

WHY THE LAW OF MOSES IS STILL VALID TODAY

Part 4: The Fourth Commandment

By Duane A. Linn

Ex 20:8 Remember the sabbath day, to keep it holy.

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

Ex 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

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

In our continuing series on the Validity of the Law of Moses in today's Church, and in Christianity as a whole, we now come to what I would call, "The most violated of all of God's Commandments"... the keeping of the Sabbath.

This will be a long sermon. I'm not going to break it down into parts; as I want to hammer home the importance of this "**Creation Ordinance**" by bring the history of the Sabbath Day from beginning to the present day. I have already preached a sermon on this topic (2016), so this message can also be considered as a second part to the first.

I want to begin by driving home an important date into your minds; **March 7th, 321 A.D.**

This is the date where Emperor Constantine officially decreed the Sabbath Day from Friday night at sundown and ending 24 hours later; to the "modern day" Lord's Day observation (more on this later).

To this very day; The Sabbath Day has been polluted to the point of one showing up for corporate worship for about an hour and that's the extent of its observance. People who call themselves Christians now use this "holy day" (Exodus 35:2) as a day of pleasure of the worst variety. Watching sports on television. Barbeques. Doing things that should've been done prior to the Sabbath rest; et cetra.

The Sabbath rest is now used for virtually anything; that is, anything but the worship of the Lord and the keeping of the mind on the things of God and as a rest to prepare for the coming week.

Let me begin with this Scripture in Genesis 2:2

Ge 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Ge 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Here, is where the Seventh Day, the Sabbath, begins. God resting from His work of Creation. Not that He needed rest, but rather to show us that there is a necessity to rest after labor. In this, we have a Creation Ordinance. Six days to labor and one day to rest and refresh our minds and bodies.

Verse 3 tells us that God then blessed the seventh day and sanctified it. Why did He bless and sanctify it? Because that in it He had rested from all his work.

Webster's 1828 Dictionary

blessed

BLESS'ED, pp. Made happy or prosperous; extolled; pronounced happy.

BLESS'ED, a. Happy; prosperous in worldly affairs; enjoying spiritual happiness and the favor of God; enjoying heavenly felicity.

Webster's 1828 Dictionary

sanctified

SANC'TIFIED, pp.

1. Made holy; consecrated; set apart for sacred services.

2. Affectedly holy.

Heavenly felicity, spiritual happiness, made holy; consecrated. Truly, the LORD saw that this seventh day was something special; so much so that He consecrated the seventh day as a holy day (or, a holiday).

The next time we see mention of the Sabbath Day, in in Exodus 16.

Ex 16:23a And he said unto them, This is that which the LORD hath said, Tomorrow is the rest of the Holy Sabbath unto the LORD:

In this, we have our first glimpse into what we theologians refer to as, “the “*secret will of God*”. God calls this day, “*the Holy Sabbath unto he Lord*”.

I know we looked at the definition of the word, “HOLY” before, but I want us to look at it again.

Webster's 1828 Dictionary

holy

HO'LY, a.

1. Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character; and man is more or less holy, as his heart is more or less sanctified, or purified from evil dispositions. We call a man holy, when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, holy is used as nearly synonymous with good, pious, godly.

Be ye holy; for I am holy. (1 Pet.1.)

2. Hallowed; consecrated or set apart to a sacred use, or to the service or worship of God; a sense frequent in Scripture; as the holy sabbath; holy oil; holy vessels; a holy nation; the holy temple; a holy priesthood.

3. Proceeding from pious principles, or directed to pious purposes; as holy zeal.

4. Perfectly just and good; as the holy law of God.

5. Sacred; as a holy witness.

Let's see what Dr. John Gill has to say about Exodus 16:23;

John Gill's Exposition of the Entire Bible

Exodus 16:23

And he said unto them, this is that which the Lord hath said,... Which he had said to Moses privately, for as yet he had said it to none else: tomorrow is the rest of the holy sabbath unto the Lord; according to Jarchi(also called, Rashi; a Jewish writer of Old Testament Commentaries in the 12th Century), the rulers asked Moses what this day was, different from other days, that double the quantity should be gathered? from whence, he says, we learn, that Moses had not as yet declared the sabbath to them; and this is indeed the first time we read of one; and though, as there was divine worship before, there must be times for it; but as there was as yet no certain place for worship, so no certain time for it, but as it was appointed by the heads of families, or as more families might agree unto and unite in; at least no day before this appears to be a day of rest from servile labour, as well as for holy use and service:

Of which the text plainly shows here; that God revealed His secret mind prior to the giving of the Law at Mt. Sinai. As to why it was not revealed to Abraham, Isaac, or Jacob, God only knows.

Now, let's see what happens afterward in verses 23b-30.

bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

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

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

Ex 16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

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

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

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

Ex 16:30 So the people rested on the seventh day.

One thing to note particularly here, is why God said in verse 28, “***How long refuse ye to keep my commandments and my laws?***” Up to this point, there had been no giving of any laws or Commandments.

John Gill's Exposition of the Entire Bible

Exodus 16:28

And the Lord said unto Moses,... Who had seen and taken notice of what those men had done, who went out into the field to seek for manna on the seventh day, and was displeased with it, and therefore spoke to Moses out of the cloud:

”how long refuse ye to keep my commandments and my laws ”? this is not said merely with respect to their breach of the commandment of the sabbath, as if they had long refused to observe and keep that; whereas that was but one command, and but just given; but upon their breach of that, he takes occasion to upbraid them with their former transgressions of other laws of his, and which they had continued in, or at least were frequently committing; and which was a proof of their perverseness and rebellion against him, though he was so kind and bountiful to them.

It is almost as if the Lord was showing us of His Eternal Mind from Creation; that which He knew would come to pass in the generations to come with regard to Israel; that they would ALWAYS violate His Commandments and His Laws; and not just Israel, but all of human existence until the end of time.

God here exhibits His “knowing from before the Foundation of the World”, that which would be accomplished.

Mt 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

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

Lu 11:50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Heb 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. (The Eternal Sabbath Rest)

Heb 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.

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Re 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.

Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

God's Omniscience being declared from the Eternal Beginning. I apologize for the temporary diversion from the subject at hand; I felt it was important to declare this in order to further effect the perpetuity of the Sabbath Day and that it never changed from God's perspective. Note also the connection from The Lord Jesus Christ and the New Testament to tie it with the Old (for those who stubbornly hold to a Marcionian Gnostic Dualism in which the Old and New are utterly opposed to one another).

<https://en.wikipedia.org/wiki/Marcionism>

(I've enclosed the Wikipedia link to Marcionism so that you who read the sermon notes can go and look at Marcionism and see how opposed Marcion, the Anti-Semite was to the God of the Old Testament.)

Continuing in today's sermon...

We now come to the giving of the Law at Mount Sinai.

Ex 20:8 Remember the sabbath day, to keep it holy.

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

Ex 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

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

I want to pause again for a few seconds to impress upon you the magnitude of what is happening here. This is the LORD GOD SPEAKING TO THE PEOPLE OF ISRAEL OUT OF HIS OWN MOUTH and not through Moses.

Ex 20:18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

Ex 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Ex 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Ex 20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Ex 20:22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

What a glorious thing this is.

Ex 31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Ex 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

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

We now come to a point where it is necessary to expound upon the topic of “who the People of the Lord actually are. For in it, is the very reason why I have done this sermon series; that we Christians, that is, the Elect of God, by regeneration, through adoption, are indeed the very same as the Children of Israel spoken of here.

Wherefore “the Children of Israel” ...

Verse 16 of Chapter 31 is where I am going to focus a bit on next; as it gives further weight to the perpetuity of the Sabbath Day; that it continues on: even with the followers of the Lord Jesus Christ.

Who are the “children of Israel”?

Well, obviously, they are the sons of Jacob. The Twelve Tribes of Israel.

The Children of Israel also go by another name as well; The Israel of God.

Ga 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

Here is the whole of Galatians Chapter 6, to establish the context.

Ga 6:1 ¶ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Ga 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Ga 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

Ga 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Ga 6:5 For every man shall bear his own burden.

Ga 6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

Ga 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Ga 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Ga 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Ga 6:11 ¶ Ye see how large a letter I have written unto you with mine own hand.

Ga 6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Ga 6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Ga 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Ga 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

We now look to other verses in the Scripture that allude to Christians being the “Children of Israel, or, the Israel of God”.

Ga 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Ga 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Ga 3:9 So then they which be of faith are blessed with faithful Abraham.

Ga 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Ga 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Ga 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Ga 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Ga 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Ga 3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Ga 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Ga 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Ga 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Ga 3:19 ¶ Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Ga 3:20 Now a mediator is not a mediator of one, but God is one.

Ga 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Ga 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Ga 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Ga 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Ga 3:25 But after that faith is come, we are no longer under a schoolmaster.

Ga 3:26 For ye are all the children of God by faith in Christ Jesus.

Ga 3:27 For as many of you as have been baptized into Christ have put on Christ.

Ga 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And here is the final driving point of Paul, in verse 29.

Ga 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Isa 45:25 In the LORD shall all the seed of Israel be justified, and shall glory.

Ho 1:1 ¶ The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Ho 1:2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

Ho 1:3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

Ho 1:4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

Ho 1:5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

Ho 1:6 And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

Ho 1:7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Ho 1:8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

Ho 1:9 Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.

Ho 1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

Ho 1:11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Ro 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Ro 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Ro 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Ro 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Ro 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Ro 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Ro 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Ro 4:17 ¶ (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Ro 4:18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

Ro 9:6 ¶ Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Ro 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Ro 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

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

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

1Pe 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

1Pe 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

So, in this, we see that we, who are the Elect of God, are the very same as the Children of Israel who received the Law at Mount Sinai.

To conclude with the keeping of the Sabbath Day, I will now address the changing of the day from Friday sundown-Saturday sundown to Sunday.

Earlier in the sermon, I gave you a date in which the Lord's Day was decreed by the Roman Emperor Constantine; this date was March 7, 321 A.D. (or C.E. which stands for Common Era).

Constantine's Decree – March 7, 321 AD

by Kelly McDonald, Jr. https://sabbathsentinel.org/2016/10/13/constantine-march-321-ad/amp/?__twitter_impression=true

“In March 321 AD, Constantine approved the “day of the sun” as a day of rest for the Western Roman Empire (at this time, he did not control the Eastern Empire). This was not to honor God or Jesus Christ, but to honor the sun god. It was a civil day of rest. Below I have provided an English translation from the Codex Justinianus (which was issued in 529 AD).

“All judges, city dwellers, skill workers, and the offices of all should honor the venerable day of the sun and rest. However, those placed in the country freely serve the fields of culture, because it often happens that no other better on corn grains or vineyard transplant recommended that lost an important opportunity to benefit from the heavenly provision granted.” (Codex Justinian 3.12.2: Imperator Constantinus)

In the Latin, the phrase translated as “venerable day of the sun” is venerabili die solis. Constantine's decision was based upon honoring and esteeming the celestial body we call the sun. The Mithras cult was a favorite for Roman Emperors, especially Constantine. He minted coins as late as 317 honoring Mithras (Encyclopedia Britannica “Mithras”, Cath. Encycl. “Constantine the Great”). Notice in Constantine's decree that farmers were not allowed this day off of work.

The God of the Holy Bible commanded Sabbath (Friday sunset to Saturday sunset) off for all people, regardless of their occupation. This command extends even to farmers in their busiest seasons (Ex. 34:21).

While Constantine's decree did not change the Sabbath (***This statement, I strongly disagree with; as history has shown that the fruit of this decree only furthered Marcion's anti-semitic dualism and took Christianity further away from it's Jewish roots***), it created a false, civil day of rest beside the true day of rest. It also did not force any sort of worship on the subjects of the Empire. He issued another one in July of the same year that allowed slaves to have the day off from work.

The Catholic Encyclopedia states: "...many of the emperors yielded to the delusion that they could unite all their subjects in the adoration of the one sun-god who combined in himself the Father-God of the Christians and the much-worshipped Mithras; thus the empire could be founded anew on unity of religion. Even Constantine, as will be shown farther on, for a time cherished this mistaken belief. ... Many other actions of his also have the appearance of half-measures, as if he-himself had wavered and had always held in reality to some form of syncretistic religion..." (Article: Constantine the Great)

Constantine took other measures to impose a state-controlled religion, but this is one example of how people began to change God's sacred timing."

So as we can see from the research of Mr. MacDaonld, (and many others), we see that it was Rome who changed the day of rest from the Sabbath to Sunday. *I thank Mr. MacDonald for permission to utilize this paper.*

There are some verses that nearly every Christian minister utilizes to try and justify a Sunday "Lord's Day".

The obvious one, is Revelation 1:10.

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

Well, let's have a look then in the Scriptures to see if indeed The Lord Jesus Christ changed the Sabbath Day (for the Lord Jesus would have been the only one who could've even remotely changed God's Creation Ordinance).

... ..

Ok, The Lord Jesus did not change the Sabbath Day.

Let's see all the verses then of where the Sabbath is mentioned.

Mt 28:1 ¶ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Note, this is still technically the Sabbath, as the first day of the week had not come.

Check.

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

Mr 2:28 Therefore the Son of man is Lord also of the sabbath.

It is Verse 28 where the Lord Jesus declares HIMSELF "Lord of the Sabbath".

Still no change of the Sabbath Day. CHECK.

Mr 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Keeping in line with the Sabbath ordinance, the women did not venture to the tomb to anoint the Lord until after the Sabbath. Check.

Lu 6:5 And he said unto them, That the Son of man is Lord also of the sabbath. Hence the term, "Lord's Day" Still no change of the Sabbath. Check.

Lu 23:56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

No Change.

Ac 1:12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. This is after the Lord Jesus Ascended to Heaven. No change of the Sabbath Day.

Ok. That covers the times after the Lord Jesus rose from the dead and prior to, no change of the Sabbath Day.

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

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

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

Ac 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

Ac 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

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

Ac 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

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

Col 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:

These remaining verses are all that remain in the Scriptures that mention the Sabbath Day.

So, who changed it then? It wasn't John (he didn't have the Authority). It wasn't Peter, or Paul, or any of the other Apostles.

The Lord Jesus didn't change it.

So why is the Christian Church willfully violating the 4th Commandment?

I'll tell you why.

Because Rome changed it.

Now, are we to listen to Rome? Or are we to listen to the Lord Jesus?

Let us pray.

Father, I thank you in the Name of the Lord Jesus Christ for the time spent in Thy Word today.

It is my prayer that we come together again for the final message in this series; the blessings and the curses for those who keep and break Your Commandments.

In Jesus' Name,

Amen

