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MINISTRIES

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The Lord’s Day Part 2: Sabbath and Sunday in History

We’ve been exploring why the majority of Christians observe Sunday instead of the seventh-day Sabbath. In the first part of this two-part teaching, we primarily looked at the biblical evidence to see if anywhere in Scripture warrants a replacement of Sabbath observance with Sunday observance. If you haven’t watched the first part of our teaching, we recommend starting there. Here is a quick summary of everything we’ve learned so far in this study:

- The New Testament demonstrates that the earliest Christians continued to keep the Sabbath per the commandment.
- The New Testament reveals the Sabbath as being the only day of the week on which the earliest Christians regularly gathered as a custom.
- The biblical references used to support Sunday gatherings in the New Testament do not establish regular Sunday observance. Acts 20:7 was most likely a special occasion due to Paul leaving the next day; Paul’s instructions for the first day of the week in 1 Corinthians 16:2 were for individual believers, not instructions regarding corporate gatherings.
- Upon closer examination, the external evidence provided for interpreting “Lord’s Day” in Revelation 1:10 as Sunday fails. The ambiguities in the Greek text of the supposed earliest witnesses to the term “Lord’s Day” cast significant doubt upon the common interpretation. The Didache likely refers not to the *time* but to *the way of conducting* the Christian gathering mentioned in 14:1; the letter to the Magnesians probably does not contrast *days* but *ways of living*. The “Lord’s Day” in Revelation 1:10 most likely refers to the eschatological Day of the Lord in light of the biblical context.

We ended the first part of this series by asking the question: since the Bible does not support replacing Sabbath observance with Sunday observance, how did this change occur? How did we get to where we are now, with most Christians not keeping the Sabbath on the seventh day? This teaching will attempt to answer that question.

Sabbath Observance in Early Christianity

There's no doubt that this transition from Sabbath to Sunday began very early in Christianity. But many might be surprised to learn that this change wasn't immediate, nor was it universal among believers in Yeshua.

Remember how, in the first part of this teaching, we learned that the earliest Christians in the book of Acts were designated as a sect of Judaism called the Nazarenes? Well, we have evidence of this sect's continued existence as late as the fourth century.

The fourth-century historian, Epiphanius, records that the Nazarenes still observed the Sabbath in his day:

The Nazarenes do not differ in any essential thing from them [i.e. Jews], since they practice the custom and doctrines prescribed by the Jewish law, except that they believe in Christ. They believe in the resurrection of the dead and that the universe was created by God. They preach that God is one and that Jesus Christ is his Son. They are very learned in the Hebrew language. They read the law ... Therefore they differ both from the Jews and from the Christians; from the former, because they believe in Christ; from the true Christians because **they fulfill till now Jewish rites as the circumcision, the Sabbath and others.**

-Epiphanius, *Adversus Haereses* 29.7.1-5. Quoted in Samuele Bacchiocchi, *From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity* (Rome, Italy: The Pontifical Gregorian University Press, 1977), p. 147

Based on the historical evidence we have available, the scholar Ray A. Pritz gives the following summary of the Nazarenes:

There emerges from our considerations an entity, a viable entity of Law-keeping Christians of Jewish background. **These were direct descendants of the first Jewish believers in Jesus.** They survived the destruction of Jerusalem in part because they fled successfully to Pella of the Decapolis, and in part because they had roots also in the Galilee.

-Ray A. Pritz, *Nazarene Jewish Christianity: From the End of the New Testament Period Until Its Disappearance in the Fourth Century* (The Hebrew University, Jerusalem: The Magnes Press, 1988), p. 108

Pritz goes on to explain, as we've read from Epiphanius, that the Nazarenes were isolated from Judaism because of their allegiance to Yeshua the Messiah. They were also later rejected by Christianity because they...

"...continued to observe certain aspects of Mosaic Law, including circumcision **and the Sabbath**, and it was this which brought about their exclusion from the Church."

-Ray A. Pritz, *Nazarene Jewish Christianity: From the End of the New Testament Period Until Its Disappearance in the Fourth Century* (The Hebrew University, Jerusalem: The Magnes Press, 1988), p. 108 Pritz, p. 109

However, the Nazarenes' exclusion from Christianity was apparently gradual. The Nazarenes...

"...were not included in the earlier heresy lists because they were simply not considered heretical

enough or a threat to ‘orthodoxy.’”

Ray A. Pritz, *Nazarene Jewish Christianity: From the End of the New Testament Period Until Its Disappearance in the Fourth Century* (The Hebrew University, Jerusalem: The Magnes Press, 1988), p. 108; Pritz, p. 109

Historically, there really is no debate that Jewish believers in Messiah continued to keep the Sabbath on the seventh day, long after the time of the apostles. But what about Gentile believers? Well, beyond the New Testament itself, there is some historical evidence that even early Gentile believers continued to keep the Sabbath.

As we learned in the first part of this teaching, the Didache might suggest Sabbath observance. The document was addressed to a Gentile Christian community, and Didache 8:1 uses the name “preparation day” (παρασκευή), which is the traditional Jewish designation for Friday—that is, the day before the Sabbath (Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14; also see Josephus, *Ant.* 16:163).

Since this name carries connotations of preparing for the Sabbath, the author’s use of it might imply that these Gentile Christians prepared for and observed the Sabbath.

The Martyrdom of Polycarp also gives us evidence of early Sabbath observance. This letter, from an unknown author, describes the martyrdom of Polycarp, a disciple of John and bishop of Smyrna. The author writes that Romans seized Polycarp on a Friday. Again, the author uses the traditional Jewish designation, “preparation day” (παρασκευή), for Friday. The author then goes on to describe Polycarp’s death as taking place on a “Great Sabbath” (8:1; 21:1). Based on these statements, Robert Kraft writes the following:

Thus it may be that the churches of Asia Minor among whom the *Martyrdom* circulated also retained some contact with Sabbath observances in the later second century.

-Robert A. Kraft, “Sabbath in Early Christianity,” *AUSS* (Andrews University Press, 1965), p. 28

Ignatius’ letter to the Magnesians, an early second century writing, also gives us evidence of early Christian Sabbath observance.

Ignatius admonished his readers against “sabbatizing.” We’ve argued that this was not an admonishment against Sabbath observance *per se*, but rather Sabbath observance *in accordance with Judaism*. In Ignatius’ mind, this “sabbatizing” was an unbiblical approach to the Sabbath and contrary to the Lord’s way of life. For more information on how we’ve come to that conclusion, please see [part one](#), of this teaching.

However, even if Ignatius meant Sabbath observance *per the commandment* by his use of the word “sabbatizing,” the fact that he needed to admonish his readers against it indicates that some Christians at that time were still keeping it.

In the early third century, Hippolytus gives us more evidence of early Christian Sabbath observance alongside Sunday observance. By this time, it was a common practice in Rome to fast on the Sabbath. (We’ll explore this a little later, because it’s actually relevant to the transition from Sabbath to Sunday in Christianity.) Hippolytus breaks away from this common practice and rebukes those who ordered a fast on both the Sabbath and Sunday:

And now some undertake the same things, clinging to vain visions and to the teachings of demons **and often determining a fast both on the Sabbath and the Lord's day**, which Christ did not determine, so that they dishonor the Gospel of Christ.

-Hippolytus, *Commentary on Daniel* 4.20.4. (T.C. Schmidt, 2010, p. 138)

Since, at this time, fasting was considered to be an improper approach to sacred days of joy among Christians and Jews, it's significant that Hippolytus disapproved of fasting on not only Sunday but also the Sabbath! This shows us that not all Christians—even in Rome—had displaced the Sabbath with Sunday by this time. Many Christians observed both.

The observance of both Sabbath and Sunday is demonstrated further in the Apostolic Constitutions, a fourth-century collection of eight Christian treatises with likely Eastern provenance. These writings give instructions pertaining to both days. Here are a couple of examples:

But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection.

Let the slaves work five days; but on the Sabbath-day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection.

-*Apostolic Constitutions* 7.23. Quoted in Kenneth A. Strand, *The Sabbath in Scripture and History* (Review and Herald Publishing Association, 1982), p. 325

By the fifth century, a replacement of Sabbath observance with Sunday observance was well established. Apparently, however, this was the case only in the large cities of Rome and Alexandria. Outside of these cities, it appears that much of the Christian world still observed both the Sabbath and Sunday. Fifth-century historian, Socrates Scholasticus, writes:

For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious assemblies on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general.

-Socrates Scholasticus, *Ecclesiastical History* 5.22. Quoted in Justo L. González, *A Brief History of Sunday: From the New Testament to the New Creation* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2017)

Sozomen, another fifth-century historian, also speaks of Christians observing both the Sabbath and Sunday outside of Alexandria and Rome:

The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed in Rome or in Alexandria.

Sozomen, *Ecclesiastical History* 7.19. Quoted in Justo L. González, *A Brief History of Sunday: From the New Testament to the New Creation* (Grand Rapids, MI: Wm. B. Eerdmans Publishing

Co., 2017)

As we can see, throughout Christian history, there has always been a faithful minority of Christians who continued to keep the Sabbath. Many of these Christians observed both the Sabbath and Sunday; they did not see Sunday as a replacement of the Sabbath.

A Shift from Sabbath to Sunday

We find the earliest clear evidence of Christian Sunday observance in the second century.

First, there is the Epistle of Barnabas, from Alexandrian provenance and dated to around 130 AD. The author of this allegorical work denigrates the Sabbath day as being unacceptable to God and advocates observing Sunday—the symbolic “eighth day”—as a memorial of the resurrection (chapter 15). Second, Justin Martyr in Rome describes Sunday worship services in his First Apology (Apology 1.67), which is dated to around 150 AD. In his other writings, Justin Martyr also appears to express a negative attitude toward the Sabbath (e.g., Dialogue with Trypho 23).

So, we do have some early evidence of regular Sunday observance in Christianity. We also see some anti-Sabbath sentiments among Christians, particularly in Alexandria and Rome.

But how exactly did Christians begin regularly observing Sunday? Well, it is a little bit of a mystery. However, one theory is that it evolved out of a controversy surrounding the date of Passover. This subject deserves a full teaching of its own, but here is a summary:

Most Second Century Christian communities in the East observed Passover in accordance with the Hebrew calendar—that is, on the 14th of Nisan. Christian communities in the West, however, always observed Passover on the Sunday following the 14th of Nisan. This is most likely because, according to the gospels, Messiah rose on a Sunday.

Eventually, the practice of celebrating Passover always on Sunday prevailed, and the movement that advocated for celebrating it on the 14th of Nisan died out. Over time, this annual Sunday celebration gradually stopped resembling the biblical Passover and essentially became a completely different holiday. Today, it's known as “Easter” in many parts of the world.

To unpack everything related to this controversy is beyond the scope of this teaching, but the critical point here is this: in early Christian tradition, Passover became a memorial of the death and resurrection of the Messiah. Very early on, Christians began celebrating Passover *on Sunday* every year.

As a side note, the separate observance we know today as “Good Friday” was a fourth-century development. While the New Testament links Passover to the Messiah’s death and the firstfruits ceremony to his resurrection, for the earliest Christians shortly after the time of the apostles, Passover commemorated both the death and resurrection of the Messiah. For more on this, see scholar A. Allan McArthur’s book, *The Evolution of the Christian year* (pages 98-113).

So, out of Passover, early Christians began observing an annual Sunday memorial of the Messiah’s death and resurrection. According to some scholars, this annual Sunday observance naturally evolved into a weekly Sunday observance.

Kenneth Strand writes:

Precisely what factors were operative in the rise of the weekly Christian Sunday from the annual one in this way is not clear; but one interesting suggestion has arisen because of the fact that almost all early Christians not only observed both Easter and Pentecost on Sundays but also considered the whole seven-week season between the two holidays to have special significance. J. Van Goudoever feels that perhaps the Sundays in that entire season from Easter to Pentecost had special importance too. If so, other concerns already present could have aided in extending Sunday observance from an annual to a weekly basis, spreading first to the Sundays during the Easter-to-Pentecost season itself and then eventually to Sundays throughout the entire year.

-Kenneth Strand, *The Sabbath in Scripture and History*. Kenneth A. Stand, ed. (Review and Herald Publishing Association, 1982), p. 327

Whatever the origin of weekly Sunday observance might be, one thing is clear: it didn't start as a replacement of the Sabbath. As we've seen, many Christians observed both the Sabbath and Sunday. And even those Christians that were antagonistic toward the Sabbath didn't see Sunday as some "new Sabbath" that replaced the old one. Sunday was a separate religious day.

What were some of the reasons for the gradual shift from Sabbath to Sunday among the majority of Christians?

Perhaps the most significant factor that plays into Christianity's eventual abandonment of the Sabbath are the historical tensions between Jews and Gentiles.

Despite the best efforts of the apostles who constantly preached unity between Jewish and Gentile believers in Yeshua, there remained some major resistance on the part of both parties. Even in the New Testament, we see that much of the broader Jewish community was antagonistic toward this new sect of Yeshua followers. This planted the seeds for many Gentile Christians eventually rejecting all things pertaining to "Judaism."

Messianic Jewish theologian, D. Thomas Lancaster, writes:

As the book of Acts demonstrates, the synagogue environment reacted negatively to the arrival of large numbers of God-fearing Gentile believers. That reaction further fed the Gentile believers' sense of alienation from the Jewish community. A natural human reflex for those excluded from a group or closed society is to form their own competing society. By excluding God-fearing Gentile believers from fellowship within the larger Jewish community, Judaism created the social dynamic from which Christianity emerged.

-D. Thomas Lancaster, *From Sabbath to Sabbath: Returning the Holy Sabbath to the Disciples of Jesus* (Marshfield, MO: First Fruits of Zion, 2016) p. 257

Additionally, Rome's anti-Jewish sentiments, which were heightened by the first and second Jewish revolts, motivated many Gentile believers to separate from Judaism. Lancaster writes:

The revolts gave the believing Gentiles political and social motivations to define themselves against Jews and Jewish practice. As the number of Yeshua's Gentile disciples continued to increase, they soon disproportionately outnumbered the Jewish believers in most Diaspora communities. That Gentile-heavy ratio allowed the believers to eclipse and diminish the strong

Jewish basis of the original apostolic faith.

-D. Thomas Lancaster, *From Sabbath to Sabbath: Returning the Holy Sabbath to the Disciples of Jesus* (Marshfield, MO: First Fruits of Zion, 2016) p. 258

Even though the tensions between Jews and Christians are evident going back to the New Testament, as we've seen earlier, many Christians continued to keep the Sabbath. The Nazarenes, who were among the leaders of the Jerusalem church until the siege of Jerusalem in 135 AD, maintained Sabbath observance. We've already seen evidence of Sabbath observance even among many Gentile Christians. But over time, Gentile Christians largely abandoned the Sabbath day.

According to scholars, the shift from Sabbath to Sunday appears to have its origins primarily in the large cities of Alexandria and Rome. From there, it gradually spread to other places.

We've seen that the earliest evidence of Christian Sunday observance comes from these two cities. We've also seen that the authors from Rome and Alexandria that speak of Sunday observance express a negative attitude toward the Sabbath. This makes sense in light of the fact that Christians in Rome were distinguished from Jews very early. According to Bacchiocchi:

It is a recognized fact also that Christians were early distinguished from the Jews in the capital city. The latter, in fact, seemingly influenced Nero (through the Empress Poppaea, a Jewish proselyte) to relieve himself of the charge of arson by putting the blame on the Christians. According to Tacitus, Nero "fastened the guilt [i.e., arson] and inflicted the most exquisite tortures on . . . Christians." The fact that in Rome the Christians were clearly differentiated from the Jews more quickly than was the case in Palestine suggests the possibility that the abandonment of the Sabbath and adoption of Sunday as a new day of worship could have occurred first in Rome as part of this process of differentiation from Judaism.

-Samuele Bacchiocchi, "The Rise of Sunday Observance in Early Christianity." *The Sabbath in Scripture and History*. Kenneth A. Stand, ed. (Review and Herald Publishing Association, 1982), p. 136

Additionally, Roman Christian authorities, as a polemic against Judaism, instituted the Sabbath as a fast day. Judaism widely prohibited fasting on the Sabbath and taught that the Sabbath was an occasion for joy and feasting. According to Bacchiocchi, this was one of the "earliest concrete measures to wean Christians away from veneration of the Sabbath and to urge Sunday observance exclusively." Bacchiocchi writes:

That the Church of Rome was the champion of the Sabbath fast and anxious to impose it on other Christian communities is well attested by the historical references from Bishop Callistus (A.D. 217-22), Hippolytus (A.D. 170-236), Pope Sylvester (A.D. 314-335), Pope Innocent I (A.D. 401-417), Augustine (A.D. 354-430), and John Cassian (A.D. 360-435). The fast was designed not only to express sorrow for Christ's death but also, as Pope Sylvester emphatically states, to show "contempt for the Jews" (*execratione Judaeorum*) and for their Sabbath "feasting" (*destructiones ciborum*).

-Samuele Bacchiocchi, "The Rise of Sunday Observance in Early Christianity." *The Sabbath in Scripture and History*. Kenneth A. Stand, ed. (Review and Herald Publishing Association, 1982), p. 137

It's easy to see how changing the Sabbath from a day of feasting and joy to a day of fasting and gloom would diminish the blessing of the Sabbath in the minds of many Christians. It's also easy to see how this would cause Sunday, the day when Christians end their fast, to become more popular! As Kenneth Strand writes:

[T]he fast tended to strike a deathblow to the Sabbath by placing it in utter disrespect as a day of sadness and gloom rather than of Christian joy [...] In fact, it is not impossible that the Sabbath fast was *one* significant element (certainly there were others as well) in bringing about the ultimate ascendancy of Sunday over the Sabbath in Christian worship, as well as effecting the final disappearance of the Sabbath in certain areas, for in places where the Sabbath fast was observed it became customary regularly week by week to have a Sabbath day of gloom followed by a Sunday of joy. The effect of such a procedure, especially on the youth of the church, can readily be surmised.

-Kenneth A. Strand, "Some Notes on the Sabbath Fast in Early Christianity." *AUSS*: Vol. 3.1 (1965), p. 172, n. 28

Beyond the situation in Rome, Judaism suffered a major blow in 70 AD with the destruction of the Temple. And there was another huge defeat in 135 AD. Emperor Hadrian destroyed the city, driving out both Jews and Jewish Christians. He also outlawed the practice of Judaism, with which Rome associated Sabbath-keeping. When the city was eventually repopulated, only Gentile Christians were allowed back in.

Fourth-century historian, Eusebius, writes:

For the emperor gave orders that they [the Jews] should not even see from a distance the land of their fathers. Such is the account of Aristo of Pella. And thus, when the city had been emptied of the Jewish nations and had suffered the total destruction of its ancient inhabitants, it was colonized by a different race [...] And as the church there was now composed of Gentiles, the first one to assume the government of it after the bishops of the circumcision was Marcus.

-Eusebius, *Ecclesiastical History* 4.6.3-4 (Arthur Cushman McGiffert, *Nicene and Post-Nicene Fathers*, Vol. 1)

Additionally, in light of the Jewish-Roman conflicts, the Romans imposed a punitive tax on Jews called *Fiscus Judaicus*. According to the Roman historian, Suetonius, writing in the second century, this tax was imposed not only on Jews but also those who...

"...without publically acknowledging that faith yet lived as Jews."

Suetonius, *Domitian 12*. Quoted in Brian J. Incigneri, *The Gospel to the Romans: The Setting and Rhetoric of Mark's Gospel* (2003), p. 198

So both the broader Jewish community and Rome put Gentile believers in a tough spot. Both entities discouraged the Gentile believers from being able to associate with Judaism, which certainly played into Gentile Christianity largely walking away from Sabbath observance. More and more, Christianity was being defined as a separate religion from Judaism.

This separation is evident in the surge of anti-Semitic writings at this time, including writings from Christian church fathers, who disparaged Judaism—and with Judaism, the Sabbath. Writings from Justin Martyr, Ignatius, and the Epistle of Barnabas all confirm an anti-Jewish sentiment in the communities of Rome, Alexandria, and Antioch. These writings, amplified by the political and social tensions, urged Christians to separate from Judaism.

All of this contributed to the gradual shift from Sabbath to Sunday.

When did Sunday become the “New Sabbath”?

As we noted earlier, many Christians did not abandon the Sabbath. But even among the majority that did, Sunday was still not regarded as a replacement of the Sabbath but a separate religious day. Many Christians kept both the Sabbath and Sunday, a practice maintained in some Christian communities today, such as the Ethiopian Church. It wasn't until 321 AD that Sunday started to become associated with the commandments regarding the Sabbath. This was ignited by Constantine's edict that declared Sunday the official day of rest of the Roman Empire:

On the venerable day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed.

Codex Justinianus 3.12.3 (Translated in Philip Schaff, *History of the Christian Church*, 1894)

Regarding Constantine's edict, historian Justo L. González remarks:

Now that Sunday became a day of rest, civil laws had to determine what work was lawful on that day. This was soon followed by ecclesiastical laws, also determining which activities were allowed on Sunday, and which were forbidden. Under such circumstances, it is not surprising that Sunday was now connected with Sabbath rest and with the commandment ordering it. This was the great change introduced by Constantine's decree. It brought about a connection between Sunday and Sabbath rest that was not present in earlier Christian thought and devotion. In the long run, this would lead to discussions as to whether Sunday abolished the Sabbath, whether Christian worship should be on the Sabbath, and so on.

-Justo L. González, *A Brief History of Sunday: From the New Testament to the New Creation* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2017)

Constantine's edict launched the Christian abandonment of the Sabbath into hyper-speed. Now that Sunday was regarded to have replaced the Sabbath as a day of rest, church councils, like the Council of Laodicea's Canon 29, could prohibit Christians from Sabbath observance and mandate Sunday observance instead:

Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ.

-Council of Laodicea's Canon 29. Quoted in D. Thomas Lancaster, *From Sabbath to Sabbath: Returning the Holy Sabbath to the Disciples of Jesus* (Marshfield, MO: First Fruits of Zion, 2016) p. 269

By the way, the mere fact that there was a need to prohibit Christians from Sabbath observance again indicates that some Christians were still observing it at this time! Nevertheless, most of the Christian church by this point, had completely rejected the Sabbath in favor of Sunday.

Centuries later, Sunday not only replaced the Sabbath but even came to be called the “Sabbath” within Christianity. Protestant Christian confessions, sermons, and literature affirm the Sabbath, yet they applied the Sabbath principles to Sunday. Even in early America, Puritan colonies established “blue laws” that prohibited people from working on Sunday, which they viewed as the Sabbath day.

Today, Sunday observance in place of Sabbath observance remains the majority practice within Christianity.

In summary:

- The transition from Sabbath to Sunday within Christianity was a gradual process spanning several centuries.
- A rejection of Sabbath observance was not universal among Christians. A minority remained faithful to the Sabbath in the early centuries. Many observed both the Sabbath and Sunday.
- The Bible does not support a replacement of Sabbath with Sunday. This transition took place after the time of the apostles, starting primarily in the large cities of Rome and Alexandria.
- Widespread Anti-Jewish sentiments were a major contributing factor to the Christian abandonment of the Sabbath.
- In the early Christian centuries, Sunday was not associated with the Sabbath but was considered a separate religious day. Constantine’s edict contributed significantly to the common Christian perspective that Sunday is the “new Sabbath.”

Since Sunday observance as a replacement for the Sabbath does not come from the Bible, but rather from traditions and beliefs after the time of the apostles, we Christians ought to reevaluate our practice. The Reformers taught the principle of *sola scriptura*, by Scripture alone. The Bible, not historic Christianity, is the final authority on all matters of faith and practice.

According to the Bible, the Sabbath is the true “Lord’s Day.” The fourth commandment declares, “the seventh day is a Sabbath to the Lord [YHWH] your God” (Exodus 20:10).

Isaiah calls the Sabbath “the Lord’s [YHWH’s] holy day” (Isaiah 58:13).

Sixteen times in the Old Testament, God refers to the Sabbath as “my Sabbath” (Exodus 31:13; Leviticus 19:3, 30; 26:2; Deuteronomy 5:14; Isaiah 56:4, 6; Ezekiel 20:12, 13, 16, 20, 21, 24; 22:8; 23:38; 44:24).

In all three Synoptic gospels, Yeshua said he is “Lord of the Sabbath.” Nowhere in the Bible is any other day out of the week designated explicitly as “the Lord’s.”

There is certainly nothing wrong with having religious services on Sunday, or any day, but this does not replace the importance of keeping the Sabbath in accordance with God’s commandment.

Exodus 20:8

[Remember the Sabbath day, to keep it holy.](#)

We pray you have been blessed by this teaching.

Remember, continue to test everything.

Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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