

Is there any law in the Bible that advocates that we should worship on a Sunday or that the Saturday Sabbath has been abolished?

Answer) Such questions are asked all the time and I find even some Jewish believers in the dispensationalist camp answer the questions wearing a Hellenistic hat and completely ignore the conditions of the past, the journey of Israel and try and set an answer that is unfortunately theologically incorrect. Can we really take the teachings of the late John Nelson Darby *1800-1882* and call this rightly dividing the word of truth? Just because someone cannot reconcile Israel and the church is there a need to invent a new doctrine? This kind of dispensationalist teaching are a very late development that essentially teaches people to sin.

One such argument is that the Jewish people were told to remain in their homes.

First of all in the Exodus of Egypt it was not just the Jews (Judah) but the 12 tribes distinctly identified by Yahuweh and the setting was a desert, a wilderness where Israel was tented out temporarily and they would be continuously moving and upon request from Moses unfold the Tabernacle (Exodus 25:9) which was carried with them so you could say they carried their church more correctly referred to as **tabernacle of the congregation** with them so to speak. Their worship habits thus would be according to YHWH and not at the desires of the travelling Israelites, He set the day of rest and worship to be on the Shabbat.

Exodus 27:20-21 And thou shalt command the children of Israel, that they bring **three pure oil olive beaten for the light, to cause the lamp to burn always.** (21) In the **tabernacle of the congregation** without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

Construction of the Menorah

Exodus 25:31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

In order for Israel to burn the **menorah** they had to erect the Tabernacle and this was commanded to be done daily morning and nightly. Hmm, I wonder why that could be? This was the pattern of daily worship and thanksgiving to Yahweh for His provision for Israel. The priest would put twelve loaves of unleavened bread on the table to be replaced **every Sabbath** therefore the Priests job would be exempt from Sabbath violations because essentially he was doing work..

Leviticus 24:5-6 And thou shalt take fine flour, and bake **twelve cakes thereof: two tenth deals shall be in one cake.** (6) And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.

Exodus 25:30 And thou shalt set upon the table shewbread before me always.

The question that we need to answer is this, why place the bread there and why were the priests instructed to do this? Was it to show themselves how hard they worked or was it to DEMONSTRATE to the people who were present so the people could learn something? Scripture beautifully answers this for us.

Leviticus 24:8 **Every Sabbath** he shall set it **in order before the Lord continually**, being **taken from the children of Israel by an everlasting covenant.**

We must take into consideration that the children of Israel were to be present while this whole show was being played out by the priests so they could repeat this throughout their generations, how would they repeat something if they did not see it being rehearsed in real life?

What does that really mean? It means that in order for the Priests to have this bread the Israelites were to

give the flour to the Priests before the Sabbath and they prepared it to replace the bread in the Tabernacle once a week and this Tabernacle was pitched right where Israeli tents were pitched in fact not so far away. It would be like walking 10-15 minutes to Church as the Church was so close to them that it would hardly be an effort to gather together for corporate worship. Amazingly simple.

HOW CAN WE BE SURE THAT THE ISRAELITES WERE OUT OF THEIR TEMPORARY HOMES ON THE SABBATH IN WORSHIP?

Leviticus 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.

The two words **Holy and Convocation** in the Hebrew have the following meanings and are quite important for us to understand.

Holy : **Kodesh to mean sacred, set apart, dedicated, sanctuary.**

Convocation: **Miqra means "meeting" "assembly", rehearsal, public meeting etc.**

Clearly "a Holy Convocation" cannot be without a people so this is clear injunction to meet and study His words on the Sabbath and this view is strengthened by Ezekiel the prophet.

Ezekiel 46:1-3 Thus saith the Lord God; The gate of the inner court that looketh toward the east **shall be shut the six working days**; but on **the sabbath it shall be opened**, and in the **day of the new moon it shall be opened**. (2) And the **prince shall enter by the way of the porch of that gate without**, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. (3) Likewise **the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.**

Clearly this view lines up with scripture since Ezekiel reinforces the fact that their will be **millennial worship in the 3rd Temple** and guess what friends it will be on the SABBATH the 7th day of the week and plus the feasts.

Some teachers state that corporate worship was ever required only three times a year: Passover (*Pesach*), Weeks (*Shavuot*), and Tabernacles (*Sukkoth*). Therefore, the Sabbath was simply a day of rest and staying home with no further activity. They admit that there is no commandment to have corporate worship on Sunday either. Furthermore they proclaim that the practice of the early church as early as Acts 20:7 was to worship on the Sunday. That is an example of what they chose to do but no biblical command was given to follow it.

It is correct that ALL the priests were invited to the big three feasts and that there was no corporate worship on Sunday however it is simply not true that corporate worship was only three times a year. When the Priests went to the Temple to prepare for the big three feasts, the people would also attend? In other words the Priests being there without the people just doesn't make sense because the people were there also to make their offerings and to celebrate the feasts. For the people who had to be present in these worship ceremonies, we need to read Leviticus chapter 23 and Deuteronomy 16 for a thorough understanding. We are not only talking about three times a year, what about the Sabbath worship every week? Sure ALL the priests did not have to be present unlike in the big three but someone had to be there to do the Sabbath service this is why we have the courses of the priests organised by King David (1 Chronicles chapter 24) so there will never be a shortfall of priestly men doing the duty in the Temple so corporate worship has nothing to do with it. We need to ask a critical question why would King David bother to have a course of Priests if there was no need for Priests to be in the Temple?

Secondly the meeting of the renewed covenant (NT) assembly was not the 1st day of the week as most like to believe there is much scriptural evidence that says that they met on the Sabbath (seventh day) yet we choose to ignore this evidence and wrongly call the Sunday Sabbath and this can be partly blamed on wrong dispensationalist doctrine. Scripture does not say that they came together to worship on that day so the

application is flawed trying to prove Sunday or otherwise since there is no issue about the Sabbath here. Even our Lord Yahushua went to synagogues to teach on the Sabbath. In fact Acts 20:7 was to break bread and to celebrate the end of the Sabbath i.e. what is called the Havdalah ceremony which is the prayers for the end of the Sabbath as follows:

Here is how the Jewish people still do the Havdalah ceremony today.

http://www.bethhamashiach.com/havdalah_prayers.htm

The Havdalah service marks the end of Shabbat. It is performed on Saturday night when three stars can be seen in the sky (normally about 45 minutes after sundown).

Items needed: a glass of wine or other liquid, some fragrant spices, and a special Havdalah candle.

Wine

The first of the four Havdalah blessings is made over wine. Recite this blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן (אָמֵן)

Barukh atah Adonai Elohaynu melekh ha-olam, borei p'riy ha-gafen. (Ah-main)
Blessed are You, Lord, our God, King of the Universe, who creates the fruit of the vine.
(Amen).

Spices

The second blessing is recited over fragrant spices. The spices represent a compensation for the loss of the special sabbath spirit. The spices commonly used are cloves, cinnamon or bay leaves. They are commonly kept in a special decorated holder called a b'samim box.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְי בְּשָׂמִים (אָמֵן)

Barukh atah Adonai Elohaynu melekh ha-olam, borei minei b'samim. (Ah-main)
Blessed are You, Lord, our God, King of the Universe, who creates varieties of spices.
(Amen)

Fire

The third blessing is recited over the special, multi-wicked Havdalah candle (see on-line store for candles). If you cannot obtain a Havdalah candle, you can hold two candles close together, so their flames overlap. Party candles (long, very thin candles) can be warmed up and twisted together.

Lighting a flame is a vivid way of marking the distinction between the sabbath and the weekday, because we cannot kindle a flame on the sabbath.

After the blessing is recited, hold hands up to the flame with curved fingers, so you can see the shadow of your fingers on palms.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ (אָמֵן)

Barukh atah Adonai Elohaynu melekh ha-olam, borei m'orei ha-eish. (Ah-main)
Blessed are You, Lord, our God, King of the Universe, who creates the light of the fire.
(Amen)

Havdalah

The final blessing is the havdalah blessing itself, the blessing over the separation of different things. The blessing is recited over the wine. After the blessing is complete, the wine is drunk. A few drops of wine are used to extinguish the flame from the candle.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל

Barukh atah Adonai Elohaynu melekh ha-olam, ha-mavdil bayn kodesh l'chol,
Blessed are You, Lord, our God, King of the Universe, who distinguishes between the sacred and the secular,

בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה
bayn or l'choshekh, bayn yisrael la-amim, bayn yom ha-sh'vi'i l'shaysht y'may ha-ma'aseh
between light and dark, between Israel and the nations, between the seventh day and the six days of labor

בְּרוּךְ אַתָּה יְיָ הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל

Barukh atah Adonai, ha-mavdil bayn kodesh l'chol. (Amein)
Blessed are You, Lord, who distinguishes between the sacred and the secular. (Ah-main)

If we are going to argue for the Sunday being the Sabbath when the believers met to break bread and celebrate the ending of the Sabbath since it was done as a custom on the Saturday night then why don't we also argue for the Sabbath to be another day instead of Saturday/Sunday since the believers came together to collect money?

Mark1:21-22 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. (22) And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

We need to ask what is Yahushua doing in the synagogue when according to dispensationist teachers we should be resting at home on the Sabbath and that being Sunday.

Acts 13:12-16 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. (13) Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. (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. (15) And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. (16) Then **Paul stood up, and beckoning with his hand said, Men of Israel**, and ye that fear God, give audience.

The evidence conclusively points out otherwise even Paul is entering the Sabbath day to "**TEACH**", what's going on? First Yahushua and now Paul.

Dispensationist cannot explain why are the Jews in Yahushua's time worshipping on the Sabbath? How come Yahushua does not rebuke them that they are profaning the Sabbath that they should remain at home yet Yahushua Himself enters the Synagogue to teach (Mark 1:21, 6:2, Luke 4:16).

Some dispensationist teachers even go so far as to say that the Bible commands believers to gather together regularly for corporate worship but the day of the week is strictly optional.

I am sorry to say that this is not the truth but what the Bible terms not rightly divided the word of truth, the day of worship is not optional. When we say it is optional we make the most serious error by stating that the Mosaic law was for Jewish people only since no scripture reference for such a case exists.

Exodus 12:49 **One law** shall be to him that is home born, and unto the stranger that sojourneth among you.

Numbers 15:15 One ordinance shall be both for **you of the congregation**, and also for the **stranger that sojourneth with you**, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord.

In fact in the Torah which was given by **Messiah Yahushua** I only see **ONE** Instruction for both the twelve tribes and the foreigner who lived with them or joined with them. We need to explain why would Yahushua give another Torah when He was delivering the first one Himself on Mount Sinai? Is this not introducing the law of abrogation that simply does not exist? Yet we are quite happy to blame the Muslims for their abrogation laws while we happily do the same but simply deny it.

Furthermore, we err by stating that the Torah was given to the Jews only, correction it was given to the **twelve tribes of Israel** and last I checked they were/are not all Jews because that word Jew simply reflects at best two tribes of Israel Judah and Benjamin and you could squeeze Levites in there too but you cannot squeeze the ten major northern tribes known as Ephraim. Today's Israel is majority Jewish not the Israel of Exodus.

What many term the Law of Messiah was actually given at Mount Sinai not Jerusalem. Secondly Yahushua reinforced the same commandments thus citing Matthew 5:17-19 to say He came to protect and make proper understanding of the commandments and not to do away with them but many teachers refuse to come to terms with REALITY and still wishes to remain in their own world where Yahuweh keeps changing His mind.

(KJV) Matthew 5:17-19 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (19) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

What did the early church people say?

http://www.pathlights.com/theselastdays/tracts/tract_22a.htm

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday."--Augustus Neander "The History of the Christian Religion and Church," 1843, p. 186.

"The [Catholic] Church took the pagan buckler of faith against the heathen. She took the pagan Roman Pantheon, [the Roman] temple to all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday . . . The Sun was a foremost god with heathendom. Balder the beautiful: the White God, the old Scandinavians called him. The sun has worshipers at this very hour in Persia and other lands . . . Hence the Church would seem to have said, 'Keep that old, pagan name. It shall remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. The sun is a fitting emblem of Jesus. The Fathers often compared Jesus to the sun; as they compared Mary to the moon."--William L. Gildea, "Paschale Gaudium," in "The Catholic World," 58, March, 1894.

"The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun;--for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance."-- Arthur Weigall, "The Paganism in Our Christianity," 1928, p. 145.

"Remains of the struggle [between the religion of Christianity and the religion of Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic sacred days: December 25, 'dies natalis solis' [birthday of the sun], as the birthday of Jesus,--and Sunday, 'the venerable day of the Sun,' as Constantine called it in his edict of 321."--Walter

Woodburn Hyde, "Paganism to Christianity in the Roman Empire," p. 60.

Here is the funny part most dispensational teachers take their doctrine from about the 18th century when this phenomena was introduced and this is a relatively new thing yet the dispensationalists instead of going to the roots of their fathers faith have decided to air what many people want to believe i.e. this is nothing more than ear tickling doctrine to help people who are already disobeying Yahuweh's laws and living a life of sin, **remember that breaking the Sabbath is a sin. Also remember this is the only commandment where Yahuweh instructs us with the words REMEMBER THE SABBATH DAY TO KEEP IT HOLY and it is not Sun-day. How can we REMEMBER Ha-Zikkoron if we refuse to obey it.**

Frankly speaking in my honest opinion all such dispensational teachings should be left behind.

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Simon Altaf is a prophecy scholar and a messianic Rabbi and an author who has debated many people on different aspects of the Bible, he is the author of five [books](#) one co-authored with Walid Shoebat another prophecy scholar and his personal friend. He has consistently warned the Church of its lax attitude towards Israel and the Jewish people and the dangers posed to the West by Islamists. We must be careful not to reject YHWH's holy commandments and His people Israel as non-essential. This is our call to re-examine our attitudes towards our brothers the Jews and repentance of any error in our life for our current and past mistakes before the great King of Israel returns to judge us all.

