

The Ten Commandments - Part 17: Is the Sabbath for Jews, not Gentiles? Isaiah 56 (6/25/2022)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/j2vz5kr/the-ten-commandments-part-17> Allen Parr

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

Service starts with the following on the screen:

We were told that a time would come when men in the Church would not endure sound doctrine but according to their own desires, they would heap up for themselves teachers and they would turn their ears away from the truth and be turned aside to fables. Unfortunately, that warning has come to fruition, and we have forgotten the very thing that we were commanded to remember. Trusted pastors and teachers are no longer making the distinction between clean and unclean... between Holy and Unholy...and they have hidden their eyes from His Sabbaths. We were warned that in the end times deception would be so great that if it were possible, even the elect would be deceived.

The following is a short presentation played to the attending congregation discussing whether or not Christians should keep the Sabbath.

Allen Parr:

Should Christians keep the Sabbath? Or was that simply the Old Testament? That's our topic today on The Beat. My name is Allen Parr. Thank you all so much for tuning in to The Beat. Today we're answering the question that has been posted again and again on the YouTube channel which is: are Christians still required to obey the Sabbath? So, in order to answer this question, I want to give you seven facts about the Sabbath. But first let's be reminded that the Sabbath was established at creation as the seventh day of the week, and so it was, it is, and always will be Saturday not Sunday as some would understand.

Genesis 2:2-On the Seventh Day, God had finished his work of Creation, so He Rested from all His work.

Fact Number 1; Observing the Sabbath is a matter of personal choice, Paul clearly said that in. **Romans 14:5-One person would consider every day alike, and another person would consider one day as being more sacred than the other. But let each of them be fully convinced in their own mind.** And so basically what Paul is saying here is that you as a Christian have the freedom if you feel convicted and you want to obey the Sabbath and keep that day as special and sacred then you have the freedom to do so. But because we're under a New Covenant, we are under no obligation to do it in the same way that they did in the Old Testament.

Fact Number 2; Those that do observe the Sabbath should not be in a position to judge those who do not. Colossians chapter 2 says do not let anyone judge you based on whether you obey the Sabbath or not. **Colossians 2:16-17-Therefore do not let anyone Judge you by a Sabbath Day. These things were a shadow of things to come; the reality is found in Christ.**

Fact Number 3; And this is very important to understand which is the fact that the Sabbath was a part of the Old Testament Law. Now in order to answer this we have to understand that there were two parts of the Law. There was the Moral part of the Law, and then there was a Ceremonial part of the Law. And so the Moral part of the Law involved things like killing, and stealing, and honoring your parents, and doing right instead of doing wrong, sexual immorality, [and] things like that. And all of those things were then repeated by Jesus and the New Testament writers in the New Testament, but the Ceremonial Law included things like dietary restrictions, circumcision, obeying the sabbath, and offering sacrifices for your sins, and all these things were done away with when Jesus made his sacrifice for our sins on the cross. Interestingly enough, the only commandment of the Ten Commandments that is not repeated as a command clearly in the New Testament is the one to obey the Sabbath.

Fact number 4; The early church worshiped on Sunday rather than observing the Sabbath, which was Saturday. And you can look at the scriptures on the screen to study this out a little bit further and see what the early church was doing. See Acts 2:46-47, and Acts 20:7, and I Corinthians 16:2.

Fact number 5; The Old Testament Law was given to the Jewish Nation and not Gentiles, and this is one of the facts that many people overlook. The Bible says that the Sabbath was a sign between God and his people which we know to be the Jews. **Exodus 31:13-Say to the Israelites, you must observe My Sabbaths. This will be a sign between you and Me.** And so there is no record in the Old Testament of Gentile Nations, Gentile People, which includes you and I observing the Sabbath or being judged for not doing so. Instead, the Bible says that we are no longer under this Old Covenant; that God has set it aside for a better Covenant which is called the New Covenant. **Hebrews 8:13- By calling this Covenant New, He has made the first one obsolete; and what is obsolete and outdated will soon disappear.**

Fact number 6; Respect those who obey the Sabbath. Paul said in **I Corinthians 8:9 But you must be careful so that your freedom does not cause others with a weaker conscience to stumble.** That we should not become a stumbling block to those who have a weak conscience. In other words, if there are those around you who honor the Sabbath Day, they observe the Sabbath day, by all means do not try to convince, or persuade, or influence them to not observe it because in doing so you're trying to influence them to go against their own conscience.

Fact Number 7; The principle of rest that was established at creation should still be observed today. In other words, just because there is no mandate or New Testament Law that says you must set aside Saturday as a special day of rest and worship does not mean that we should work around the clock and never set aside a day of the week to rest, reflect, and reconnect with God. Now someone might ask the question: what about Jesus? Didn't he keep the Sabbath? Well, we must understand that when Jesus was living, he was still living and operating under the Old Covenant because he had not yet died and made a sacrifice for our sins through his death. And so it was not his life that issued in the New Covenant but it was his death.

Daniel Joseph speaking:

Shabbat Shalom

A lot of things were said in that video, and I'm going to say this: I appreciate very much the way he clearly laid out his points, and how he sees things regarding the Sabbath and the Gentiles. You'll be hard-pressed to find a better presentation by another Pastor, scholar, or teacher. I think he did a fantastic job.

I appreciate the work that he put into that video. You usually don't get something like that to truly get an understanding of why Christians wouldn't keep the Sabbath, and I'll even say this: as he began his introduction, he was right on the money. He said the Sabbath was established at creation. It always was, it is, and it will always be Saturday not Sunday as some would suppose. I stand with my brother in that absolutely fundamentally scriptural truth. But as he begins to go into these points which he calls five biblical facts about the Sabbath, things start to deteriorate right there, and it is important that we go through everything that was laid out here because this is what Christians are being taught. This is what they're hearing. So, we're going to cover these points, and we're not going to get through all seven today; we're only going to get through two, and I was hard pressed to even make that happen; so, you're blessed.

So, we're going to get through two points. Also, we've seen a lot of other things as well in some of the previous videos that we opened with. My intention is to get to all of it as soon as I can. It just takes time. There's a lot to cover.

So, with that said and no further ado, let's look at what I would call probably the most pressing point that I want to deal with, and that's point number five. Sabbath keeping was for Jews not for Gentiles. Across the board, Christianity has the predominant understanding by Christians Sabbath is a Jewish thing. I can tell you all the conversations that I've had with Christians about the Sabbath, and immediately you see the hand go up in protest, "But I'm not Jewish." I've had people say to me, "You know Daniel, why are you acting like your Jewish? The last time I checked, you were not Jewish." So, that's how it's seen. And it gets even funnier when I get into a conversation with Orthodox Jews.

Think about this for a second. I get in a conversation with Orthodox Jews, and I tell them, "Hey, you know I keep the Shabbat," and their head kind of turns, and they say, "What, are you Jewish?" So, I want you to understand something, and this is very important: all the way from Evangelical Christianity moving into Orthodox Judaism the understanding is the Sabbath is Jewish. That's the understanding. And here's the kicker: they're right; it is Jewish.

Here's what's fascinating: the same God who said, "remember the Sabbath to keep it Holy," is also the same God who said, "honor your mother and father." The same God who said, "don't take my name in vain," is the same God who said, "don't you dare covet." The same God who said, "thou shall not kill," and here's where I'm going with this: if you are going to concede to the fact that the Sabbath is Jewish, you must also concede to the fact that all the other Commandments such as honor your mother and father, not coveting, and not taking the Lord's name in vain are Jewish. And guess what? You would be right.

I look at this book [The Bible] and guess what? The entire book is Jewish. It's written by Jewish authors about a Jewish Messiah. That's what this book is about. And I will take it a step further, the New Covenant, which as Christians we cling to, is our lifeline. We say we're children of the New Covenant. I challenge you go to the word both Old Testament and New Testament in places such as Jeremiah 31 and

Hebrews chapter 8, and what you will find is that this prophet [Moses] spoke, and the Lord was speaking through this prophet saying, "I am going to make a covenant with Israel." Gentiles are mentioned nowhere regarding the New Covenant. It is explicitly a Jewish thing, and that must be understood.

I think about what Paul says in Romans 3, "What advantage has the Jew? What is the prophet of circumcision? Much chiefly in every way because to them were committed to the oracles of God." In other words, the Jews received the Ten Commandments; they received the Commandments of the living God. And so, everything about the commandments is Jewish. So, as I look at this statement biblically, it doesn't hold water.

So, what I want to do is open today by giving you a little perspective from the Lord's viewpoint, what the Lord understands, and how the Lord expected this to go with Gentiles receiving the Gospel of Yeshua. I want to take you to Zechariah 8:23, which is our theme verse. This is what it says—**Zechariah 8:23**—**"Thus says the Lord of hosts: In those days ten men from every language of the nations....** Most people look at this as a minion, so this is good. This number is representative of the wholeness or the fullness of the Gentiles, and this is a call, this is a prophecy, of what the Lord would do. He would open a door to the Gentiles, and they're going to be coming in. They're going to be receiving the Gospel.

Here's what's fascinating regarding how these Gentiles receive the Gospel; the imagery that is given is mind-blowing. Look at this. It says in **Zechariah 8:23**—**grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."**

Now, you'll notice the absence of any sort of idea of Gentiles separating themselves from a Jew and standing from afar saying, "Well, you know those Commandments are a Jewish thing." It's the exact opposite. They're grasping the sleeve of the Jewish man. The term sleeve in the Hebrew it's kanaph. Kanaph means winger, corner of a garment, and that is very important because there is an incredible depth of information being passed along through this imagery. It is very specific. That's what they're grabbing. They're grabbing the kanaph. And at the kanaph of every Jew is what? Tzitzit. These tzitzit are at the corner of every Jew's kanaph.



So, the imagery we are being given is Gentiles would go and would grab on to the tzitzit. And what did the tzitzit represent? Well, we're told in the Torah in **Numbers 15:39a**—**"And you shall have the tassel (the tzitzit) that you may look upon it (Oh!) and you're to remember all the Commandments of the Lord and do them.** That's what's represented; that's what these Gentiles are grabbing hold of with everything they got.

Now, do you really want your mind blown? Do you even know why these things were instituted? Guess what? This was not part of the covenant given at Mount Sinai. When they received the law, Moses was receiving instructions about the tabernacle and all these things. There was no command to put tzitzit on. That doesn't come until Numbers 15, and the reason it comes is because a guy broke the Sabbath, he defiled the Sabbath. As a result, the Lord commands him to be put to death. And so that it would not happen again, the Lord implements the wearing of tzitzit.

Now think about that because this tassel is such an incredible powerful expression of the Shabbat

in addition to the rest of the Commandments, but it is especially regarding the Shabbat. And what are these Gentiles who are coming into the faith, into the Gospel of Jesus, doing? They're grabbing hold of the Shabbat and all the Commandments. It's absolutely incredible.

Let me build on this. **Romans 11:17- And if some of the branches,** (Meaning Jews, and this doesn't say all of the Jews; it says some.) **Some of the branches [Jews] were broken of** (And they were broken off because of disobedience. You read that in verse 22 as you get further.) **And you, being a wild olive tree,** (Referring to the Gentiles) **were grafted in among them, and with them, became a partaker of the root and fatness of the olive tree.** See, there's no separation between the Jew and the Gentile. This narrative does not exist, especially in the New Testament.

It says in **Ephesians 2:11-Therefore remember that you, once Gentiles in the flesh- who are called Uncircumcision by what is called the Circumcision made in the flesh by hands....** In other words, what Paul is saying is, "We Jews have always made a distinction between us and you. You are the off scourging of humanity." This is how Gentiles were looked at. They were to be separate from Israel; they were pagans and heathens. The Jews believed that because God has given us his instructions, and we kneel before Him, and we follow Him, God has given us the way of life, and we will not be unequally yoked.

So, this is what he's describing as he goes on. **Ephesians 2:12- That at that time you were without Christ, being aliens from** (From what?) **the commonwealth of Israel,** (It is saying you are not a citizen; you have no citizenship amongst God's people) **and strangers from the covenants of promise....** Note that it says, covenants. It is plural. In other words, think about the covenant that God made with Abraham. Do you remember what he said? He gave this great promise, this inheritance, to Abraham that his descendants would be blessed. But it's interesting that in Genesis 17 it says if you are not circumcised you are cut off. You cannot be part of Abraham's household. Hence, uncircumcised Gentile are total strangers and foreigners from God's promises, from His covenant. Again, this should be reminding you that as the prophet comes out and talks about the New Covenant, it's not addressed to Gentiles. It's addressed to the Jews. It's addressed to Israel having—**no hope and without God in the world.**

Ephesians 2:13- But now in the Messiah Yeshua you who were once afar off (You were nowhere near Israel) **have been brought near by the blood of Christ.** That's the power of Yeshua's blood as The King of the Jews who gave His life for all humanity. For the world something miraculous happened that the Torah didn't allow to happen prior to his coming, and that is for you to come and to be one with Israel.

Continuing—**Ephesians 2:14—For he himself is our peace, who has made both one....** (Who has made both Echad is one in Hebrew). Meaning circumcised with the uncircumcised, which is something unthinkable in the first century. Go and read the Book of Acts and find out the problems that Peter went through with fellow Jews that caught wind that he went into a Gentile's house and ate with them. It was unthinkable, and yet God had opened a door to the Gentiles to make them both one. Amazing.

Moving on in **Ephesians 2:14—and has broken down the middle wall of separation.** That was the wall that the Torah established. There was a massive wall between the circumcised and the uncircumcised. Christ's blood tore that down to allow Gentiles to come into the faith. And ever since He did that, the enemy has been trying to rebuild that wall back up. Ever since it's been torn down, the enemy's been trying to build that wall so that now Jews are over here, Israel has one Covenant, and you Christian Gentiles you're over here. That narrative does not work in the New Testament.

Dropping down to **Ephesians 2:19-20**- Now, therefore, this is speaking to Gentiles; keep that in mind, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God. ²⁰ having been built on the foundation (Oh! This is awesome) of the apostles and prophets, Messiah Yeshua Himself being the chief cornerstone. The apostles were Jewish, the prophets were Jewish, and this is the (Melech HaYehudim) the King of the Jews.

The foundation of the Gospel is entirely and thoroughly Jewish 100 percent through and through. And so, as we look at this statement that Sabbath keeping was for Jews and not for Gentiles New Testament speaking, we have a problem. This requires further investigation.

And so Allen Parr goes on in point number five and says this, "Gentiles were never under the obligation to obey the Sabbath." And he follows up with this quote, "there's no record in the Old Testament of Gentile Nations, Gentile People (which includes you and I) observing the Sabbath or being judged for not doing so."

I beg to differ! There actually is explicitly a record. In fact, I'm going to tell you right now the Lord virtually spends an entire chapter detailing this specifically regarding the Shabbat and Gentiles, so there is a massive precedent.

And so, what I want to do is to take you there, and I'm going to say this, I want to set this up out of all the information that you could cover regarding the Sabbath. I'm going to tell you this is probably the most important, the most profound, information. It must be registered in your heart; you must understand this because it's going to pave the way for everything else.

Isaiah 56:1- This is where we begin. **Thus says the Lord.** (Not man; not the Rabbis; thus says Yahweh, the Lord.) **Keep justice, and do righteousness.** Think about what Psalms say. Psalms 19:172—**All your commandments are righteousness.** In other words, it's saying you better keep my commandments and cling to them. Why? We're given an answer. **For My salvation is about to come.** Fascinating because the word for salvation is in fact Yeshua or My Salvation, Yeshua is about to come.

You need to understand something: we see something here that is very revelatory. The first verse in Isaiah 56 is establishing the coming of the Gospel. This line, **keep justice and do righteousness**, is exactly the ministry of John the Baptist, which was to turn the hearts of the fathers to the children and the children to the fathers. He was to come and "prepare ye the way of the Lord." Make straight the crooked paths and make the rough things smooth. That was his ministry; John would herald the coming of the Messiah. He told people to repent for the Kingdom of Heaven is at hand. This is established right here in Isaiah 56:1.

And it's interesting when you go back to Isaiah 40. That's where you find that prophecy about John the Baptist. This is about the First Advent of the Messiah Yeshua, of Jesus, coming to this earth. And further reading through this proves this because it goes on and it says this—**And My righteousness to be revealed.** Yeshua is coming, my salvation Yeshua is coming, and my righteousness is to be revealed.

It's fascinating because one of the terms for the Mashiach, for the Messiah, is in fact Tzaddik. It is Tzemach Tzaddik. (This is a metaphorical name for the Messiah, the offshoot of King David). The branch of righteousness in Jeremiah 23. He's called the righteousness of the Lord.

Now here's what's fascinating as you get into the New Testament. The Apostle Paul is crying out this verse; he's declaring this has come to pass because Yeshua has come, and we read this—**Romans 3:21- But now the righteousness of God apart from the law is revealed, being witnessed by the Torah and the Prophets.** Do you understand Paul is recognizing the prophecy that the Prophet said would happen. These are the words of the Lord inspired through the Holy Spirit, through the Prophet, coming out and saying, “My Yeshua is coming; my righteousness is going to be revealed.” And we have Paul declaring that he has come.

Here's what I want you to understand: if we're going to go through Isaiah 56, you can't do so without laying the foundation. The whole context is that Jesus is on His way. That is the context. Now the very next thing that is said is literally, directly connected to this context. **Isaiah 56:2- Blessed is the man who does this, and the son of man who lays hold on it; who keeps from defiling the Sabbath.** Jesus is coming, and the very next thing that is said is that we are not to forget to keep the Sabbath Holy. We are not to fall into the trap of defiling the Sabbath is the first thing attached to this gospel. Again, I tell you the Sabbath has everything to do with Jesus and Jesus with the Sabbath.

Then it goes on and says this in Isaiah 56:2—**And keeps his hand from doing any evil.** Notice the structure here; this is beautiful. So, verse one was the Gospel: Jesus is coming. In verse two, the first thing that is said is—**Blessed is the one who keeps from defiling the Sabbath.** And then it goes on and says—**And keeps his hand from doing any evil.** In other words, keeps all the Commandments.

So Blessed is the one who doesn't defile the Sabbath and keeps all the Commandments. Why is that important? What did we just see in Exodus 16 before the Israelites received the Torah, the Commandments of God? The first thing they were introduced to was the Shabbat. It's the very same structure we find in Isaiah; it is the first thing mentioned regarding the revelation of Jesus. This Gospel is the Shabbat followed by the rest of the Commandments. That's exactly what Israel experienced. You cannot make this stuff up; it's incredible!

Isaiah 56:3- Do not let the son of the foreigner who has joined himself to the Lord. That means you Gentiles. Do not let the Gentiles, the son of a foreigner, who's joined himself to the Lord. How would you join yourself to Lord? Go back to verse one the Gospel of Yeshua. That's how I join myself to the Lord.

Continuing in Isaiah 56:3—**speak, saying, “The Lord has utterly separated me from His people;” nor let the eunuch say, Here I am, a dry tree.”** A warning comes attached to the Gospel of Yeshua, and that warning is: don't you Gentiles say that the Lord has separated you from the Jews. Yet, what do we hear from Allen Parr in his point #5? He says, “Sabbath-keeping was for Jews not Gentiles.” This is mind-blowing!

Do you see how terrifying this is? The very thing the Lord instructed us not to say is being heralded. He warned us, and now you must decide. Who am I going to hear from? Who am I going to listen to? Who am I going to receive from? Am I going to receive? Thus says the Lord, the actual word of the Lord, who knew what the Gentiles would do. They would do the very thing he warned against. Just as He knew that His people would forget the Shabbat, He knew this. That's why it begins with zākar (zākar is Remember in Hebrew). It begins with, remember the Sabbath day, yet it was forgotten. This is prophecy! The Lord knew that the devil would convince the Gentiles of this. You can't make this up!

Isaiah 56:4- For thus says the Lord: “To the eunuchs who keep my Sabbath. I’m going to stop here. When you go to the Torah, guess what you find? Eunuchs were never to enter the assembly of the Lord. They were totally cut off along with Gentiles. So, I want you to feel the weight of this statement as you are about to see. **To the eunuchs who keep My Sabbaths, and choose what pleases Me.** Notice that they choose what pleases Him. We get a bit of information regarding the Sabbath that is invaluable here. Thus far, we've gotten some good information; this information is invaluable.

We now understand that we're getting two things from this right here. Number one, you must make the decision to observe it. There's a choice, and the Lord's heartbeat is that you will choose it. But the second thing is that it pleases Him.

Now this is something that has been stripped from Christians, and you obviously know the devil knows what he's doing. The one thing he does not want any of us to accomplish is to please the Lord or to glorify His name in our word and deed. He hates it. But Shabbat observance pleases the Lord. Last time I checked, everything I read about in the Bible tells me keeping the Sabbath pleases the Lord. That is enough for me. If I knew nothing else about the Shabbat, that's enough. It pleases Him.

Then it goes on to say—**To the eunuchs who keep My Sabbaths, And choose what pleases Me,** (And then what does it say?) **And holds fast my Covenant.** Let this sink in for a second. Connect the dots because this is important. Shabbat observance is to keep his Sabbath; is to hold fast to His Covenant. Do you understand the Sabbath is a Covenant?

Okay so let's go back a little and review something I talked about in the preceding weeks. When you look at this concept of Ezekiel 20 and Exodus 31, the Lord says, I've given you the Sabbath; it is a sign; it is an ot. (ot means sign in Hebrew). And I mentioned that when you look at the term ot (sign), so many times it carries with it a connotation of covenant. For example, the rainbow that God designed was called an ot (sign), and it was Covenant with all humanity. God made covenant, and the rainbow was the very symbol of that covenant. You have the Covenant of Circumcision. It's a covenant; it's the sign that God entered Covenant with Abraham. The Sabbath is no different. The Sabbath is truly a Covenant. It is the expression that you are in a legitimate covenant with the Lord.

I want to read to you some commentary on this passage from a Christian professor and scholar. Actually, interestingly enough, he was a professor at this school that my sister graduated from back in the 80s, and he is a professor of Old Testament and Hebrew. Reading this and studying this, I find his commentary is phenomenal. I want to share this with you. He says this:



Amen to that. Then he goes on:



That is, it. What a brilliant commentary. He reads this and this is what he draws out. The Holy Spirit inspired him. There is no question about it.

So, as we look at this passage to the eunuchs who keep the Sabbath and they choose what please Him and hold fast His covenant, this is profound. It is profound what's being conveyed.

Now listen to the payoff. **Isaiah 56:5-** **Even to them I will give in my house.** Remember, these are the words of the Lord, and He is promising if they're going to choose what pleases Him and keep the Sabbath, He promised to give them a place in his house. What did Yeshua say in John 14:1-2? **Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you.** Yeshua is directly referring to the Kingdom of God when He said, **My Father's house.** That just took this whole discussion to a whole other level.

Isaiah 56:5-Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; (He goes on and says) I will give them an everlasting name That shall not be cut off. He gives them eternal life.

You want to talk about making some people very uncomfortable! Start attaching this concept of the Sabbath observance with Salvation and it becomes a very scary conversation. But again, this is, "Thus says the Lord." Remember the context; this is not pre-Gospel. The context that was established was post Yeshua coming. It is after He comes. This is the expectation the Lord has upon the Gentiles.

Continuing: **Isaiah 56:6-** **"Also the sons of the foreigner (Meaning Gentiles as a whole) Who join themselves to the Lord (Now listen to this) to serve Him, And to love the name of the Lord, to be his servants-- Everyone who keeps from defiling the Sabbath, And holds fast My covenant.** Take this in for a second. Everyone who keeps from defiling the Sabbath are those individuals who serve Him and love Him. That's what's being communicated here. The last time I checked, this is our call. Our call is to serve the Lord in Spirit and in truth. Our call is to love Him. Yeshua says in John 14:15—**If love me you will keep my commandments.**

Let's reiterate the point. **Remember the Sabbath;** that is Yeshua's commandment. Now as we continue, the Lord is going to reiterate the point he made back in Isaiah 56:5. To me, when you understand the structure of this very passage in Isaiah, it really is mind-blowing. As you keep taking it in, and you see what He is doing, you find He's going to reiterate the most important point of eternal salvation.

This is what He says in **Isaiah 56:7- Even them (Meaning the Gentiles) I will bring to My Holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations.** Now this is a very important aspect, okay? We're talking about Gentiles coming into the Kingdom of God, and their sacrifices will be

accepted. I'm going to tell you right now that Christians are required to sacrifice today. We're told in the prophet Jeremiah we're supposed to bring the sacrifice of thanksgiving of praise into the House of the Lord. Psalm 116 talks about how we're to offer the sacrifices of thanksgiving, charity giving, and contributing to those in need. It is called a sacrifice.

So, when you look at all these things we're supposed to offer up, the sacrifice of our lips of adoration to the Lord, we're told when we do these for the Lord, they will be accepted. But when you read Proverbs 15, it says—**The sacrifice of the wicked is an abomination to the Lord.** It will never be accepted. But then it goes on and says—**but the prayer of the upright is His delight.** This indicates prayer is very much a holy sacrifice. And included in prayer? It's praise, adoration, and it's loving our Lord our God by giving Him His just do.

Moving on to **Isaiah 56:8-** **The Lord God who gathers the outcast of Israel, says, "Yet I will gather to him others besides those who are gathered to him."** This prophecy is all about the Gentiles; that's what it is about from verse one all the way through. It is talking about the eunuchs and the Gentiles.

Then we come to this crescendo moment of verse 8—**Yet I will gather to him others besides those who are gathered to him.** He's going to gather Israel meaning physical descendants of Abraham. He's going to gather them. Think about Shavuot and Pentecost in Acts 2. The Gospel exploded first amongst the Jewish people. And let me take it a step further, who are the first people called Christians? As you look at Acts chapter 11, they were explicitly Messianic Jews. That term didn't belong to the church, or as we call it the church today. That term first belonged to the Messianic Jews.

And so, this is a fascinating thing that it would explode first to the Jews. And then as that grew, what did the Lord do? He brought others in besides those. And then we read the words of Yeshua in **John 10:16-** **and other sheep I have** (Meaning Gentiles) **which are not of this fold;** (Meaning Israel) **them also I must bring, and they will hear My voice, and there will be one flock** (Not two) **and one shepherd.** There are not two ways of living in that there is one covenant for the Jew and one for the Gentile. Again, I tell you that narrative doesn't exist in the New Testament. It does in the devil's realm, and this is what he's trying to convince us of. So, this whole idea of saying the Gentiles were never under any obligation to observe the Sabbath can't be supported scripturally. That idea doesn't hold up under scripture. Not even close. It is the exact opposite.

Now that said I want to drop back to Allen Parr's point number three, and point number three is the following: The Sabbath was part of the Old Testament Law. To help refresh your memory, I want to quickly replay this clip:

Allan Parr: Fact Number 3. And this is very very important to understand, which is the fact that the Sabbath was a part of the Old Testament Law. Now in order to answer this, we must understand that there were two parts of the Law. There was the Moral part of the Law, and then there was a Ceremonial part of the Law. And so, the Moral part of the Law involved things like killing, and stealing, and honoring your parents, and doing right instead of doing wrong, sexual immorality, things like that. And all those things were then repeated by Jesus and the New Testament writers in the New Testament. But the Ceremonial Law included things like dietary restrictions, circumcision, obeying the Sabbath, offering sacrifices for your sin, and all of these things were done away with when Jesus made his sacrifice for our sins on the cross. Interestingly enough, the only commandment of the Ten Commandments that is not repeated as a command clearly in the New Testament is the one to obey the Sabbath. (End of Allan Parr's quote)

Daniel Joseph:

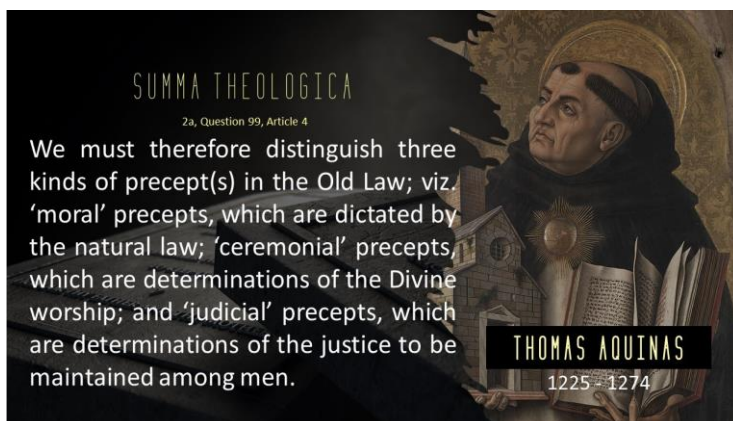
Okay so the Sabbath was part of the Old Testament Law. If we were just compartmentalizing this statement, yes it was. I am 100 in agreement. It is part of the Old Testament Law just as all the other commandments such as honor your mother and father, thou shall not covet part, and don't make graven images are all part of the Old Testament. They are all part of the Old Testament Law.

Where the problem comes in, and this is scary, is when he begins to classify and categorize certain commandments into certain categories. In other words, Allen has the Moral Law on this side, and then he has the Ceremonial Law on the other side. And you'll find that there are many pastors and teachers that have a third category regarding the judicial or civil. So, Allen breaks this up. You need to understand what's going on here. This gentleman didn't create it; it has existed for a long time.

Please listen to me carefully because this is so significant. If I'm going to watch his presentation, and I'm going to watch how well it was presented (Excellent presenter, I would be like, "oh, it makes perfect sense. Yeah. The Sabbath the dietary laws are all Ceremonial." Why is that important? First, these two headers, Moral and Ceremony. Moral indicates those Laws that have not lost their validity; they are relevant for the Christian today. Ceremonial are considered to be commandments that are no longer relevant, so it is very significant that you understand this classification system.

It fascinates me that this gentleman classified the Ten Commandments under the Moral Law with one exception. Magically, the Shabbat is ripped from that side of the equation and put into the Ceremonial, which would indicate that it's no longer valid or relevant. Do you know what my problem with this is? My problem with this is that this classification cannot be found anywhere in the Bible. Listen to me; there are a lot of people that say, "Well, you know that's part of the Moral Law; it's part of the Ceremonial or the Judicial." They're trying to compartmentalize and divide the Torah up into different groups. Problem is the Bible doesn't do that. Do you understand how complicated that can get?

I want to take you back to the medieval period to show you some commentary. This comes from Thomas Aquinas, and this is what he says:



This is from his work in Summa Theologica. As a side note, Thomas Aquinas is one of the most influential men who has ever graced the halls of Catholicism. He was a brilliant scholar, theologian, philosopher, a friar, and a catholic priest. This guy has dramatically influenced Catholicism as you know it today. He is a huge name.

I want you to understand this is the first time that we can find in history this classification comes to the table. You can read the early church fathers and guess what? You won't find this classification of compartmentalizing certain commandments in certain places. Now I'm going to tell you something about my issues with classification. My issue with this is when you discover this classification doesn't exist in the Bible, now you have a problem because is it man or is it God putting certain commandments under certain headings? Do you understand that if God hasn't created this, and I

can't go to the Torah and say, "Yep. God says these are the Moral Laws," and I can't go to the Torah and say, "Oh yeah. These are Ceremonial Laws," who makes the decision regarding categorizing these commandments? It's man. That's the problem. This whole classification doesn't exist, and so it's frightening when you see this come out because it's totally a fictitious invention of man.

Here's what I suggest. How about we go and read the Word as the Holy Spirit gave it. I suggest we just read it. And you know what? As we go from the Old Testament, and we go all the way through the New Testament, we find things that God articulates and changed, those things we accept.

I'll give you an example: under the New Covenant, we have a new mediator. That's made abundantly clear. Under the New Covenant, we're given a new high priest. Well, that was made clear in the Old Testament through the prophets. Under the New Covenant, we knew that the Gentiles would be grafted in. But again, I already knew that because God laid it out by his prophets. God himself has already done the work. And so, when you start to leave that up to man and to create this whole new classification system, that terrifies me.

I'm going to just tell you guys that the first time I heard this I embraced it with both arms because I am a guy that needs everything to be so orderly and so compartmentalized; I need it to make sense. I have highlighting; I have organization for the kind of highlighters I use and the colors I use for specific topics, and this works for me. Talk about systematic theology! It is these types of things you like and typically out of that you really can grow, and you can get your arms wrapped around these things to understand more.

That's what makes this so scary because it appears to be a systematic theology. It appears to have that feel when in fact it's a complete invention of the world. We found man becomes the arbiter, and man starts declaring what commandments go where. This is a scary thing, and you'll notice it's not a coincidence. It just so happens that the dietary restrictions end up under the Ceremonial Law despite God's warning through the prophets that we're called to make a distinction between clean and unclean. Again, does God classify it as Ceremonial Law? Does he classify it as something that's done away with? Absolutely not! He doesn't do that. Classifying the dietary restrictions as Ceremonial Law is not scriptural, and yet this is what's happening.

The other thing that the gentleman mentioned is that there is no place in the New Testament where you find all the Ten Commandments being given. You find nine of them; they are reiterated, but you will not find reiterated in the New Testament as specific command about the Sabbath.

Well, I want to show you some passages in the New Testament. Keep in mind this is post-resurrection. The Gospel is going out, and this is what we read in **Acts 17:2-Then Paul, as his custom was, went into them and for three Sabbaths reasoned with them from the scriptures.** Now, when you go to Leviticus, you discovered that the Sabbath is a mikra kodesh. It is a holy assembly. It is a kahal. This is an ekklesia. It is a time for the church to gather; we are called to do this. What do we do when we gather? We hear the word. (On Shabbat we are going to kahal). (Ekklesia (which is the church) is used many times throughout the LXX to translate the Hebrew word Kahal).

This is why you found Jews all over the place. This is why Yeshua says he went into the synagogue as was His custom and taught them. He ends up taking the Book of Isaiah, as recorded in Luke chapter four, and reads. Yeshua is in the synagogue on Shabbat, that is because it's scriptural. In other words, what I'm

saying is do you understand in the first century church the Shabbat was woven into their lifestyle? It's everywhere.

Continuing in **Acts 13:42**- So when the Jews went out of the synagogue, (Listen to this) the Gentiles begged that these words might be preached to them the next Sabbath. Where were the Gentiles planning to go the next Sabbath? They were going to be at the synagogue. What were they wanting to hear? They wanted to hear the Gospel. They wanted to hear about Jesus, and that's where they were on Shabbat.

Fascinating when you go just to two chapters after this you have the Jerusalem council meeting because there were men saying that if Gentiles are not circumcised, they can't be saved. And here's the problem with that. The Gentiles that were coming into the Gospel; they literally were circumcised with the circumcision made without hands, they had that circumcision. God Himself, The Spirit of God, went out and circumcised these Gentiles, and Paul and Barnabas are telling them, no, no, no. You don't understand that they're already circumcised, and they don't have to become circumcised in the flesh because they've received a greater circumcision.

So, the council meets together, and they said, "Okay, what are we going to do with the Gentiles who are turning to the Lord?" They deliver to them the first things they need to do. They need to abstain from sexual immorality, they need to abstain from drinking blood, they need to abstain from things strangled, and from eating foods offered to idols. So, there were four things that they had to abstain from. And what's absolutely fascinating about that is all those things refer to literally spiritually cleansing this temple [our bodies]. We can't bring anything unholy into the temple. All those things defile this temple if you embrace them. But then right after that they said, "Okay, we're just going to deliver these four things." What was the expectation of the Apostles upon the Gentiles? We read about the expectation in **Acts 15:21**— "For Moses has had throughout many generations those who preach him in every city, being read in the synagogue every Sabbath."

In other words, James is saying, "Let's give them these four things; we're not to worry about them because they're going to be in the synagogues on the Sabbath receiving the Law." Oh, how far we are away from home and the expectation of the Apostles. Christians don't want the Law, they don't want to hear about Moses, and they don't want to keep the Sabbath. Most Christians today are nowhere near the expectation of the Apostles. And keep in mind that James was making the statement through the inspiration of the Holy Spirit.

I want to say this: we know, and I'll show this as we continue in the weeks ahead, for a fact that Christians did do this, and they didn't stop. They were doing it century, after century, after century. This didn't end after the events of the Book of Acts. This didn't end in the first century. Gentile Christians maintained the cause.

Let me read the words of Yeshua. The disciples want to know when are these things going to come to pass? They want to know what the signs are going to be of Yeshua's return. And Yeshua starts talking about the tribulation, all the things that are going to happen, and He says this—**Matthew 24:20**- And pray that your flight may not be in the winter or on the Sabbath.

Now, I want you to think about something for a second. Yeshua told them to pray that their flight may not be on Shabbat. Now keep in mind the timing of this statement. He is prophesying into the future. He is telling them that there is going to be great tribulation. The events He is talking about are going to take

place long after His Resurrection. The Gospel is going out all over the world. Tribulation ensues, and Yeshua's literal commandment is that we don't have to desecrate the Sabbath. If you're having to flee, that's the exact opposite of the whole Spirit of Shabbat. That is His heart, and He's, commanding us, commissioning us, that we're to pray so that that doesn't happen.

I'm telling you people right now this idea that the Sabbath is not mentioned, or reiterated, in the New Testament is insane because it's there's many times. The term Sabbath, in the New Testament, is mentioned 52 times in the NKJV. It's a part of their life; it's a part of their system. Yeshua surely reveals to us He never thought for a moment that He came to destroy the Sabbath (Matthew 5:17-19). He tells them that they must pray that they don't have to desecrate it; that they don't have to flee on the Shabbat.

Isaiah 66:22-23- "For as the new heavens and the new earth which I will make shall remain before Me," says the Lord, "So shall your descendants in your name remain.²³ And it shall come to pass That from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the Lord. The Sabbath was established at creation. It was never to be interrupted either pre-Yeshua's death or after His death. It was to continue, and it will continue in the age to come. It will continue even in the Kingdom of Heaven. There's no interruption whatsoever.

With that we are going to close.