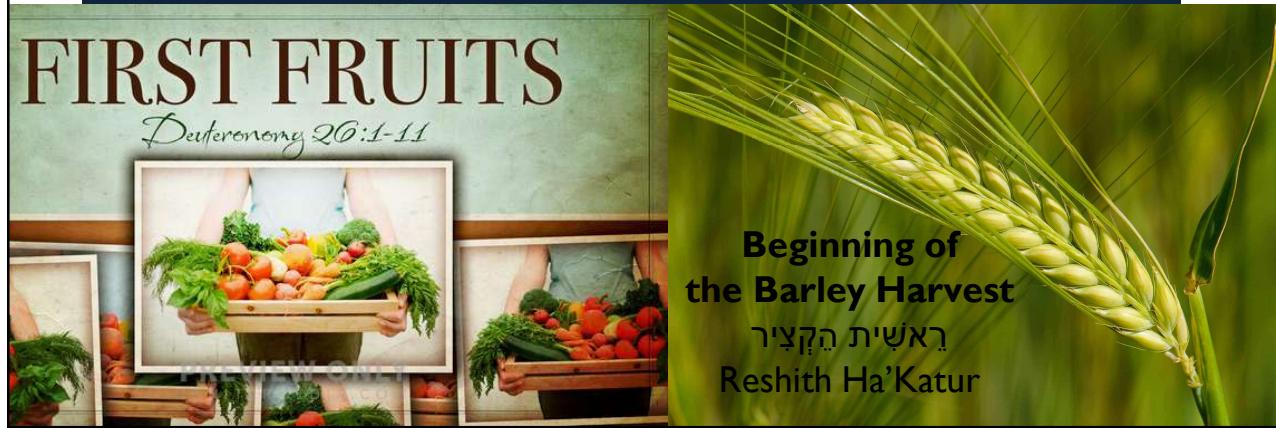


God's Calendar of Redemption

Feast of First Fruits Part 2 – Sabbath (יום הבכורים) Leviticus 23:9-14



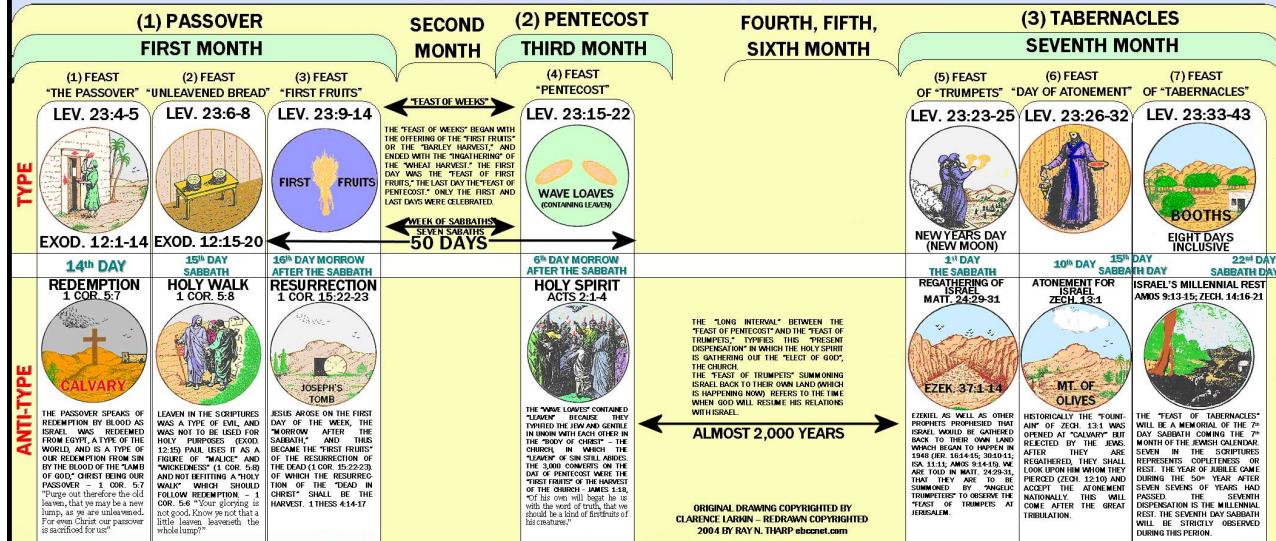
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Art from Clarence Larkin

God's Calendar of **Redemption**

THE FEASTS OF THE LORD

THE SEVEN MONTHS CYCLE OF THE "THREE GREAT FESTIVALS" LEV. 23:1-44



2

3rd Spring Feast Series - Part 2

Feast of First Fruits

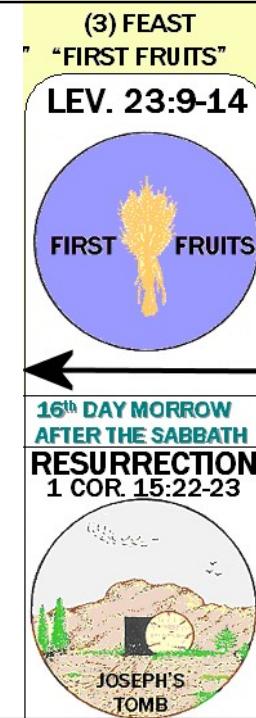
1. **Connecting** Our Life with God Through:

- God's Man - Pastor
- God's Place – Our Local Church
- Giving – Levitical– Burnt Offering

2. **Sabbath...who is it for?**

3. **Feast of First Fruits: Meat, Peace, Sin, Trespass Offerings.**

- Old Testament Foundation
- New Testament Fulfillment



3

3rd Feast: Feast of First Fruits - Leviticus 23:9-11



And the LORD spake unto Moses, saying, (10) Speak unto the children of Israel, and say unto them, **When** (כִּי) ye be come into the land which **I give unto you**, and shall reap the **harvest** thereof, then ye shall bring a sheaf (עֹמֶר - 'ōmer - Noun) of the **firstfruits of your harvest** unto the priest: (11) And he shall wave the sheaf before the LORD, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it.

4

Why the discussion about the Sabbath?

Part One, we connected these events as being under the Mosaic Law:

1. Feast of First Fruits
2. Sabbath
3. Land Sabbath

5

Part 1: Similarities: Feast of First Fruits – Sabbath – Land Sabbath



1. **Feast of First Fruits** - “When” - (וְ - kee) Feast of First Fruits **began** when Israel entered the Promised Land!
2. **Required Sabbath for Israelites** after they left Egypt, as they were on their way to the Promised Land.

Note: First mention of the word **sabbath**.

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

6

Part 1: Similarities: Feast of First Fruits – Sabbath – Land Sabbath

3. **Sabbath for the land itself** also began like the Feast of First Fruits as they entered the Promised Land.

- Leviticus 25:2 Speak unto the children of Israel, and say unto them, **When** (וְ - kee) **ye come into the land which I give you, then** shall the **land** **keep a sabbath** unto the LORD.

We noted how both the Feast of First Fruits and the Land Sabbath used a “kee” Hebrew word – When (וְ – kee - a *little Hebrew language humor!*!).

- This confirms that these two events are not moral laws, but rather Mosaic Laws.
 - A moral law is **always** wrong, no matter what dispensation.

7

Part 1: Similarities: Feast of First Fruits – Sabbath – Land Sabbath

I wanted to show a more thorough Biblical view of the Sabbath, as it is a major topic.

There are primarily three views.

1. Sabbath is fulfilled under the Mosaic Covenant..

- Matthew 5:17 Think not that I am come to **destroy** the law, or the prophets: I am not come to destroy, but to **fulfil**.

There is also another view close to view #1 we can add:

1b. All 10 Commandments were fulfilled in Christ.

Now, we are under Christ’s commandments.

- John 14:15 If ye love me, keep **my** commandments.
- Note: Views One and Four are similar except for their conclusion.

Let’s begin by looking at the key biblical text – Hebrews 4

8

Part 1: Similarities: Feast of First Fruits – Sabbath – Land Sabbath



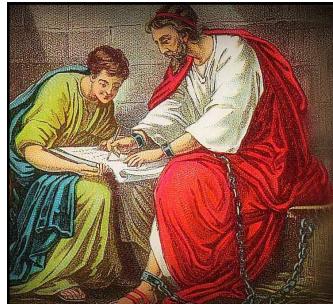
2. The Sabbath began at creation, when God “rested.”

- Therefore, it was before the Mosaic Covenant and **should** still be done today. (Messianic Community, Seventh-Day Adventist)

3. Sunday is the “Spiritual” Sabbath.

- This group agrees with the first, but since there can be multiple Sabbaths in a week (Pharisee view), and Christ arose on the first day of the week, Sunday is the “*spiritual*” Sabbath.

9



Paul



Luke

Who wrote the Book of Hebrews?



Barnabas - Levite;
Apostle - Acts 14:14 –
traveled with Paul

Apollos



10

Quick Background of the Book of Hebrews

According to Origen (3rd century), “Only God knows who wrote Hebrews.”

- Eusebius, *Hist. Eccl.* 6.14.2–3 (text), citing Clement's *Hypotyposes*
- Dr. Charles Ryrie (DTS) held this view
 - Ryrie Study Bible – pg. 1850.

The actual writer does **not matter**, nor does it take away from the **inspiration of the Bible**.

- 2 Timothy 3:16 **All scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Your Prof's view: Paul preached it, and Luke transcribed it.

11

Quick Outline of the Book of Hebrews

Chapters 1-10 – Doctrinal

- Chapters 11-13 – Practical

I. Doctrinal – 1:1-10:18

- A superior person – 1:1-7:28
 - Jesus – Better than the **prophets** – 1:1-3
 - Jesus – Better than **angels** – 1:4-2:8
 - Jesus – Better than **Moses** – 3:1-19
 - **Jesus – Better than Joshua – 4:1-16**
 - Jesus – Better than **Aaron** – 5:1-7:28

12

Hebrews Chapter 4:3-4

For **we** which have **believed** **do** **enter** **into** **rest**, as he said, As I have sworn in my wrath, **if** **they** **shall** **enter** **into** **my** **rest**: although the **works** **were** **finished** **from** **the** **foundation** **of** **the** **world**. For he spake in a certain place of the **seventh** **day** on this wise, And **God** **did** **rest** **the** **seventh** **day** **from** **all** **his** **works**. (Hebrews 4:3-4)

- “**rest**” - κατάπαυσιν- root - κατάπαυσις *katapausis* - Noun - **Accusative** (Direct object – “we...believed”) Singular Feminine
- “**my rest**” - κατάπαυσίν μου
- “**And God did rest**” - Καὶ κατέπαυσεν ὁ θεὸς - Verb - Aorist (past tense) Active Indicative (a simple fact) - 3rd Person Singular

13

Earlier, the writer of Hebrews said:

Hebrews 3:7-11 **Wherefore** (as the Holy Ghost saith, To day if ye will hear his voice, (8) Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: (9) When your fathers tempted me, proved me, and saw my works forty years. (10) Wherefore I was grieved with that generation, and said, **They do alway err in their heart; and they have not known my ways.** (11) So I sware in my wrath, They shall **not** **enter** **into** **my** **rest**.)

- “**my rest**” - κατάπαυσίν μου - Noun - Accusative Singular Feminine

Hebrews 3:18 And to whom sware he that they should not enter into **his** **rest**, but to them that believed not?

- “**his rest**” - κατάπαυσιν αὐτοῦ

Note: “**Wherefore**” - Hebrews 3:1-7, how Jesus is better than Moses.

Bottom Line: It is only for believers, so Israel, because of their lack of faith, did NOT receive **this rest** that was promised in the Old Testament.

14

Hebrews Chapter 4:3-4

The “rest” that Israel is promised, they have not received **yet!**

- At the end of the Seven-Year Tribulation, Paul states:
 - Romans 11:26 And so **all Israel shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
- Deuteronomy 12:9-12 **For ye are not as yet come to the rest and to the inheritance**, which the LORD your God giveth you. (10) **But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety**; (11) Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

In the Millennial Kingdom, they will receive this rest... finally, as God gives Israel their inheritance (land)!

15

Hebrews Chapter 4:3-4

Now, all this is pushed aside, unfortunately, as many scholars jump on Hebrews 4:3-4, which they see as connecting:

- The Genesis account of God’s rest and the Exodus 16 connection of the Sabbath day.

Our question is, do these verses prove that the Sabbath was founded at Creation?

- According to the Puritans (Reformers); Messianic and the Seventh-Day Adventist...it does!

16

Religion	Worship Day	Key Verses	Reason	Sabbath Celebrated
Judaism	Friday / Saturday	"perpetual covenant" (Exodus 31:16) – For Israel only	Sign between God/ Israel	Yes - Rabbinical Adjustments
Puritans	"Spiritual" Sabbath is now Sunday	"The sabbath was made for man, and not man for the sabbath;" (Mark 2:27) – 2 nd Sabbath - Decalogue still in force – Connects with Creation.	2 Sabbaths in a week/Creation	Yes – Replacement Doctrine (RD)
7 th Day Adventist	Friday / Saturday	"The sabbath was made for man, and not man for the sabbath;" (Mark 2:27) - Decalogue still in force – Connects with Creation.	Sabbath/Creation	Yes – Replacement Doctrine
Messianic Congregation	Friday / Saturday	"we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus." (Phil. 3:3) – Sabbath still required. Connects with Creation.	True Israel/Creation	Yes – Messianic Adjustment - RD
Ariel Ministries	Any day of the Week	"written not with ink, but with the Spirit of the living God; not in tables of stone , but in fleshy tables of the heart. (2 Corinthians 3:3)	All Old Testament commandments fulfilled	Yes - Allowed but not required. Any day of the week.
Baptist	Sunday – Jesus arose "morrow after the Sabbath" - Feast of First Fruits	"Come unto me, all ye that labour and are heavy laden, and I will give you rest ." (Matthew 11:28) "sabbath...shadow" (Colossians 2:17). Sunday is the "Lord's Day". I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Rev. 1:10)	1 st Day of the Week Jesus-fulfilled Mosaic/Cov.	No

17

So, what is the Problem? – 4th Commandment

Mosaic law to keep the Sabbath — Exodus 20:8-11

- Remember the **sabbath** day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: **For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.** (Exodus 20:8-11)
- “**sabbath**” – **השַׁבָּת** - Noun: Common Both Singular Absolute

18

Problem – 4th Commandment

How can we say we must keep nine of the 10 commandments but not this one? **4 Views**

View 1: The Baptist argues that the Sabbath, first mentioned when they came out of Egypt, is **under the Mosaic Law** and therefore, like all the Mosaic laws, Jesus fulfilled it.

- 1st mention of the word Sabbath:
 - And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy **sabbath** unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. (Exodus 16:23)
 - Six days ye shall gather it; but on the seventh day, which is the **sabbath**, in it there shall be none. (Exodus 16:26)

19

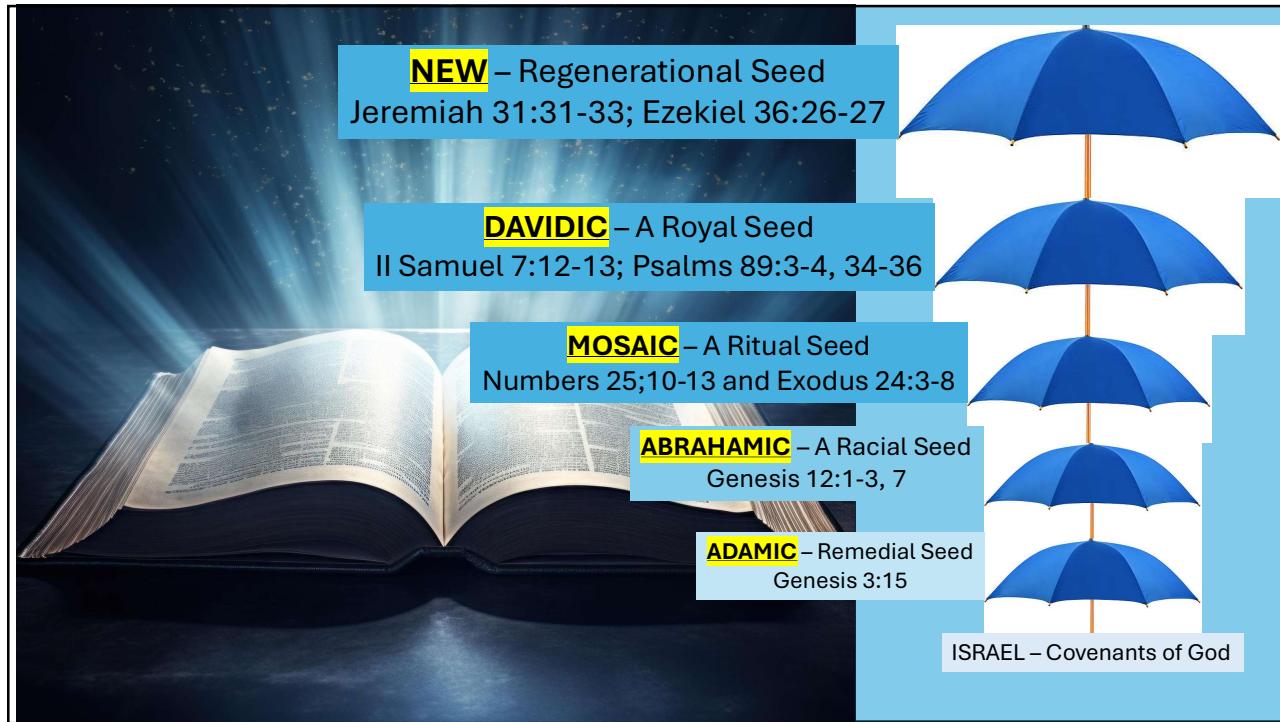
4th Commandment - Must keep nine of the 10 but not this one?

Some note that the word “Sabbath” (Exodus 16) came **before** the official giving of the Law (Exodus 19-20).

- May *imply* the Sabbath came before the law and therefore, NOT ceremonial.

Problem – The covenants of God (Adamic, Abrahamic, Mosaic, Davidic, New) were seen as an **umbrella** (one on top of another), as each one supported or was the **foundation** for the next.

20



21

4th Commandment - Must keep nine of the 10 but not this one?

- No Covenant stopped on a “dime” but was transitioned over each one.
 - Example - Acts 2 (Church age began) and the transitions from the Mosaic to the New Covenant were completed in Acts. 18, as Paul no longer went to the synagogue but to the churches he had begun earlier.
 - Acts 18:6-7 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. (7) And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, **whose house joined hard to the synagogue.**

22

4th Commandment - Must keep nine of the 10 but not this one?

Mosaic Covenant – dealt with “bring them out of the land of Egypt.”

- Jeremiah 31:32 Not according to the covenant [**Mosaic**] that I made with their fathers in the day that I took them by the hand **to bring them out of the land of Egypt**; which my covenant they brake, although I was an husband unto them, saith the LORD:

The other nine laws are “**moral**” laws...always wrong – Kill, steal, commit adultery, take the Lord’s name, etc., on any day of the week.

- Unlike the other nine laws, keeping the Sabbath was only on the seventh day, but it was OK to work on the other six days.
 - **Confirms** that this law is **NOT** a moral law.

23

Adjustment from View 1 to View 1b - Dr. Arnold Fruchtenbaum – Ariel Ministries

He argues that all 10 commandments are fulfilled in Christ. “*Sabbath*” (pg. 41)

- Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; **not in tables of stone**, but in fleshy tables of the heart. (2 Corinthians 3:3)
 - “table of stone” – speaking of the 10 Commandments

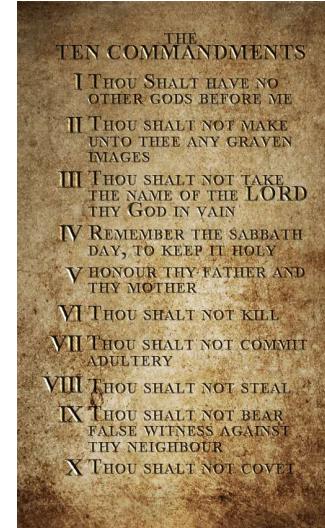
24

Fruchtenbaum – 10 commandments are fulfilled in Christ

But if the **ministration of death, written and engraven in stones**, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory **was to be done away**: (2 Corinthians 3:7)

- 10 Commandments – The ministration of death was to be done away.

Your prof's answer to Fruchtenbaum



25

“was to be done away” 2 Cor. 3:7 - katargeo

“**was** to be done away” - καταργουμένην (root καταργέω - *katargeō*)

- **Present Tense** - simple statement of fact or reality viewed as occurring in actual time.
- **Passive** - Law of Moses is the subject and the recipient of the action... “done away”
- **Participle** –
- **Accusative Singular Feminine**

26

“was to be done away” 2 Cor. 3:7 - katargeo

Thayer Definition:

- 1) to render idle, unemployed, inactivate, **inoperative**
 - 1a) to cause a person or thing to have no further efficiency
 - 1b) to deprive of force, influence, power
- 2) to cause to cease, put an end to, do away with, annul, abolish
 - 2a) to cease, to pass away, be done away
 - 2b) to be severed from, separated from, discharged from, loosed from any one
 - 2c) to terminate all intercourse with one

• **Part of Speech:** verb

27

Problem – When did this happen?

It has not happened yet, as it is still wrong to do nine of the 10 commandments.

- Still wrong during the Tribulation time.
- Still wrong during the Millennial Time period.

This happens in the New Heaven, New Earth, and New Jerusalem.

- The earth is no longer cursed.
- No killing, stealing, adultery, or taking the Lord’s name in vain, etc.

28

4th Commandment - Must keep nine of the 10 but not this one?

2nd View: Based on Hebrews 4, the Sabbath began **at** Creation; therefore, it is before the Law and should still be observed. (7th Day Adventist, **Presbyterianism**)

As quoted before:

- For **we** which have **believed** **do enter into rest**, as he said, As I have sworn in my wrath, **if they shall enter into my rest**: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And **God did rest the seventh day from all his works**. (Hebrews 4:3-4)

29

Hebrews 4:3-4 – The Issue: **2nd View:**
Does it teach that the Sabbath began with Creation?

1. God rested on the seventh day of Creation.
2. **Israel/Man** – Notice the change as not just Israel but man according to *this 2nd view*) was told to rest on the 7th day, thus connecting with the Creator.
 - And he said unto them, The sabbath was made for **man**, and not man for the sabbath: (Mark 2:27)

30

Hebrews 4:3-4 – Does it teach the Sabbath began with Creation? – [View #2](#)

3. Jesus is Lord over the Sabbath.
 - Therefore the Son of man is Lord also of the sabbath. (Mark 2:28)
4. Creation and the Sabbath are connected by the writer of Hebrews (Hebrews 4:3-4)
5. Therefore, the Sabbath was given at creation, **before** the Mosaic law, and **should be observed today by all believers – Jew or Gentile!** (According to this 2nd view)

31

Hebrews 4:3-4 – Does it teach the Sabbath began with Creation? [View #2](#)

Problems with this view:

- Just because God rested on the 7th day does **not** mean the Sabbath also **BEGAN** on the 7th day of creation.
- Sabbath – Not mentioned until Israel's exodus from Egypt.
 - Using the **Known**: God rested on the 7th day, to the **Unknown**: Israel was to rest as well, as they came to faith in God.
 - Leviticus 19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be **holy**: for I the LORD your God am **holy**.

Not working on all seven days was a significant undertaking for an agricultural society and caused Israel to struggle in obedience.

32

Major leaps **not found** in the Biblical text to achieve this Sabbath=Creation view

Let us state what is correct.

- God used His creation model to explain what the **Israelites** were to achieve like Him...rest as it illuminated their faith!
 - Man must trust/faith in his Creator and follow Him!
- The book of Hebrews more fully explains what was meant by this Creation/Sabbath/Rest just a few verses later:
 - “For he that is entered into **his rest**, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into **that rest, lest any man fall after the same example of unbelief.**” (Hebrews 4:10-11)
 - “that rest” as opposed to the Mosaic law.

33

Major leaps **not found** in the Biblical text to achieve this Sabbath=Creation view

“For he that is entered into **his rest**, he also hath **ceased from his own works**, as God did from his. Let us labour therefore to enter into **that rest, lest any man fall after the same example of unbelief.**” (Hebrews 4:10-11)

“his rest” - κατάπαυσιν αύτοῦ

- It speaks of faith (salvation) in God, to do this, a believer must...“**ceased from his own works**” (No work salvation], **as God did [rest] from his**” on the seventh day.

“**that** rest” - ἐκείνην τὴν κατάπαυσιν – Demonstrative Pronoun

- Words, such as **this** and **that**, are used to indicate which entities are being referred to and to distinguish those entities from others.

We are to “labour (faith in God)...to enter into **that** rest”.

34

If it were true: One must keep the Sabbath today (not connected with the Mosaic Covenant but with creation), then based on Hebrews 4:10-11, **when one enters into that rest** with Jesus, he does that by keeping...the Mosaic Sabbath **and not faith/repentance?**

- So why did the Apostle Paul state very clearly that Gentiles were NOT required to keep the Sabbath when he said:
 - “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the **sabbath days**: Which are a **shadow of things to come**; but the body is of Christ.” (Colossians 2:16-17)

35

Their response

- Well, I do not have to do it (sabbath) for salvation. [True]
- But if God had Israel do it, it must be OK, so why shouldn't I do it?
- A missionary said, Well, I will go visiting if a pastor asks me to go, but in my field where I serve, I do the 'Shabbat' meal and rest.

Problems:

1. Confusing the brethren you are teaching!
2. Are you part of Israel or part of the Church? Your actions are teaching a Replacement Doctrine.
 - Israel has been replaced by the church
 - 3. Are you a Baptist in doctrine or a “wolf in sheep’s clothing”?
 - Matthew 7:15 Beware of false prophets, which come to you in **sheep's clothing, but inwardly they are ravening wolves.**
 - You can't make things up and place a Biblical name like Shabbat on it.
 - 4. Isn't that what the Rabbinical rabbis did in Jesus' day and today?

36

KEY TEXT: Does the Mark 2:27-28 Passage Teach the Sabbath is **no longer for Israel but for all “men”?**

Mark 2:27-28 And he said unto them, The **sabbath** was made for **man**, and not **man** for the sabbath: (28) Therefore the Son of man is Lord also of the sabbath.

- “sabbath” - σάββατον (*sabaton*)
- “man” - ἄνθρωπον (*anthrōpos*)

The Old Testament clearly teaches that the Sabbath was for Israel-

- Exodus 31:12-13 And the LORD spake unto Moses, saying, (13) Speak thou also unto the **children of Israel**, saying, Verily my sabbaths **ye** shall keep: **for it is a sign between me [GOD] and you [Israel] throughout your generations**; that **ye** may know that **I am the LORD** that doth sanctify you.

37

KEY TEXT: Does the Mark 2:27-28 Passage Teach the Sabbath is no longer for Israel but for all “men”?

Replacement view (Israel=church), must “spiritualize” the text to say what it did not actually say.

- The Old Testament teaches it was given to Israel/Jews; now, the Mark 2 passage can be changed/adjusted (through spiritualizing) to mean any people who “believe” and not just Israel.

John Gill stated in opposition to that: (Gill’s electronic commentary on Mark 2:27)

- ...By “man” is **not** meant all mankind; for the sabbath was **never appointed** for all mankind, nor binding upon all; only the Jews, who are emphatically called “man” or “men.”

38

Mark 2:27-28 – Sabbath for all “men”?

The Bible confirms Gill’s statement

- **“Believing”** Gentiles in the O/T were called in the Hebrew language “*ger*” - גֵּר – strangers.
 - Exodus 12:48 And when a **stranger** shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.
- **“Unbelieving** Gentiles were called in the Hebrew language “*nokrîy*” – aliens
 - Deuteronomy 14:21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an **alien**: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

39

Mark 2:27-28 – Sabbath for all “men” – Jew or Gentile?

The context of Mark 2 is Jesus (a Jew in Israel) speaking to the Pharisees (Jews in Israel) about the purpose of the Sabbath (a perpetual sign of the covenant God made with them/Jews).

- Disciples picking corn on the Sabbath ...hungry.

Challenged, Jesus reminded them that David (a Jew/Israelite) had eaten the bread in the temple even though it was not allowed by the **Mosaic** covenant (A covenant given to ISRAEL).

40

Mark 2:27-28 – Sabbath for all “men”?

We also read that Jesus’ actions with His **Jewish** disciples (thus reflecting on His teachings) were approved by God.

- Why?
 - Because the Sabbath was not supposed to bring harm to the Jews but bring them into a closer relationship with Him.
 - The Bible text does **not** allow it to be done by anyone but the Jews.

41

Our view does not stand alone.

Lewis Sperry Chafer, from his Systematic Theology:

Because God created the world in six days and rested on the seventh, some contend that the Sabbath was given to the entire human race beginning with Creation. **There is no record, however, of any observance of the Sabbath until it was given in the fourth commandment to Moses and was applied only to the people of Israel.** The attempt to apply the fourth commandment to Christians is based on the **false idea** that it is taught in the New Testament. Significantly, of the Ten Commandments, nine are repeated in the New Testament, but the commandment concerning the Sabbath is not.

42

Our view does not stand alone. Lewis Sperry Chafer, from his Systematic Theology:

The fact that there was **no observance of the Sabbath before the Mosaic Law** is supported by the fact that the heathen nations condemned for many things are **not condemned for breaking the Sabbath**. It would be incredible for a Sabbath to be observed for many centuries before the Mosaic law, with no mention of it being recorded either in Scripture or in secular history.

- Lewis Sperry Chafer, “*Systematic Theology*”, Volume Two, Abridged Edition, John F. Walvoord, Editor, (Victor Books, Wheaton, Illinois, 1988), P. 289

43

To Me, these verses destroy a Believer seeking to keep the Sabbath

Numbers 15:32-36 And while the children of Israel were in the **wilderness**, they found a **man that gathered sticks upon the sabbath day**. (33) And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. (34) And they put him in ward, because it was not declared what should be done to him. (35) And the **LORD said unto Moses**, **The man shall be surely put to death**: all the congregation shall stone him with stones without the camp. (36) And all the **congregation brought him without the camp, and stoned him with stones, and he died**; as the **LORD commanded Moses**.

- So, if a believer seeks to keep the Sabbath today (either on Saturday or Sunday), how can one REMOVE the penalty for disobedience that was death?

44

Does the Book of Hebrews Connect Creation with the Sabbath?

The Bible makes no mention of Abraham, Isaac, or Jacob ever keeping the “Sabbath.”

- Some have tried to imply it, which is an argument from “silence,”... i.e., with no Biblical foundation.

The same connection can also be said of the early Patriarchs who did not keep the Seven Feasts (Lev. 23).

- The **Sabbath** and the **feasts** were given to Israel to be celebrated when they entered into the Promised Land.

45

Does the Book of Hebrews Connect Creation with the Sabbath?

Conclusion: How can one teach that believers should keep the “Sabbath” (Saturday or spiritualized “Sunday” Sabbath views) yet reject the seven feasts?

- The feasts and Sabbath teaching are in the same chapter (Leviticus 23) and must be argued or interpreted **similarly** to be consistent.
 - In this respect, the Messianic community is correct as they seek to do both, but the 7th Day Adventists reject the feasts as they see them for Israel.

46

Israel was not to celebrate the Sabbath till they entered Israel.

It also tells us even more about the Sabbath!

- One could rephrase the question this way.
 - If the Sabbath was a “moral law”/ from Creation, like belief in one God, and therefore before the Mosaic law, when did God say it was OK to believe in many “gods” until they reached the Promised Land (Which was when the Sabbath was implemented)?
 - No, a moral law was **always** wrong to do at any time and at any place in all history.

47

Book of Hebrews Connects Creation with the Sabbath:

OUR ANSWER:

- The theological use of connecting two separate events is a standard Biblical style of teaching:
 - **Known:** Creation
 - **Unknown:** Sabbath
- God had said, “Leviticus 11:44 “...and ye shall be holy; for I am holy”.

Old Testament Believer states: So how can I be holy? I followed what God did and rested on the Sabbath.

- In like manner, New Testament Saints are holy when we follow Christ and do what He did.

48

Noah's passage connection with Jesus does not teach they began together.

Biblical Style of Connecting Two Events does **NOT** Teach Both Events **Began** at the Same Time as Creation/Sabbath teaches.

Notice these examples:

Jesus' use of connecting Noah with Him in the Matthew 24 passage did not mean the prophecy of Jesus' return/Second Coming **began** with Noah.

- But as the days of **Noe** were, so shall also the coming of the **Son of man** be. (Matthew 24:37)
 - A better understanding would be the **similarity** between the two events.
 - Noah's day was corrupt, so will it be at the Rapture and Second Coming.

49

Noah - Jonah to Jesus – Events did not begin at the same time.

Second example: Jesus' statement with Jonah:

- “For as **Jonas** was three days and three nights in the whale’s belly; so shall the **Son of man** be three days and three nights in the heart of the earth.” (Matthew 12:40).
 - Using the Creation/Sabbath connection, it would say that Jesus’ death was first taught with the story of Jonah, which would be **heresy**.
 - The Bible explicitly teaches that Jesus’ death would happen before the “foundation of the world”!

50

The Bible explicitly teaches that Jesus' death would happen before the "foundation of the world"!

- Hebrews 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished **from the foundation of the world**.
- Hebrews 9:26 For then **must he often have suffered since the foundation of the world**: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- 1 Peter 1:20 Who verily was **foreordained before the foundation of the world**, but was manifest in these last times for you,
- Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life **of the Lamb slain from the foundation of the world**.

51

A second problem trying to connect the Sabbath before the Mosaic law was given.

Since their view argues that the Sabbath was before the Mosaic Law, as the Creation story connects with it, this causes other problems.

Notice that the Burnt Offering was done BEFORE the Mosaic Law was given.

- A Burnt Offering was **required** on the Sabbath.
 - And on the **sabbath day** two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the **burnt offering of every sabbath**, beside the continual burnt offering, and his drink offering. (Numbers 28:9-10)

The first recorded Burnt Offering was done by Noah, although some see Abel's offering in Genesis 4:4 as possibly a burnt offering.

- And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered **burnt offerings** on the altar. (Genesis 8:20)

52

A second problem trying to connect the Sabbath before the Mosaic law was given.

Abraham's offering of Isaac in Genesis 22 was a burnt offering.

- And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a **burnt offering** upon one of the mountains which I will tell thee of. (Genesis 22:2)

It is found in the 9th plague in Exodus as Moses wanted to bring their livestock to the wilderness for:

- "...sacrifices and **burnt offerings**, that we may sacrifice unto the LORD our God." (Exodus 10:25).

53

A second problem trying to connect the Sabbath before the Mosaic law was given.

Besides this offering, the Sabbath emphasis is on "rest" from your labors, which was to be done in your "dwellings".

- Six days shall work be done: but the seventh day is the sabbath of **rest**, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD **in all your dwellings**. (Leviticus 23:3)

So, the two points of the Sabbath were:

1. Rest in your dwelling
2. A Burnt Offering sacrifice was required.

- If the Sabbath was before the Mosaic Covenant, and was instituted at Creation, does that now require a Burnt Offering as well?

54

Mark 2:27-28 – Sabbath for all “men”?

Again, your prof. must remind you that the Bible is a JEWISH book, as God used the Jew to write His oracles (Romans 3:2).

- Israel is the central theme of God’s dealing with them in connection with the world and His Promised Messiah!
 - This is why “Gentile” believers had to be grafted into the Olive Tree of God’s blessing (Romans 11:17) as the “new” covenant was given to Israel - see Jeremiah 31:31-37).

55

4th Commandment - Must keep nine of the 10 but not this one?

3rd view: It would agree with the 2nd view (must still keep the Sabbath), but since there are “multiple” Sabbaths (in their theology), Sunday is the “spiritual” Sabbath – (Puritans; Spurgeon).

Notice the plural in Colossians 2:16

- Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the **sabbath days**: (Colossians 2:16)
 - Note: We would argue that “days” speaks of the year-in-year-out sabbaths that take place.

KEY Bible Proof Text for view #3:

- The fall feasts of Leviticus 23 (Trumpets, Day of Atonement, and Tabernacles) speak of them “being”, “as” or “like” a **Sabbath**.

56

Fall Feasts – “sabbath” Day

Even though it is not on the 7th day of the week

Feast of Trumpets – 7th month, 1st day

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

Day of Atonement – 7th month, 10th day

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

57

Fall Feasts – “sabbath” Day

Even though it is not on the 7th day of the week

Feast of Tabernacles – 7th month, 15th day

- Leviticus 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: **on the first day shall be a sabbath**, and on the eighth day **shall be a sabbath**.
 - Though the 1st and 8th days are seven days apart, that 1st day does not necessarily mean it lands on a Saturday.

58

Sunday – “Spiritual Sabbath”?

This view “spiritualizes” the seventh day to mean ANY DAY can be a sabbath, thus keeping the fourth commandment in effect.

- **Sadducees’** view - The Sabbath was always the 7th day only, as noted in the Bible text.
 - Exodus 16:26 Six days ye shall gather it; but on the **seventh day**, which is **the sabbath**, in it, there shall be none.
- **Pharisee** view – The Fall Feasts days were the “sabbath” to Israel, even though it was not on the actual 7th day of the week.

59

Sunday – “Spiritual Sabbath”? Our Answer

The term “seventh” was special, as seen in:

- **weekdays** (Leviticus 23:15)

Leviticus 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths** shall be complete:

- **seventh month** (Leviticus 16:29; 23:24),

Leviticus 16:29 And this shall be a statute for ever unto you: that in the **seventh month**, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

- **seventh year** (Exodus 23:11)

Exodus 23:11 But the **seventh year** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

60

Sunday – “Spiritual Sabbath”? Our Answer

The term “seventh” was special, as seen in:

Standard ceremonial period of cleansing.

- **Nazarite who is with someone who dies (Numbers 6:9)**

Numbers 6:9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

- **Someone who touches a dead person (Num. 19:11-22)**

Numbers 19:14-16 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be **untoucheth one that is slain with a sword** clean **seven days**...(16) And whosoever in the open fields, or a dead body, or a bone of a man, or a grave, shall be **unclean seven days**.

- **A woman’s menstrual time (Leviticus 15:19, 28)**

Leviticus 15:19 And if a woman have an issue, and her issue in her flesh be blood, **she shall be put apart seven days**: and whosoever toucheth her shall be unclean until the even.

Numerous other events

61

Sunday – “Spiritual Sabbath”? Our Answer

It is interesting to note that those who choose to make the Sabbath begin at creation do so because of the use of the **“seventh” day**, and, therefore, should keep the Sabbath.

- **They don’t continue this view for other events that have the same number seven in them, such as the ceremonial period of cleansing.**
 - This fact reveals a **“forced”** interpretation as their belief is not **consistently interpreted**.

62

Why was the 7th day Special?

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and **hallowed it.** (Exodus 20:11)

- “hallowed it” - **קָדַשׁ** - qâdash - *kaw-dash'*
 - Strongs **H6942** - A primitive root; to *be* (causatively **make**, *pronounce* or *observe* as) **clean** (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (place), keep, prepare, proclaim, purify, sanctify

Prof – Any day/event that was supposed to be sanctified (“hallowed”) was set aside for God.

63

Our answer to the “sabbath” in the Feasts

So, to answer the question, **why were the Fall Feasts called a “sabbath” even though they were NOT on the exact seventh day as the Mosaic Covenant taught?**

- **Answer:** They were special events God had sanctified/set apart for Israel.

How were the Israelites supposed to act on this special day?

- As **IF** it were a sabbath day!

Illustration – Church activity – visitation – what do I wear?

64

Our answer to the “sabbath” in the Feasts

Spring Feast illustrates this as well.

- Never calls them a “sabbath,” but...

Notice how Leviticus 23:3 sets the tone **before** the feasts are given:

- Lev 23:3 **Six days shall work be done: but the seventh day is the sabbath of rest**, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

In other words, God, how do you want us to celebrate these coming feasts?

- Answer: As if it were a Sabbath!

65

Our answer to the “sabbath” in the Feasts

Feast of Unleavened Bread

- Lev 23:7 In the first day ye shall have an holy convocation: ye shall do **no servile work** therein.

Doesn't mean it is a sabbath, but like the Sabbath, no work was done by you but no mention of your servants or animals.

Feast of First Fruits –

- Took place the day after the Sabbath
- Only one of two Feast days **NOT** found on a sabbath

Feast of Weeks (Shavuot/Pentecost)

- Second event not found on the Sabbath

66

So why do Believer's worship on a Sunday?

It was because Jesus **arose** on a day that did not have a name at that time.

- It was the first day of the week.
 - It is **NOT** because of what Roman Emperor Constantine did on March 7, 321 AD, when he announced the day as "Sunday."
- We worship on Sunday because **Jesus' resurrection was on the Feast of First Fruits:**
 - "In the end of the sabbath, as it began to dawn toward the **first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre." (Matthew 28:1)

67

Sabbath: Synagogue Worship? - Worship on Sunday in the New Testament

Second KEY discussion Topic: Sabbath – given for “rest” not communal/group **worship!**

The New Testament speaks of Sunday worship:

- 1 Corinthians 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. (2) Upon the **first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.
- Acts 20:7 And upon the **first day of the week**, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

68

Sabbath: Synagogue Worship? - Worship on Sunday in the New Testament

No question that Jesus arose on the first day of the week (Feast of First Fruits), which was Sunday.

- Feast of 1st Fruits:
 - Leviticus 23:10-11 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: (11) And he shall wave the sheaf before the LORD, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it.
 - 1 Corinthians 15:20 But now is Christ risen from the dead, and become the **firstfruits** of them that slept.
 - Jesus died on the Passover
 - Buried on the Feast of Unleavened Bread
 - Arose on the Feast of First Fruits.

69

Apostle Paul speaking mainly to Gentile believers (though Jewish believers in Corinth have been discovered), states that their giving (worship) was on the first day of the week.

- **Upon the first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Corinthians 16:2)

Giving one's offerings always connects with worship.

- John on the Isle of Patmos also reveals the strong pull to worship on the "**Lord's Day**":
 - "I was in the Spirit on the **Lord's day**, and heard behind me a great voice, as of a trumpet," (Revelation 1:10)

70

The “Lord’s day” has **no** Old Testament connection with the Sabbath, as these words are **not found** exactly like this.

- It is used 13 times in the same sentence, but never together or implying that it is the Sabbath day.

John is referring to the day that Jesus arose from the grave!

- Jesus warned His disciples that they would be removed from the synagogues –

- “They shall **put you out of the synagogues**: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” (John 16:2).

So, worship transitioned from the Old Covenant on the Sabbath to the first day of the week, the Lord’s day, **for He arose on God’s calendar that was promised almost 1500 years ago...WOW!**

71

Because of the strong Jewish base, Christianity in its beginning had a slow transition from the Old Testament foundation of worshiping on the Sabbath and synagogue attendance to worshipping on Sunday.

Note: Until this time, it was only in the Synagogue or Temple that the Word of God was taught.

- This was why Paul spoke in Synagogues to both Jews and Gentiles (Proselytes) in his First and Second Missionary journeys.

72

This transition can also be seen in Paul's actions at Corinth:

- 1 Corinthians 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. (2) **Upon the first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Later, we see Paul in Philippi as he was going to Troas after the Feast of Unleavened Bread.

- “And we sailed away from Philippi after the days of **unleavened bread**, and came unto them to Troas in five days; where we abode seven days.” (Acts 20:6)

73

Here, Paul sailed away to Philippi after the “days of *unleavened bread*.”

- He had earlier been with other individuals and not in Jerusalem, which all Jews were required by the Old Testament to be in the Temple on this feast day!
 - “And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas.” (Acts 20:4-5)

74

Yet, it was required in the Old Testament of all Jews to be in Jerusalem on the Feast of Passover.

- Exodus 23:14-17 **Three times thou shalt keep a feast unto me in the year.** (15) Thou shalt keep the **feast of unleavened bread:** (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) (16) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. (17) Three times in the year all thy males shall appear before the Lord GOD.

It is obvious that Paul had begun to transition to the New Covenant by this time.

75

John's declaration in Revelation 1:10 that he was "in the Spirit" took place on the "Lord's day."

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

Again, the New Testament fulfillment of Jesus requires us to **rest in Him**, and we **show this** when we worship on the **Lord's Day...Sunday!**

76

Synagogue: “Sabbath” Worship?

Our discussion deals with how the Old Testament dealt with **corporate worship** as it affects our understanding of the 4th commandment to keep the “Sabbath holy.”

Corporate Worship based on a Replacement doctrine.

- Worship: Sabbath – Sunday – Again, Replacement doctrine.

Corporate Worship based on Christ’s teaching and the New Testament.

- Israel/Church – Two separate entities, so the church worships on Sunday.

77

Synagogue “Sabbath” Worship?

Sabbath meaning:

- It comes from the Hebrew word - “shabbat” with the root (Shin-Beit-Tav) or verb form meaning “cease, desist, rest.”
 - Edited by Francis Brown, S.R. Driver, C. A. Briggs, Hebrew and English Lexicon of the Old Testament (Oxford, London: Oxford University Press, 991.

The only day of the week that had an official name in Biblical times, **including** the New Testament.

78

Synagogue “Sabbath” Worship?

Our problem: In Biblical times, the Sabbath had a different requirement than what is thought of today.

- Jewish people’s worship begins on Friday at sundown and ends on Saturday at sundown.
- So, Jewish people **NOW** have **corporate worship** on this day.
- With no temple and therefore not able to do sacrifices, the rabbis had to adjust to the new situation after 70 AD.
 - No Temple confirms that today, Israel is still under the curses of Deuteronomy 28 for their lack of unbelief.

79

Synagogue Worship? - Biblical Times versus Modern Times:

The Old Testament had little teaching about “corporate” worship

- The Biblical context of the Sabbath was only to **rest**...not corporate worship.

Only corporate worship biblically **required** was of male Jews attending the Temple in Jerusalem to keep the three major feasts in Leviticus 23 each year: **Unleavened Bread, Weeks (Shavuot/Pentecost), and Tabernacles** –

- “Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.” (Exodus 34:23).
 - The Temple - all sacrifices could be made.

80

Synagogue Worship? - Biblical Times versus Modern Times:

Only a few other verses allude to some type of worship.

- The most controversial one is Psalms 74:8:

They said in their hearts, Let us destroy them together: they have burned up all the **synagogues of God** in the land. (Psalms 74:8)

- “synagogues of God” – מִזְבֵּחַ – “mô ‘ēd”

- It means appointed place, appointed time, or meeting (Brown Drivers Bridges, Electronic #H4150).

- While controversial...the translation is correct.

81

Synagogue Worship? - Biblical Times versus Modern Times:

They said in their hearts, Let us destroy them together: they have burned up all the **synagogues of God** in the land.

The majority of Bible translations use the words “meeting places of God”.

The following Bible Translations **do agree** with the KJV:

1. Wycliffe Bible (1395)
2. Geneva Bible (1560)
3. Webster Bible (1833)
4. American Standard Version – (1901)
5. Third Millennium Bible (1998)

82

Synagogue Worship?

What the text does not say or imply is that there was no **collective worship every week** as it is done today.

- Edersheim, in his book “*Sketches of Jewish Social Life*,” makes this key statement that may explain why no synagogue worship is found in the Old Testament:
 - “Besides, it may be said that there was **no room** for such meetings under the Old Testament dispensation.
 - Alfred Edersheim, *Sketches of Jewish Social Life in the days of Christ* (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1980, 252-252.

83

Synagogue Worship?

The Tabernacle/Temple was so important as the focal point of Israel’s worship that a civil war almost broke out when another place of worship was proposed.

Joshua thanked three tribes—the Reubenites, Gadites, and the half-tribe of Manasseh—for their help in securing the Promised Land but reminded them to keep the Mosaic law.

- Joshua 22:5 But take diligent **heed to do the commandment** and the law, which Moses the servant of the LORD charged you, **to love the LORD your God, and to walk in all his ways, and to keep his commandments**, and to cleave unto him, and to serve him with all your heart and with all your soul.

84

Synagogue Worship?

Lots were drawn at Shiloh, and the land was divided as God had given. The three tribes left and went to the borders of Jordan, where they built a “great altar.”

- Joshua 22:10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh **built there an altar by Jordan, a great altar to see to.**

This caused the other tribes to be concerned that they were bypassing the Tabernacle at Shiloh as a place of worship and to bring sacrifices.

85

Synagogue Worship?

The other tribes rightfully feared God’s anger and began a war against those three tribes.

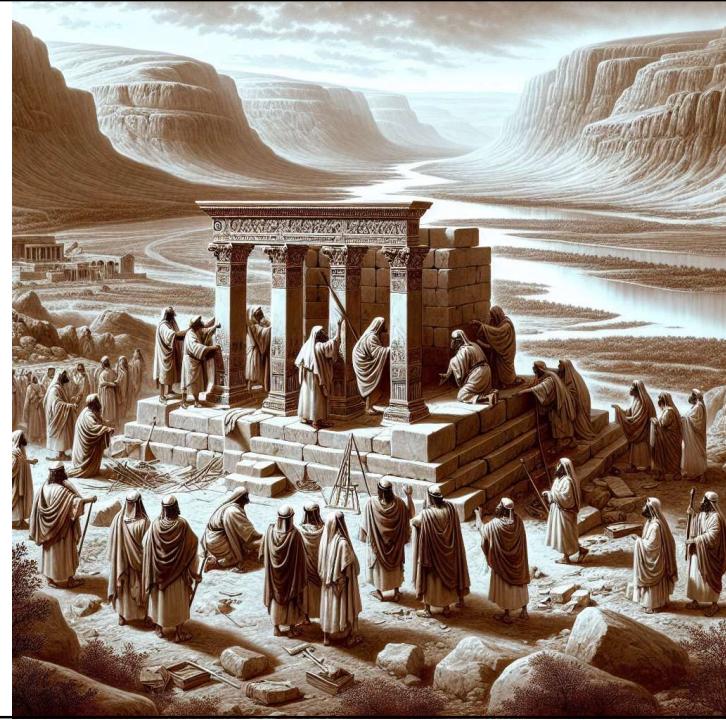
- Joshua 22:12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, **to go up to war against them.**

They sent Phinehas, the son of Eleazar, the priest, and ten leaders to sit down with them to find out what they were doing.

- Joshua 22:14-15 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel. (15) And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,
 - When questioned why they built the “great altar” (Joshua 22:16)

86

Artist rendering of what the altar would have looked like in Joshua 22



87

Synagogue Worship?

- “Thus saith the whole congregation of the LORD, What **trespass** is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have **builded you an altar, that ye might rebel this day against the LORD?**” (Joshua 22:16)
- The three tribes explained it was for the purpose of a memorial of what took place between them and God:
 - “And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.” (Joshua 22:34).

88

Synagogue Beginnings - 3 Views

1. Orthodox writers – “Tradition” began with Moses.
 - No archaeological or biblical evidence.
 - They argue: From Moses to the restoration of the 2nd Temple times, Jews prayed their prayers and made pilgrimages to Jerusalem at the required times.
2. Chabad writer Rabbi Shlomo Yaffe gives this view:
 - After **the restoration of the Second Temple** (352 BCE), the Great Assembly, led by **Ezra** [Prof adds: **He is speaking of Nehemiah 8 – Ezra read from the law**], instituted the Kaddish, Kedushah, Barechu, and the rest of the standardized communal service (requiring the participation of a minyan or quorum of ten), as well as the obligation for individuals to participate in these services
 - http://www.chabad.org/library/article_cdo/aid/74339/jewish/Who-Invented-the-Synagogue.htm”

89

Synagogue Worship? 3 Views

3rd: Other Jewish writers point to the Babylonian exile for its beginning:

- “It cannot be determined exactly when synagogues first came into existence. They were unknown in the pre-Exilic period. During the Babylonian Exile, people used to assemble at the house of a prophet, or other leaders. The synagogue **must have developed** during the early centuries of the post-Exilic period.”
 - Edited by Isaac Landman, The Universal Jewish Encyclopedia Volume 10 (New York, NY: 1943) 120.
 - **Most accepted** by the scholarship world.

90

I have been asked by many
“Messianic” Teachers this
Question!

Where does the Bible teach that the Sabbath is no longer required to be kept?

91

Synagogue Worship? - Hosea 2:11 – Sabbath removed

I am laying the groundwork that the idea of the Sabbath **did not teach corporate worship** as based on Hosea 2; the Sabbath had been removed.

- The Bible text teaches that the Sabbath had "passed away" is Hosea 2:11
 - "I will also cause all her mirth to **cease**, her feast days, her new moons, and her **sabbaths**, and all her solemn feasts." (Hosea 2:11)

92

Synagogue Worship? - Hosea 2:11 – Sabbath removed

Background of Hosea - His name means “salvation” from the Hebrew “Hoshea,” and the book, according to tradition, was written around 785 BC.

- God used Hosea to illustrate his problem with Israel.
 - Hosea’s adulterous wife had broken his heart with her actions, just like Israel had done with God as they followed other “gods”.

The first (“no other gods” Exodus 20:3) and second commandments (“no graven image” Exodus 20:4-6) were the heart/bases of Israel’s relationship with God (monotheism – Deuteronomy 6:4), yet one that **Israel constantly struggled with keeping throughout their Biblical history** and even today.

93

Synagogue Worship? - Hosea 2:11 – Sabbath removed

Hosea saw the many problems with Israel’s Northern Kingdom as Amos had, but each exposed different areas.

- He (Hosea) emphasized **false worship** (moral) while **Amos** focused on **social problems** as the rich pushed the poor down to achieve what they wanted.
- Both prophets were used to show how far Israel had sinned, but Hosea tells them that Yahweh will no longer be their God
 - “Then said God, Call his name Loammi: for ye are **not** my people, and I will **not** be your God (Hosea 1:9).

94

Synagogue Worship? - Hosea 2:11 – Sabbath removed

The key point this section is speaking about pertains to the Northern Kingdom.

- While the Southern Kingdom had its many problems as well, God states that He will save Judah (Southern Kingdom).
 - "But I will have mercy upon the house of Judah, and will save them by the LORD their God...". (Hosea 1:7)

95

Synagogue Worship? - Hosea 2:11 – Sabbath removed

The Northern Kingdom (Israel) kings were all bad, and it is reflected in the people's worship.

- The prophet **Amos** shouted God's displeasure:
 - "I hate, I despise your **feast days**, and I will not smell in your solemn assemblies." (Amos 5:21)
- **Hosea** also makes a statement that dealt a major blow to this same worship in the Northern Kingdom with a prophecy that was along those same lines but even more explosive:
 - "I will also cause all her mirth to **cease**, **her feast days**, her new moons, and **her sabbaths**, and all her solemn feasts." (Hosea 2:11).
 - NOTE: This resembles today... You cannot just do the Feast any way you want; it must be done according to God's teaching!!

96

Synagogue Worship? - Hosea 2:11 – Sabbath removed

What this reveals is that the prophecy of Hosea **was in line** with Amos' statement, not something out of nowhere.

- Hosea's prophecy went much deeper, though, and had a MAJOR impact on these 4 key Biblical events.

97

Synagogue Worship? - Hosea 2:11 – Sabbath removed

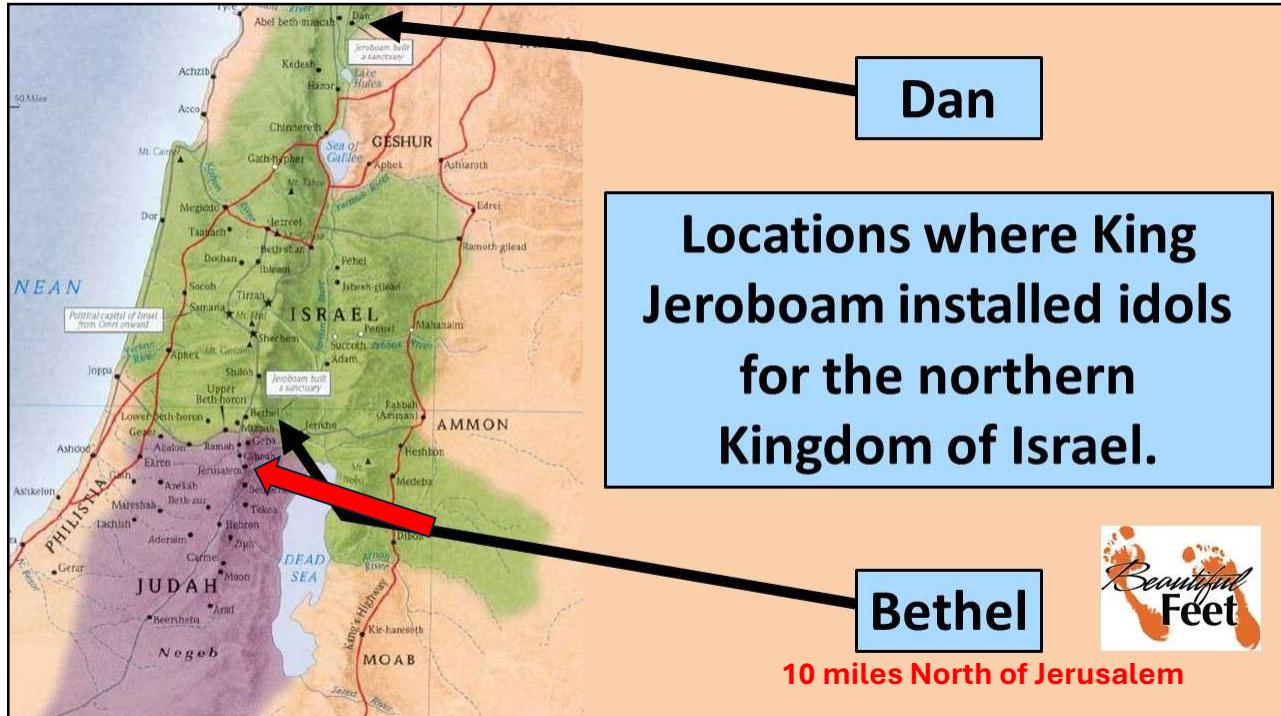
What caused such “hate” over worship areas?:

- 4 Events: feast days, new moon, Sabbaths; solemn feasts?

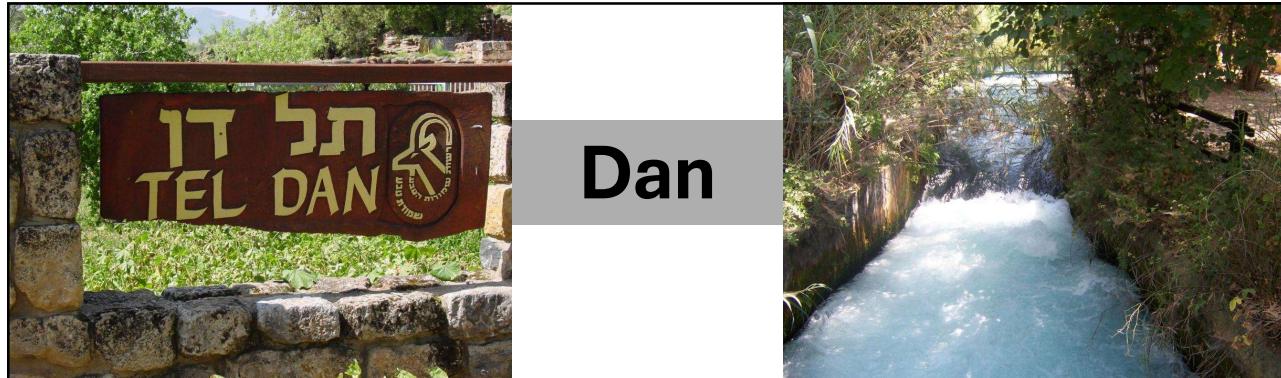
Israel had forsaken the temple of God in Jerusalem, setting up false Temples at Bethel and Dan.

- No travel to Jerusalem; they stayed under Jeroboam's control.
- He changed the month Israel was to worship the feast of Tabernacles (It was supposed to be in the seventh month – Leviticus 23:34)
 - “And Jeroboam ordained a feast in the **eighth month**, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.” (1 Kings 12:32).

98



99



The first “name it and claim it group”...despite being in direct contradiction to what God told them!

100



101



102

Synagogue Worship? - Hosea 2:11 – Sabbath removed

As we look at **Hosea 2:11** again,

- “I will also cause all her mirth to **cease, her feast days**, her new moons, and **her sabbaths**, and all her solemn feasts.” (Hosea 2:11).

We note Dr. Fruchtenbaum’s (Ariel Ministries) conclusion:

- This verse is a prediction of a future cessation of the Sabbath...The question is: **When was this fulfilled if it was?... this can only be true for the present Dispensation of Grace.** Today, the Sabbath has ceased; it is no longer **mandatory**. The reason is because the Sabbath is not part of the **Law of Messiah**. It is a fulfillment of the prophecy of Hosea 2:11, predicting a cessation of the Sabbath.”
 - THE SABBATH by Arnold G. Fruchtenbaum: Ariel Ministries, San Antonio, TX, 2012 - Pg. 54

While true, he does not go far enough.

103

Synagogue Worship? - Hosea 2:11 – Sabbath removed

Let us go deeper to put the context in its proper place.

- **Is the prophecy for the Northern Kingdom only?**
That is what his (Hosea’s) ministry covered.
- Her destruction was just years away as the Assyrians would remove them from the land.
 - They were prospering financially and had **mistaken** it for God’s blessing.
 - No longer would the Northern Kingdom be able to worship **corporately**, as her feasts, Sabbaths, and solemn days would be lost.

104

Synagogue Worship? - Hosea 2:11 – Sabbath removed

The prophet Amos gives a similar explanation of the feasts Israel would lose:

- Amos 8:10 - And I will turn your **feasts into mourning**, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

Can one narrow this prediction to only the Northern Kingdom?

105

Synagogue Worship? - Hosea 2:11 – Sabbath removed

Jeremiah, in an opposite approach by God from Hosea, was told that he could not marry or have children (Jer. 16:1-2).

- Prophesied of the coming judgment/fall of the Southern Kingdom:
 - Then will I cause to **cease** from the cities of **Judah**, and from the **streets of Jerusalem**, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the **land shall be desolate**. (Jeremiah 7:34)

106

Synagogue Worship? - Hosea 2:11 – Sabbath removed

The prophet Isaiah's message was written for the **Southern** Kingdom of Judah and Jerusalem.

- “The **vision of Isaiah** the son of Amoz, which he saw **concerning Judah and Jerusalem** in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” (Isaiah 1:1)

Makes the same decree about **their worship** that fell the Northern Kingdom:

107

Synagogue Worship? - Hosea 2:11 – Sabbath removed

"To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? **Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths**, the calling of assemblies, I cannot away with; **it is iniquity**, even the solemn meeting. Your new moons and your appointed feasts **my soul hateth**: they are a trouble unto me; I am weary to bear them. (Isaiah 1:11-14)

108

Synagogue Worship? - Hosea 2:11 – Sabbath removed

Judah (Southern Kingdom) was also taken into captivity by the Babylonians, just like the Northern Kingdom.

- Her offerings, new moons, and Sabbath show that the Sabbath was **still kept**, even Dr. Fruchtenbaum acknowledged when speaking on **Hosea 2:11**:

- “It was **not** fulfilled during the Dispensation of the Law because the **Sabbath was still mandatory** throughout the entire period of the Law.” (ibid p. 54).

But what is Fruchtenbaum missing?

109

Synagogue Worship? - Hosea 2:11 – Sabbath removed

There are many scriptures that teach the Sabbath will be kept during the Tribulation and the Millennial Kingdom (see also 46:1-5, 12).

- Ezekiel 44:24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and **they shall hallow my sabbaths.**
- Ezekiel 45:17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the **sabbaths**, in all solemnities of the **house of Israel**: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the **house of Israel**. **[Notice – Only for Israel]**

110

Synagogue Worship? - Hosea 2:11 – Sabbath removed

So, how do we interpret Hosea 2:11, which gives a prophetic statement about what will happen to their Sabbath, feast days, and new moon?

- It is, without a doubt, a prophetic statement of what **will** happen to the Northern Kingdom and the Southern Kingdom based on their false worship.

So, the interpretation of Hosea 2:11 has the prophecy locally fulfilled as the Northern Kingdom was removed from the land and no longer celebrated God's Sabbath and Holy Days.

- Yet, at the same time, the future impact of Hosea 2:11 was fulfilled **after** Jesus' resurrection, as he did not destroy the law but fulfilled it (Matthew 5:17).

111

Synagogue Worship?

The Sabbath, a sign of the Mosaic Covenant, has been fulfilled by **Jesus**, and now we are to "rest" in Him.

- Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you **rest**.

Let me conclude here that Hosea 2:11 and Amos 8:10, which speak of the feast days, new moon, sabbaths, and solemn feasts, will cease. Dr. Arnold G. Fruchtenbaum was correct that the Sabbath is not for the Church age time and the Jewish people can NOT do a **Biblical** Sabbath today. The problem is, as we have shown, the sabbath will come back during the Tribulation and Millennial Kingdom time.

- **Our answer:** It ceases forever in the New Heaven, New Earth, and New Jerusalem.

112

Synagogue Worship?

Historically, the change of worship on Sunday was at the **Council of Nicea in 325 AD** and was the "official" change from Sabbath/Passover to Sunday/Easter.

- Please remember that the early church was meeting on Sunday, and all the Nicene Creed did was codify **what was taking place**, among other doctrinal issues.

113

Hebrews Chapter 4:5-6 – so we conclude back in Hebrews

And in this place again, If they shall enter into **my** rest. (Hebrews 4:5)

- **1st “Rests” – Israel was supposed to keep as a sign of faith in God.**
- Unto whom I swear in my wrath that they should **not** enter into my rest. (Psalms 95:11)
 - Israel did not receive it for a lack of faith.

Seeing therefore it remaineth [**still to be realized**] that some must enter therein, and they to whom it was **first preached** entered **not** in because of **unbelief**: (**Hebrews 4:6**)

- The many who never went into Israel for lack of faith.

114

Hebrews Chapter 4:7-8

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

- Rest - not just limited to the land, as David was King
- **“hear his voice”** – faith
- David spoke of a “rest” in Psalms 95
 - For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will **hear his voice**, (Psalms 95:7)

For if Jesus had given them rest, then would he not afterward have spoken of another day? (Hebrews 4:8)

- So, the promised “rest” was never **just** the land but a **future** rest.

115

Hebrews Chapter 4:9

There remaineth therefore a **rest** to the people of God. (Hebrews 4:9)

2nd Rest – Calvary “Rest”

- “rest” – σαββατισμός – sabbatismos – Only time found in the New Testament.

This is a salvation rest to both Jew and Gentile.

- This rest is NOT inaction:

Revelation 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and **his servants shall serve him**:

116

Hebrews Chapter 4:10

For he that is entered into his **rest**, he also hath ceased from his own works, as God did from his. (Hebrews 4:10)

- “rest” - Κατάπαυσις – katapausis - **Thayer Definition:**

1. a putting to rest
 - 1a) calming of the winds
2. **a resting place**
 - 2a) metaphorically the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended

- **Part of Speech:** noun feminine

117

Hebrews Chapter 4:10

For he that is entered into his rest, he also hath ceased from his own works, as God did from his. (Hebrews 4:10)

This is why Believers “...do not keep the Old Testament Sabbath” (John Phillips, “Hebrews”, p.77).

- Our rest is not in the Land of Israel/Sabbath **but in Christ!!**
 - Come unto me, all ye that labour and are heavy laden, and **I will give you rest.** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matthew 11:28-30)
 - **Yet all 3 “rests” were based on faith!**

118

Hebrews Chapter 4:11

Let us labour therefore to enter into **that rest**, lest any man fall after the same example of **unbelief**. (Hebrews 4:11)

- “that rest” - that only Christ gives!

119

Hebrews Chapter 4:12

For the **word of God** is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of **soul and spirit**, and of the joints and marrow, and is a **discerner** of the thoughts and intents of the heart. (Hebrews 4:12)

So, what gives us “that rest” – the Word of God! Not our stories!

- “soul” – conscious life and thought
- “spirit” – Entity that can be energized by the Holy Spirit – the image of God in man.
 - “joints and marrow” – can tell the difference
- “discerner” – cuts us to the real truth!

120

This iron sword shown here had a handle made of bone. The leather of the scabbard has disintegrated, leaving only the metalwork



Roman sword (gladius) and sheath, 1st century AD