

The Ten Commandments - Part 19: Historical Aspects of keeping the Sabbath (8/13/2022)

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/kfn5rpg/the-ten-commandments-part-19>

*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.

Opening Videos: Various Christian Perspectives on the Sabbath

Dr. Fordham

A lot of Christians worship on Sunday, although there are seven non-Saturday Sabbaths in the Bible, like Pentecost, which always falls on a Sunday. Most people have difficulty with a commandment that states that the seventh day of the week, Saturday, is the day which the Lord selected as the day of rest and worship. However, in the New Testament, the Christian church began to worship and rest on the first day of the week, Sunday. Aren't Christians violating the Sabbath commandment by worshiping on the first day of the week rather than the seventh day? Well, here's the explanation.

First, the basis for the command to observe the Sabbath as was stated in Exodus 20:11 is that God rested on the seventh day, after six days of work, and that God blessed the seventh day and sanctified it. The Sabbath day was instituted as a day of rest and worship. The people of Israel were to follow God's example in His pattern of work and rest. Jesus, however, had to correct the distorted view of the Pharisees when he said in Mark 2:27 – **the Sabbath was made for man, and not man for the Sabbath.** The Sabbath was not instituted to enslave people, but to benefit them. The spirit of Sabbath observance is continued in the New Testament when we observe a day of rest and worship on the first day of the week.

Secondly, according to Colossians 2:17 – **the Sabbath ¹⁷ was a shadow of things to come but the substance is of Christ.** The Sabbath observance was associated with redemption in Deuteronomy 5:15 where Moses stated – **Remember that you were a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.**

The Sabbath was a shadow of the redemption which would be provided in Christ. It symbolized the rest from our works and an entrance into the rest of God provided by his finished work in Christ.

Thirdly, the moral principles expressed in the commandments are reaffirmed in the New Testament, but the command to set Saturday apart as a day of rest and worship, is the only commandment not

repeated. There are very good reasons for this. New Testament believers are not under the Old Testament law.

Romans 6:14 says – ¹⁴for sin shall not have dominion over you, for you are not under the law but under grace. Galatians 3:24-25 tell us –²⁴ therefore the law was our tutor to bring us to Christ, that we might be justified by faith. ²⁵ But after faith has come, we're no longer under a tutor.

By Jesus' resurrection on the first day of the week, his continued appearances on succeeding Sundays, and the descent of the Holy Spirit on Sunday, the early church was given the pattern of Sunday worship. Pentecost marked the beginning of the church. It was always on a Sunday and even in the Old Testament, it was one of the non-Saturday Sabbaths. The early church met on Sunday regularly. We find that out in Acts 20, verse 7 and in 1 Corinthians 16:2. Sunday worship was further hallowed by our Lord, who appeared to John in that last great vision on the Lord's Day, Revelation 1:10.

These are reasons that the Christians worshiped on Sunday rather than on the Jewish Sabbath. If you receive Jesus of Nazareth as Lord and Savior, you will worship at a Bible believing church on Sunday.

(End of Opening Videos)

Daniel Joseph:

Shabbat shalom.

We are going to peel back some layers of history today, specifically in regard to the Sabbath. As we dig into this, you will begin to realize just how instrumental the historical piece of the discussion is to the Sabbath. It's critical. It's a magnifier. In fact, the picture below will give you some imagery and help you appreciate where I'm going with this today.

As a kid, I enjoyed biology and putting stuff under a microscope. The first time I did this, I was looking at a drop of blood. All I saw with the naked eye was just a red drop of blood with no definition, no detail, nothing. When I put the blood under a microscope with great magnification, I was taken into another world. It was an awesome thing to literally see moving red blood cells. They were moving out and looked like SpaghettiOs. They were moving all over the place. When I stepped away from the microscope and looked at the blood, I didn't see any of that. All I saw was a very generic, no detailed drop of blood that wasn't moving.



When you begin to dig into this subject and its history, you will have this great magnification. You will have a perspective, where you can look at the Christian church today and understand why the teachers are teaching what they are teaching, and why they believe what they believe in regard to the Sabbath.

So, I'm excited today to dig into this more. We will be getting into the historical aspect for a couple weeks because it will enlighten us. The first thing I want to do today is take you back to the late first century, probably the turn of the second century. We're going into really early church history.

I want to bring the *Letter of Barnabas* to the table. Here's a little backdrop of this *Letter of Barnabas*. This letter was very well known, distributed, read, and studied, so much so, that as you come to the 4th

century, we have an ancient form of the Bible known as *Codex Sinaiticus*. I think most of you have heard of this. This is a fourth century document, and it contains all the New Testament books.

Interestingly enough, there are two editions. In our Bible, we have 27 books and Revelation is the last book. In *Codex Sinaiticus* there are two books that come after Revelation; one is the *Letter of Barnabas* and the other is the *Shepherd of Hermes*. This has scholars talking. Some scholars believe that it is clear that the early church viewed the *Letter of Barnabas* as the inspired and authoritative Word of God. Others, on the other side of the debate, say, "Hold on a second. I think the fact that we see these things happening after the book of Revelation, that they were included after. We should be looking at these books as a kind of appendix."

If you look at what Eusebius has to say, he kind of gives merit to the latter argument. Eusebius hails from the very same century that we date the *Codex Sinaiticus*. Eusebius talks about the canon of the Bible. It's fascinating. He breaks it into three different categories.

One category, he simply calls the New Testament. These are the books of the New Testament. In other words, these are the ones, we accept as authoritative and inspired. There's no question that we need to yield to these. He starts going through the books that we have and through the gospel and starts talking about the epistles of Paul.

Then he gets to a second category, called the disputed books. These books are revered, but there's dispute to them. He doesn't tell us what the arguments are, but for some reason, there were reservations with particular books. Books which today, mind you, are in our New Testament. Books like Jude, James, Second Peter, Second and Third John went into the disputed category in his generation. But again, they were accepted in the sense of read and revered, but just not brought into the divinely inspired and authoritative category at that time.

Eusebius has a third group of the rejected writings: the *Apocalypse of Peter*, the *Didache*, the *Shepherd of Hermes*, and the *Letter of Barnabas*. According to Eusebius, these were outright rejected in the canon at the time.

As we peer into what the *Letter of Barnabas* says, I think you will appreciate Eusebius's categorization, at least I do. We will look at what he has to say in regard to the Sabbath. Now, keep in mind, this is early church Christianity. This was disseminated and read throughout the church.

The Letter of Barnabas

Barnabas 1:4 – **For he has made known to us through all the Prophets that He does not need holocausts** – "holocausts" in the Greek is "*holokautoma*". It means burnt offering. We also have this word in the New Testament. He does not need burnt offerings – **or oblations**, – it's just sacrifices – **saying at one time:**

Next, he quotes Isaiah 1 beginning at verse 11.

Barnabas 1:5 – **'What is the multitude of your sacrifices to Me?' Says the Lord, 'I am sated – meaning I've had enough – with holocausts – burnt offerings – and desire neither fat of lambs nor blood of bulls and goats, not even when you come to appear before Me. For who has demanded these things from your hands? You shall no longer tread My court. If you bring flour, it is in vain. Incense is an abomination to Me. I cannot suffer your new moons and Sabbaths. (Emphasis added)**

He takes this straight out of the Bible. Straight out of chapter one in Isaiah. The purpose of why Barnabas brought this to the table is to show you, God cannot stand Christians observing the Sabbath. It's an offense to Him. This is what he is presenting.

Let's build on this and read Isaiah 1:14 in our Bibles – ¹⁴ **Your New Moons and your appointed feasts –** Passover, Yom Kippur, etc. – **My soul hates; they are a trouble to Me, I am weary of bearing them.** *(Emphasis added)*

After Barnabas read what we just read in Isaiah 1, he comes to the following conclusion.

Barnabas 1:6 – **This He accordingly did away with,** – now listen – **so that the new law of our Lord Jesus Christ might be without restraining yoke and without man-made offering.** *(Emphasis added)*

Pay close attention to what he just said. Does it at all sound familiar? Basically, Barnabas has just said that because of the redemption, the awesome work of Jesus, the Sabbath is done away with; it's been abolished. The first time I read this many years ago, I almost fell off my chair. I was astounded because within a short period of time, I had been engaged in discussions with other Christians about the Sabbath, and the very defense that I was hearing from the other side was that Jesus did away with the Sabbath. What blew my mind was that this was not new. The discussions I was having existed all the way back in the early second century.

Historically, we know this was disseminated. This had broad reach, to the point that it's included in *Codex Sinaiticus*. This epistle had incredible influence to the point that we are hearing the same things today. They are stemming right from Barnabas. It's incredible.

Barnabas 15:1 – **Furthermore concerning the Sabbath it is also written, in the “Ten Words” – aseret ha'varîm,** the Ten Commandments – **which he spoke to Moses/Moshe face to face on Mount Sinai:** He's talking about the whole event – **“And sanctify the Lord's Sabbath, with clean hands and clean heart.**

Now, if we were to compartmentalize this statement, I'm a hundred percent on board. I totally agree. He's recounting the Ten Commandment event and yes, Moses did speak to God face to face and guess what? God did say that you are to sanctify the Sabbath. What does the commandment say? **Remember the Shabbat to keep it holy.** What does it mean to sanctify? It means to keep it holy. What does holy mean? It means to sanctify; you set it apart from the rest of the week. This is not a common day; this is uncommon.

Then he says, **“with clean hands and clean heart”**. He is kind of conflating two passages: Exodus 28 and Psalm 24:3-4 – ³ **Who may ascend to the hill the Lord? ...** ⁴ **He who has clean hands and a pure heart.** The irony is that I'm a hundred percent in agreement regarding the context of Shabbat. This is the Lord's heart: that when you come into Shabbat, you do so with clean hands and a clean heart. This is what you do, but unfortunately, he goes on to say this:

Barnabas 15:6 – **Furthermore, he says: “You shall sanctify it with clean hands and a clean heart.” If therefore anyone is now able, by being clean of heart to sanctify the day which God sanctified we have been deceived in every respect.** *(Emphasis added)*

In other words, you can't keep it holy. God said, **“Remember the Sabbath to keep it holy.”** Barnabas says that's impossible; you can't do it. Blew my mind. In discussions that I have personally had with

people, they have told me, “You can't do it. Why would you even try to keep the Sabbath holy? No one can keep it holy.” The whole concept is that humanity is fallen.

Isn't it peculiar to you that God would give us commands like “Remember the Sabbath to keep it holy.” or “Honor your mother and father.”, and I, not be able to do that? Can I not, not take the Lord's name in vain? Can I not, not steal? Can I not, not commit adultery? I just don't have the ability; that won't go over well with my wife. This kind of rhetoric is very disturbing.

We have learned two things from Barnabas in his assessment that was disseminated in early Christianity. Number one: God hates the Sabbath. Christians observing the Sabbath is an offense to Him. This is his perspective. Number two: you can't keep it even if you wanted to.

End of reading from The Letter of Barnabas

With that said, let's jump ahead to the turn of the third century to Victorinus of Pettau. He was a very influential theologian writer. He's known for two works.

The first work is his commentary on the book of Revelation. Now, if the book of Revelation is of interest to you, I suggest you read his commentary on it. I have it. He reminds me of Philo in his approach. He is a very deep thinker and has profound ideas. We always geek out, right? If you love the Bible, you may want to go back as early as you can and see how men looked at this book. It's always fascinating. That was one book Victorinus was known for. Jerome, who needs no introduction, thought the book was so important that he republished it.

The second work Victorinus is known for is *On the Creation of the World*. When you read the creation story, what do you read about? The Shabbat. So, Victorinus covers the Shabbat. We're moving from the *Letter of Barnabas*, written in the late first to early second century, to the third century.

On the Creation of the World

– The sixth day is called the parasceve, that is to say, the preparation of the kingdom,

If you want to know, his commentary on Revelation and the kind of the thinker that he was, he looked at the sixth day and called it the Preparation Day, parasceve, but he recognized that it's symbolic. There's a deep spiritual meaning; it is really about preparation for the Kingdom of God. I agree with that. Realize that Scripture is profound. But then he says this:

– And let the parasceve become a rigorous fast,

The Jews never fasted on Friday; they never fasted on the Preparation Day. They would fast on Monday and Thursday, but not the Preparation Day. So, Victorinus says to let the parasceve become a fast; don't stop.

– lest we should appear to observe any Sabbath with the Jews, (*Emphasis added*)

Let that sink in because it's more of what I talked about last week. At the turn of the second century, there was an explosion. All of a sudden, the Gentile church started to separate itself from the Jew. And when I say the Jew, I am not talking about unbelieving Orthodox Jews. I am talking about Messianic Jews that would not compromise the Passover or their observance of Shabbat. There was hostility and

disdain for the Jew. This should be disturbing considering the fact that Christ broke down the middle wall of separation (Ephesians 2). As soon as the Lord did that, the devil went to rebuild it; to separate the Jew from the Gentile.

– which Christ Himself, the Lord of the Sabbath, says by His prophets that “His soul hateth;”

Fascinating. Don't you find that interesting? The proof text that the *Letter of Barnabas* used to show that God hates Christians observing the Sabbath was Isaiah 1. What does Victorinus use to do away with the Sabbath, so Christians abandon the Sabbath? The same text: Isaiah 1. Victorinus just comes out and says that God hates the Sabbath, so why would a Christian want to do something that God hates?

– which Sabbath He in His body abolished, (*Emphasis added*)

Here it is again; the same thing that Barnabas taught. It's because of Christ, we abandon these things is the exact same thing that Victorinus taught a century later. We can hypothesize that the message in the *Letter of Barnabas* may have directly impacted Victorinus who was influential on the church. They're saying the same thing.

End of reading from On the Creation of the World

There's only one small oversight in both of their assessments. Can we agree that the New Testament is the divine inspired Word of God and is authoritative? In the New Testament, what don't you find? You won't find anywhere in the New Testament one verse saying because Jesus came and the redemptive work that He did now the Sabbath has changed. You will not find it anywhere. It doesn't exist. You won't find it in the Old Testament either. This is problematic.

We will look at Isaiah 1. We need to be Berean. We need to be more noble than those in Thessalonica. When we hear a message, we need to go to the scriptures and make sure that the message is true. I think your mind will be blown, when we read Isaiah 1.

From our Bibles: Isaiah 1:13 – The Lord is speaking – ¹³ **Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of the assemblies** – “Calling of the assemblies” refers to Passover, Shavuot, Sukkot. These are all special days where God has called the assembly to join together for His name. I'll just point this out – Every single thing God listed: the sacrifices, the incense, the Sabbaths, the New Moons, and the calling of assemblies, did not come from man; it didn't come from Moses although Moses mediated it; it came from God. God commanded these specific things to His children.

Let me take it a step further. Pay close attention to every single thing on this list because every single thing has to do with intimate relationship with God. There was a special intimacy. When the priest came and brought the sacrifices to the altar, it connected them. It kept them in relationship with God. Without the blood, there is no relationship. They would have been cast off because of the sin.

The calling of the Shabbats, to come before God on that day, to sanctify it, to acknowledge Him as creator of heaven and earth; is a special day He's carved out. He is expecting His children to come. There is something supernatural, a spiritual connection with the Lord. The Lord has set an appointment with us. He has also set an appointment with us for Passover. So, every one of these things has to do

with relationship. Now, I ask you the obvious question: Does God hate the things that He commanded you? Does He hate these things that He commanded Israel? Let's continue and He says this:

Isaiah 1:13 continued – **I cannot endure iniquity in the sacred meeting.** (*Emphasis added*)

This little statement puts the entire thing of Isaiah 1 into context, which conspicuously was completely left out of the commentary of Barnabas and of the commentary of Victorinus. They left it out. This is the whole context. What is God upset with? He is upset with sin. “You come to My temple and lift your hands, praise Me and call Me your God, while you have a double-minded heart, living in sin, joining yourself to the world, and you are coming before Me on these sacred assemblies that I have called?” They are mixing the holy with the profane; that's the entire context; that's the problem.

Moses warned Israel in Deuteronomy 29 not to dare deceive themselves; not to tell themselves in their heart that they will have peace, even though they walked according to the dictates of their own heart as though the drunkard could be included with the sober.

You know what fascinates me? This rhetoric, **“I cannot endure iniquity in the sacred meeting”** and getting to see the things that really anger the Lord. It is woven throughout the tapestry of the Word. It's in the New Testament, and it's all over the place.

The Apostle Paul said in Galatians 2:17 – ¹⁷ **But if, while we seek to be justified by Christ,** – that's whole concept of being a Christian; to be justified by Christ – **we ourselves also are found sinners,** – you're walking in lawlessness; you're rejecting His commandments – **is Christ therefore a minister of sin?** – It is a rhetorical question because of course not – **Certainly not!**

If you call on the name of Jesus, yet you still continue to walk in sin and want to present yourself to Him, you're actually blaspheming His holy name because you're declaring, “The Messiah that I follow supports the way I walk. He's okay with me walking in sin. He's okay with my idolatry. He's okay with my covetousness, with the lust of the flesh, the lust of the eyes, and the pride of life.” You just made Him the one we call the antichrist, the lawless one. That doesn't work.

Look at what Paul says in 2 Timothy 2:19 – ¹⁹ **Let everyone who names the name of Christ depart from iniquity.** If you take the holy name of Jesus upon your lips; you must depart from sin. What is sin? Sin is lawlessness. That means you step in line with the commandments of God.

John tells us in 1 John 3:3 – ³ **Whoever has hope in Him** – You declare I have faith. I have hope in Him. – **purifies Himself just as He is pure.** That's the response.

This issue, **“I cannot endure iniquity in the sacred meeting”** is all over the place. This is the issue in Isaiah chapter 1. Again, let me reiterate: This issue was completely silent in the commentaries of *The Letter of Barnabas* and *On the Creation of the World*.

Let's go back to Isaiah 1:14 – ¹⁴ **Your New Moons and your appointed feasts My soul hates; they are a trouble to Me, I am weary of bearing them.** (*Emphasis added*)

I challenge you, go to the Torah, and what you will not find is the way this is described. Look at how it's described: **your** New Moons and **your** appointed feasts; not **His** New Moons and **His** appointed feasts. The reason it says “your” is because they're doing it their way. So, God is very specific and says, “I hate

your New Moons and **your** appointed feasts.” You know what God loves? He loves **His** appointed feasts. He loves **His** Sabbaths.

Moving on to Isaiah 1:15 – this is where things get really interesting – ¹⁵ **When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not hear.** – Why? – **your hands are full of blood.** (*Emphasis added*)

You're murderers. You're shedding innocent blood. You're doing what is against the commandments of God, and therefore these things are an abomination to Him. Now, follow me for a second. In Isaiah 1, the Lord is the one that lists out specific things. He lists: sacrifices, incense, New Moons, the Sabbaths, and all the appointed festivals- Passover, Yom Kippur, etc. He puts all these things on the list, including prayer. He hates it. It's an abomination. He will not listen to it.

I think of Proverbs 28:9 – ⁹ **One who turns away his ear from hearing the law, even his prayer is an abomination.** Can I ask something? Does God hate prayer? It depends on the context. He hates the prayer of the double-minded who wants to serve the world, to serve the devil, and then want to serve Him. The prayers of those who want to live like hell and inherit heaven will not be heard. They're an abomination. It's repulsive to Him. That is an amazing thing.

Now, if I follow the logic of Victorinus and the *Letter of Barnabas*, where He hates the incense, the New Moons and the Sabbaths, and those things are done away with, then I also must concede that God did away with prayer because of the coming of Christ. So, now that Christ has come, I don't have to pray. It's getting so crazy, I think there will be some people that will agree with that and say, “Because in John 17, Christ prayed for me, so I don't have to.”

The absurdity of the rationale that exists today can only be described as something that is born out of the pit of hell and does not yield and submit to the Word of the living God. This is where we get in trouble. The Word stands. Amen. It holds. We need to go to the Word.

Let's go back to the late first century, to one of the most well-known influential early church fathers, highly venerated in the Eastern Orthodox Catholic Church, Ignatius of Antioch. It is Antioch of Syria, not Antioch of Pisidia. It is a very important city in early church history. This guy has truly left his mark on Christianity, and I want to show you how much.

I will read a little bit of commentary by a church historian, William Killen (*The Ancient Church Commentary on Ignatian Epistles*). This will put Ignatius' epistles in context. – **The epistles attributed to Ignatius have attracted greater notice, and have created more discussion, than any other uninspired writings of the same extent in existence.**

You want to feel the weight of what we're about to dig into, let that sink in. More scholars are spending more time talking about these than any other of the uninspired writings that are in existence. There are debates about what letters of Ignatius are authentic. Many scholars consider many of them forgeries, but there are several scholars, across the board, that agree they are authentic. Whether considered authentic or forgeries, it's irrelevant for our discussion because we know that they were written, disseminated, read and studied. and guess what? When that happens, you have serious influence. Sending out letters and writing these down on parchments and doing all this stuff was the ancient form of YouTube. Someone can make a video and send it out to disseminate information so that other people will hear what they're saying. I don't need to tell you how fast that information can travel.

Regardless of whether the information is true or not (and many of you know there's a lot of garbage on YouTube), it doesn't stop it from influencing, does it? It has great influence. False prophets and false teachers have a very powerful platform, and they're using it.

With that said, I want to read Ignatius's *Epistle to the Magnesians*. As a side note, this is one of the letters, pretty much across the board, scholars agree is authentic. This is authentic Ignatius, not someone posing as him or written at a later date. So, this is early Christianity.

*The Epistle to the Magnesians – If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, **no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death.** (Emphasis added)*

This is one of the earliest statements in the history of all Christianity, where you see the Shabbat contrasted against what we call Sunday, or as mentioned here, the Lord's Day. That is really significant. We won't get into the significance of that today, but we will in the next couple of weeks. So, he flat out, as a Christian calling upon the name of Christ, is saying we don't observe the Sabbath; we now observe the Lord's Day. He says we're going to abandon Sabbath and move on.

I want to show you how influential, what Ignatius did and taught, really was on the Christian church by reading from the *Catechism of the Catholic Church*. As you know, the Catholic church has had, with all due respect, a tremendous impact and influence on Protestantism whether Protestants want to acknowledge it or not. The further we get into this in the coming weeks, the more I think you'll appreciate what I'm saying, especially next week.

The *Catechism of the Catholic Church* is a profound summary of why Catholics do what Catholics do; why they believe what they believe. If you're a Catholic and you haven't read the Catechism, you should, so you understand what you're a part of and what you're supposed to believe. If you're not Catholic and you want to know about Catholicism, this is a good book to read. It's very well written.

*Catechism of the Catholic Church 2175 – Sunday is expressly distinguished from the Sabbath which it follows chronologically every week; for Christians **its ceremonial observance replaces that of the Sabbath.** (Emphasis added)*

I want you to take this in, because according to Catholicism which passed it on to Protestantism, the Sabbath has been replaced. For the Christian church, it is now dead; we now have another day.

There are all sorts of hybrid understandings and thoughts on the Sabbath in modern-day Christianity. As you've seen many weeks ago, one particular Bible teacher said, "I don't keep the Sabbath, and I don't keep Sunday. I don't acknowledge Sunday as a Sabbath either." So, you have your various opinions.

However, the ruling and governing opinion that still stands in Catholicism and Protestantism is that the Sabbath was changed. Even in the intro-video that you just witnessed, that's what Dr. Fordham was alluding to. To get our facts straight, so that we can appreciate where these people are coming from regarding this topic, this is an important thing to note.

Now moving on. *Catechism of the Catholic Church 2175* continued – **Those who lived according to the old order of things have come to a new hope, no longer keeping the Sabbath, but the Lord's Day, in which our life is blessed by him and by his death.** (*Emphasis added*)

Does that sound familiar? We're in the *Catholic Catechism*. They're explaining why we do what we do. Very simply, does this look familiar? It should. We just read it. This is literally Ignatius's statement to the Magnesians. They literally took it out of his letter and plopped it verbatim in the *Catholic Catechism*. It's interesting. To prove text their belief of abandoning the Sabbath and moving on to Sunday, the research they drew from was not the Apostle Paul, Peter, James or Jesus; it was Ignatius. That's the proof text. I want to point that out because it's important. You would think it's important for a Christian that is supposed to be governed by the divinely inspired Word.

Catechism of the Catholic Church 2174 – **We all gather on the day of the sun** – Sunday – **for it is the first day after the Jewish Sabbath, but also the first day when God, separated matter from darkness,** – going back to the creation; separated matter from darkness; you know, God said let there be light – **made the world; and on this same day Jesus Christ our Savior rose from the dead.** We know he rose on the first day of the week. That's something we'll get into later.

Again, this is the defense for abandoning the Sabbath and moving to Sunday, the day of the sun. Again, let me ask you something. Where is this being referenced from? Maybe this comes from Paul; maybe it comes from James; or maybe it comes from Jesus. Can I find this in the New Testament? Are we quoting scripture? And the answer is no, we're quoting verbatim from an early church father, Justin Martyr, who is from around the same time period as we've been looking at, the second century.

Listen to what he says. *Justin Martyr First Apology* – **But Sunday is the day on which we all hold our common assembly,** – What is Shabbat? It is a sacred assembly. – **because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ/Messiah Yeshua our Savior on the same day rose from the dead.** (*Emphasis added*)

Their very explanation for this came directly from Justin Martyr. The well and resource that they're using to defend abandonment of Shabbat is Ignatius, Justin Martyr, the *Letter of Barnabas*, and Victorinus. I have a problem with this, especially when it contradicts what we read in scripture. This is the issue.

Catechism of the Catholic Church 2190 – **The Sabbath, which represented the completion of the first creation, has been replaced by Sunday** – There is no continuation in their mind. It's totally been cut off; it's been destroyed, hence the whole concept of what we see in the first and second century of certain Christians saying, "Christ did away with it, so it's been replaced by Sunday." – **which recalls the new creation inaugurated by the Resurrection of Christ.** (*Emphasis added*)

Again, we could name Ignatius, Barnabas and Justin Martyr. All of these early church fathers were saying that the reason we're doing this is because of Christ's resurrection. When you look at what is being pitched here, it is one of the devil's most sophisticated, most troubling, most creative forms of deception, I've ever witnessed. What do I mean? What I mean is this: the devil has no compunction, no reservation about taking the glorious gospel that brings salvation to all humanity, the precious and holy name of Yeshua, and attempting to compel Christians to say, "Do you know what this gospel teaches you? It teaches you to rebel against God and to walk away from His commandments." That's this glorious gospel that the devil wants Christians to accept.

I think in my mind, “That should be off limits. You should not be able to do that.” But then of course, Yeshua gives me wisdom as I read in scripture that He's taken out [to the desert] by the Holy Spirit to combat the devil, and the devil starts hurling scripture at Him to take Him out. He's using the Holy Word of God against the Living Word of God. That is insane. Don't forget how diabolical the devil is. He will not hesitate to use the precious and holy name of Yeshua, by whom we have salvation, to compel you to walk away from His Word. This is as scary as it gets.

This is the kind of deception that Yeshua is talking about in Matthew 24 – **if it were possible even the elect would be deceived**. As a Christian, our whole focus has to be one thing: how do I please Jesus? Nothing else matters. I need to be a worshiper of Yeshua. I have to be a disciple and follow Him. Satan knows how to manipulate the gospel. It's disgusting.

Catechism of the Catholic Church 348 – The Sabbath is at the heart of Israel's law. – We read this several weeks ago. This statement is one of the most beautiful articulations of what the Sabbath really is. It's incredible that we find it here. – *The Sabbath is at the heart of Israel's law. To keep the commandments – of God – is to correspond to the wisdom and the will of God as expressed in his work of creation.*

If we are here today for the right reasons, and have clean hands and a pure heart, what we are doing? We are declaring God, the creator of heaven and earth, because on this day: He blessed it, sanctified it, and He Himself rested from His work. We are declaring the creator God, who made all things through Yeshua. That's what we're doing.

What I didn't show you last time is literally what is said next. This is what is said, *Catechism of the Catholic Church 348* continued – **But for us** – meaning Christians – **a new day has dawned, the day of Christ's Resurrection**. Where do you find that in scripture? You don't, so that's the problem. Do you see the manipulation and deception that is involved here?

Listen to me carefully, I kid you not, do not think for a moment that when Satan comes and tampers with the Word that he's just trying to mess with your mind. Don't think that he's out just to give you a bad day. When he messes with the Word, he's out to take you out. You cannot take this lightly; this is life and death. When Satan starts coming in; it's life and death. He doesn't waste his time to just give you a bad day; he's coming to kill you. He wants to separate you from the Lord.

Going back to Ignatius. This gets really interesting. We've read this passage: *The Epistle to the Magnesians* – **If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death** – pay attention – **Let us therefore no longer keep the Sabbath after the Jewish manner,** – we have to separate ourselves from the dirty Jews – **and rejoice in the days of idleness; for he who does not work, let him not eat.** (*Emphasis added*)

There's the devil. Perfect picture of how the devil works: “You need to abandon the Sabbath. How dare you take that day and rest on that day and become idol. You're not called to be idol; this is what you're called to– for **he that does not work, let him not eat.**” Isn't that interesting. You want to know the devil is in the details: “**He that does not work, let him not eat**” is scripture. The devil just brought scripture to the table.

Let's read what the Apostle Paul says in 2 Thessalonians 3:10-11 – ¹⁰ For even when we were with you, we commanded you this: **if anyone will not work, neither shall he eat.** ¹¹ For we hear that there are some who walk among you in a disorderly manner, **not working at all,** – Notice, he doesn't say, "You're keeping the Sabbath. You're idle. If you're not going to work, you're not going to eat, and you're taking the Sabbath off. You shouldn't be doing that." He says, "You're not working at all." – **but are busybodies.** – You are lazy,

Just so you know, nowhere in the book of 2 Thessalonians does Paul address the Sabbath. It doesn't exist. This is where you get into interpolation, which is a fancy term for injecting a foreign idea completely into the text that doesn't exist. This is what's happening.

I could tell you multiple epistles where Paul has to deal with "working". 1 Timothy 5:8 – ⁸ **But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.** – meaning you're not working.

He says in Ephesians 4:28 – ²⁸ **Let him who stole steal no longer, but rather let him labor ...** – he's supposed to work so – **that he may have something to give to him who has need.**

What does scripture say? Exodus 20:8-10 – The commandment says – ⁸ **Remember the Sabbath day, to keep it holy.** ⁹ **Six days you shall labor and do all your work,** ¹⁰ **but the seventh day is the Sabbath of the LORD your God. In it you shall do no work.**

That's the commandment of God, but not according to Ignatius. According to Ignatius, **no longer shall you keep the Sabbath and rejoice in the days of idleness.** How dare you rest on the Sabbath because **if you don't work, let him not eat.** He's actually commanding Christians, "No, you need to work on this day; the very day that the Lord said, "Don't do it." It's unbelievable. You can't make this stuff up.

Look at what he says here. This wording is Antichrist material, and what do I mean? The Pharaoh in Egypt was a typology of the Antichrist when he held Israel in bondage. He said literally the same thing to Israel when he responded to Moses and Aaron. I just want to show you this because this is crazy.

Exodus 5:1 – ¹ **Afterward Moses and Aaron went in and told Pharaoh, "Thus says the Lord God of Israel: 'Let My people go, (*šallah 'et- 'ammî, עָלֵי אֶת־הָאֲרָצָה*) that they may hold a feast to Me in the wilderness.'** "*(Emphasis added)*

God said, "Let My people go" in other places like in Exodus 7:16 – ¹⁶ **Let My people go, that they may serve Me, (*wə-ya-'ab-du-nî, וַיַּעַבְדוּנִי*)** – in keeping a feast. Which feast is the Lord talking about? Passover; that's when Israel was taken out of Egypt. He wanted the Israelites to join Him, and that's what these feasts are about: joining the Lord.

How does Pharaoh respond? Let's look at this. Exodus 5:4 – ⁴ **Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get back to your labor." And Pharaoh said, "Look, the people of the land are many now, and you make them rest from their labor!"** *(Emphasis added)*

Exactly what Ignatius was commanding those Christians who were still keeping the Sabbath, "No, stop that! Get back to your work. Go to work on the Sabbath." Oh, it gets crazier. How does Pharaoh respond?

Exodus 5:17 – ¹⁷ But he said, “**You are idle! Idle!** Therefore you say, ‘Let us go and sacrifice to the Lord.’
(*Emphasis added*)

And what did Ignatius say? **Don't rejoice in the days of idleness.** For you to keep the Sabbath is for you to be idle.

We will continue next week to peel back layer after layer. There is so much that is in regard to the Sabbath. There's so much that has been done. We have to have a full perspective to truly appreciate the magnitude of the deception that has been sown into the church. It's incredible.