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Defending the Sabbath - Part 2 with Jim Staley

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All right, you guys. Shabbat Shalom to you guys out there. And welcome to today's broadcast. I'm Jim Staley with Passion for Truth ministries, and we are working ourselves through *Defending the Sabbath*. That's right. We are in Part Two of *Defending the Sabbath*. We've been diving deep into the scriptures, every single myth, every question that's out there, everything we can think of that someone says, *Hey, I don't think you need to keep the Sabbath because this is why*. We're going through the *this is why*, and we're breaking it down to see if it holds water. That's what this broadcast is all about. That's what this series is all about. We are finding out, **do Christians have to keep the Sabbath today**, as the fourth commandment says.

It's pretty sad, ladies and gentlemen, that we've come to a place where we have to ask the question, should we keep the 10 commandments, as written, but I get it, I used to be on that side of the road, that side of the street and I also believed that Christians should not have to keep the Sabbath. But that's what we're going to do. So, hold on to your seat belts, my friends, we're going to dive deep right after this.

All right, well, we're back and we are happy this morning. It is Shabbat and I have got a little cup of coffee right here, and I hope that God is blessing you on this day. We're going to be going through scripture after scripture, and we're going to be showing you some quotes from ancient Church Fathers and historians. We're going to focus on this broadcast, pretty much in a continuation of part one, where part one, we went through a lot of different scriptures that typically, non Sabbath-keeping Christians bring up and we kind of dispelled a lot of them. Many of them are just simply misunderstandings because we're not looking at the Scriptures from Hebraic perspective, the Hebraic point of view. And that's what we want to do. We want to make sure that when we are looking at the scriptures, that we're interpreting them from the author's perspective, we cannot look from any other perspective. We have to look at the author's perspective.

I'll give you just a quick example. Complete rabbit trail here. Yesterday, I was talking to one of my daughters, and they were talking about how they were sharing their belief system with someone from their Christian school. And I think she's 17 years old if I get my story right, of which daughter it was. But the question was, *how do I prove, Dad, that no one goes to heaven after they die? That we have to wait till the resurrection?* Well, I said, there are only two scriptures that are brought up. And one of them is when Jesus was on the cross. And he says to the thief, *'this day, I tell you, you will be with Me in Paradise*. He says, *Today, I tell you this day,*

excuse me, *today, I tell you, you will be with Me in Paradise*. And in Christianity, because we look literally right into the English, and because there's grammar there, and they put the comma after **today**. It says, '*today, I tell you, you'll be with me in paradise*', and we interpret that as *that day*, he's going into paradise when we know that's not true because Jesus doesn't even rise from the dead for three more days. But it's interesting to find out as I was teaching my children this that in the Semitic languages, there is no grammar, there's no punctuation. So, depending on where you put the comma, it radically changes the interpretation of that verse. For instance, if I put it after you, *I tell you, comma, you will be with Me in Paradise* at Some point in the future. That is exactly where that comma should go based on the rest of the context of Scripture in the prophets that tell us that people sleep or they wait in a place called Sheol until the resurrection of the just, which happens to be when the dead in Christ rise first because they are dead. They're not in heaven yet. So, anyway, not to get on a rabbit trail, but just to show you how important it is to look at the Bible from its original perspective.

This broadcast is designed to help educate you, to teach you, and to prepare you. I believe its first Peter 3:15 which says, *To be prepared for the hope that's in you, but to do So, with gentleness and respect*, and I'm, just because that's my first scripture of the day, I'm just going to double-check to make sure that I got that right. I did, *but sanctify the Lord God in your hearts and always be ready to give defense to everyone who asked you for a reason for the hope that's in you, but do So, with gentleness and respect*. Can we start off for just a second ladies and gentlemen and just say this, it's important if you're going to share your faith with anybody or share anything with anybody can we just say that anything, especially your spouse, if you're going to share anything that's contrary to what the other person believes, you need to do So, with gentleness and respect. As a matter of fact, I wish I had this quote, but there was a rabbi back in the late 40s. His name is Yehuda Ashlag, you can look it up online, has a fantastic quote that really impacted me when I was in my prison experience. It said, *if you're going to share anything with anyone, you must allow them to maintain the superior position in their own mind*. In other words, you must keep them in a dignified position in their own mind, or they won't hear anything you have to say, Isn't that the truth, my friends? That when you're trying to convince your spouse of something, the moment that they feel inferior to you, is the moment they shut you off. As my children say, "*goodbye*". So, we've got to keep people in that dignified position in their own mind So, that we have the ability to influence them. And So, it's critical when you're sharing a different opinion. It's So, easy to slide into sarcasm, it's So, easy to slide - I do it even today. It's not easy to do. It's much easier to fall into that superior position, and you can't believe this person doesn't get it. Oh my gosh, how did this person not get this, you feel So, frustrated. And normally the way it goes is our patience level is thick, right? And they don't have a clue what we're thinking. And then those thoughts of *I can't believe they're not getting this, I can't believe they're not getting this*, gets stronger and stronger. And eventually, it comes out your mouth, and you lose the entire battle, the war, and you lose their heart. You lose the ability to be an influence, and Christ was given to us as the greatest influencer on the earth because of love, patience with his people, not So, much patience with leadership, but definitely patience with people. We are to be the same. If we're going to be a light to the world, we need to be just that - a light when necessary. Let's use words. But let's back up what we say. Listen carefully, by what we do. That's really, really important.

Okay, let's begin. And let's get into the scriptures here to our **first question** of the day, is this. Since Jesus is our rest, we don't have to keep the Sabbath anymore. Since Jesus is our rest. We don't have to keep the Sabbath anymore. Now, this is an interesting quote here. Because if you think of the logic that's happening right here, my friends, is we're saying Jesus is our rest. So, we don't have to rest. Well, I'm pretty sure Jesus probably took out the trash for his mom growing up. So, therefore, since I'm the guy that has to take out the trash in my house, I'm going to pull that right out. And I don't have to take the trash out. Because Jesus took the trash out, right? Think about this, my friends, because at the end of the day, we have Jesus also been what he's called the light of the world. He's also love. He's also our help. And he's also righteousness. So, if Yeshua is the light, does that mean we don't have to be the light anymore? If he's the hope, we don't have to be hope anymore. If he's our help, we don't have to help anybody anymore. Because he helped other people, he did it for us. And at the end of the day, Jesus was righteous, So, we don't have to be righteous anymore. And this logic breaks down So, fast. You can see how ridiculous it is. No one in their right mind would ever say we don't have to help anybody because Jesus helped people. We don't have to love people because he loved people. But yet we literally make the statement, that Jesus was our rest. So, we don't have to rest. This philosophical thought, which is what it is, it's a philosophy. This came into being in the fourth century, third, and fourth centuries when Greek philosophy was really at its height. And Gentile Christians were coming into the church and imposing these philosophical ideas into church doctrine. And So, they were mixing the mystical or the spiritual layer that's inside the scriptures which is very much there my friends, like without a doubt, there is a rest that we have in Christ. But look, there is a spiritual element to the word of God, without a doubt, when you come to know Christ, He takes away your sin and your Soul is at rest. But it does not remove the other layers of Scripture that are practical. For instance, Yeshua was completely faithful to His Bride. That does not mean that we don't have to be faithful, it means that we should be more faithful because he's an example of faithfulness. He's the example of rest. So, what does this look like? I wanted to show you this. Let's go over to the scriptures here and let me show you this. Right out of Matthew chapter five. Okay, verse 17, this is the scripture where it says, Do not think that I came to destroy the law or the prophets, I did not come to destroy but to fulfill. This is a really, really important verse, you guys, and I know most of you probably have heard this verse. Most of you know this scripture. But what I want to teach you is how to share this one single word as it relates to answering this question, this word **fulfill**, in Greek is the word **Pleroo**. Now, you probably can't see that on your screen. And I can't zoom in yet on that. But the word *pleroo* literally means to *fill up*, to *make full*, okay, or to *make complete*. And So, Somehow, Some way, within traditional Christian theology, not the theologians really, because they know better in academia, this is really pastors on down that are not really being educated in the original language, or on this topic, and are thinking through what they're saying. Because this is a contrasting statement, *do not think that I came to destroy the law*. So, he's creating a comparison, the next phrase must be the opposite by all linguistic standards, or it wouldn't be a comparison. So, he's not saying *don't think that I came to destroy the law of the prophets. I did not come to destroy, but to get rid of*, that's not a comparison. That's a simile. That's the same. That's a parallel, where what he's doing is creating the comparison. So, he said, *I did not come to destroy the law of profits*. I came to do what? *Make them alive*. That's the opposite of destroy. How do we know that fulfill means to make alive? Because if we go back, just two chapters, ladies and gentlemen, we find Something absolutely incredible. You need to know this because this verse has the exact same Greek word in it "pleroo". So, if we are to believe that this word, *fulfill* -

pleroo, means to get rid of, he came not to destroy, but to get rid of the law and prophets, which is the exact interpretation of traditional Christian doctrine on this verse, Then we have giant problems. When we go to chapter three, verse 15, it says this, 'Yeshua answered and said to him, 'Permit it to be So, now for thus it is fitting for us to fulfill all righteousness.'" Now that word fulfill is the exact same word in Greek as we just came from two chapters later. In the word fulfill, it means to fill up So, if we're to believe that fulfill is to get rid of, then we've got a giant problem, because it says that we are to fulfill all righteousness, not get rid of it. So, what does it mean to fulfill? To give it fuller meaning we're to show what real righteousness is by living Christ and Him crucified in our life.

Okay, So, enough of that. I just wanted to share with you that that verse is important for you to know when you're sharing that with your friends. Say, hey, if they bring up Matthew chapter five, verse 17, you can say, well, that's interesting. How do we get rid of this problem in two chapters earlier? Okay. All right let's go to the next objection. And that is found here, it says, *because Christ fulfilled the law*, Matthew 5:17-21. We don't have to keep the Sabbath anymore. Now, that's actually what I just answered. So, everything that I just told you can be found in Matthew chapter five, and in Matthew, chapter three. Looks like I went out a little bit of order there. But that's okay. You've got the answer. And that's the most important.

All right let's go to the next one. The Sabbath was given to the Jews, and therefore Christians don't need to keep it. Yeah. So, that's kind of important to walk through a little bit, isn't it? Let's go over to, I shouldn't even have to do this, I don't even know why I'm doing this. But let's go to Genesis Chapter Two, and just read the scriptures, my friends, and let's find out if that objection is accurate. It says, *'Thus the heavens and the earth and all the hosts of them were finished. And on the seventh day, God ended His work which He had done, and he rested on the seventh day from all his work, which he had done. Then God bless the seventh day and sanctified.* What is sanctify? It is made it *holy*, made it *Kadosh* the exact Hebrew word here is that, okay? It's to make holy, set apart, all right, because in it, he rested from all His work which God had created and made. Now God certainly didn't mean he needed to rest at all. He's the creator of the universe. Why is he doing this, he's doing this to exemplify what a good dad would do. He said, look, six days, you're going to do your work on the seventh day, and we're going to rest, okay? And so, by the way, just an FYI, for those that are out there that believe in the lunar Sabbath, this is a big problem, because the week started not when the moon was created. On the fourth day, the week started before that. And so the lunar Sabbath had nothing to do with the counting of the days. It started on day one, and day seven was simply three days after the moon was created. And so that's why when you pull up the Dead Sea Scrolls, there was a specific sect, that was a very fringe part of Judaism that started the Sabbath, three days after the new moon is because they pulled that out of Creation Week. And so you can see where they got that, but the lunar Sabbatharians don't use that method. And that's it's a good point. Anyway, we'll be talking more about that likely next week. But right now, let's continue to dive through the scriptures. And I know I'm going fast. But the great news is, we record these So, you can go to Passionfortruth.com, you can go to our YouTube channel, and you can check out all the different things that we have on our YouTube channel. And, and you'll find out that we've got a lot of different playlists on a lot of different topics. Okay. Also, if you are not following us on Facebook, we absolutely would encourage you to do that. Follow us on Facebook, there's a lot of stuff that we put out there, not just memes that make you feel good, but educational materials.

So, go to our Facebook page, make sure you like it, and make sure you follow it. And subscribe to our YouTube channel, if you're not already. It's Passion for Truth ministries, it's at Passion for Truth video. And that'll give you an opportunity to follow us and make sure that you subscribe and turn on the notification. So, if you're watching right now, look below the video and see if it says for you to turn on your notifications, otherwise, you'll have no clue when we upload something if we're not live, okay? All right, praise the Lord.

Let's continue here and discover what the next question is. All right, we just handled that one. Let's go to the next one here. It says the *Sabbath is the only commandment not found in the New Testament*. Now, I covered this one a little bit last week. I'm going to share with you a couple more this week and kind of go over and review because this is number one. It really is the top objection that I have heard over the last two decades when talking to pastors, theologians, and laypeople. This one seems to come up more than any other objection - it's not found in the New Testament. As if our entire Christian life is only found in the New Testament - not trying to be sarcastic. So, yeah, I told you, it's difficult. If that's the case, throw out the Old Testament completely. We don't need the front of the book for anything. If our litmus test and our foundation is built only on what is found in the New Testament, we are not in any need of a single word that's found in the Old Testament. And so that is a problem. Because second Timothy, chapter three, let's go there. I'm not going to have this in my notes, but hopefully, I get this right. If my memory serves me, right, yeah, let's go there. So, right here, this is critical for you guys to know is this a critical messianic apologetic verse, you have to know this verse and memorize this verse, it will be very powerful in talking to family and friends, in a respectful and gentle way, I might add, but it says right here, '*All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, instruction and righteousness That the man of God may be complete, right thoroughly equipped for every good work.*' Now, here's the question, ladies and gentlemen, when this was written, was there any New Testament at all? No, not at all. There was no New Testament when Timothy was written, when Romans was written. Like Paul would roll over in his grave to think that he was even considered scripture at the time. It was only later that examination and realizing the phenomenal anointing on that apostle's life, and the other apostles' lives and how their words lined up so much with scripture, that the Holy Spirit inspired them to make this part of the Word of God. This was God's word to his people, all right. And so we call it Scripture. God just said, *Hey, this is my word to my people, I did it through prophets, I did it through apostles, this is what I want you to do.* And so it listens to what they're saying here in the first century when they say **All Scripture**, the only thing that can be referring to is the Torah and the prophets. That's it, right? There is no other thing they can be referring to than the Hebrew Scriptures, what's called the Tanakh, what we call the Old Testament, what I call the front of the book. And so it's really important that you know that because if we're going to have the idea that the only commandments that we follow are the ones that are reiterated in the New Testament. This invalidates this verse, that verse, okay, so, that means there's no way we should throw second Timothy 3:16 out, you can't use it as a biblical verse. If you believe we only follow things that are found in the New Testament, see how easy this logic is, my friends. Let's keep going. Let's go back to our PowerPoint here. And we'll continue let's go over to Matthew chapter 24, verse 20 because this is a verse that specifically Yeshua is talking about the end of time in the tribulation, this is Gentile Churchianity. Right now, we are in the Christian era, in the great tribulation, and it says this, read with me, quote, *and pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation such as not been since the*

beginning of the world until this time, no, nor ever shall be, my friends. Think about this, right? Now, this is So, important that we get this because Yeshua is saying, look at the end of time. Pray that your flight is not on the Sabbath. Now, let me ask you a question. If the Sabbath has nothing to do with Gentiles at all, why is he telling his people - us - pray that your flight is not on a Sabbath? If the Sabbath has no constitutional value for a believer in Christ today, then the Sabbath would not have been mentioned at all. It is understood in the mind of Messiah, that his people are going to be keeping Shabbat on the Sabbath, which is the seventh day, according to scripture. So, if his inclination and understanding is my people are going to be keeping Sabbath, pray, that it's not on the Sabbath, because you're going to be resting, you're not going to be ready, you're not going to be alert and looking for things that are going to hurt you, you're going to be chilling out with your family, you're going to be hanging out enjoying life on a Shabbat. So, pray that it's not. So, at the end of the day, I think that's a very powerful verse. And it would be a hard argument against that verse to say that the Sabbath is not mentioned in the New Testament, it absolutely is. It's mentioned all the way to the point of the tribulation.

If we go to Hebrews chapter four, verse four, or five, and nine, we get this as well. It says, '*For he has spoken in a certain place of the seventh day in this way, and God rested on the seventh day from all his works.*' And again, in this place, they shall not enter my rest. And in verse nine says, *Therefore, it remains a Sabbath day, a Sabbath rest for the people of God.* Now, I'm going to show you this in real-time, you guys because Some of you are chatting over there and, struggling to listen to the details here. And I get that and that's totally fine. But when you see this in Greek, you have to understand this. So, for those who are truly trying, to understand these things from an apologetic perspective, you can know what you believe in and why, which is really important. And you're going to use this as an educational almost like a semester course on biblical apologetics of the Sabbath, which you should, then you need to know how to explain this. So, in verse one here, it says *Therefore, since a promise remains for entering his rest*, now that word rest is *katapausis*, okay in the Greek and it simply means like a calming of the winds, putting to rest. It's totally just silence, okay? Every single time that this word rest is used in Hebrews chapter four it uses this word or derivative of this word that means relaxing or resting or putting yourself at rest. Except for verse nine, and this is critical. Watch this. When we go down right here, okay? Verse three, *I swore my wrath, they shall not enter my rest*, the same thing, enter a relaxation mode, a ceasing of works, okay? The same thing with this when he's quoting from the Old Testament, *rested on the seventh day of his work, now enter my rest.* Every one of these words in Greek or their derivative, this is *katapausis* again, in resting. It is a heavenly blessedness it says, but when you get down to verse nine, let's just get right to the heart of the matter here. It says there remains, let's highlight it So, you can see, *that there remains, therefore, a rest for the people of God.* Now, if you're just reading this in English, you're not going to see it, you're not going to see all of what this is really saying. But it's talking about from the very beginning of time, God's people need a rest, okay? And they that rest is found in Christ, period, like they've been looking for rest of their So,ul, and their rest can be found in Christ. But it changes the word rest in verse nine, to a completely different word and that word is *sabbatismos*. Because that word literally means when you go back here, let me show you this. It says the word *katapausis* means 'a keeping Sabbath'. It literally means *keeping the Sabbath day*. That's what this word means. So, when you look at Hebrews chapter four, the author's saying, *Look, we have our rest in Christ, but therefore there remains Sabbath Keeping.* Now why, my friends, I get fired up about this, So, forgive me. But why on earth would the author say

there remains a day for keeping the Sabbath? If Sabbath wasn't already being kept? If the entirety, by the way when this book was written, according to scholars 30 to 40 years after Christ - 30 to 40 years, an entire generation after Christ, is all automatically still keeping the Sabbath. If they weren't keeping the Sabbath, this verse would make no sense. So, the writer of this book is telling his audience, that there remains a Sabbath keeping for the people of God. Why? Because every time we keep the Sabbath on the seventh day, which today is Saturday, we'll go over that in another question - but when we keep the Shabbat, we are keeping a microcosm, this is beautiful. Ladies and gentlemen, listen up. We are keeping a microcosm, a foreshadowing of the millennial rest with the Messiah. That's what Hebrews three and four are all about, it's pointing to when the Messiah comes, there is going to be this millennium of rest. There will be no more fighting against the law of sin and death, no more fighting against the devil and his angels, principalities, and powers of this present darkness, no more fighting the governments of America, or the secular rhythm that's moving and manipulating our children, sin won't exist. There will be rest in the kingdom of God because the Kingdom of God will simultaneously converge with the kingdom on earth. And he says, until then, there remains a Sabbath Keeping for God's people, because every time you keep the Sabbath, you are remembering and forecasting the power of rest that will come in Jesus Christ when He comes riding on the clouds. Teach your children that when you keep the Sabbath, you're in a way, leaving the earth for 24 hours from Friday night through sundown to Saturday night sundown and you're entering into the kingdom atmosphere. It's an amazing concept. It's theologically heart-pounding, to believe that you are entering into not Something that's just ancient, it is historically in the future going to happen in real-time. There's going to come a day where you're going to enter into His rest when he comes back for real and it's Sabbath every day. Can you imagine that? It's the greatest day of the other week for me. I worked six days super hard. Had two days this week that I didn't go to bed till 2 am. Sabbath is the most important day. Can you imagine 1000 years of it, much less eternity. Amen. Amen.

All right. Let's go to another verse to show you in the New Testament like this will probably be the longest question of the day because there's So, much here, Acts chapter 15, verse 20, let's show it here. Acts 15 Verse 20, and 21 says this, *but that we write to them that abstain from things polluted by idols from sexual immorality from things strangled and from blood.* Right. So, look, before we go on to verse 21, this is the Council of Nicaea. Excuse me, not the Council of Nicaea. It's the Council of Jerusalem held by James who is the Nasi. That's where I got that from Nasi in Jerusalem. He's the president in Jerusalem. Paul and James are having this big discussion. They have a debate on what it means to be saved as a Gentile. And the four things that they came up with was that you are not allowed to do. You have to abstain from things polluted by idols, you cannot have sexual immorality, right, or anything strangled, and from blood, you can't be drinking blood. Why? Because that's what they did in their paganism. But he goes on to say this incredible statement. Listen, for Moses has had throughout many generations those who preach him in every city being read in the synagogues, every Sabbath. Did you hear what he's saying here? This is James. So, for those that say, *Hey the Sabbath is not a commandment. It's not found. It's the only one not found in the New Testament?* I would say absolutely. You got to be blind to this. It's all over the New Testament. They don't need to have it as a thus says the Lord, you need to do this because they're already doing it. Okay. There would never be a time when the New Testament authors would tell their congregants that you need to love if they were all loving perfectly, there would be no need. Never will I ever tell one of my

children, to stop hitting their sister, if they're not hitting their sister, okay? But if they're hitting their sister, then they're going to get an instruction on not hitting their sister. In the same way, they don't have to tell them to keep the Sabbath because they're keeping this. It's understood this is what the culture in the first and second centuries when the disciples were converting people into this new faith in Christ. They were doing this while still keeping Shabbat and attending synagogue services. So, James is saying, look, don't even worry about the rest of the stuff. It's like a pastor today. It says, look, if they're going to be saved, and attend our church, they can't be running around with other women, they can't be homosexuals, and they can't be doing drugs, right? And they can't be molesting children. Outside of that. They'll learn the rest every week when they come to church. That's what James is saying. There's an understanding here, an autonomous, independent idea that's understood that everyone is going to go to church every Shabbat, and they're going to read from the Torah, and they're going to learn more and more each and every week.

Let's back up to Acts chapter 13, where we have the same exact concept, verse 42 and following. It says, *So, when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.* And then verse 44, says, *on the next Sabbath, almost a whole city came together to hear the Word of God.* And so my friends, what we discover here is that the Gentiles are going to church on Saturday, because we know that the Shabbat was on Saturday in the first century. It's always been on what the Romans called the Saturday but on the seventh day, according to biblical chronology, and that seventh day happened to be the Roman Saturn day, but the Gentiles are showing up in the synagogues on Saturday. Don't you find that very interesting? Paul could have gone there to their church service on Sunday. But if they're having a church service on Sunday, what in the earth are they doing in a synagogue on Saturday? Because we're led to believe, as Gentile believers, that the Christians were separated from the Jews. Nope, that did not happen until after, okay, 70 AD when the temple was destroyed, and they as one group went to Yavneh, and the other group went to Pella. And Christians went to Pella, and the Jews with the Yavneh, and there was a separation there, within synagogues. And then Christians were really meeting by themselves - they were meeting at the end of Shabbat on Saturday night, and when the sun went down, that would be considered the first day of the week. And we went over that last week. So, if you missed that, definitely review that.

All right let's cruise on over to Isaiah 56. This really kind of drives it home like all of the scriptures in the New Testament that are talking about the Shabbat. It flies right along with the prophets, which is why all of the New Testament believers, up until the time that the Gentiles really took over the church and started outlawing the Sabbath out of anti-Semitism, which is still alive and prevalent today. We see that around the globe. With the war in Israel right now, Isaiah 56 gives us a congruency with the rest of the New Testament. So, let's go there. And I'll show you this as well. Read with me starting in verse one. *Thus says the Lord, keep justice do righteousness, for my salvation is about to come.* By the way, the word salvation in the Hebrew is Yeshua. Yeshua, his name, actually means salvation. *For my Yeshua is about to come and my righteousness to be revealed. Blessed is the man who does this and the Son of man who lays hold of it, who keeps from defiling the Sabbath and keeps his hand from doing evil. Do not let the son of the foreigner who has joined himself to the Lord speak, saying, The Lord is utterly separating me from his people, nor let the eunuch say, here I am a dry tree, for this as the Lord to the eunuchs who keep my Sabbath and choose what pleases me, and hold fast to my covenant,*

even to them, I will give in my house and within my walls, a place and a name better than that of the sons and daughters, I will give them an everlasting name that shall not be cut off, also the sons of the foreigner. That's the Gentiles, ladies and gentlemen, who join themselves to the Lord, to serve Him, and to love the name of the Lord, to be his servant, everyone who keeps from defiling the Sabbath, and holds fast to my covenant, even them, I will bring to my holy mountain and make them joyful in my house of prayer. Now, I don't know about you, but this can't get any more clear. This is not talking about this is the time in Isaiah, at the end of time. This goes all the way through. There's not a scholar out there that I could find that would not interpret Isaiah 56 as talking about the end of time. There are Christians all over the globe who talked about that Christ is our house of prayer, they're quoting from this, *My house shall be a house of prayer for all nations.* You can't quote from Isaiah 56 and just talk about the last part of the verse without quoting the first part, before he makes his house a house of prayer for all nations, which says, *Those who keep His Sabbath from defiling His Sabbath.* So, it's not a salvation issue, ladies and gentlemen, let's just make this clear. Keeping the Sabbath has nothing to do with your salvation, but it has everything to do with a deeper relationship with your spouse, with your bridegroom groom Yeshua. No different than if I don't take out the trash. My wife is not going to divorce me, but it's going to lessen her respect for me, it's going to lessen my closeness and my intimacy with her because it's something that's important to her. She doesn't like doing it. It's a man's job in my house, and I take out the trash, and with six daughters, I couldn't even delegate that to a son. So, at the end of the day, it's important here that you see the prophets understanding, which are anointed and inspired by God Himself, Yahweh Himself, that his people, Eunuchs, Gentiles, Jews, Christians, *anybody* that attaches himself to God will keep the covenant and keep the Sabbath. And that's what we see.

Now we go over to Isaiah 66. Let's just go 10 chapters over if you have your Bible with you, Isaiah 66:22, is what I had on the screen. This one is highlighted, for simplicity. So, let's go there. It says, *And it shall come to pass that from one new moon to another, and from one Sabbath to another, one flesh shall come to worship Me, says the Lord.* Now, what's fascinating, I'm going to leave this verse up for just a moment to talk to you. What's fascinating about this verse is that this is in the millennium, the context of the timeline is after Christ comes. So, if you're brand new to this understanding, and Somebody sent you this video and threatened you that you have to watch this, or else that's something to consider. The timeline here is in the millennium, and Christ is talking about the Sabbath, and a new moon, quite frankly. So, why on earth would he be establishing the Sabbath, as he gave it in Exodus chapter 20? And in the Garden, and Genesis, chapter two, why would he be talking about the Sabbath if it was not relevant to his people, if it was not instituted and not required? From here, it's pretty clear, that it's required, we must worship Him on the Shabbat. It says in the millennium. And if we go over to Zechariah, chapter 14, we'll see one other scripture. And what verse was that So, I can go right to verse 16. Just go down here real quick. Verse 16, and go right to it, there we go, happens to be highlighted, *And it shall come to pass.* This is also in the millennium, it says *shall come to pass that everyone who will His left of all the nations which came against Jerusalem,* by the way, that's happening kind of right now. You know, the people in the North - Hezbollah and Hamas in Iran. They really should get a clue and read Zachariah because it doesn't work out well for them by surrounding Jerusalem. It says, *it shall come to pass that everyone who is left of all the nations which came up against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and keep the Feast of Tabernacles.* Okay, So, I wanted to just stop right there

because he turns off the rain for those that don't go up to keep the Feast of Tabernacles. Now, look, we're talking about in the millennium if you don't keep the Feast of Tabernacles, the rain gets cut off. So, wait a minute, I thought we were talking about the Sabbath. It's beyond the Sabbath because the Sabbath is connected to all seven feast days of the Lord. And if you have not, if you're not familiar with the feast days of the Lord, I encourage you to go to my website, or go on our YouTube channel, we have an entire playlist that goes through all about Passover, all about Feast of Unleavened Bread, all about Yom Bikkurim – the Feast of First Fruits - all about Pentecost and Yom Teruah and Yom Kippur and Sukkot. So, whatever one you want to you want to go through, we've got dozens of teachings on that you can learn more about it, but the Sabbath is connected to that. Okay, So, I just wanted to show you in the millennium, God's expecting us to keep the Sabbath. He's expecting us to keep the feast days, there is such an incredible blessing about these wedding rehearsals. And every week, we don't have to do this - we **get** to, and that's a really important difference. It's not a **have to** it's a **get to**. It's like I don't have to be married, I get to be married. Okay. There's an excitement of learning more about Someone else and having them fulfill things in you that you couldn't possibly fulfill on your own and accomplish more together than you ever could apart. Okay. All right. Where are we doing on time here, man, we are just flying through time, ladies and gentlemen.

Let's go back to our PowerPoint. Let's read the next scripture. Or the next question. If the Sabbath was only given to the Jews, look, this is my question out there. If the Sabbath was only given to the Jews, then why did over 30 Christian nations use a form of the Hebrew Shabbat as the actual name for the seventh day of the week? This is extraordinary. When I saw this, I thought, just the etymology of this alone! So, for those who don't believe that Sabbath is on Saturday, this is a giant problem for them. Throughout history all the way back to the first five centuries, we've got languages that show a derivative of the Hebrew word Shabbat, for the actual name of Saturday, let me just go through a few of them because to me, it was fascinating, and there's over 30, but I just thought I would pull out a few. Number one is in Spanish, right? So, Espanol, it's *Sabato*. All right, that is Shabbat. That's coming from Sabbath and you can see the derivatives and those of you that are out there in Latin American countries, you know exactly what I'm talking about. You may not have ever even noticed it. But your word for Saturday, okay, is not Saturday, it's Sabado. Italian, same thing - *Sabato*. In Arabic, it's *Sabet*. You can see Shabbat. In Hebrew is a *Shem, Bet, and Tov*. And you can see it right there, **S, B, T**. when you take out the vowels. Greek "*Savvato*". Bulgarian is "*Sabota*". In Russian, it's "*Subbota*". And so I just wanted to show you just a few of the over 30 nations throughout the last 15 plus 100 years that have chosen to call Saturday, a name that is ridiculously similar, to the word Sabbath in English and Shabbat in Hebrew. And what's even more historically significant, is Some of these languages only go back 700-800 years, 400 years I think in the matter of Italian, if my history mind, which Sometimes is duller than it should be as I get older, but I think I'm right. I think Italian only goes back 400 years. And so why on earth would the Italians, what was it again, call it *Sabato* for Saturday, if it was all about Sunday? In the early centuries, they knew the Sabbath was Saturday. That's why they didn't call Sunday Sabado. It was Saturday. And so I find that even interesting among the Italians from which the Vatican derives, and Rome derives, but even in the Italian language. The academics have the language of etymology. They know Shabbat is on Saturday, but the Catholics changed it to Sunday. And we'll go through that next week. But they know it's Saturday. Okay. So, that's an important point for you to know.

And on that note, I think it's important, let me show you this slide because this is fascinating as well. But in the fifth century, the historian, Sozomen, says this, and I quote, "*The people of Constantinople, and almost everywhere assembled on the Sabbath. We're talking about the Christians, as well as on the first day of the week, which custom is never observed in Rome or Alexandria.*" Okay, So, I'm going to leave that up on the screen. So, you can see that and read that again. But I want to unpack this for you for just a moment because this is the fifth century. And you have to understand the historical transfer of the Sabbath from Saturday to Sunday and the different cultures. So, in the Eastern Church, which is the time over in Judea, Samaria, Israel, in that area right there. They always kept the Sabbath on the seventh day, just as the scripture said, which is on the Roman Saturday. But then as Rome began to take over the world, and the church began to grow on the Gentile side, the Roman day of rest was on Sun's Day, okay, that was the day dedicated to the sun, and there, "church services" or day of rest. Their temple services and sacrifices were on the Day of the Sun, the venerable day of the sun, as Constantine said, and if that's the case, then that's you know, that's where our Sunday of rest came from. Saturday was the early Christian day of rest and the Jewish day of rest. And when they merged, that's where we get the weekend from, that's where we get Saturday and Sunday being the weekend, 'off'. So, for those of you who don't work on Saturday, Sunday, and around the world that observed the weekend, and you know what that means. That's where it came from. It came from the merging of the Roman Empire with the Christian and Jew, a Judeo-Christian empire, if you will, theology, and those two merged, and out came the weekend. That's why it says right here that the people of Constantinople almost everywhere assembled on the Sabbath as well as on the first day of the week, moving into Sunday, which started Saturday night. Then eventually, the Gentiles were so used to meeting on Sunday, they switched it from Saturday night, as the disciples did meeting in homes and Eutychus falls out the window, Acts chapter, whatever, 20, I think it is, I can't remember. But then they began to meet on Sunday, and this is where our Sunday morning service came from. It comes from Rome. Okay. And by the way, the reason why he says that custom is never observed at Rome is because Rome never observed the Sabbath on the Saturday, that was only for those that were of the East. And for those of you who don't believe me, let's get to another quote by the historian Socrates. Okay. And so Socrates, of the fifth century says this, *For although almost all churches throughout the world, celebrated the sacred mysteries of the Lord, the Lord's supper on the Sabbath of every week, yet the Christians of Alexandria and at Rome on account of some ancient tradition, refuse to do this.* Okay. And so we see that the early Christians were celebrating on the Sabbath, but on Saturday; but the Christians of Rome, were, on account of the ancient pagan traditions, were not doing this. They were doing it on Sunday. So, that's an interesting couple of quotes that I thought I would share with you. To back it up again is another quote by Philo of Alexandria, and this is from Decalogue 20, *The fourth commandment has reference to the sacred seventh day, that it may be passed in a sacred and holy matter. Now, some states or nations keep the Holy festival only once in the month, counting from the New Moon as a day sacred to God, but the nation of the Jews keep every Sabbath day regularly after each interval of six days.* Now, this is critical. I'm going to leave this up because there are those out there again, it's gaining traction but this fringe idea of lunar Sabbatarianism, or counting the Sabbath from different days, that it's not seven days it's kind of like whenever you want to have it. However, there are mathematical formulas team up, right here. Philo, first-century historian first century is telling us that there are Some states that celebrate the Sabbath once a month or do this or do that, but the nation of the Jews, which Christ was a part of and which all disciples were a part of and all their disciples were a part of, by the

time that this was written, okay, we have a historian telling us that the Jewish people in the first century, which includes every single Christian, were keeping the Sabbath every seven days on Shabbat. They didn't have this, there was no new moon counting because the new moon counting doesn't go by every seven days, you'd have to change it. Some days will be eight-day intervals, some will be nine because it's not a perfect 28 days. So, at the end of the day, pun intended, Philo says look, the Jewish people are keeping it every seven days, and that period and we know they were keeping it on Saturday because the Romans tell us that the Jews were keeping it on their day called Saturnalia or excuse me on Saturday.

All right. So, we have that early, early centuries telling us that the early Christians were keeping the Sabbath on Saturday. Can you see when you put all this together? If you're a skeptic out there, just open your mind for just a moment. All of the Bible for 39 books, and there's no debate that the Sabbath is on the seventh day, it's on Saturday. Exodus chapter 28, through 11 makes it ridiculously clear. It's on the seventh day. God makes it very clear in chapter two of Genesis verse one, saying that he rested on the seventh day he made it holy, He set it apart before man sinned before Jesus could come and Christian theology would tell us that he changed the day of the Sabbath was always instituted and always intended in the heart of God to be on the seventh day. The prophets tell us that it's the seventh day, the prophets tell us at the end of time in the tribulation it is going to be the seventh day. Jesus says, make sure you pray that your flight is not on the Sabbath intending for Gentiles to be keeping it in the end of time during the millennium, the prophets and Zechariah and Isaiah tell us that we're going to be keeping the Sabbath we're going to be keeping the feast days. In the New Testament, Paul is keeping the Sabbath, and the Gentiles are showing up on the Sabbath. James and Act 15 tell the people, *Hey, every Sabbath day, you're going to learn more and more about God's word come back every Shabbat on the seventh day*, all this stuff lines up. How is it that we believe that somehow because Constantine and the Roman officials officially stamped it and the Gentiles changed it from Saturday to Sunday and are proud of that, and that somehow the Bible teaches that we shouldn't keep the Sabbath? On the seventh today? Even the Catholics will tell you, we'll show you this next week. Definitely tune in next week. It's going to be amazing. The quotes I'm going to show you, even the Catholics fully admit, they changed it. They say anybody that follows the Sabbath on any other day than Saturday is not a legitimate Bible-believing Christian. That is from their lips, my friends. And I'll show you that next week.

All right let's go through just a couple more. And then we'll finalize this for today. Did the change to the Gregorian calendar in 1582 lose track of the Sabbath day? Some people will say, look, how do we even know that today the Sabbath is on Saturday? Because some people will say, wasn't there a calendar change? Absolutely. There was a calendar change. From 46 BC to 1582 AD, we used what was called the Julian calendar. Okay, the Julian calendar was off, I believe, by like 11 minutes, if I recall, every single year. Well, when you add 1500 or almost 1600 years, at 11 minutes a year, by the time you get to 1582 they had a problem. And they're astronomers and the people that did the weather, realized it, and even agriculture had a problem. We are 11, excuse me, 10 days off on the calendar. So, what they did was, it was Thursday, October 4, 1582, and to fix the calendar, this is where a Gregorian calendar came from, is they fixed the calendar by instead of being Friday, October 5. It was Friday the 15th. So, it didn't change the days of the week, it simply changed the number on the calendar. So, instead of Friday, the fifth, they changed it to Friday the 15th and it bridged and fixed the calendar for those

last 1600 years. It bridges the gap for those 10 days. And then now every four years we have a leap year where we add an extra day and that prevents the calendar from getting off. It's the calendar that we currently use. So, to answer the question, absolutely we know for a fact that today the Sabbath is on Saturday for multiple reasons. One is because Philo tells us that the Sabbath is on Saturday. Early historians tell us during the second and third centuries that the Jews were keeping the Sabbath on the Roman Saturn day, that was the word I was thinking of early on, the day of Saturn, which is Saturday. So, we know the Jews kept Shabbat on Saturday and the early Christians on the Roman Saturday, and then that never changed, 1,2,3,4,5,6, - 7 - Shabbat, for 1582 years. They kept it the same until you came to the Gregorian calendar change. And all they did was change the date on the calendar. So, the days remain the same. There is absolutely no evidence anywhere, of Jews arguing that they should change the day from Saturday to another day or that there was any discussion and let me tell you something about my Jewish brethren. If there's one thing the rabbis love to do, they love to argue, we've got 1000s of extra-biblical writings from rabbis in the early centuries, debating on every topic known to man, and there's not a single debate on when or what day the Sabbath is on. It's always on the seventh day. If you think that an orthodox in every single community is at some point going to forget how to count to seven on two hands, you got another thing coming. They're never going to get that out of sync, which is why there's not a single historical record anywhere on the planet, that there was this debate. And if there was an out-of-sync, how on earth would people in America or Australia or South America find out about the change that happened in England when there's no telephone, no communications, nobody could have known this so every culture across the globe were completely disconnected from one another. We have records that they were keeping the Sabbath on Saturday on the seventh day, and they just so, happened to align today when we do have electronic communications. So, across the globe, with electronic communications, we know that every single Jewish person in the world, okay, and Messianic Jews, for that matter, all the way back to even the Eastern Orthodox, it's not just the Jews, okay. There are all kinds of denominations within Christianity, all in the East, I should say, not in the West that maintain the keeping of the Sabbath. The Eastern Orthodox is the largest, I think, 220 million people worldwide, that are keeping the Sabbath on Saturday. Why? Because they come from the line of the disciples in the east, it was the split of the Roman Empire, and the West took the Sabbath and moved it to Sunday. And that's why there is a discrepancy. So, for those of you out there who have been struggling with how do I even know that Saturday today is the Sabbath? You can know it with absolute assuredly. Because the affirmation is there, every time they count 1,2,3,4,5,6 Shabbat, that's never changed. It's just never changed. We have no historical record of that ever changing.

We'll end on that same topic. We'll talk about the lunar Sabbath. Just a couple of quick things on it because this is a topic that is within Messianic Christianity and in my opinion, it's causing us to lose sight of unity, of being in the same vein, there's so many different things that we can discuss and dialogue about. We shouldn't be dialoguing about what day is the Sabbath. This is kind of a no-brainer. And it's embarrassing when I connect with my rabbi friends or friends in Israel or my Jewish friends, because it's just like, oh, you Gentiles, seriously, you have a whole group of people who believe that the Sabbath is not on the seventh day. And they literally hit their foreheads, because they can't believe us and they look at us as children in some respects as the scriptures it discredits us because of these fringe doctrines, So, I'm not trying to be, you know,

sarcastic or mean, I'm just saying as a Bible teacher, and a pastor, minister, my job is to bring unity, that's a shepherd's heart, and, and we can't be unified if we're arguing over silly things.

So, Acts chapter 15, verse 21, is a fantastic verse about the lunar Sabbath. Again, I'm going to talk more about this in a future broadcast. But I just wanted to kind of whet your tastebuds a little bit and give you a little bit of ammunition, or at least a little bit to think about. For Moses has had throughout many generations, those who preach him in every city being read in the synagogues every Sabbath. Now, we read this scripture earlier. But the reason why I want to bring it up today, again, as it relates to the lunar Sabbath, is because the scriptures are saying, from the time of Moses, think about this, I bet you've never read this before this way. Let's put it back up on the screen. Well, that's the Bible. Let's put the PowerPoint back up on the screen. It says *Moses has had throughout every generation, those who preach him in every city being read in the synagogues, every Sabbath*. The reason why this is so critical, is Paul is saying, excuse me, Luke is saying, from the time of Moses, every Saturday, we've been keeping the Shabbat. How do we know that? Because they're keeping it on Saturday, right then when he wrote it. And so in the mind of Luke, who is inspired by God, he's saying every single synagogue we have every Saturday, we've been meeting on the Shabbat, every stinking seven days. So, we know all the way back to the time of Moses, they've been doing this every seven days, and you can't get a lunar Sabbath to work out every seven days. It won't work, you have to manipulate the numbers. And by the way, the reason why the lunar Sabbath doesn't work, biblically, is because God is a simplistic God, complex in his creation, but when he deals with children, his rules are simple. Okay, So, this, the lunar Sabbath is so complex, it's so difficult that children cannot understand it. But a child could understand the Shabbat. You know why? Because it's Mom and Dad 1,2,3,4,5,6 *Shabbat*, and they know it, and it doesn't change. It's simple. It's made for man. It's made for us to rest, it's made for us to reconvene with God. It's not made as a math lesson. It's not made as calculus or some algebraic formula. We shouldn't have to look into a telescope to find out what day it is. All we have to do, and I'm not poking fun, I'm just saying, look, God is so simple and loving to his children, He made it just this simple. So, Jim Staley could understand it. Okay? Because I need simple things. So, I think Acts chapter 15, verse 21, is a great scripture that brings up the fact that, hey, look, at the end of the day, the Jews in the first century even knew that all the way back to Moses, at least in the mind of Luke, I can be specific to him alone, the writer of Acts is telling us that in his mind, it's always been on the Sabbath.

Okay. Ezekiel, chapter 46, verse one says, *'Thus says the Lord God, the gate of the inner court that looks towards the east shall be shut, the six working days, the six working days, but on the Sabbath, meaning the seventh, it will be open.'* And we really don't even need to go any further than that. The Prophet says, *'Thus says, Yahweh'*. God of heaven and earth says, six days that men are working, you can close that gate, but on the seventh day on the Sabbath, not on a Sabbath, not on, you know, the ninth day that you consider to be a Sabbath, but on the seventh day, it's on that day, it's on *that day*, my friends, that you shall keep the Sabbath, you shall open up the gate. And I think those are just two simple pieces of evidence that show that scripture from God's perspective, look at seven days. So, however you want to do it, if you want to change the Sabbath from Saturday to some other day, it better be in seven-day increments. Okay. And we'll talk a lot more about that in a future broadcast. All right. So, at the end of the day, I love talking about the Sabbath, because it's such a life-transforming topic. It's a topic that you can bring into your home. You can keep it if you're watching this broadcast right now and you've

never kept the Sabbath, I, as my children say, double dog dare you for 30 days for four straight Sabbaths, from Friday night at sundown, shut everything down and spend time with your family. Make sure that none of your kids are going to spend the night anywhere else, that they're not going out to see movies or whatever, they're staying home. Spend time as a family and watch a family movie if you want. Spend time you know, playing some games, reading the scriptures together, have a family Bible study, and see what God does through you obeying Him in the smallest way. So, if you don't think that you *have to*, then I just encourage you to *try it*. It will be life-transforming, without a doubt. All right. So, with that, we have come to the end of our broadcast at Passion for Truth video with your Passion for Truth ministries. I'm Jim Staley. May God bless you and keep you may His face shine upon you. May His countenance be lifted over you, and I pray at the end of your day He gives you rest. Shalom, everyone.