



# PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

## Defending the Sabbath - Part 1... the Sabbath - Jim Staley 2023

Ladies and gentlemen, it is time to defend the Sabbath. Here we go.

All right, it is time to defend the Sabbath! Jim Staley, here with Passion For Truth Ministries. I'm excited about today's broadcast because we are going to be talking about: 'What does it mean to keep the Sabbath in the United States of America in the world today'? Should Christians keep the Sabbath? What about Romans chapter 14 when it says that you can pick any day that you want? What about Acts chapter 15, when it only says that these are the four things that you need to do? What about the fact that the Sabbath is the only commandment and the 10 commandments that aren't found is not found in the New Testament? Doesn't that mean that we shouldn't keep the Shabbat?

We're going to answer every question that I can think of ladies and gentlemen, in this multi-part series on defending the Sabbath. It's time that we know the truth, the whole truth, and nothing but the truth. And that's what we're going to do. So put your questions in the chat, anything that anyone has ever come up against you and said, 'Hey, what about Galatians Chapter Five? What does this mean? Doesn't this mean that we shouldn't keep the Sabbath?' We're going to dispel a lot of misunderstandings, a lot of myths that are inside the scriptures, when we're talking about the Sabbath. There's a lot of misunderstanding on this. I have written an entire detailed academic book on this subject; however, it is not published yet but is almost finished. And I have just been praying, God give me the time to finish this book. You'll know it when it comes out. I go through every single scripture in the Bible, referencing the Sabbath, and the idea that we shouldn't keep the Sabbath, and then all the supporting evidence for keeping the Sabbath.

So, we're going to dive into that today. Without further ado, the first question that comes up is, should we only keep the laws that are repeated in the New Testament? All of the 10 commandments are found in the New Testament, except for the commandment to keep the Sabbath. And so, this is a very popular argument amongst Christians and Christian pastors, that are predisposed. They already have a straw man argument set up saying that the law has to be *repeated* in the New Testament in order to follow it. So, from the very beginning, this is really important, you guys, it is man's tradition that has created the rule, the fake rule that says it has to be repeated in the New Testament. Where is the commandment that says that it has to be repeated in the New Testament for you to keep it? This is an interesting argument but it just doesn't hold water. Let me give you an example. Let's go to Mark chapter two, verse 27. You're going to see that this argument falls apart very, very quickly. Let me just pull this up for you, when I say Mark 2:27. You're going to see that not only is the rule itself completely

set up from a fallacy, it's a straw man argument that assumes that it's true, which it's not because there's no supporting evidence in all of the Bible that says that. There's no prophet that said, 'hey, if this is not repeated in the New Testament, you don't have to do it.' Okay? That would be pretty crazy.

There's a ton of Scripture in the Old Testament that is so worthy, for doctrine, and reproof. But that is not found in the New Testament. So, let's go to that scripture right now. And I believe that is out of Timothy. There we go. Okay. Second Timothy 3:16 says: "**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness That the man of God may be complete, thoroughly equipped for every good work.**" Now, ladies and gentlemen, check this out. We're talking about, in the New Testament, we have the author of Timothy, telling us here God breathed that all scripture is worthy for doctrine, for reproof, for correction and instruction in righteousness. Now, let me ask you this. In the New Testament, when Timothy was written, did the New Testament even exist? Of course not, it didn't. So, what is the scripture that he's referring to the Old Testament? He's talking about the Old Testament. So, this one scripture dispels this argument that everything in the New Testament is for Christian life, and it must be found in the New Testament. That is not at all what the New Testament says! As a matter of fact, it's the opposite. They didn't have the New Testament. So, what did the New Testament disciples do without the New Testament? Did they **not** follow the Sabbath? Did they **not** follow the scriptural commandments that are found in what they considered the Hebrew Scriptures, or to them, just the Scriptures?

You see, this is a 21st century Western Greco Roman mindset, that makes up stuff - that says, hey, we only follow things that are found in the New Testament that are repeated out of the Old Testament, when that doesn't exist at all. So now, let me go back to where I originally wanted to go and show you that that Sabbath is *absolutely* repeated in the New Testament. It's just a little bit hidden. So, let's do this. Let's go to Mark chapter two, because that's where I originally was going to go, and let's go down to verse 27. All right, there's a dialogue here where Yeshua is talking about the Sabbath, and he's questioned about Sabbath. They are walking through the grainfields on the Sabbath. Let's just hit this all at one time here. He's walking through the grainfields, on the Sabbath, and his disciples began to pluck the heads of grain. The Pharisee said to him, 'Look, why did they do what is not lawful on the Sabbath?' But he said to them, 'Have you never read what David did when he was in need and hungry, he and those with him, how he went into the house of God, and the days of a Abiathar, the high priest and ate the Showbread, which is not lawful to eat except for the priests, and also gave some to those who are with him. And he said to them, the Sabbath was made for man and not man for the Sabbath.'

Now, this is a really important scripture, because number one, there's another question that we were going to answer later. Let's go ahead and answer it now - saying that didn't Jesus break the Sabbath in the Scripture? May it never be, if Jesus breaks the Sabbath during his lifetime, then he has committed a sin because first John three-four says sin is the transgression or the breaking of God's law. And Sabbath is the fourth commandment. He had not died yet. So according to Christian doctrine, the New Covenant hadn't even started yet until the resurrection, which means he's under the Old Covenant, according to traditional Christian doctrine. If Jesus breaks the Sabbath, he becomes a sinner and disqualifies himself from being the Messiah. No, what's happening here is there was an **Oral Law**, a tradition of the elders that said, you're not allowed to take a single grain of wheat and thresh it in front of your fingers with your fingers, or you're breaking the Shabbat. Yeshua was saying, Look, no, we're not

breaking the Sabbath. Life is the most important thing. You can break any commandment **based on life**. That's why you can defend yourself, and you can kill someone in your house that tries to rob you, according to Scripture and threatens your life because life is on the line. You can do anything as long as life is on the line. And so, they're hungry, their life is more important than the Sabbath itself. There's nothing wrong and there's no scripture commanding you to not take some wheat, for crying out loud, and eat it off of the stock. So, he makes this unbelievable, and unprecedented statement in verse 27, of Mark chapter two. And he says, "The Sabbath was made for man, man wasn't, excuse me, the Sabbath was made for man and not man for the Sabbath." Now, this is a bit elusive, okay. But the academic mind that is used to looking at the scriptures can see this blaring. This is Yeshua, advocating for the fourth commandment, he is bringing it into New Testament times and he is telling us the original intent of God. He is not taking away the Sabbath, He is enforcing it, he is underlining it. He is making it bold and italic. He is highlighting the original intent the the Sabbath was made for man. And because the Sabbath is on the seventh day, according to the Torah and Exodus chapter 28, excuse me, 20 Verse eight through 11. We know that we can reread this and say, the seventh day was made for man. Period. That's it. The Sabbath was made for man. In other words, all of these traditions that the elders were adding on to it are irrelevant. They don't need to be there. They're bogging down. This commandment is causing people to feel like they're serving the Sabbath and they got to do it just right or it's not go into work and that doesn't bring life. So Jesus, Yeshua here, is bringing the fourth commandment into the New Testament and letting them know, it's important. It's so important. I'm going to remove all of the traditions of the elders. And I'm going to say, look, it's just made for man from the very beginning, before man sinned. If man doesn't sin, no, we're not even having this conversation, because everyone would be keeping the Sabbath because God exemplified it on the seventh day, he set it apart, and he made it holy. Okay. All right. Another proof text of the Sabbath in the New Testament absolutely is Acts chapter 15.

Let's go there because this is powerful. Okay, Acts chapter 15. And we're going to scroll down to verse 20. And this is the most popular part. This is the most popular verse, one of the most popular verses in the New Testament that the traditional Christian apologist will bring up saying that Gentiles don't have to keep God's law, we don't have to keep the Sabbath. And here's why. Because Acts chapter 15, says that it only gives four things that Gentiles should do. So, let's read those four things. Let's put on our thinking cap and see what we come out of it. Verse 20, says this. This is, by the way, Acts chapter 15, is not about Christian living at all. It is not about how to live for Christ. It is not about what you should do for Christ. It's about what is needed for salvation. The whole debate that Paul has, when he goes up to the church council in Jerusalem, is what does it mean to be saved as a Gentile? How do we know that? Because we simply go up here to chapter 15. Let me turn on the scripture here so you can see it. And it says, *certain men came down from Judea and taught the brother and saying unless you are circumcised, according to Moses, you cannot be saved. This is the debate, ladies and gentlemen, it's whether or not you can be saved, and not be circumcised.* So they went up to ask the people, the apostles and elders about this question, what does it mean to be saved? And all through that if you read it from **that** perspective, which is the correct interpretation of verse 15, you get to verse 20. And after the debate has been made, and both sides have presented their cause, James, the president, the Nasi, the council of Jerusalem stands up from the Bema Seat, and he makes this statement, and it is not about Christian living. It's about salvation. Watch and listen carefully. He says this, known to God from eternity, I'll start in verse 18. All his works, therefore I judge that we should not trouble those from

among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. Okay, let's stop there. For right now, the whole entire argument is about salvation. And he is making four statements that says they can't do this and maintain salvation, they cannot be saved, if they do these things, if we are to believe, as believers in Christ, that what James is saying is these four things are the only things that Gentiles need to do. Then this is good news for everybody that sits in a local church. As a matter of fact, you don't even need to love your neighbor as yourself. You don't even need to love God with all your heart, mind, soul, and strength, because that's not in the verse either. You just need to make sure that you abstain from things polluted by idols, sexual immorality, and from things strangled. That doesn't happen every day. And from blood. No one's drinking blood today. So ultimately, Gentiles don't have to do **anything** if this is the standard, ladies and gentlemen, Acts chapter 15 Verse 20.

No, this is a really good pastor that is saying, 'Look, these guys are coming to know Christ. They're serving multiple gods, and there's all this sexual immorality that's in temple prostitution, and they're drinking blood as the cults are doing to their gods, they can't do these things.' They have to immediately stop these things, but don't worry, okay? They'll learn the rest every week when they come to church, and this is what I wanted to bring up. This proves that the Sabbath was instituted in the New Testament times and that it was expected for Gentiles to keep it. It's the very next verse. It says it right here, verse 21, 'For Moses has had throughout many generations, those who preach him in every city being read in the synagogues, every Sabbath.' What is being said right here, ladies and gentlemen, is that James is saying, 'Look, these four things they got to abstain from, they can't do these things. They'll learn the rest of Christian living in every synagogue, every Sabbath when the Torah is preached. That's what he means by Moses is preached. The Torah is taught every single week in the synagogue every Shabbat. Okay so it is expected in the minds of James and the apostles, that this is just where they're going to go to church. It's when they're going to go to church, it's in the synagogue on the Sabbath. Is there any more proof for that? Absolutely. There is. It is found in Acts chapter 13. So we can back up just a little bit. And verse 42, for those of you that are keeping notes. This is amazing in verse 42. Let's, let's go back, show you what this looks like. I'll highlight it for you. And it says so when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them next Sabbath. So wait a minute, what are the Gentiles doing in the synagogue on the Sabbath? Okay, so the Gentiles are begging to be taught the next Sabbath that presupposes that they already know that this is when they're going to church is on Saturday, it's on the seventh day on the Sabbath. Now watch this, it gets better. Now, when the congregation had broken up many of the Jews and devout proselytes followed Paul and Barnabas who is speaking to them, persuaded them to continue in the grace of God. On the next Sabbath, almost a whole city came together to hear the Word of God. Are you kidding me right now? Almost the whole city on the next Sabbath. Now, why is it that Paul didn't just go to the Gentiles the next day? Why didn't he go to their church service on the first day of the week or on Sunday? Because they weren't meeting on Sunday, they were meeting on Saturdays, and that's when the gospel was given. And so that's why in verse 44, it says, on the next Sabbath, almost the whole city came together to hear the Word of God, I love that. And so there's many more that I could bring up. But I wanted to just show you that in this very first, that I'm spending a lot of time on this first question, which is, or I should say, the first myth, which is we don't have to keep a commandment, unless it's found duplicated in the New Testament. That's simply not the case. It's all over the New Testament. What traditional Christians are looking for is a commandment in this form, thou shall keep the Sabbath.

But it doesn't dawn on them, that the Sabbath is all over the place in the New Testament. And it's assumed because they're already keeping the Sabbath on the seventh day, just like they did all throughout the book of Acts. Yu Shu is talking about the Sabbath as if everybody knows about it, why would they ever have to say, hey, you need to keep the Sabbath, if everyone's already keeping it. And so it's important to bring that up and understand that, okay. All right. Let's go to the next question here. What's the next question? Yeah, we talked about Acts chapter 15, verse 20. Let's go to Romans 14. I don't know what's in my throat today. But I can't get it out. All right. So let's go to Romans chapter 14. This one is brought up consistently. All right. And so verse five says this, let's go over here. I want you to read this because this is brought up a lot. The, the myth is, hey, look, Paul says in Romans 14, that one day, let's read it one person esteems, one day, above another, another esteems. Everyday like let each be fully convinced in his own mind. He who observes the day, observes it to the Lord and He who does not observe the day to the Lord, He does not observe it. Now the argument goes like this, the argument goes, look right here, it's very clear. You can choose any day you want for the Sabbath. Here's the rebuttal to that. Where in this chapter is it remotely talking about the Sabbath at all? It's a Massive assumption, it's not there. As a matter of fact, the entire subject matter is about food. So, if I was talking about food, and I talked about you can eat or not eat. And I said, hey, you can choose any day that you want, whatever you want to choose. If I was talking in the context of food, and I mentioned a day, or I said, He who wants to observe it can do it. If you don't, you don't have to? What am I talking about? I'm talking about fasting. That's what's going on. And that's why the context is talking about food. And the very next verse is a dead giveaway. Let's look at it again. So you can see it. He who observes the day does it to the Lord, right? It says, verse six, and he who does not observe the day to the Lord, He does not observe it. Watch, the very last part of the verse is never mentioned. He who eats, eats to the Lord, for He gives thanks, and he who does not eat to the Lord, He does not eat and gives thanks, and gives God thanks. For none lives to himself. No one dies to himself, we're all living to Christ. Right? So look, the whole context here of Romans chapter 14, is this issue of the debate of whether or not you should eat something that's been sacrificed to an idol. There's meat hanging out in the market, and they don't know if this meat is clean meat. By the way, the sheep, the goats, they don't know if it's been sacrificed to another idol. Because remember, the Greeks, the Romans, the Jews, they're all in the same place.

All right, this is during the time of Roman occupation. So the markets are out there. And the Gentiles don't know, they know they're not supposed to eat anything that sacrifice to idol. James just gave that instruction and Acts chapter 15. And so they're kind of freaked out about it. They're like the new messianic that says, I need to keep the law of God. I don't know whether this meat is sacrificed to an idol. What should I do? And Paul says, 'look, some of you are deciding to only eat vegetables, alright, because of this, you're becoming a vegetarian, because you have found there's no way to know. And you don't want to be convicted of eating something that might have been sacrificed to an idol. Others of you have no problem with it.' Okay? And then there's another problem that some of you are arguing about fasting. And they had huge arguments about whether which days you should fast in the New Testament, should I fast on Tuesdays and Thursdays or Mondays and Fridays. And so at the end of the day, Paul solves this entire argument, which is all around food, and says, Look, none of this matters, an idol doesn't matter. What really matters is following God with all your heart, mind, soul and strength. As long as you're eating clean food. There is no such thing as an idol. Idol is not going to be anything. And you guys are making too big a deal over all of this. It doesn't break any commandment at all. And if you

want to fast on Mondays and Thursdays great if you want to eat, eat, if you don't want to eat, don't eat. But the context here is not to do with the Sabbath at all. And so to infuse the Sabbath into Romans, chapter 14, is just bad exegesis. It's a bad rendering. It's very faulty. And it's suspicious. At the very least, there's just no evidence here to even hint that we're talking about the Sabbath. Okay. And so let's see. So that's, that's that.

Okay. So this particular person, a pastor on his video, had made the statement, if we're going to take on the law of the weekly Sabbath, then you should also keep the seven year land Sabbath, and let all the prisoners go and cancel all debts. I agree. Wouldn't that be great? I would have loved for that to happen when I was in a prison cell for sure. But here's the reason why that's a straw man - is we don't live in a theocracy. If we lived in a theocracy, where God's law was the supreme authority, and the king's job was to render out that law in real time, then we absolutely would be doing that. But we don't live in the land, with the shmitah law and the law of the Sabbath. The land Sabbath is specifically about Israel and the Land, although there's principles there that can be used in all times, anywhere, but we don't live in the land and we're not under a theocracy. But we can keep the Sabbath everywhere and in every culture and in every time period. And so by the way, if you're new to this channel, would you do us a favor right now? Would you just subscribe to our channel right now. It's the biggest way that you can say thank you to stay ahead of the game and make sure that you get out every single video that we put out here at Passion for Truth, but you have to turn on the notification. If you're not, if your notifications aren't turned on, you have no idea what we're doing here. You're just accidentally finding us. So please, if you look down right below this video player, hit that subscribe. If that notification button is not turned on, then that means that you're not getting notifications. So check that to make sure that you stay notified of every video that we put out. Okay? All right.

Love this, how about the yoke of bondage? Let's talk about that just for a second. He mentioned this isn't going back under the Sabbath, going back under the yoke of bondage. And that's really important that we talk about that, because this is brought out quite a bit. This is a direct quote from Galatians chapter five. So let's talk about Galatians five, just for a moment. Let's go there. And let's dispel this as well. This scripture in Galatians five is used fanatically to prove that we do not have to keep the law as a matter of fact, it's bondage. And it's a yoke that we can't handle and so on and so forth. Look, this is so far from the truth. It gets frustrating as a Christian apologist now that understands the context, the language, the idiomatic expressions, the cultural backdrop from which these words are found. We cannot extract words or phrases or verses out of the Bible and remove them from their cultural context, much less remove them from the chapter, oral context, or the book context. And so what do I mean by that? The entire book of Galatians is not about Christian living, it's about again, salvation, there was a giant conversation and debate in the New Testament about this circumcision. And should gentiles be circumcised? And are they even saved if they're not circumcised and keep the Law of Moses? Because for centuries, they've always believed that the mark of a covenant believer with the God of Abraham, Isaac, and Jacob was circumcision, right? I mean, that was a big deal. Moses almost got killed over it, because his sons weren't circumcised. Zipporah had to come along and say Moses get out of the way I got work to do here, we're all going to die. So I get it. Circumcision was crazy important. All right. So that predicated them to create the laws that you cannot even be in covenant at all with God as a Christian, without circumcision. And so a group of people were coming down from Jerusalem, bothering the churches of Galatia, that Paul founded and telling them look, none of Paul's wrong, none

of y'all are even saved, you're not circumcised at all. And so this idea, that Paul was railing against because it's absolutely works based righteousness. It is not salvific at all, has nothing to do with faith. And it was all about, hey, you could do you can as long as you keep the law, you're saved. And it removed Jesus Christ, Yeshua, from the from being Messiah, and from the formula of salvation at all. And so under this context, we come to Galatians chapter five. And he says, 'Stand fast, therefore, in the liberty by which Christ has made us free, and do not be entangled again with the yoke of bondage.' All right, let's go back here. Why does he say this? Do not be entangled again, in the yoke of bondage? What's the yoke of bondage? He's referring to the yoke of bondage and it is the idea that you can be saved by being circumcised and keeping the Law of Moses or the traditions of the elders, and they're halacha. That's bondage. And he says earlier in the book, that, look, why are you turning back to these things that put you in bondage? Now these Gentiles were never Jews before. So how could they be turning back to the yoke of bondage? They were, they were. They had served other gods and paganism. And so Paul is uniquely and creatively connecting what that circumcision Party is trying to do to how they used to be in bondage in paganism. It's the same thing. The priest in paganism, put them in bondage by saying, you need to do this in order for the gods to accept you. The circumcision party was doing the same thing in Judaism. You need to do these things for God to accept you. And he says, it's all the same thing. It's all ipagan. The idea that you are saved through circumcision is not biblical. It is in fact, bondage. And he says, If you're going to believe that that circumcision saves you, then by the way, you have to keep the whole law. And so there's a lot of Christians out there that that have been told that, that if you're going to follow the Sabbath, then you need to follow the whole law. Well, that's true. If you're using the Sabbath for salvation, okay? But salvation has nothing to do with keeping the Sabbath. Salvation has everything to do with your belief in Yeshua and his in his work on the cross. Amen. That's the gospel.

All right. So that's important for us to know that the whole yoke of bondage is not the law. It's keeping the law for salvation. That's bondage. You know why? Because you can't do it. Nobody can keep all of the law, it's not possible. That's why he says, 'If you're going to lean on keeping the Shabbat, or circumcision for salvation for justification, which is what justification means, it means to be saved. Then you got to keep all of it, every one of us from Adam till now that had fallen short of the glory of God, Romans 3:23, and deserve death, Romans 6:23. And if we don't believe in Christ, Romans 10, nine and 10 and call upon his name with our mouth, we can't be saved. We are leaning upon the one who brought us salvation by keeping the law perfectly. It doesn't mean we get out of keeping the law. It means that now when we break it, we're no longer condemned Romans chapter eight, verse one, okay. Lots to be said on that. All right. Here's another one, '*We are not Israel!*'. So, therefore, because the Sabbath was only given to Israel, why should we keep the Sabbath? We don't have to keep the Sabbath, if we're not Israel because the Sabbath was only given to Israel. **Are we sure about that?** Because all the way back in the book of Genesis, when God says, I'm setting apart the Sabbath, and I'm making it holy, and he gave it to Adam and Eve, they had not sinned yet. This was just in Genesis chapter one and two, when he creates the heavens in the earth, he rested on the seventh day, and he tells his people, by example, this is the day that I've set apart. If man doesn't sin, and ladies and gentlemen, again, we're not even having this conversation. *Everyone is keeping the Sabbath on the seventh day because God hollowed it*, and what he sets apart, we set apart because our job is to be set apart, like him. To be holy, as I am holy, says the Lord. Not only is that the case, but Ephesians chapter two gives us a better answer for those that are really into the New Testament, and saying, 'Hey, we are

New Testament only Christians. Well the New Testament says that we need to keep the Sabbath as well, because it says, '**You are part of Israel.**' Ephesians chapter two, verse 11, says this, let's take a look at it. Ladies and gentlemen, look at the highlight. "**Therefore, remember that you were Gentiles in the flesh, who are called Uncircumcision, by what is called the Circumcision made in the flesh by hands, that at that time, you were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world, but now in Christ Jesus, you who were once far off have been brought near by the blood of Christ.**" What does this mean? He says, 'Look, you were Gentiles. You had no ability to be a part of the commonwealth of Israel. He says, you were aliens of the commonwealth of Israel, but through Christ, you are now brought near to the commonwealth of Israel.' He says, 'You used to have no ability to be a part of the covenant of Israel, but now you can through Christ. You were divorced through your disobedience. But now through the blood of Christ and forgiveness you can be brought into covenant with Israel, you are part of the commonwealth of Israel.' So the idea that God only gave the Sabbath to Israel is false on multiple accounts. One, it was given in Genesis two. Paul says here in the book of Ephesians, chapter two, that the Gentiles are part of the commonwealth of Israel and subject to the covenants of promise. And the Sabbath is one of those promises that brings life. Amen.

Let's go over to Romans chapter eight. I'm fired up about this. You guys, we've got to learn how to defend what we believe in love, and rightly divide the Word of Truth. It's time that we as believers, rightly divide the word. Let's go over to chapter eight and go down to verse six, and it's going to say this. You can see it here. 'For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity'. What is enmity? Hatred against God. For it is not subject to the law of God, nor indeed can it be so. Then those who are in the flesh, cannot please God. My friends, this is extraordinary. Paul is making the statement. If you are not subject to the law of God, you're carnal. He says, 'You can't please God.' This is in the New Testament. Paul is saying even up here in chapter seven, I believe in verse 21, or 22. Where is it? Yes, verse 22, of Romans chapter seven. Look at this. This is incredible. He says, 'For I find a law that's evil and is present within me, the one who wills to do good. For I delight in the law of God according to the internal inward man. But I see another law in my members which is warring against the law of my mind and bringing me into captivity, to the law of sin and death. Oh, wretched man that I am, who will deliver me from this body of death. I thank God through Jesus Christ our Lord, He delivered me from the law of sin and death.' Not from God's law, but from **the law of sin and death**. So then with that in mind, I serve the law of God, but with the flesh, the law of sin.

Now, ladies and gentlemen, I don't even think we need another scripture. I can stop the broadcast right here. The apostle Paul, the greatest apostle; that we say is the apostle to the Gentiles, literally just dropped the mic and exposed his entire heart's desire is to serve the law of God. Now, in the New Testament, *when there's no New Testament*, when he wrote this, what law of God is He talking about? The only law of God to a Jew in the first century is the law of Yahweh of Torah, it is to Torah law, there is no New Testament. So, it's critical that we look at all of the scriptures, we can't just pull out scriptures that Paul says, that are ambiguous or confusing. We have to go to the clear scriptures, the **Law of One** of the hermeneutical principles of interpreting the Scripture is the clear interprets the unclear. And this - there is no pastor that I have ever talked to, no theologian, no scholar, and I've talked to a lot from - Dallas Theological Seminary, all the way down to two professors and deans of colleges all around the



country. No one can answer this question. There is no other interpretation other than Paul says, *I want to serve the law of God, I want to deserve sort of the law of God, I delight in the law of God*. Who else said that brother and who else said that? David! David was the one that said *I delight in the law of God day and night - I meditate on it. It's a lamp unto my feet, a light unto my path*. How can a light and a lamp of the only man and all the Bible that was said to be after God's own heart, and you cannot find a verse in the longest chapter of the Bible, Psalm 119, that is not talking about the law of God, and the beauty of the commandments and the law. The light that it brings, the revelation that it brings into the heart when it's kept properly, through the intent, the original intent of love, God will bring unbelievable revelation in your life. So the Sabbath is part of God's law. So we've got a conundrum in Christianity because Paul is telling us, **he serves the law of God**. We know he went to church every single Saturday - every synagogue, he was going in and teaching the Gospels to the Gentiles who were there. So the Sabbath is very, very, very much in prevalent society at the top. It is paramount. There is no Sunday church at all. So with that, in effect, that statement, let's go to the next question, which is, *what about the first day of the week?* So yes, what about the first day of the week?

It says multiple times that they got together and they broke bread on the first day of the week. What does that mean? Without going into the Greek and I've done hundreds and hundreds of hours of study, no joke on the Greek phrase, and specifically the word *Sabbatismos* the most and how it relates to the Sabbath or the seventh day. And what is it talking about and what is first day of the week mean? I can tell you this, the very short answer is this. Today, if I was to call a meeting. Okay, at 1:00 AM Central Standard Time. All right. Which day would it be? It would be whatever day that 1am is on. Because in Roman society right now, Gregorian calendar, the days start at midnight. So, the moment that it turns 1am, or 12:01, I should say it is the next day. So, I'm going to say, hey, we're meeting on Sunday at 3am. All right. Now, if I meet on 3am, on Monday, it's Monday. You're not going to call it Sunday, because it's not, it's Monday. So, the reason why I hope that wasn't too confusing, it's important for you to understand in the first century, the days began at 6pm. That's how they operated, okay? It was because that was traditionally when sundown was alright, so sundown was around 6pm. So that's why they had the different times during the night, the first watch was from six to nine. The second watch was from nine to 12. The third watch was from 12 to three, and the fourth watch was from three to six. That's why in Mark chapter 16, verse nine, I believe it was, it says that Yeshua rose from the dead during the fourth watch. And we know that because it says *pray early*. And that word in the Greek literally means the *fourth* watch. So, we know that He rose from the dead between 3am and 6am. I love the Greek in that particular case, because it gives us exactly the time that he rose from the dead or the section of time. The reason why that's important is because when you get to the first day of the week, you have to know Jewish culture to get this right. In our day, 21 Centuries later, the first day of the week is Sunday. Okay. And that's great. And we have church on Sunday morning, the first day of the week. So, we are infusing our modern understanding of when churches meet on the first day of the week, but that's not at all, how it operated or how it happened in the first century. In the first century, what they would do according to virtually all scholars, and the Bible itself, which is the best academic material is that they were meeting in the synagogues on Shabbat. Okay. Let me just pull this up real quickly. Okay, Acts chapter 20, verse seven, they're meeting in the afternoon, okay. Let me pull this up. I cannot talk and type at the same time. They're meeting in the afternoon going to Shabbat. And when you go to the synagogue on Shabbat, in the first century, before the temple was destroyed, and before the Jews and the Christians split, going to both Yavneh and Pella, respectively. They were all meeting together.

So, the they were called Messianic Jews, those that believed in Yeshua that were Jewish, were called Messianic Jews. And then you had the Gentiles that were coming in. And they also were messianic, but they were not Jews. So, they were, I guess, today you would call them Messianic Christians. Perhaps that's what I would be called. Because I'm not Jewish either. But they were all meeting together. So, the Gentiles that were interested in learning more about God would come to synagogue, the proselyte. The Jews were going to synagogue and the believing Jews were all going to synagogue, one synagogue is holding everybody, okay? It's packing it out. Then what would happen, the natural thing would happen, is like frequency would connect to like frequency. So those that were that had homes that were stronger Christians would invite the believers over for another service. So that evening, they were meeting in local homes on one of these nights. Paul was there and he was preaching. He's preaching on Shabbat, and this is what they do in their culture. In 20, chapter 20 of Acts, verse seven, it says this, let's just go over there. It says on the first day of the week, when the disciples came together to break bread, Paul is ready to depart on the next day spoke to them and continued his message until midnight. This is the dead giveaway. It's the first day of the week. And by the way, the word "day" is not even in the original language, although it is assumed. This is nighttime. It's Saturday night. So, the moment the sun goes down in a Jewish person's mind, it's the first day of the week. Remember when they had to get Christ off the cross? What did they say? Whenever they had to get Christ off the cross they say we had to get him off because the Sabbath was approaching. Alright, it was *Preparation Day*, the first day of the week or it gives me the first day of Unleavened Bread was upon them. The moment the sun goes down in the Jewish person's mind. It's the next day. It is not like it is today. They met - the early Christians - met Saturday night. It was an all-day event. Some of you go to church services, when it's an all day event, it's crazy exhausting, but you got the main service at the synagogue, right? Then they would break off and the Christians would go into different homes. In this case, Paul is preaching until midnight. Now you think that I'm long winded? Alright. Paul is preaching till midnight. And he must have not been the most exciting because Eutychus falls asleep and falls out of the window? Ok look, there can't be anything more embarrassing to a preacher than someone falling asleep in his congregation and dying because they fell backwards and fell asleep. How is that look in the local newspaper? 'Local man falls asleep while listening to his pastor and dies in the church.' That's what happens here in Acts chapter 20 Eutychus falls out of the window and dies. And then of course, Paul says, don't worry about it, he's just sleeping and goes down, falls upon him, and God brings him back to life. I think to protect the ministry of Paul because that was going to hit the Jerusalem Post the next day without a doubt.

So, it's important for you to know that when it says they came together on the first day of the week, it is Saturday night. Okay. That's when, on the church services, that they're talking about - it's Saturday night, and the dead giveaway is the fact that he's *talking* till midnight. Also that he's leaving the next day. Okay. The reason why he's leaving the next day is because Sunday was a work day. It's the first day of the week in all of Jewish culture. Sunday is not a day of rest. That's the Roman day of rest. But for Jews, this is the day that they work. And that is a big day. No different than today in our Greco Roman society. Monday morning is get down to business, get the plow in the field. It's time to go to work. It's the busiest work day of the week - Monday. And it's not today. Everybody looks forward to it and that's why he's not sticking around. How you do you notice that? He says that he is leaving the next day - he is gone. Why? He does not stick around for church on Sunday. It doesn't exist. He's leaving. Okay. Because that's what he does. That's what they did in the first century.

All right. Let's talk about Jeremiah chapter 31. There's a lot of people out there that say, Hey, the new covenant is for Gentiles, right? We're not under the Old Testament Sabbath, because we're Christians under the new covenant. How does this play out? Well, not outside of all the scriptures that I just went through! Let's go through the most important scripture that sets the stage for all of it. And that's in Jeremiah chapter 31:31. So let's go over here, back to the Old Testament. And let's look at the only scripture in the entire Old Testament that I know of that specifically prophesize, about the New Covenant, using the phrase, New Covenant. In all of Christianity, it doesn't matter which seminary that you go to which Bible college, which online course it doesn't matter. They will all use Jeremiah 31 as the pretext foundational scripture to prove that there is such thing as a New Covenant, because by the time that you get to the New Testament, and it's referring to the New Covenant, it is the fulfillment of the Jeremiah 31 prophecy. So, let's go there and see who the prophecy is with Jeremiah, chapter 31. The whole context of chapter 31 is about the northern house of Israel. Okay, there's *two houses of Israel*. There is the house of Israel in the north, the 10 tribes, And then there are the two tribes in the south called the House of Judah, which is modern day Israel today that came back from captivity. So, let's look at verse 31.

Where it says this, 'Behold, the days are coming, says the Lord, when I will make a new covenant with **America**. I will make a new covenant with the **Christian** church, not according to the covenant that I made with Israel.' **Does it say that?** No, it doesn't say that. It says, '**Behold, the days are coming, says the Lord and I will make a new covenant with the house of Israel and the house of Judah.**' My friends, we don't even really need to go any further than this. Because the new covenant is not with Gentiles. It does not say that there's no house of Gentiles in this prophecy. This is why in Ephesians chapter two, Paul says that you **used** to be Gentiles. You **used** to be outside of the commonwealth of Israel - **used** to not be allowed to be part of the of Israel. But now with Christ, *he's the bridge*. He's the one that bridged the gap and **allows** you as Gentiles to cross that bridge, and to **become part of the nation of Israel**. God inhabits the praises, your Bible says, of his people. Go look at the Hebrew - it says God inhabits the praises of Israel. There's only one people of God and either you're part of Israel, or you're not **period**. That's it. You're out of covenant, or you're in covenant. And if you're in covenant, you're in the commonwealth of Israel.

All right. And so he says, 'I'm making a new covenant with the house of Israel and the house of Judah.' So for those that believe that we don't have to keep the Sabbath, because that was given to Israel, you've got a larger problem on your hands, because you're going to have to prove that you're not part of the covenants of promise. You're not part of the covenant promise that's found inside the commonwealth of Israel. And you're going to have to prove that the New Covenant was given to a Gentile people. It's not. The New Covenant is *open* for Gentiles, but it's not *with* Gentiles. There's a big difference. How do I know that? Because coming out of Egypt, what happened? There was a mixed multitude that came out of Egypt. These were people that were Egyptians and from different tribes and tongues, and they were brilliant enough to see after 10 plagues. Pharaoh is not the guy I want to follow. These Israelites are a quirky people, but their God is bigger than ours. I'm going there. And they were just bright enough to follow Israel out into the wilderness. Moses came to Yahweh and said, *Yahweh, Look, pal, we got a problem. We got a lot of people coming out here that aren't Israelites, what do we do?* And God says, *Hey, one law*, I believe it's Exodus chapter 12, verse 49, *one law for the native born*

*and the sojourner, just have them get circumcised have them keep my commandments, and there'll be one with you. They will be joining the commonwealth of Israel.* He never said, Oh, by the way, I'm going to create a different law for the multitudes coming out of Egypt. I'm not He says, *I love them. I love all people. If they want to be in covenant with me, I will make them part of Israel.* Did he not do this with Ruth, which then came Yeshua the Messiah? Right, King David? Lineage through a Moabite. Ladies and gentlemen, a mixed multitude, someone who's not in covenant, that we were commanded to never marry a Moabite and here is Boaz. Are you kidding me? Father of Jesse, is marrying a Moabite woman? Isn't that breaking Torah? Because God said, look, it's not about the bloodline. It's about serving me, the most high God, and there is no male or female, no Jew, no Gentile, it is just covenant Israel, which means those who struggle with God rule with God. If you want to know me, you need to struggle like Jacob, your hip needs to be broken, you need to limp with a crutch that's got the name of Christ etched all over the wood. Because until you're crushed with Christ, you're not mine. You have to be in covenant with me. And so that is the power of understanding what *real covenant* is about. God's looking far beyond even the firstborn. How many second borns were chosen? I don't know - Isaac, right, Jacob? Like there's so many! God's breaking his own rules out of love for covenant people. So sorry about that little mantra there. But I'm passionate about this, because we got to learn how to interpret Scripture and to serve God his way, we got to do it in spirit and truth. We can't just take a scripture and say, you know, it was only given to Israel, and then act like that's the truth, when the Bible everywhere says otherwise. So we've got to look into these things.

All right. We talked about Matthew chapter 12. Again, some people say hey, did Jesus break the Sabbath? In Matthew chapter 12, nine through 14, when he healed the man with the shriveled hand? Again, this is important, I understand, and I can see that perspective and the viewpoint that someone might come from to decide that he broke the Sabbath. But again, two points. One, if he's breaking the Sabbath, according to God's law, he's a sinner and he needs a savior and he can't be the savior if he's a sinner in need of a Savior. Two, there was no law that said that you can't heal on the Sabbath. But there was one in Judaism, their **traditions** said that you could not heal on the Sabbath. That was work. I don't know. Why on earth and how on earth, they could come up with these particular laws, but they did. So, when Yeshua cured someone on the Sabbath, to them, he was breaking the law. But he wasn't breaking **God's law**, he was breaking **Jewish law**, there's a big difference. It's also really important if you're going to learn biblical interpretation and understanding scripture to know that the Jewish people in the first century, just like many sects of Judaism today, they had the *Oral Law*. Okay, of the rabbis, the man-made traditions, which not are not all bad at all. Some of them are fantastic, really good ideas. And then there is the law of God over here. And they looked at *all of it* as God's law, and they called it the law of God, which can be confusing when you're looking at Scripture. And you don't know that because it will appear in these private letters, that Paul has gone between one person and another person, that it's understood which law they're talking about, but for us, 20 Centuries later, we're not sure. And if you're not taught that there are *two different laws* that are in operation, and they were both called the law of God, it can appear as if Paul is against the law. But he's not. You have to understand which law he's referring to at different times. So, in this particular stage of Matthew, I should say of Matthew chapter 12, here's this Jewish law tradition that Jesus is breaking, and he's really good at breaking the *tradition*. And I love that about Jesus. He's a maverick, he's a rebel. But he's also crazy respectful when it comes to his own law.

All right, let's go to a difficult one. So, it seems Colossians chapter two, doesn't it say this? What about Colossians chapter 2:14, 'having wiped out the handwriting of requirements that are against us, which was contrary to us, he has taken it out of the way having nailed it to the cross.' Let's talk about that for just a second. And because this was brought up by a pastor talking about the Sabbath, that look, we don't have to keep the Sabbath, it was nailed to the cross. Think about what we're saying, ladies and gentlemen, the Sabbath was made for man, in the beginning of time, in the seventh day of creation, it's a blessing, to not have to work. It is a blessing to rest. It is a blessing to be with your spouse, okay, on the Shabbat, and your family, and all of a sudden, the very biggest blessing that God ever made in the first chapter of the Bible. And in the first and second chapter of the Bible, in creation, God says, we're getting rid of that blessing. We're killing it. I'm nailing it to the cross - the Sabbath is the problem. When we know scientifically, that people that keep the Sabbath, literally live 10 years long. That is a scientific study that they did of the Seventh Day Adventist, *which I am not one*, but the Seventh Day Adventists were the only really people group in Christianity that were keeping the Sabbath. And it's been proven that they live 10 years longer. That's crazy to me. So, God is **not** removing the Sabbath and nailing it to the cross. But let's find out what He is. Let's go.

Chapter two of Galatians says this. Let's back up here. Here we go. In verse 13, and we highlighted it 'and you being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, I've been forgiving you all your sins.' Guys, all we got to do is read this in context. This is about **sins**, okay? He's forgiving trespasses. Watch this. Having wiped out the handwriting of requirements that was against us, which was contrary to us, and he's taken it out of the way having nailed it to the cross, having disarmed principalities and powers, he made a public spectacle of them, triumphing over them in it. Now I get it, if we all grew up and we believe that God's Sabbath has done away with and the law is done away with these type of verses, sure, seem to support that idea, although we just came from Paul telling us in Romans chapter seven and eight and six one that the law is not done away with he loves it, he delights in it. He wants to keep it right, and those that are carnal. Don't do it and those that are spiritual do right. So how do we rectify what he's saying now to the Colossians Is he drastically changing his mind? Of course not. He's saying, Look, we were all dead in our sins. Christ took our sins and nailed them to the cross, go look it up. I wish I had in front of me, the actual Aramaic on this verse. And it tells you right there, he literally nailed the *bonds of sin* is what it actually says. It is *not the law* that was contrary to you. It's only contrary to you, when you break it. You get tickets when you go through a stop sign, or when you speed. God took the tickets, nailed it to the cross. You know what that's called? *The curse of the law*. It is not saying the law is a curse. It is only a curse if you break it. The Bible says that I set before you blessings and curses. Blessings, if you keep it curses if you don't. So, if you break God's law, you're under indictment, there is a ticket against you. You can't ever enter the kingdom of heaven on Judgement Day. If you have a single ticket on your record, you can't do it, or heaven won't be perfect. So, this is the gospel of Jesus Christ, my friends, he came, he took the tickets, he took the breaking of his law, and he put it on his own shoulders, nailed it to the cross with his own blood, with his own hands, and he said *it is finished*. And in the process of doing that, all the principalities and powers were disarmed. Why were they disarmed? Because God took away his law and took away the definition of sin so everybody can do whatever is right in their own eyes? No, that would *arm* them. No, disarming Satan was saying you can't pin this on my people anymore! There's no way! You cannot take the law of God and the indictments and accused them

before my throne because I'm paying for all of their sin. Amen, and Amen. And hallelujah, somebody's screaming at the top of your lungs.

Salvation is dependent on Colossians chapter two, verse 14, that Christ penetrated the hearts of men pulled out the indictments that were pinned to our hearts, and he nailed them to the cross so that we could be free. Nothing to do with God disarming and taking away his own law. Let's go back to Colossians chapter two and deal with the next verse. Because this one is brought up a lot too. What about Colossians chapter two verse 16? It says, 'So let no one judge you in food or drink, or regarding a festival, or a new moon or a Sabbath, okay? Which are shadows of things to come, but the substance is of Christ. This is a really important verse. And so I want to talk about this for just a second, this appears to say, *Hey, don't let anybody tell you that you have to keep the Sabbath.* Don't let them judge you for that. I'm going to suggest to you that the context suggests the *opposite*. What Paul is saying is he's got a group of people that are just like the circumcision party - coming down from Jerusalem that's bothering his churches in Galatia, over circumcision. The same type of people are bothering other churches, this one in Colossae, the church of the Colossians and they are saying they're judging his people for the way that they're keeping the Sabbath and their new moons, and they're in the festivals of God. Paul is teaching them how to keep the Shabbat, teaching them how to keep the festivals, but divorcing them from the traditions and doctrines of men that are damaging. Alright? And they don't like that. So they're coming down. They're saying you're keeping the Sabbath wrong. Some of you out there, some of you know people like this, I call them Torah terrorists. They're all into the Sabbath, they're all into the feast days, and they're all into telling everybody how they're doing it wrong. Okay. I like to say mind your own business. Keep the Sabbath the way you want to keep it and let God convict the hearts and the minds of people that are trying to learn how to serve him through love. Okay, so all that to be saved. I know someone's going to write me and say, *Boy, Jim, Pastor Jim was really fired up today. Calm down.* Well, that's what happens when I had a double shot of espresso before I started a live broadcast. And I'm talking about something that's passionate, that I believe in, and we've got to get right. Okay. So, here's what he's saying. How do I know, by the way, that this is not talking about keeping God's Sabbath? Because if we keep reading again, text and context, tell us everything. Here we go. It says this. Let's keep reading. Shadows are things to come. Verse 20. Therefore, if you died with Christ from the basic principles of the world, why as the living in the world do you subject yourself to regulations of the world? Do not touch, do not taste, do not handle, which all concern things which perish with the using. Watch this, ladies and gentlemen, listen carefully stop texting. Listen, according to the commandments and doctrines of men. This whole section is not about the Sabbath. It's not about the Feast Days of God. Paul is detailing what these commandments are, what these regulations are, okay, do not touch, do not taste, do not handle. These are all *Oral Law*. These are all the traditions and doctrines of men. The Sabbath is not a tradition and doctrine of men. He's not saying don't let anyone judge you for eating, you know, unclean animals, like it's taught or regarding a festival or a new moon or a Sabbath. No, he's saying, don't let these cats from Jerusalem, judge you for the way I've taught you on how to keep Shabbat - without their regulations, without the traditions and doctrines of men. Okay, so hopefully that makes sense. And, we can get to the bottom of this. All right, almost finished here with part one of defending the Sabbath.

We got a couple more questions. All right. Galatians, chapter five, verse four was brought up in a video that I saw, saying that, look, we don't have to keep the Sabbath. Because Galatians chapter five, verse

four, says this. So, let's read it together. It says, *You have become estranged from Christ, you who attempt to be justified by law, you have fallen from grace.* So, this pastor began to explain that, look, if you keep the Sabbath, you've fallen from grace. And I will say this, I absolutely agree. Listen, read my lips. If you *keep* the Sabbath, you have fallen from grace. I'm smirking because there's a dot, dot dot after this. If you're keeping the Sabbath *for salvation*, if you're keeping the Sabbath, *for salvation*, you have fallen from grace. **That's what it says.** How do we know that? Because it says, Excuse me, you've become estranged from Christ. If you attempt to be justified, what is justified, mean? Saved? If you attempt to be saved, by keeping a single commandment, you have fallen from grace, and I agree. The problem is that this pastor, and many Christians, are reading into this scripture something that's not there. They're changing the word *justified* to *sanctified*. They're changing it to *following the law*. No, you're not estranged from Christ by following Christ, by following God's law. You're estranged from Christ if you're following God's law for any other reason than because you love him, and because you want to know more about him, and you want to please Him more than you did yesterday, period. I want to love my wife more than I did yesterday. It doesn't make me legalistic because I want to follow the ninth commandment and be faithful, right? Or, or what have you. Or the Seventh Commandment, it means that I want to follow God's commandments, because I love Him and I want to be more in love with Christ. I want to be a better believer in Christ. Okay. All right. And the very last one we'll deal with today before we get to next week. And I'm going to go back through here, by the way, and I'm going to because there's just so many questions, I'll go back through all the texts, I will pick out the right questions, the questions I didn't get to answer, and I will answer those in the next broadcast. Okay. Let's go to Revelation chapter one, verse 10. We're on a marathon here, ladies and gentlemen.

The apostle John is on the island of Patmos. He's isolated. And he's got these visions of what's going on at the end of time. All right, Revelation is about what happens during the Great Tribulation. It's at the very end of time, and he says this, *I was in the spirit.* Let me pull it up for you. Hopefully, it'll be easier to follow along. *I was in the spirit on the Lord's Day. And I heard behind me a voice a loud voice as of a trumpet. I am the Alpha, the Omega, the first and the last, what you see write in a book and send it to the seven churches,* blah, blah, blah, here we go. It is often said that the Lord's Day is Sunday. And therefore, right here, it says that we should be keeping the Sabbath on the Lord's Day, John is in the spirit on the Lord's Day. The Lord's Day is Sunday. So therefore, John was in the spirit on Sunday. This presents all kinds of problems and here's why. This is eisegesis. This is reading into the text just something that doesn't exist. And here's why. The term the Lord's Day, which by the way is the only time in all of the Bible that this phrase is used. The term the Lord's Day was never designated for Sunday until centuries later. Okay? It was centuries later that the Gentile, the Roman Gentile budding church, decided to move the Shabbat from Saturday to Sunday. And they pulled this verse out of Revelation and said, this is the Lord's Day, it's Sunday because he rose from the dead. So, on Sunday, and that's a fact he did rise from the dead on Sunday, but that has nothing to do with changing the Sabbath. Okay. But the Roman church who was already serving Christ, serving the sun god on Sunday, which was the first day of the week, conveniently decided to make it easy for Rome to convert to Christianity by allowing them to maintain their current day of worship, which was on the first day of the week, Sunday, and they swapped out a Saturday for Sunday. They didn't want to have anything in common with the Jews, and then needed a scripture to connect to that and they pulled out Revelation chapter one, verse 10. What's fascinating about the academic side of this is the Aramaic, the ancient Aramaic peshitta actually says Marya in the text. The Aramaic word for Lord's Day is Marya which is,

*Master Yahweh's Day.* All right. So, if it was Sunday, I can promise you it wouldn't be Master Yahweh's Day, always check. So there's only two viable real academic solution or interpretations to this particular verse, either number one, Master Yahweh's Day, which is referring to the only day that God has ever set aside for Himself, which is the seventh day, the Shabbat, or, and more likely, it is Master Yahweh's Day in the context of the last blast of the last trumpet, when all of the prophets would be judged on Judgment Day. The day of the Lord as the prophets call it. So, the day of the Lord in the Old Testament was referring to Judgment Day - it was the prophets were receiving from God about what's going to happen on the day of the Lord. And it is John, on the island of Patmos, who was taken out of his body, to that day, on the day of the Lord, and he hears the sound of the trumpet. And God, Yeshua, the Alpha and Omega is giving him instructions on what's going to happen on the day of the Lord. So, it's one of those two, I lean towards the larger context of Scripture, and the Old Testament is talking about judgment day as the day of the Lord is because all of Revelation is all about the day of the Lord. And he says, I'm in the spirit on the judgment day, on the day of the Lord. And so, it's either he's in the spirit on Shabbat, and he has this vision about judgment day, or God is taking him in the spirit to Judgment Day, which is the day of the Lord.

Okay. So, let's go ahead and stop there. We've been going for quite some time. This has been a marathon of going through a ton of questions. I promise you, I will go through more in our next broadcast. This is going to be a multi-part series developing a playlist on the Sabbath. And all of these will be broken down into individual questions. Okay, so when I answer a question, we'll turn those into passion points, and you can find them on our website. And then you can share those with different friends and family. Okay. So, before I take off here today, let's go to this commercial break.

This is really important, because Christmas is coming up - really important. Here we go. Was Jesus actually born on December 25? Why do we celebrate Christmas on the winter solstice? And did the Catholic church originally choose December 25 just because it was an existing pagan holiday to a Roman solar god? We're going to find out all of this and more as we travel back in time, over 2000 years ago - looking at Egyptian hieroglyphics, Roman poetry and we'll even dive into the writings of ancient Church Fathers and Catholic bishops to find out what they have to say about the topic. We're going to get to the bottom of this! Let's put **December 25 on Trial** my friends and find out what the Roman church is actually trying to hide. Right after this.