4. shows that the incense placed on the shewbread is symbolic of prayers of the saints and Rev 2:5 shows that the candlestick represents the church. Today Christians are the temple of God, not made with hands (1Cor 3:16-17)

Bread is also symbolic of the word of God. (Mat 4:4) Just as the nature of physical bread is to provide physical sustenance and it becomes part of us, the word of God provides spiritual sustenance and becomes part of our nature. That the loaves were provided fresh every Sabbath shows that God uses his holy Sabbath to provide us with spiritual nourishment from his word.

Bread is also symbolic of Jesus Christ. (Jhn 6:35, 51-58) Eze 46:1-2 shows that in his kingdom Jesus shall enter the east gate of the temple to provide us with his presence and his fellowship on the Sabbaths.

12.

Lev 25:1 And the Lord spake unto Moses in mount Sinai saying,

Lev 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a SABBATH unto the Lord.

Lev 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

Lev 25:4 But in the SEVENTH YEAR shall be a SABBATH of rest unto the land, a SABBATH for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

Lev 25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

Lev 25:6 And the SABBATH of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

Lev 25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

Lev 25:8 And thou shalt number seven SABBATHS of years unto thee, seven times seven years; and the space of the seven SABBATHS of years shall be unto thee forty and nine years.

Note: Each seventh year was also called a Sabbath year. The Sabbath commandment, therefore, includes the weekly Sabbath, the annual Sabbaths or Holy days, and the Sabbath years. Failure to keep the Sabbath years was a primary reason why the Lord sent Israel into captivity in the first place. (Jer 34:8-17)

13.

Lev 26:2 Ye shall keep my SABBATHS, and reverence my sanctuary: I am the Lord.

Lev 26:34 Then shall the land enjoy her SABBATHS, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her SABBATHS.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your SABBATHS, when ye dwelt upon it.

Lev 26:43 The land also shall be left of them, and shall enjoy her SABBATHS, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Note: This was the curse given if Israel failed to keep the land Sabbaths. They would go into captivity and the land would rest without them. This was fulfilled when Judah was taken by Babylon for seventy years. Seventy years was the exact number of Sabbath years that were required to be kept in 490 years, the period from Saul to the Babylonian captivity. (See also 2Chr 36:12-21, Jer 25:8-10 and Dan 9:1-2)

14.

Num 15:32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the SABBATH DAY.

Num 15:33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

Num 15:34 And they put him in ward, because it was not declared what should be done to him.

Num 15:35 And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

Num 15:36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

Note: Here we see that it is God's will to put to death those who violate his Sabbath. Israel as a national government had the power of the death penalty. As the church, we do not have that power, but will when Christ returns and restores the kingdom to Israel.

15.

Num 28:9 And on the SABBATH DAY two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

Num 28:10 This is the burnt offering of every SABBATH beside the continual burnt offering, and his drink offering.

Note: This was the offering on the Sabbath when the temple was standing. We do not offer physical offerings today because there is no physical temple. But spiritual sacrifices are still in effect. (See Psa 141:2, Rom 12:1, Php 2:17, Php 4:18, Heb 13:15, Heb 13:16, Psa 27:6, Psa 51:19, Psa 107:22, and Psa 51:17)

16.

Deut 5:12 Keep the SABBATH DAY to sanctify it, as the Lord thy God hath commanded thee.

Deut 5:13 Six days thou shalt labour, and do all thy work:

Deut 5:14 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Deut 5:15 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the SABBATH DAY.

Note: Israel was commanded to remember that they were bondmen in Egypt and when the Lord brought them out he commanded them to keep the Sabbath. New Testament Christians come out of bondage to spiritual Egypt (compare Rev 11:8) We come out of our bondage to this WORLD that does NOT keep the Sabbaths of God.

17.

2Ki 4:23 And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor SABBATH. And she said, It shall be well.

Note: This is the story of the woman whose son had died. Her husband, not knowing this, asked her, "Why are you going to see the prophet today when it is neither New Moon nor Sabbath?" This story shows that it was customary for people to seek out prophets of God especially on the New Moons and Sabbath days.

18.

2Ki 11:5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the SABBATH shall even be keepers of the watch of the king's house;

2Ki 11:6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

2Ki 11:7 And two parts of all you that go forth on the SABBATH, even they shall keep the watch of the house of the Lord about the king.

Note: This was the story of when Athaliah slew every one of the king's sons except Joash who was hidden seven years while she reigned. By this plan in the temple on the Sabbaths, Jehoiada protected Joash, unseated and slew Athaliah, broke down the altars of Baal and crowned Joash as rightful king.

19.

2Ki 16:17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that [were] under it, and put it upon a pavement of stones.

2Ki 16:18 And the covert for the SABBATH that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

Note: This is talking about Ahaz, King of Judah who allowed corrupt religion to flourish and personally participated in it. He took part in Molech sacrifices, sending children through the fire. He replaced the brazen altar with a pagan one and even closed the temple. This verse tells that his capitulation to the Assyrian king was total.

20.

1Chr 9:31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.

1Chr 9:32 And other of their brethren, of the sons of the Kohathites, were over the shew bread, to prepare it every SABBATH.

Note: In this temple the shew bread was prepared every Sabbath according to the commandment. (See note # 11)

21.

2Chr 2:4 Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew bread, and for the burnt offerings morning and evening, on the SABBATHS, and on the New Moons, and on the solemn Feasts of the Lord our God. This is an ordinance for ever to Israel.

Note: Notice here that this house of God that Solomon built had the same ordinances and pattern as the original one in the wilderness. If Christians are the spiritual house that God dwells in today by his Holy Spirit in us (1cor 3:16), we should be built according to these same specifications, namely the keeping of morning and evening prayers (Psa 141:2), Sabbaths, annual feasts, and New Moons. The true house of God today is identified by the keeping of these things as well as by such things as our love for one another (Jo 8:31,13:35,15:8)

22.

2Chr 8:12 Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch,

2Chr 8:13 Even after a certain rate every day, offering according to the commandment of Moses, on the SABBATHS, and on the New Moons, and on the solemn Feasts, three times in the year,

even in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.

Note: Same as note # 21

23.

2Chr 23:4 This is the thing that ye shall do; A third part of you entering on the SABBATH, of the priests and of the Levites, shall be porters of the doors;

2Chr 23:8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the SABBATH, with them that were to go out on the SABBATH: for Jehoiada the priest dismissed not the courses.

Note: As in note # 18, this tells of how Jehoiada conspired to make Joash king and do away with the usurper, Athaliah.

24.

2Chr 31:3 He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the SABBATHS, and for the New Moons, and for the set Feasts, as it is written in the law of the Lord.

Note: This is speaking of Hezekiah who, when he became king over Judah, did that which was right in the sight of God. Here, he re-instituted the burnt offerings for the Sabbaths, the New Moons and the set Feasts. 2Chr 30:26 says that because of all he did to restore the true ways of God, there was great joy in Jerusalem.

25.

2Chr 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Chr 36:21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her SABBATHS: for as long as she lay desolate she kept SABBATH, to fulfil threescore and ten years.

Note: Same as note # 13

26.

Neh 9:13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

Neh 9:14 And madest known unto them thy holy SABBATH, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

Note: Here, in the days of Nehemiah, after they kept the Feast of Tabernacles, the people fasted and repented of their sins. This was part of the confession and prayer of the priests and Levites who took part in this national repentance.

27.

Neh 10:31 And if the people of the land bring ware or any victuals on the SABBATH DAY to sell, that we would not buy it of them on the SABBATH, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

Neh 10:32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

Neh 10:33 For the shew bread, and for the continual meat offering, and for the continual burnt offering, of the SABBATHS, of the New Moons, for the set Feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

Note: Here, continuing the repentance of Israel, was part of the covenant they made in the time of Nehemiah to return to the commandments of God.

28.

Neh 13:15 In those days saw I in Judah some treading wine presses on the SABBATH, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the SABBATH DAY: and I testified against them in the day wherein they sold victuals.

Neh 13:16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the SABBATH unto the children of Judah, and in Jerusalem.

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

Neh 13:18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the SABBATH.

Neh 13:19 And it came to pass, that when the gates of Jerusalem began to be dark before the SABBATH, I commanded that the gates should be shut, and charged that they should not be opened till after the SABBATH: and some of my servants set I at the gates, that there should no burden be brought in on the SABBATH DAY.

Neh 13:20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

Neh 13:21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the SABBATH.

Neh 13:22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the SABBATH DAY. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

Note: This is part of the reforms to return to Sabbath keeping that Nehemiah instituted for which he asked God to remember him.

29.

Psa 92:1 It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

Psa 92:2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night,

Psa 92:3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

Psa 92:4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

Psa 92:5 O Lord, how great are thy works! and thy thoughts are very deep.

Psa 92:6 A brutish man knoweth not; neither doth a fool understand this.

Psa 92:7 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:

Psa 92:8 But thou, Lord, art most high for evermore.

Psa 92:9 For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

Psa 92:10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

Psa 92:11 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.

Psa 92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Psa 92:13 Those that be planted in the house of the Lord shall flourish in the courts of our God.

Psa 92:14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

Psa 92:15 To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Note: This is called a psalm or song for the Sabbath Day.

30.

Isa 1:13 Bring no more vain oblations; incense is an abomination unto me; the New Moons and SABBATHS, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Isa 1:14 Your New Moons and your appointed Feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

Isa 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Isa 1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Isa 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Note: Some use this scripture to say that the Sabbath is done away since God says here that he hates it. But notice why God says he hates the Sabbaths. The people God is speaking to have the right day, but in other ways, such as relieving the oppressed and taking care of widows, they are corrupt and negligent. It does no good to have the right day of worship and the wrong attitude of heart.

31.

Isa 56:1 Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

Isa 56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the SABBATH from polluting it, and keepeth his hand from doing any evil.

Isa 56:3 Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

Isa 56:4 For thus saith the Lord unto the eunuchs that keep my SABBATHS, and choose the things that please me, and take hold of my covenant;

Isa 56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Isa 56:6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the SABBATH from polluting it, and taketh hold of my covenant;

Isa 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Note: Here are wonderful PROMISES God gives to eunuchs, strangers or non-Israelites and all those who keep his Sabbaths. He will give them a place and an everlasting name in his house. He will bring them to his holy mountain, his own house of prayer. He will accept their sacrifices and make them joyful.

32.

Isa 58:13 If thou turn away thy foot from the SABBATH, from doing thy pleasure on my holy day; and call the SABBATH a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Isa 58:14 Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Note: Here are more promises God offers to those who keep his Sabbaths. He will cause them to ride the high places of the earth and feed them with the heritage of Jacob. The words 'feed you' tell us that he makes available spiritual food and nourishment on the Sabbaths. The words 'heritage of Jacob' tell us that Sabbath keepers shall be heirs to the same promises God gave Abraham, Isaac and Jacob.

33.

Isa 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Isa 66:23 And it shall come to pass that from one New Moon to another, and from one SABBATH to another, shall all flesh come to worship before me, saith the Lord.

Note: This is speaking of the restoration of the Sabbaths and New Moons as days of worship for all mankind when the Kingdom of God shall come. This is a great proof scripture that we ought to keep these days today.

34.

Jer 17:19 Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

Jer 17:20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

Jer 17:21 Thus saith the Lord; Take heed to yourselves, and bear no burden on the SABBATH DAY, nor bring it in by the gates of Jerusalem;

Jer 17:22 Neither carry forth a burden out of your houses on the SABBATH DAY, neither do ye any work, but hallow ye the SABBATH DAY, as I commanded your fathers.

Jer 17:23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

Jer 17:24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the SABBATH DAY, but hallow the SABBATH DAY, to do no work therein;

Jer 17:25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

Jer 17:26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.

Jer 17:27 But if ye will not hearken unto me to hallow the SABBATH DAY, and not to bear a burden, even entering in at the gates of Jerusalem on the SABBATH DAY; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Note: Here God told Jeremiah to stand in each of the gates of Jerusalem and give this warning to the people. Here are more promises for those who keep as well as those who will not keep the Sabbath day. If Israel had repented of Sabbath breaking at this time, they would not have been taken into captivity.

35.

Lam 1:7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her SABBATHS.

Note: When Jerusalem went into captivity, the Sabbaths were mocked by her adversaries.

36.

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

Note: When Israel went into captivity, the Lord caused the Feast days and Sabbaths to be forgotten. The majority of mankind has forgotten them to this day, and they shall not be restored until the Kingdom of God shall come? (See note # 33) When God causes the holy Feast days and Sabbaths to be forgotten, it is a PUNISHMENT that separates us from God. Remember that it was said, (See note # 5) that the keeping of the Sabbaths is a sign between us and God that we might KNOW God.

37.

Eze 20:12 Moreover also I gave them my SABBATHS, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

Eze 20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my SABBATHS they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

Eze 20:14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

Eze 20:15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

Eze 20:16 Because they despised my judgments, and walked not in my statutes, but polluted my SABBATHS: for their heart went after their idols.

Eze 20:17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

Eze 20:18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

Eze 20:19 I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

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

Eze 20:21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my SABBATHS: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

Eze 20:22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

Eze 20:23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

Eze 20:24 Because they had not executed my judgments, but had despised my statutes, and had polluted my SABBATHS, and their eyes were after their fathers' idols.

Eze 20:25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

Eze 20:26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

Note: Here is the testimony of Ezekiel, that the Lord brought Israel out of Egypt in the sight of the heathen and gave them his Sabbaths which they rejected and/or polluted. And they went after idols such as Molech and pagan customs such as burning their children in sacrificial fires. Likewise, the New Testament Church has the example of Jesus and his original disciples who kept the Sabbaths. But the early church Fathers departed from them, kept Sunday and eventually adopted holidays that originated from paganism such as Easter, Christmas and Halloween. These are examples of statutes which are NOT good and judgments whereby they should NOT live, for God never commanded them and he is not in them.

38.

Eze 22:8 Thou hast despised mine holy things, and hast profaned my SABBATHS.

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

Note: Here the priests who should be the teachers of the people, besides violating the Sabbaths, put no difference between clean and unclean.

39.

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

Note: Christians are the spiritual temple or sanctuary today because God dwells in us by his holy spirit. And God shall destroy those who defile his sanctuary. (1Co 3:16-17) To profane the Sabbath day means to take something that should be regarded with the utmost reverence and honor and make it just another common day.

40.

Eze 44:24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my SABBATHS.

Note: This has to do with Ezekiel's vision of the future temple (from chapter 40) that shall be built when Christ returns. The statutes, laws and Sabbaths of God shall then be kept by all mankind.

41.

Eze 45:17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the Feasts, and in the New Moons, and in the SABBATHS, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Note: Here again is the vision of the future temple. The prince shall be Jesus Christ.

42.

Eze 46:1 Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the SABBATH it shall be opened, and in the day of the New Moon it shall be opened.

Eze 46:2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

Eze 46:3 Likewise the people of the land shall worship at the door of this gate before the Lord in the SABBATHS and in the New Moons.

Eze 46:4 And the burnt offering that the prince shall offer unto the Lord in the SABBATH DAY shall be six lambs without blemish, and a ram without blemish.

Eze 46:5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

Eze 46:6 And in the day of the New Moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

Eze 46:7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

Eze 46:8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

Eze 46:9 But when the people of the land shall come before the Lord in the solemn Feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate;

and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.
Eze 46:10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

Eze 46:11 And in the Feasts and in the solemnities the meat offering shall be an ephah to a bullock, and ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

Eze 46:12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the SABBATH DAY: then he shall go forth; and after his going forth one shall shut the gate.

Note: Here is a detailed description of the worship that shall take place in the future temple in the Kingdom of God on the Sabbaths, New Moons and Feast days.

43.

Hos 2:10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

Hos 2:11 I will also cause all her mirth to cease, her Feast days, her New Moons, and her SABBATHS, and all her solemn Feasts.

Note: Here again, it is a punishment from the Lord that the Feasts, New Moons, and Sabbaths are made t cease.

44.

Amo 8:4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

Amo 8:5 Saying, When will the New Moon be gone, that we may sell corn? and the SABBATH, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Note: A question arises because of this scripture as to whether the New Moon is a day of rest as is the Sabbath. These people apparently abstained from work on the New Moon as on the Sabbath, but their attitude was, "O when will this day be over with so we can go about our own business, even dishonest business?" It is this attitude that the Lord is condemning. The New Moon is not listed with the Holy days of Lev 23. It is in a category by itself, usually listed like this: "Sabbaths, New Moons and Feast Days". It is not commanded on the New Moon as on the Sabbath to abstain from work, but it is commanded to observe the New Moon. (Num 10:10, 28:11-14)

NEW TESTAMENT

45.

Mat 12:1 At that time, Jesus went on the SABBATH DAY through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

Mat 12:2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the SABBATH DAY.

Mat 12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

Mat 12:4 How he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Mat 12:5 Or have ye not read in the law, how that on the SABBATH DAYS the priests in the temple profane the SABBATH, and are blameless?

Mat 12:6 But I say unto you, That in this place is one greater than the temple.

Mat 12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Mat 12:8 For the Son of man is Lord even of the SABBATH DAY.

Mat 12:9 And when he was departed thence, he went into their synagogue:

Mat 12:10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the SABBATH DAYS? that they might accuse him.

Mat 12:11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the SABBATH DAY, will he not lay hold on it, and lift it out?

Mat 12:12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the SABBATH DAYS.

Mat 12:13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Note: The season of the year when this occurred is barley harvest at the close of March and beginning of April coinciding with the Passover season. Luk 6:1 (See note # 55) gives a more definite time. "It came to pass on the Sabbath, which was the first-second." Another possible rendering of the term, is "the second Sabbath after the first." The most approved meaning of this term is the first of the seven Sabbaths that were to be counted from the Sabbath during the Passover toward the feast of Pentecost. (Lev 23:15-16)

Here, the Pharisees condemned Jesus because his disciples were hungry and plucked corn to eat on the Sabbath. The act of plucking corn to eat was permitted (Deut 23:25). But as being "servile work," which was prohibited on the Sabbath day, it was regarded by the Pharisees as sinful. Jesus gave them the example of David (1Sam 21:1-6) who ate the shew bread when he was hungry. It was only lawful for the priests to eat. This shows that God makes allowances for legitimate human needs such as hunger. Another example Jesus gave was that the priests profane the Sabbath and are blameless. By this he meant that the double offerings required on the Sabbath day (Num 28:9) could not be presented, and the new-baked shew bread (Lev 24:5 1Ch 9:32) could not be prepared and presented every Sabbath morning, without a good deal of servile work on the part of the priests. Also circumcision, which, when the child's eighth day after birth happened to fall on a Sabbath, had to be performed by the priests on that day.

Again, they accused Jesus of Sabbath-breaking for healing on the Sabbath. Jesus gave them the example of saving a sheep out of a pit on the Sabbath - another legitimate need. These examples tell us that work done in meeting the requirements of the Sabbath is permitted. Today this would include travel to attend the holy convocation. Work having to do with meeting genuine human needs is permitted such as seeing a doctor, fixing a flat tire or even helping an animal in trouble. The Lord knows the difference between legitimate human needs and unnecessary work.

46.

Mat 24:20 But pray ye that your flight be not in the winter, neither on the SABBATH DAY:

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Note: This flight takes place at the Great Tribulation in the end time just before the return of Jesus Christ. If we should pray that it should not be on the Sabbath, this shows that the Sabbath has not been done away or replaced with Sunday, but is still being observed in the end time.

47.

Mat 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 sepulcher.

Note: Here, Mary came to the sepulcher at dawn on the first day of the week. But Jesus was not there. Jesus had prophesied that he would be in the grave specifically three days and three nights. (Mat 12:40) Jesus died on the Passover in 30 AD. In this year Passover was on a Wednesday. Jesus was taken from the cross and buried on Wednesday evening. Three days and three nights from this time would place his resurrection on Saturday at Sunset. This is why he was not there when Mary came to the sepulcher on Sunday morning.

48.

Mar 1:21 And they went into Capernaum; and straightway on the SABBATH DAY he entered into the synagogue, and taught.

Mar 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Note: Jesus Christ taught on the Sabbath days, never on Sunday.

49.

Mar 2:23 And it came to pass, that he went through the corn fields on the SABBATH DAY; and his disciples began, as they went, to pluck the ears of corn.

Mar 2:24 And the Pharisees said unto him, Behold, why do they on the SABBATH DAY that which is not lawful?

Mar 2:25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

Mar 2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Mar 2:27 And he said unto them, The SABBATH was made for man, and not man for the SABBATH:

Mar 2:28 Therefore the Son of man is Lord also of the SABBATH.

Note: See note # 45. Here we see that the Pharisees did not take into consideration that the disciples were hungry when they plucked the corn. Thus they made the Sabbath more of a burden for men than a blessing to keep it.

50.

Mar 3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.

Mar 3:2 And they watched him, whether he would heal him on the SABBATH DAY; that they might accuse him.

Mar 3:3 And he saith unto the man which had the withered hand, Stand forth.

Mar 3:4 And he saith unto them, Is it lawful to do good on the SABBATH DAYS, or to do evil? to save life, or to kill? But they held their peace.

Mar 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Mar 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Note: The Pharisees were judging that Jesus broke the Sabbath when he did not. They, however, were breaking the commandment against murder.

51.

Mar 6:1 And he went out from thence, and came into his own country; and his disciples follow him.

Mar 6:2 And when the SABBATH DAY was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Mar 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

Note: Jesus here taught in his own town on the Sabbaths. His neighbors were astonished that he should be able to do such miracles and teach such things because they knew he was from an average family and had brothers and sisters.

In order to perpetuate the idea that Mary remained a virgin her whole life, the Catholic Church says that these were cousins of Jesus or perhaps half-brothers, being children of Joseph by a previous marriage. It is true that the Greek word 'adelphos' can have a broader meaning than just literal brothers. So it cannot be absolutely proven that these were or were not Jesus' literal brothers. However, all the scriptural evidence put together does strongly indicate that Mary was not a perpetual virgin. There is no statement anywhere made that she was, and no reason anywhere given why she should be. Virginity is not a more honorable estate than marriage. (See Heb 13:4) Mat 1:25 says that Joseph knew her not UNTIL she had brought forth her firstborn son. The word UNTIL strongly indicates that after Jesus was born, Mary and Joseph had relations like any other married couple. Indeed, if they did not, then they would be guilty of defrauding one another according to these scriptures:

** 1Cor 7:3-5 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. DEFRAUD ye not one the other, except [it be] with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*

52.

Mar 15:42 And now when the even was come, because it was the preparation, that is, the day before the SABBATH,

Mar 15:43 Joseph of Arimathaea, an honourable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Note: After Jesus' death on the day before the Sabbath Joseph of Arimathaea asked Pilate for his body in order to give him a proper burial. Many people mistakenly believe Jesus was crucified on a Friday and the next day was a weekly Sabbath. Actually Jesus died on the Passover. (Mat 26:17-19, Jhn 19:14, 1Cor 5:7) The next day was not a weekly Sabbath but an annual Sabbath called the First Day of Unleavened Bread. (Compare Lev 23:5-6, Mar 14:1) In 30 AD when Jesus was crucified, the Passover was on a Wednesday and the First Day of Unleavened Bread was on Thursday. Joseph asked for the body of Jesus before sundown on Wednesday evening when the First Day of Unleavened Bread was about to begin. (Days begin and end at sunset).

53.

Mar 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.

Mar 16:2 And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.

Mar 16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?

Mar 16:4 And when they looked, they saw that the stone was rolled away: for it was very great.

Mar 16:5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Mar 16:6 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.

Note: The woman with Mary Magdalene was very likely Mary the mother of Jesus. As we recall in note # 51, we read of Jesus' brothers. Mar 6:3 "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" This Mary is the mother of James and Salome. James is one of Jesus' brothers and Salome is very likely the name of one of his sisters.

This was the weekly Sabbath. On Saturday evening they bought the spices and came to the sepulcher on Sunday morning finding that Jesus was not there.

This is the time frame:

30 AD

Wednesday day - Passover - crucifixion

Wednesday night - First night in the tomb

Thursday day - First Day of Unleavened Bread - annual Sabbath - First day in the tomb

Thursday night - Second night in the tomb

Friday day - Second day in the tomb

Friday night - Third night in the tomb

Saturday day - Third day in the tomb

Saturday night - Jesus rose at sunset on Saturday evening. Thus he was three days and three nights in the tomb as he foretold. (Mat 12:40) This is why he was not there when the women came to the sepulcher very early Sunday morning.

54.

Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the SABBATH DAY, and stood up for to read.

Luk 4:31 And came down to Capernaum, a city of Galilee, and taught them on the SABBATH DAYS.

Note: From the time Jesus was a young man, his custom was to read in the synagogue on the Sabbaths. Shouldn't we follow his example in pleasing the Father and walking as he walked?

** 1Jhn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.*

** Jhn 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

** Jhn 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.*

55.

Luk 6:1 And it came to pass on the SECOND SABBATH AFTER THE FIRST, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Luk 6:2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

Luk 6:3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

Luk 6:4 How he went into the house of God, and did take and eat the shew bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

Luk 6:5 And he said unto them, That the Son of man is Lord also of the SABBATH.

Luk 6:6 And it came to pass also on another SABBATH, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

Luk 6:7 And the scribes and Pharisees watched him, whether he would heal on the SABBATH DAY; that they might find an accusation against him.

Luk 6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Luk 6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the SABBATH DAYS to do good, or to do evil? to save life, or to destroy it?

Luk 6:10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

Luk 6:11 And they were filled with madness; and communed one with another what they might do to Jesus.

Note: Same as note # 45

56.

Luk 13:10 And he was teaching in one of the synagogues on the SABBATH.

Luk 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

Luk 13:12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

Luk 13:13 And he laid his hands on her: and immediately she was made straight, and glorified God.

Luk 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the SABBATH DAY, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the SABBATH DAY.

Luk 13:15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the SABBATH loose his ox or his ass from the stall, and lead him away to watering?

Luk 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the SABBATH DAY?

Luk 13:17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Note: Here, Jesus answered the righteous anger of the Pharisee by calling him a hypocrite, then giving the example of livestock being loosed for watering on the Sabbath to show that it is not wrong to heal people on the Sabbath day.

57.

Luk 14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the SABBATH DAY, that they watched him.

Luk 14:2 And, behold, there was a certain man before him which had the dropsy.

Luk 14:3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the SABBATH DAY?

Luk 14:4 And they held their peace. And he took him, and healed him, and let him go;

Luk 14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the SABBATH DAY?

Luk 14:6 And they could not answer him again to these things.

Note: Here we see from the example of Jesus that it would not be wrong to go out to dinner at someone's house on the Sabbath. Also he gave the example of rescuing livestock from a pit to show that it is not wrong to heal people on the Sabbath.

58.

Luk 23:54 And that day was the preparation, and the SABBATH drew on.

Luk 23:55 And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid.

Luk 23:56 And they returned, and prepared spices and ointments; and rested the SABBATH DAY according to the commandment.

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

Luk 24:2 And they found the stone rolled away from the sepulcher.

Luk 24:3 And they entered in, and found not the body of the Lord Jesus.

Note: See note # 53.

This is the time frame of these verses:

30 AD

** Wednesday day - Passover day - crucifixion - This was the preparation day of Lk 23:54. The previous verses tell us that it was the same day that Joseph of Arimathaea took the body of Jesus down from the cross.*

* *Wednesday night - Passover ends at sunset. The annual Sabbath/Holy Day, First Day of Unleavened Bread begins at sunset. - Jesus' first night in the tomb*

* *Thursday day - First Day of Unleavened Bread, annual Sabbath - This was the Sabbath day of Lk 23:54 - Jesus' first day in the tomb*

* *Thursday night - First Day of Unleavened Bread ends at sunset. After this Sabbath the women followed after and beheld the sepulcher Lk 23:55 - Jesus' second night in the tomb*

* *Friday day - Preparation day for the weekly Sabbath - The women prepared spices and ointments Lk 23:56 - Jesus' second day in the tomb*

* *Friday night - The weekly Sabbath begins at sunset. - Jesus' third night in the tomb*

* *Saturday day - Weekly Sabbath day - The women rested the Sabbath day according to the commandment Lk 23:56 - Jesus' third day in the tomb*

* *Saturday night - The Sabbath ends at sunset and First day of the week begins Jesus was resurrected at sunset on Saturday evening. Thus he was three days and three nights in the tomb just as he foretold. (Mat 12:40) Since he was resurrected Saturday evening, this is why he was not there when the women came to the sepulcher at dawn on Sunday morning.*

59.

Jhn 5:5 And a certain man was there, which had an infirmity thirty and eight years.

Jhn 5:6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

Jhn 5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jhn 5:8 Jesus saith unto him, Rise, take up thy bed, and walk.

Jhn 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the SABBATH.

Jhn 5:10 The Jews therefore said unto him that was cured, It is the SABBATH DAY: it is not lawful for thee to carry thy bed.

Jhn 5:11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Jhn 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the SABBATH DAY.

Jhn 5:17 But Jesus answered them, My Father worketh hitherto, and I work

Jhn 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the SABBATH, but said also that God was his Father, making himself equal with God.

Note: The place where Jesus found the impotent man was at the Pool of Bethesda which means 'house of mercy'. This pool was in Jerusalem by the Sheep Gate. It was like a hospital with five porches where a great number of sick people lay waiting for the miracle of a cure by stepping into the pool when an angel moved the water. Here Jesus healed the impotent man on the Sabbath day and told him to take up his bed and walk.

The Pharisees were sometimes a political party, or a social movement, or a school of thought throughout the second temple period from 536 BC–70 AD. They judged that Jesus broke the Sabbath by telling the man to carry his bed and heal him on the Sabbath.

Carrying burdens on the Sabbath is forbidden according to Jeremiah 17:21-22. Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring [it] in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the SABBATH day, neither do ye any work, but hallow ye the Sabbath Day, as I commanded your fathers.

Under the influence of the Pharisees, a system of minute and burdensome Sabbath regulations was developed. The Mishna enumerates thirty-nine main headings of forbidden actions, each with subdivisions. Under these regulations, to carry an object the weight of a fig was carrying a burden. Hence, to carry a bed or mat was to the Pharisees a gross breach of the Sabbath. To Jesus, however, this was not a gross breach. God's intent in forbidding burdens has to do with servile work, not with the carrying of small objects such as a mat or a fig. For example, the husbandmen's burdens of corn must not be carried in, or manure carried out. Tradesmen's burdens of wares or merchandises must not be brought in or out. There must not be a loaded horse or cart seen on the Sabbath. Servants must not fetch in provisions or fuel. It is a day of rest, and must not be made a day of labour, except in case of necessity.

Pharisaical regulations also deemed it unlawful to cure on the Sabbath, or to apply a remedy unless life was endangered. It was even forbidden to use a medication on the preceding day if it produced its effect on the Sabbath.

Jesus Christ observed the Sabbath, but set himself against these absurd rules. In this instance his response to the Pharisees was, "My Father worketh and I work." What did he mean by this? Was he giving permission to work on the Sabbath? In Jo 6:29, the very next chapter he says, "This is the WORK of God, that ye BELIEVE on him whom he hath sent." The work Jesus did on the Sabbath was a work of faith. The purpose of the miracles was for people to believe in him. Jhn 20:30-31 says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

As for Jesus saying that he was the son of God, he answered the Pharisees later in Jo 10:33-36
** Jhn 10:33-36 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

Jesus was quoting Psa 82:6 "I have said, Ye [are] gods; and all of you [are] children of the most High." According to this scripture, if all men are children of the Most High, it was not inappropriate nor blaspheming for Jesus to call himself the son of God.

60.

Jhn 7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.

Jhn 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the SABBATH DAY circumcise a man.

Jhn 7:23 If a man on the SABBATH DAY receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the SABBATH DAY?

Jhn 7:24 Judge not according to the appearance, but judge righteous judgment.

Note: Every male baby was to receive circumcision on the eighth day after birth whether or not the eighth day happened to fall on a Sabbath day. Jesus used this example to show that if it is lawful for part of a man to be cut off on the Sabbath day, it is also lawful for a man to be made whole on the Sabbath day.

61.

Jhn 9:13 They brought to the Pharisees him that afore time was blind.

Jhn 9:14 And it was the SABBATH DAY when Jesus made the clay, and opened his eyes.

Jhn 9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Jhn 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the SABBATH DAY. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Note: Jesus was not breaking the Sabbath because he made a little paste out of clay and water with his finger, then healed the man.

62.

Jhn 19:31 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.

Note: See Note # 58. This is the time frame.

30 AD

* Wednesday day - Passover day - crucifixion - This was the preparation day of Jo 19:31. The Jews did not want bodies to remain on the cross till after sunset because sunset would begin the Holy Day. So their legs were broken before sunset.

* Wednesday night - Passover ends at sunset. The annual Sabbath/Holy Day, First Day of Unleavened Bread begins at sunset. This was the Sabbath day of Jo 19:31. - Jesus' first night in the tomb

* Thursday day - Continuing First Day of Unleavened Bread, annual Sabbath -- Jesus' first day in the tomb

63.

Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a SABBATH DAY'S journey.

Acts 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

Note: The disciples were on the Mount of Olives when Jesus last spoke to them and was taken up into Heaven. Then they returned to Jerusalem. The term 'Sabbath day's journey' has to do with the law regarding travel on the Sabbath based on Ex 16:29. "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Some departure from a man's own place was unavoidable especially to attend the synagogue. So the religious leaders thought it necessary to determine the allowable amount of travel. This was fixed at 2000

paces, or about six furlongs, from the wall of the city. The place on the Mount of Olives where Jesus and his disciples witnessed his ascent into Heaven was within the allowable distance of travel on the Sabbath.

Today, Christians may have to travel much longer distances by automobile in order to attend Sabbath services, share a meal with brethren or visit someone who is sick. The distance we travel on the Sabbath is based on legitimate human need, so we each have to make a judgment based on the sincere desire to please God as to what constitutes necessary and unnecessary travel.

64.

Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Acts 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the SABBATH DAY, and sat down.

Acts 13:26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every SABBATH DAY, they have fulfilled them in condemning him.

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next SABBATH.

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Acts 13:44 And the next SABBATH DAY came almost the whole city together to hear the word of God.

Note: Here Paul preached on the Sabbath. The Gentiles also asked him to preach to them on the next Sabbath. So the Sabbath, not Sunday, was being kept by the early Church, both Jews and Gentiles.

65.

Acts 15:1 And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.

Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moses.

Acts 15:6 And the apostles and elders came together for to consider of this matter.

Acts 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

Acts 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [he did] unto us;

Acts 15:9 And put no difference between us and them, purifying their hearts by faith.

Acts 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Acts 15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

Acts 15:13 And after they had held their peace, James answered, saying, Men [and] brethren, hearken unto me:

Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Acts 15:15 And to this agree the words of the prophets; as it is written,

Acts 15:16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Acts 15:17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts 15:18 Known unto God are all his works from the beginning of the world.

Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Acts 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every SABBATH DAY.

Note: This is called the Jerusalem Conference of Acts 15. Pharisees who believed said that unless the Gentiles were circumcised and commanded to keep the law of Moses, they could not be saved.

Physical circumcision is the outward sign or token of the covenant between God and his people. They agreed to keep God's commandments and God agreed to be their God.

** Gen 17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.*

Paul makes it clear that physical circumcision is not required of New Testament Christians because it is only an outward physical sign in the flesh of obedience to God's covenant.

** Rom 2:28-29 For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God. If a person is circumcised and does not obey God's laws, it is the same as if he were uncircumcised.*

** Rom 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

*Circumcision is still required of New Testament Christians, but it is a spiritual circumcision. * Col 2:10-11 And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:*

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

According to 1Ki 2:3 the law of Moses includes all commandments, statutes, judgments and testimonies of the Lord.

* *1Ki 2:3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. Also in Luk 24:44 Jesus divided the Old Testament scriptures into ‘the law of Moses’, ‘the prophets’ and ‘the psalms’.*

* *Luk 24:44 And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.*

So according to the Biblical definition of the ‘law of Moses’, Acts 15:20 does appear to say that these four commandments out of the law of Moses, (to abstain from pollutions of idols, from fornication, from things strangled, and from blood) are the only four commandments that Gentiles must keep. If this is so, it would mean that Gentiles are not obligated to keep any other commandments. They could lie, steal, dishonor parents, murder, take God’s name in vain etc., but they could not eat things strangled or blood? This does not make sense! Also this interpretation would contradict other scriptures that require commandment-keeping:

* *Mat 5:19 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.*

* *Mat 19:16-19 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself.*

* *1Jhn 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*

* *Rev 22:14-15 Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

The question remains then: Why did James single out only these four commandments - to abstain from meat sacrificed to idols (Ex 34:14-15), from sexual immorality (Sexual rituals were commonly practiced in pagan temples - Lev 20:10-20), from meat of strangled animals (animals deprived of life without shedding their blood - Deut 12:15-16) and from blood (Lev 7:26-27)?

The likely reason is that each of these has to do with idolatrous forms of worship that were practiced by the Gentiles in their pagan temples before they were converted. God was calling Gentiles away from these practices and into his Church.

James said in verse 21, "For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath day." The apostles apparently wanted to begin teaching the Gentiles by initially leading them out of pagan practices through writing to them these four commandments, and then guide them to the synagogues where they could receive further instruction in Christian living as the scriptures were read every Sabbath.

** 2Ti 3:16-17 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.*

Many gentiles first heard Paul's preaching in the synagogues where they were attending with the Jews

** Acts 17:1-4 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three SABBATH days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.*

66.

Acts 16:11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

Acts 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

Acts 16:13 And on the SABBATH we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Note: Here Paul was keeping the Sabbath in Philippi by a river where there was no synagogue.

67.

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

Acts 17:2 And Paul, as his manner was, went in unto them, and three SABBATH DAYS reasoned with them out of the scriptures,

Note: Here Paul kept the Sabbath in Thessalonica.

68.

Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent makers.

Acts 18:4 And he reasoned in the synagogue every SABBATH, and persuaded the Jews and the Greeks.

Note: Here in Corinth Paul stayed with Priscilla and Aquilla, Jews who had come from Italy and were keeping EVERY Sabbath with Paul as he taught Jews and Gentiles in the synagogue there.

69.

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the SABBATH [DAYS]:

Col 2:17 Which are a shadow of things to come; but the body [is] of Christ.

Note: This verse says, "Let no man JUDGE you concerning how you keep the Sabbaths." The word 'is' in verse 17 is in brackets. This means it was not in the original text. So the meaning would be, "But let the body of Christ which is the Church judge you in keeping these things." Just as the Pharisees were JUDGING Jesus wrongly concerning how he kept the Sabbath, so Paul was warning here how men can sabotage your keeping the Sabbath by the same kinds of irrational judgments.

These verses tie in with the theme of the rest of the chapter. In verse 8 it says, "Beware lest any man SPOIL you." In verse 18 it says, "Let no man BEGUILE you". These are all ways that men may sabotage your faith.

The phrase, "Which are a shadow of things to come" shows that there are great fulfillments of these days yet to take place in the future. It also points to Isa 66:23 and Zech 14:17. These are promises that the keeping of the Sabbaths, Holy Days, and New Moons shall be restored to all mankind at the return of Jesus Christ in his kingdom.

70.

Heb 3:7 Wherefore as the Holy Spirit saith, Today if ye will hear his voice,

Heb 3:8 Harden not your hearts as in the provocation in the day of temptation in the wilderness.

Heb 3:9 When your fathers tempted me, proved me, and saw my works forty years.

Heb 3:10 Wherefore I was grieved with that generation, and said, They do always err in their heart, and they have not known my ways.

Heb 3:11 So I swear in my wrath, they shall not enter into MY REST (katapausis).

Heb 3:12 Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God.

Heb 3:13 But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

Heb 3:14 For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.

Heb 3:15 While it is said, Today if ye will hear his voice, harden not your hearts as in the provocation.

Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

Heb 3:18 And to whom swore he that they should not enter into HIS REST (katapausis), but to them that believed not?

Heb 3:19 So we see that they could not enter in because of unbelief.

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into HIS REST (katapausis), any of you should seem to come short of it.

Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Heb 4:3 For we which have believed do enter into REST (katapausis), as he said, As I have sworn in my wrath, if they shall enter into MY REST (katapausis): although the works were finished from the foundation of the world.

Heb 4:4 For he spake in a certain place (Gen 2:2) of the SEVENTH DAY on this wise, And God did REST (katapauo) the SEVENTH DAY from all his works.

Heb 4:5 And in this place again, If they shall enter into MY REST. (katapausis)

Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

Heb 4:8 For if Jesus (Joshua) had given them REST (katapauo), then would he not afterward have spoken of another day.

Heb 4:9 There remaineth therefore a REST (Sabbatismos) to the people of God.

Heb 4:10 For he that is entered into HIS REST (katapausis), he also hath ceased from his own works, as God did from his.

Heb 4:11 Let us labour therefore to enter into THAT REST (katapausis), lest any man fall after the same example of unbelief.

Note:

Heb 3:7-11: These verses are quoting Psm 95:7-11

Psa 95:7 For he [is] our God; and we [are] the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

Psa 95:8 Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the wilderness:

Psa 95:9 When your fathers tempted me, proved me, and saw my work.

Psa 95:10 Forty years long was I grieved with [this] generation, and said, It [is] a people that do err in their heart, and they have not known my ways:

Psa 95:11 Unto whom I sware in my wrath that they should not enter into my rest.

They speak of ancient Israel who saw the Lord's works 40 years in the wilderness and yet erred in their heart. So he swore that they would not enter 'his rest'.

** Num 32:13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.*

The 'rest' toward which the Lord guided them was to inherit the Promised Land.

** Deu 12:9-10 For ye are not as yet come to 'the rest' and to the inheritance, which the Lord your God giveth you. But [when] ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and [when] he giveth you 'rest' from all your enemies round about, so that ye dwell in safety;*

Heb 3:11-14 is addressing New Testament Christians and exhorting them not to depart from the Lord as many had done in ancient Israel.

Heb 3:15 begins again to quote Psm 95:7.

Heb 3:16-19 goes on to explain Psm 95:7-11 saying that some of the Israelites could not enter 'his rest', (the Promised Land) because of sin and unbelief.

Heb 4:1 shows that New Testament Christians also look forward to entering a 'rest'. The 'rest' we look forward to is an everlasting inheritance in the Kingdom of God.

** Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

** 1Pe 1:3-4 Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*

** Mat 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Heb 4:2 exhorts New Testament Christians not to fall short through unbelief of entering into the 'rest' God has prepared for us, but to believe the gospel.

** Mar 1:14-15 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

Heb 4:3 For we which have believed do enter into REST, as he said (in Psalm 95), As I have sworn in my wrath (is quoted from verse 11), if (is quoted from verse 7) they shall enter into MY REST (is quoted from verse 11): although the works were finished from the foundation of the world. (This is the works that God did for six days in Gen 1)

Heb 4:4-5: This ties the Sabbath day 'rest' of Gen 2:2 with the 'rest' of Psm 95.

Heb 4:6-8 says that ancient Israel who were first preached to, did not enter the 'rest' of the Promised Land because of unbelief. Yet some must enter 'the rest' 'TODAY' through this promise of Psm 95. So is Joshua had given Israel the final day of 'rest', Psm 95 would not have been written speaking of another day.

Heb 4:9 concludes that there remains therefore a REST (Sabbatismos) to the people of God. In all the other verses the word 'rest' is from the Greek 'katapausis' which means a putting to rest or a resting place. In this verse the word is 'sabbatismos' which means a keeping SABBATH or Sabbath keeping. In the Peshitta, the oldest dated manuscript known, written in Aramaic, this reads: "It is therefore the duty of the people of God to keep the Sabbath."

Heb 4:10 shows that when we enter 'his rest' or the Sabbath day rest, we cease from our own works just as God did in creation.

** Ex 20:8-11 Remember the SABBATH day, to keep it holy. Six days shalt thou labour, and do all thy work: 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: 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.*

Heb 4:11 concludes by saying, "Let us labour therefore to enter into 'that rest', lest any man fall after the same example of unbelief." We should labor for six days each week and then enter into the weekly Sabbath 'rest' of the Lord. And also direct our lifelong Christian labor toward entering into our eternal 'rest' in the Kingdom of God.

** 2Pe 1:5-11 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in*

the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.