

Q & A #8

Question: Did the observance of Sunday to honor Jesus' resurrection begin in the weeks following His coming out alive from the grave? This is how it has been explained to me. Please help me to verify this in Scripture.

Answer: Rather than take this explanation for granted, many curious people, such as yourself, would like to verify from the Bible what has been explained to you.

It would be reasonable to assume that such a dramatic action should be validated and clearly documented by the writers of New Testament Scripture. After all, did not the Lord Jesus Christ, at the point of confrontation with Satan, set a guiding rule for all time “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matthew 4:4)?

In light of this rule, there is a serious theological dilemma for the claim regarding the origin of Sunday sacredness that Christ-followers would want to consider. . .

A serious dilemma.

This matter involves a change of venue for the day of rest, assembly and worship from one day (Saturday, the seventh day), which is specified in the fourth commandment, to another day (Sunday, the first day), which the Creator God did not mention in the fourth commandment. This issue involves a variation of the fourth commandment and confuses the divine order of weekly time that was set at Creation—the seventh-day Sabbath, which the Creator God declared to be “holy” time—blessed and sanctified (Genesis 2:1—3; Exodus 20:8—11). In Scripture, no such designation is ever attributed to the first day of the week.

Furthermore, there is not a word in Scripture from the Creator God that He has discontinued the Saturday Sabbath, which would have reversed the “blessing” and holiness He originally gave to it.

It is one thing to rejoice over the resurrection of Jesus Christ. It is quite another action to discontinue a moral imperative—the Creation Sabbath—for the purpose of honoring the resurrection of Jesus.

We ask: What reason is there that honoring the Resurrection must cancel out the Creation Sabbath? Are they not both the transcendent handiwork of our merciful and loving God? And why would Jesus or His disciples even consider this action based on the assurance, which Jesus declared in the Sermon on the Mount, that nothing in the Law would change (Matthew 5:17—19)?

More theological considerations.

The Creation and the Resurrection of Jesus are at the apex of human history. Both deserve celebrating and remembering. The first is the celebration of our magnificent Maker whose handiwork we are; the second secures the “new creation” in Christ of fallen humans (2 Corinthians 5:17). These pivotal events are strategic in the battle between good and evil. Heaven confirmed Christ's valiant sacrifice for the sins of every human being by bringing Him back to life through resurrection. It is by the exercise of faith that the sinner finds forgiveness of sin and that Christ credits to him or her the perfect righteousness found in the risen Christ.

Jesus lived out the real meaning of the Ten Commandments which, in Scripture, are repeatedly equated with righteousness (Isaiah 51:7; Psalms 119:172; Romans 8:4). Jesus' life is the ultimate expression of the Law of God. He is the righteous One. Does it not stand to reason then, that to “put on Christ”

(Galatians 3:29) is to embrace His righteous life?

Indeed, the righteousness found in Jesus includes the whole of the fourth commandment. By His death on the cross, the Sabbath of the fourth commandment was permanently affirmed; no one is able to change the expressed will of someone who has died. Furthermore, if the repenting believer is to be credited with the righteousness of Christ, is it not the Sabbath of the fourth commandment that is to be lived out in the New Covenant believer? The Apostle Paul assures us that Jesus is the same—yesterday, today, and forever (Hebrews 13:8). It is this understanding about Jesus and His righteousness that brings to light the theological difficulties of a change to Sunday observance at the expense of the Creation Sabbath.

How Sunday's origin is explained.

Sunday-observing Christians generally explain that the followers of Jesus began first-day observance soon after the Resurrection event. Since Jesus arose from the grave on the first day of the week, it is widely thought that Jewish Christ-followers in Jerusalem switched from seventh-day Sabbath observance and began a weekly Sunday celebration of the risen Christ. Today most Christians believe that Sunday is the New Testament day of rest and worship that they refer to as the “Lord's day.”

The question has been asked: Is there biblical and historical evidence that validates this belief? In early Christianity, was the historic ancient Sabbath from Creation discontinued, and by what means did this alteration take place? Is it true that either Jesus or His disciples directed that first-day observance should begin in the days following the Resurrection? How

can it be shown that God's leading was in this? Is this true or is this a fable? Let's go see. . .

Examining the evidence

Contemporary writers, who lay claim to Sunday observance in Christianity, have the burden of proof to provide the biblical and historical clues that will convincingly authenticate these claims. Protestants, in particular, are committed to relying on Scripture as the basis for the teaching and practice of the Christian faith.

In their own documented words, the following Sunday-defending apologists explain how they believe the origin of Sunday observance happened. You be the judge whether their documentation is persuasive and conclusive:

Hank Hanegraaff, host of “The Bible Answer Man” broadcast:

. . . in remembrance of the resurrection the early Christian church changed the day of worship from Saturday to Sunday. Within weeks, thousands of Jews willingly gave up a theological tradition that had given them their identity. God himself had provided the early church with a new pattern of worship through Christ's resurrection on the first day of the week as well as the Holy Spirit's descent on Pentecost Sunday. (Hank Hanegraaff, host of the radio broadcast “The Bible Answer Man.” *The Bible Answer Book*, Thomas Nelson Book Group, Nashville, TN, 2004, p. 70)

Dr. D. James Kennedy, late pastor of the Ft. Lauderdale Presbyterian church and late president of the John Knox Seminary:

For millennia, Jews set aside the seventh day for worship. After Jesus' resurrection, Jewish followers of Christ suddenly began to worship on the first day of the week. Why? Nothing other than the Resurrection, a monumental event that took place on the first day of the week, can account for this rapid alteration from such a long and tenaciously held belief. (Dr. D. James Kennedy, *Impact* newsletter, April, 2003, p. 8)

Alex McFarland, author, advocate for Christian apologetics, director at Christian Worldview Center and Apologetics at North Greenville University, Greenville, SC.

The keeping of the sabbath was such an important part of Jewish culture that many theologians say that among the most important arguments for the resurrection was the willingness of the early Jewish Christians to celebrate the “Lord's Day,” or the first day of the week, instead of the Sabbath. It was a sign that something defining, momentous, had happened. (Alex McFarland, *The 10 Most Common Objections to Christianity*, Regal Books, Ventura, CA, 2007, p. 136)

Dr. Billy Graham, renowned public evangelist:

The Sabbath, as taught in the Old Testament, was the seventh day of the week; but the Bible shows that from the time of the resurrection onward, Christians worshiped on the first day of the week. (Billy Graham, “The Better Life,” *Billy Graham Answers Your Questions*, Webb Publishing Co., 1958, p. 51)

Pat Robertson, host of the television “700 Club,” chancellor of Regent University, and president of the Christian Broadcasting Network:

The original Sabbath of the Hebrews of the Bible

was Saturday. . . Sunday in biblical times was called “the first day of the week” (Acts 20:7; 1 Corinthians 16:2). Since this was the day of the resurrection of Jesus Christ, the early Christians—most of whom were Jewish—held their meetings on Sunday rather than Saturday. As custom developed, the Christian Sabbath or day of rest and worship, became **Sunday**, . . . (Pat Robertson, *The Ten Offenses*, Integrity Publishers, 2004, p. 104)

Sunday advocate statements evaluated.

Truly, all of the above authors are persons of Christian character and integrity. Their love for Jesus is unquestionable. Many who read these statements would consider them truthful. Yet, do their collective descriptions, which are reasonably identical, match Scriptural and historical reality? Why does not one of these explanations have a supporting reference from the Bible showing authorization for a change in the day of worship from Saturday to Sunday? Where is the evidence of a weekly pattern for this claim? Consider the following observations—you make the call!

#1 Writings of church fathers: There are no references in the writings of any early church father that Jesus or His disciples or any first century Jewish or Gentile Christians discontinued observance of the seventh-day Sabbath for Sunday assemblies in honor of the resurrection of Jesus.

Interestingly, a description of the fall of Jerusalem in A. D. 70 by fourth century historian Epiphanius provides clues about the Christians who fled Jerusalem prior to its destruction by the Roman armies led by Titus. He called them “Nazoraean” (followers of Jesus, the Nazarene). Epiphanius records that these “Nazoraean” kept sacred the seventh-day Sabbath even as also the Jews observed. (*Panarion*, sect. 29, chap. 7, verses 5, 7, 8)

We can now consider what Jesus intended when He warned His disciples regarding the fate of Jerusalem: " 'And pray that your flight may not be in winter or on the Sabbath' " (Matthew 24:20). We can deduce from Jesus' statement that He expected His followers would continue in weekly Sabbath observance into the New Covenant era. The pattern of assembly, as it is recorded in the Acts of the Apostles, is evidence that they did.

#2 The absence of supporting New Testament

testimony. New Testament authors all wrote three to six decades after the event of the resurrection. Their writings provide no references to pilgrimages to the sites of the crucifixion or the tomb where the Resurrection occurred. Luke records that in the time following the Day of Pentecost, disciples and believers could be found *daily* teaching in the temple precincts and *daily* gathering to share meals together (Acts 2:46, 47). Paul reports that prior to Christ's ascension, Jesus appeared to as many as 500 believers at one time; yet, he makes no mention as to which day of the week this occurred (1 Corinthians 15: 6).

No references can be found in the New Testament that first day weekly assemblies occurred among Jerusalem believers, nor that it occurred anywhere else that believers were spreading the gospel message of the crucifixion and resurrection of Jesus.

None of the New Testament writers, including Luke, who wrote the Acts of the Apostles, gives reference to a weekly pattern of first day assemblies. While the resurrection of Jesus was paramount in their discourses and was a highly motivating factor in reaching the populace, no Sunday theology is associated with it. Paul, who was taught by the "revelation of Jesus Christ" (Galatians 1:12), delivered not a single word from his communion with Jesus about a first day "Lord's day." In his major treatise on the meaning of the Resurrection (1 Corinthians 15), Paul merely uses the term "the third

day” to identify the time of the resurrection.

Curiously, the only mentions of the first day of the week in the New Testament (aside from the Resurrection itself) are in Acts 20:7 and 1 Corinthians 16:2. Of these the first instance was when Paul held a special Saturday evening meeting with believers in Troas because he would be traveling the next day (Sunday) to catch a ride on a ship going to his next appointment. The second of these was Paul's instruction to the members of the church in Corinth to systematically set money aside in their individual homes the first of every week to avoid fund-raising when he arrived.

Because of the lack of Biblical evidence, Sunday defenders, such as those quoted above, are only able to pass along centuries-old traditions that, over time and continuing repetition, have progressed to be accepted as historically accurate.

Other credible sources have recognized the absence of evidence for the introduction of Sunday observance in the first century church and have stated publicly their convictions as follows:

M. Max B. Turner, professor of New Testament Studies at the London School of Theology:

We must conclude that it is barely imaginable that first-day Sabbath observance commenced before the Jerusalem council. Nor can we stop there; we must go on to maintain that first-day Sabbath observance cannot easily be understood as a phenomenon of the apostolic age or of apostolic authority at all. (From *Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation*, [Grand Rapids, MI; Zondervan, 1982], D. A. Carson, editor, pp. 135, 136)

The Catholic Record, September 1, 1923, vol. XLV, no. 2342, 4)

The Bible still teaches that the Sabbath or Saturday

should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the ten commandments of God. There is no authority in the Bible for abrogating this commandment, or for transferring its observance to another day of the week. . . The Church [that is, Rome] is above the Bible; and this transference of the Sabbath from Saturday to Sunday is proof of that fact.

(Note that for centuries the Church of Rome has openly claimed to be the originator of Sunday as the weekly day of worship. Christians at Rome were the first to begin this practice in mid-second century A. D. This practice was more formally recognized during the reign of Emperor Constantine. In Canon 29 of the Synod held at Laodicea [365 A. D.], the Church of Rome banned observance of the the Creation Sabbath for Christians. At this time most Christians outside of Rome's sphere of influence observed the seventh-day Sabbath.)

Augustus Neander, noted church historian:

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*, [New York: Sanford and Swords, 1848], Rose's translation, 1843, p. 186)

#3 Baptism was the last command of Jesus.

The annual Day of Pentecost by custom occurred fifty days after Passover. Since Passover occurred the day after the crucifixion of Jesus, the annual Day of Pentecost, fifty days later, would occur on the first day of the week—Sunday.

Some have thought to connect this Day of Pentecost as evidence of an early Sunday assembly honoring the resurrection of Christ. However, Luke, who records the convicting power of the Holy Spirit upon thousands of visiting Jews through the miraculous preaching of the disciples about the resurrected Messiah, never specifically refers to the Day of Pentecost or the day on which Jesus was resurrected as being on the first day of the week. When believing Jews, many coming from outside Judea, asked how they should respond, Peter instructed them to “repent and be baptized” (Acts 2: 38—42).

The Holy Spirit had miraculously empowered the disciples to speak in the native languages of the multitudes of the foreign Jewish visitors. Under conviction at the news of a crucified and risen Messiah, three thousand responded to Peter's answer to “repent and be baptized”—making the Day of Pentecost a pageant of baptism. In the days that followed, another five thousand were added in baptism to the fledgling body of new believers (Acts 4:4).

Twice baptism by immersion in water has the authorization of the three Persons of the God family. The first was at the baptism of Jesus by John in the Jordan River. This event was the inauguration of Christ's mission to make certain the salvation of human beings:

Then Jesus, when He had been baptized, came up immediately from the water; and behold, the heavens opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”
(Matthew 3:16, 17)

In retrospect, it is not too much to suggest that at this initial moment, by baptism, Jesus was forecasting the

heart of His ministry—His death, burial and resurrection. Jesus declared, “for thus it is fitting for us to fulfill all righteousness” (Matthew 3:13—15).

The second instance of baptism's association with the Father, Son and Holy Spirit occurred as Jesus gave His parting words to His disciples before departing and returning to the courts of heaven. He commanded:

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” (Matthew 28:19, 20)

According to the apostle Paul (whose writings were drawn from the “revelation of Jesus Christ”), baptism of the believer is the stated method of honoring the death, burial and resurrection of Christ in the New Testament:

. . . do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His resurrection*, . . . (Romans 6:3—5).

Upon Paul's conversion, the Holy Spirit's first command for Saul (whose name was later changed to Paul) was to be baptized in water (Acts 9:17, 18). In this way, Paul publicly and humbly affirmed his conversion and belief in the resurrected Christ to the believers in Damascus, whom he had previously meant to arrest and do them harm.

Is it not the same, whether in the first century or the twenty-first century? Individuals, through baptism by immersion, publicly and humbly declare their belief

that Jesus was crucified and resurrected from the grave and lives forever more.

While baptism took a prominent place in the first century New Testament church and was recorded by Gentile author Luke, weekly Sunday observance as a way of honoring Christ's resurrection was entirely unknown to Jewish and Gentile believers.

Baptism has the stated command of Jesus and the endorsement of the Godhead; but Sunday observance, at the expense of the Creation Sabbath, does not.

#4 Accusations against Stephen and Paul.

Three years after the resurrection of Jesus a general persecution of Jewish Christians began in Jerusalem with the arrest, trial, and stoning of the deacon Stephen (Acts 7). Accusations by the Jewish leaders against him did not include setting aside the seventh-day Sabbath either by precept or example for Sunday observance of the resurrection of Jesus Christ. For a Jew in Jerusalem, to violate or dismiss the Sabbath would have been considered a serious breach of the fourth commandment resulting in severe punishment by the Jewish hierarchy. As it was, Stephen was violently stoned to death, but not for abandoning the Sabbath of Creation.

The converted apostle Paul, years later, was also brought to trial when Jews accused him of violating Jewish custom. If Paul had been observing Sunday rather than the seventh-day Sabbath, he would have been in violation of Jewish and moral law. In the court of Roman procurator Festus, Paul gave the following testimony under oath before his Jewish accusers:

Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in

anything at all. . . To the Jews I have done no wrong, as you well know. (Acts 25:8)

#5 Paul's pattern of weekly assembly.

On his second evangelistic tour, Paul spent considerable time building up the church at Corinth. It was enough time to demonstrate his chosen pattern of weekly ministry and preaching, as recorded by Luke:

And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks. . . . And he continued there a year and six months, teaching the word of God among them.” (Acts 18:4, 11)

The apostle Paul's chosen pattern of ministry, on display in Corinth, is classic New Testament and New Covenant practice. He has affirmed the ministry pattern set by Jesus Christ (Luke 4:16), the Author and Cornerstone of the New Covenant (Matthew 26:26-29).

It is widely understood that Jewish Christians of the first century and Gentile believers, as well, regularly attended Jewish synagogues on the Sabbath. Many synagogue leaders from outside Judea, who accepted the risen Christ and had been baptized on the Day of Pentecost, now welcomed evangelists such as Paul. Luke, a Gentile, records Paul's evangelistic team meeting with Gentile believers, which included Lydia—seller of purple, as she and several women gathered on the Sabbath for prayer by the riverside outside the city of Philippi since the city had no synagogue in which to meet (Acts 16:13—15). In Antioch of Pisidia, Paul's preaching in the synagogue stirred the hearts of the Gentiles who “begged that these words might be preached to them the next Sabbath” (Acts 13:42—44). Indeed, the next Sabbath “almost the whole city came together to hear the word of God.”

If the apostle Paul with his evangelistic team were to show up in the twenty-first century at Sunday-observing gatherings, what would he have to say regarding the fourth commandment? How would today's believers respond to the apostle Paul in such a case? You make the call.

#6 “That you may know the certainty of things. . .” One strategically placed but easily missed detail in the Gospel of Luke gives an important clue about whether or not the early church abandoned the seventh-day Sabbath. Luke, a physician and the only Gentile author, whose writings are preserved in the New Testament, wrote to another Gentile, whom he identified as "most excellent Theophilus," to give him "certainty in the things in which he was instructed" (Luke 1:1—4). Almost thirty years after the day of Jesus' crucifixion, Luke wrote:

That day was the Preparation; and the Sabbath drew near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and prepared spices and oils. And they rested on the Sabbath according to the commandment.
(Luke 23:54—56, emphasis added)

In this passage, the Gentile writer Luke shows that the fourth commandment was very much alive and respected by Gentiles even thirty years after the founding of the Christian church. Furthermore, Luke's Gospel makes no mention of the Resurrection being a rationale for a new day of worship. Rather, he states the reason the women rested—because of "the commandment," and he takes for granted that his Gentile reader will understand exactly which "commandment" he meant without his saying.

#7 Sabbath observance after the first

century A.D. What will it mean if it can be historically documented that the Sabbath that Jesus and the early church observed continued to be kept by the expanding Christian population? When making choices, would it not be important for the twenty-first century believer to have this awareness? Consider the following witnesses:

Dr. Paula Fredriksen, historian of early Christianity and former chair of the department of Religion at Boston University:

Fourth-century Gentile Christians, despite the anti-Jewish ideology of their own bishops, kept Saturday as their day of rest. . . . (*Jesus, Judaism, and Christian Anti-Judaism* [Louisville, KY: John Knox Press, 2002], p. 29)

Socrates Scholasticus, fifth century Church historian (c. A.D. 439):

For although almost all churches throughout the world celebrate the sacred mysteries [the Lord's Supper] on the Sabbath of every week, yet the Christians of Alexandria and Rome, on account of some ancient tradition, have ceased to do this. (*Ecclesiastical History*, bk. 5, ch. 22, p. 289, in *Nicene and Post-Nicene Fathers*, second edition, vol. 2, p. 132)

Hermias Sozomen, fifth century Church historian (c. A.D. 460):

The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week; which custom is never observed at Rome or at Alexandria. There are several cities and villages in Egypt where, contrary to the usage established elsewhere, the people meet together on Sabbath evenings, and, although they

have dined previously, partake of the mysteries.

(Ecclesiastical History, bk. 7, ch. 19, in Nicene and Post-Nicene Fathers, second edition, vol. 2, p. 390)

Joseph Bingham, (1668—1723), English scholar and author of early church history:

The ancient Christians were very careful in the observance of Saturday, or the seventh day, which was the ancient Jewish Sabbath. Some observed it as a fast, others as a festival; but all unanimously agreed in keeping it as a solemn day of religious worship and adoration. In the Eastern church it was ever observed as a festival, one only Sabbath exempted, which was called the Great Sabbath [and kept as a fast], between Good Friday and Easter-day. . . . From hence it is plain, that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival. . . .

Athanasius [296--373] likewise tells us, that they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius [315--403] says the same, that it was a day of public assembly in many Churches, meaning oriental Churches, where it was kept a festival." (*Antiquities of the Christian Church*, [London: 1852], Vol. II, Book XX, chap. 3, Sec. 1, pp. 1137, 1138)

James C. Moffatt, Professor of Church History at Princeton University, records the worship practice of early Christianity in the British Isles:

It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor, and Sunday, commemorative of the Lord's resurrection, as one of rejoicing, with exercises of public worship. In that case they obeyed the fourth commandment literally upon the seventh day

of the week—the day on which the Lord lay in the grave—and did not understand the precept about resting from labor to apply to the day of rejoicing over his resurrection. (*The Church in Scotland*, [Philadelphia: Presbyterian Board of Publication, 1882], p. 140)

Drawing Conclusions.

With the historical and biblical evidence that has been presented, is it not safe to say that Sunday advocates, however sincere and well-meaning, have passed on, generation after generation, a fictional narrative of the days following the Resurrection?

This re-imagined story of Sunday assemblies beginning after the resurrection of Jesus has taken on a life of its own, even though it has no basis in fact. Is this not an account that has unwittingly conveyed to untold millions of people a serious misconception of first-century Christianity? Some would call this "revisionism," which is the attempt to rewrite history according to one's own agenda.

Since the fourth commandment is still valid, and according to Scripture, Jesus is still the "Lord of the Sabbath," how will the twenty-first century Christian respond? Will Christianity come to an awareness of its lost world-class treasure—the Creation Sabbath—and be reconciled to its age-old purpose—oneness in fellowship and worship with our Maker and merciful Redeemer?

For the record: It will come as a surprise to many that today over 30 million grace-filled Christians in just one denomination alone observe the Sabbath on Saturday, the seventh day of the week. These choose to keep it sacred based on their love for Jesus and His

fourth commandment. Continents such as South America, Central America, and Africa have especially high populations of Sabbath-observing Christians. In North America over a million Christians honor the Creation Sabbath. These Bible-loving, Jesus-followers can be found in nearly every nation on earth.

There is a rich history of Christians through the centuries who have sacrificed—many at the expense of life itself—to advance the meaning of their Lord's Sabbath on the seventh day. Their inspiration was Jesus Christ, the world's greatest proponent of the Sabbath, who lived the Sabbath during His thirty-three years in Judea and Galilee.

A permanent imprint in time.

In his book on the Sabbath professor and author Sigve Tonsad stated that, in blessing and consecrating the seventh day (Genesis 2:1-3), God made “a permanent imprint on human time” (*The Lost Meaning of the Seventh Day*, p. 497).

The fourth commandment pointedly refers to this moment in Creation—*the seventh day*—completing the first full week in Earth time (Exodus 20:11). In this way, a boundary was set for all time. The repeating cycle of seven days has never been broken since Creation week. Because of its origin with Adam and Eve in their innocence, the Sabbath transcends all nationalistic, ethnic and racial distinctions. God Himself has forecast the Sabbath's eternal, unending status: “ 'For as the new heaven and new earth which I will make shall remain before Me, . . .from one Sabbath to another, all flesh shall come to worship before Me,' says the LORD” (Isaiah 66:22, 23).

An invitation from Jesus.

A nineteenth century author described the Sabbath as “keeping company with Jesus.” Dear reader, would you

thoughtfully and prayerfully consider this invitation from the lips of Jesus given specifically to you?

If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in the LORD; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the LORD has spoken.
(Isaiah 58:13, 14).

Answer prepared by Daniel Knauft, author of *Sacred Time unRemembered—How the Original Sabbath Was Lost and Why It Matters*, (2014). This Q & A was edited by Kevin L. Morgan.

Other Q & A can be found at the website:

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