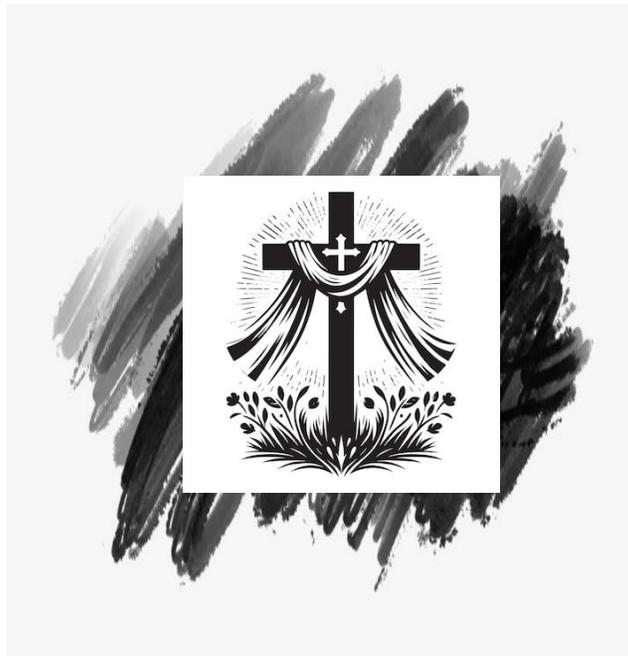


SUNDAY: THE FIRST-DAY SABBATH

A Festival of Freedom



*Revelation 1:10 I was in the Spirit on the Lord's day — the
First-Day Sabbath . . . (John).*

B r o o k y R S t o c k t o n

Sunday, the First-Day Sabbath

Version 1.0



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Preface

In Christian tradition, Sunday has been a holy day — a day set aside to rest and honor the Lord.

But, in recent times fake Jews have infiltrated the church to Judaize believers and to incorporate them into the “Messianic Community.”

The means of this deception is Judaizing-pastors who urge believers to keep the Sabbath; that is, to honor Saturday as the real Sabbath and to forsake Sunday, the breaking of bread, and Christian freedom-traditions.

This work asserts Sunday as “the First-Day Sabbath” — a day that should be kept sacred in order for Christians not to drift back into the slavery of Judaism.

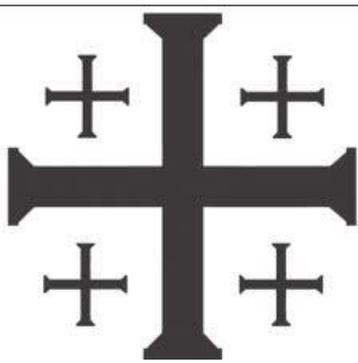


The Call to Keep the First-Day Sabbath

1 Corinthians 16:2

Proclamation of Freedom

1 Corinthians 16:1-2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.



Celebrating the Christian-Sabbath on Sunday was an established tradition even in the first century.

Traditionally Sunday has been a day Christians remember the risen Christ and His defeat of Satan, sin, and death.

The First-day Sabbath is the golden buckle that holds the loins together to keep one from unraveling during chaotic weeks.

A thoughts about Christ bring rest to the soul.

Yes, Sunday has typically been a day of rest, but without all the penalties attached to the Jewish Sabbath. It proclaimed freedom under God's rule – freedom from sin; freedom from Judaism; freedom from Rabbinical law; freedom from condemnation.

But, in recent times Christians have turned Sunday into a football day selling Christians secularism with over over 100 advertisements per game causing believers to forget the importance of the Lord's Day.

Consequently, believers have been unable to defend the Sunday-Sabbath against aggressive, zealous mislead Jewish-Sabbath keepers and humanists hell bent on profaning society with promotions of socialism, feminism, and Sodomy.

You can be strong and free by studying the following particulars about Sunday, the “First-Day Sabbath.”

Acts 20:7 On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.

1 Corinthians 16:2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.

Revelation 1:10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet

Celebrating the Christian-Sabbath on Sunday was an established tradition even in the first century. It proclaimed freedom under Christ's reign.

But, the importance and significance of the First-Day Sabbath has been clearly translated away! The Greek word “*Sabbaton*” is translated “day” or “week” by modern translators and thus clouds its significance.

The First-Day Sabbath – the term Sabbath (*Sabbaton*) is used in the following text demonstrating that Sunday was clearly considered a Christian-Sabbath early in the church:

Matthew 28:1 “first day of the week” = μίαν σαββάτων or First-Day Sabbath

Mark 16:2, 9 “first day of the week” = μιᾷ τῶν σαββάτων or First-Day Sabbath

Luke 24:1 “first day of the week” = πρώτη σαββάτου or First-Day Sabbath

John 20:1 “first day of the week” = μιᾷ τῶν σαββάτων or First-Day Sabbath

John 20:19 “first day of the week” = τῇ μιᾷ σαββάτων or First-Day Sabbath

Acts 20:7 “first day of the week” = τῇ μιᾷ τῶν σαββάτων or First-Day Sabbath

1 Corinthians 16:1-2 “first day of the week” μίαν σαββάτου or First-Day Sabbath

Paul ordered the Corinthians to set aside an offering on the first day of the week (Sunday) for the saints in Jerusalem. The word “week” is the Greek word *sabbatou*.

The genitive *sabbatou* is the attributive to *mian* which should be translated “first day”; i.e., “the First-Day Sabbath” or “the first day of the Sabbath.”

The imperative *titheto* {to set aside} is definitely connected with collections, but one has to assume that the early Christians under Paul’s care had already established the first day of the week as a Sabbath. To connect “orders” in verse one with the “Sabbath” in verse two has an indirect but logical connection. While it is not a silver bullet, it certainly does strengthen the concept of the “Lord’s day” in conjunction with Revelation 1:10.

Since the Lord was raised on this blessed day, the Christian-Sabbath was separated from the Jewish Sabbath and superseded its importance by virtue of the “new creation” (2 Corinthians 5:17). Since the Christian-Sabbath is connected with Israel’s three feasts (the wave offering, Pentecost, and feast of tabernacles), Sunday commemorates the LORD’s work of creation, redemption, and sanctification by virtue of our Lord’s death, burial, and resurrection on and in behalf of believers.

The goal of history is a Sabbath rest, the Kingdom of God, or Paradise Restored.

The Christian-Sabbath is **not** the same as the Jewish Sabbath – but, they share similar values and meaning.

The Hebrew Sabbath remains a shadow while the Christian-Sabbath is the substance – the sun breaking through the darkness (Colossians 2:16ff).

The Hebrew Sabbath typified the hope of Christ's redemptive rest while the Christian-Sabbath tastes the first fruits reality of that rest.

Had not the Christians made a clean break from the Jewish Sabbath (established discontinuity) Christianity might have only been another Jewish cult. This discontinuity from the Saturday Sabbath fostered spiritual maturity in the church. Christ's resurrection bolted to the top of the list of the most important events in human history!

On the Jewish Sunday, Christ conquered man's fundamental problem (death). He is God's wave offering; God's First fruits; God's holy One; and God's New Creation. In Christ, the holy God and sinful man find redemptive rest – salvation, peace, and freedom (Romans 5:1).

Consequently, it was quintessential that Christians separate themselves from the Jewish Sabbath and remember God's greater creative work in Christ on Sunday, the First-Day Sabbath. And, it appears it was so ordered by apostolic command in 1 Corinthians 16:1-2.

Thus, powerful **discontinuity** severed the Jewish Sabbath from the Christian-Sabbath and separated Christianity from Judaism enabling the gospel to go into the entire world.

But, there is also **continuity**. Both the Jewish holy day and the Christian-holy day are called a Sabbath. Both days were a day of rest. Both days were holy. But, celebration of the Christians-Sabbath forecast a higher order and a warmer, deeper significance than the cold Jewish Sabbath.

Facts on the Sabbath

The meaning of the word "Sabbath" means "cease" or "desist" or "rest."

"The pattern of the Sabbath is God's creative rest; the goal of the Sabbath is man's redemptive rest" (Rushdoony, p. 128).

There are **three kinds of Sabbaths**: the creation Sabbath, the Hebrew Sabbath, and the Christian-Sabbath. The Christians Sabbath is called “The Lord’s Day,” “the First-Day Sabbath,” or “the Eighth Day Sabbath.”

There is **no** evidence Hebrew people observed any type of Sabbath prior to the Exodus (Exodus 16).

Meaning of the Sabbath for Hebrews

To the Hebrews, the Saturday Sabbath meant the following:

- **It was a day of rest and cessation from work** (Exodus 16:14-36; 20:8-11; 34:21; Deuteronomy 5:12-15).
- **It was a remembrance of God’s original creation and His rest.**
- **It was a time to remember their deliverance form Egypt** (Deuteronomy 5:12-15); “Remember” was a political reflection on Israel’s former enslavement in Egypt and deliverance from bondage by redemption. The Sabbath was **not** primarily for worship, but for rest and reflection (Deuteronomy. 5:12-15).
- **It was a time to remember their covenant with God.**
- **It was not a day to worship and or Jews to meet together and worship the LORD.** The synagogue was a later 6th century development following the Babylonian Exile.
- **No record of Sabbath keeping emerged before the Exodus.** The Saturday Sabbath attained significance sometime after Israel’s departure from Egypt (Exodus 16:23, 35, 26, 29). Thus, when God said, “Remember the Sabbath,” it was not something Israel was unfamiliar with at Mt. Sinai.
- **Under bondage, Israel worked 365 days a year for Pharaoh.** The Sabbath charted blessedness to the nation as a result of their redemption from 24/7 slavery. The flag of freedom blew in the winds over Israel; and, to protect that freedom, Sabbath keeping reviewed God’s redemption from tribute, slavery, and bondage.

- **Severe laws enforced the Sabbath** (Exodus. 20:8-11; 34:21; Leviticus. 23:3; Deuteronomy 5:12-15; Jeremiah 17:22). Gates had to be shut (Nehemiah 13:19); no burdens could be carried (Jeremiah 17:21) or wine pressed (Nehemiah 13:15); no sticks could be gathered (Numbers 15:32-35); no fires could be kindled (Ezekiel. 35:3); no harvesting (Nehemiah. 13:15); no food could be sold or bought (Nehemiah. 10:31; 13:15). However, life could be saved and necessities performed (Mark 3:4; Luke 6:9; Matthew 12:10-13; 12:11; Luke 14:5).
- The Hebrew Sabbath followed the lunar calendar or Egyptian calendar of 12 months of 30 days, and therefore, could not possibly correspond to our modern Saturday which follows a solar calendar. Not only is Saturday keeping the wrong date for the Jewish Sabbath, it stings with theological blunders.

The Day of Resurrection introduced Christians to God's redemptive rest which surfaced on Sunday.

Meaning of the Christian-Sabbath

The brightness of the First-Day Sabbath rest fulfills the shadow of the Hebrew Saturday Sabbath; that is, **it restores the original Sabbath (Genesis 1) and reestablishes God's order for the world.**

The First-day Sabbath is superior to the Hebrew Sabbath just as spiritual circumcision is superior to physical circumcision (Colossians 2:11); love is superior to ritual; and, freedom is superior to slavery.

The Christian-Sabbath is the Queen of holy days while the Hebrew Sabbath operates as a mere handmaid of royalty. Just as gold is more precious than copper, the First-Day Sabbath is more treasured than the Hebrew Sabbath. It cost God a lamb to redeem Israel out of bondage to Pharaoh, but it cost God His Son to save his people from their sins (Matthew 1:21).

God made Adam and Eve on the sixth day and instructed them on the dominion mandate.

God rested on the Seventh Day. The Seventh Day was man's first full day and man was to share in that rest. When Adam rejected God's law-order on that day, God's rest was interrupted. Man's rest ceased as sin entered the world; that is, the Seventh Day became man's first day of labor, condemnation, and burden.

In His grace, God gave Adam and Eve a promise of a Savior that would destroy sin and death, and restore the Creative Rest — paradise restored.

In Exodus, man was commanded to rest on his seventh day in anticipation of the coming of Christ and the ultimate Jubilee. When Christ rose from the dead on the first day, his redemptive work was finished and his victory over Satan, sin, and death complete. Thus, the Sunday-Sabbath is like the Sun breaking through the shadows of the Saturday-Sabbath

Therefore, to celebrate Sunday as the true Sabbath is a celebration of the accomplishments of Christ and His restoration of the original order. So, the Sunday Sabbath rest established by Christianity now coincides with God's original creative rest — and, it fulfills what the Saturday Sabbath could never accomplish — redemptive rest for the soul.

The First-Day Sabbath commemorates the Lord's resurrection from the dead (Mark 16:1; Luke 24:1; Acts 20:7). On this day, He demonstrated His conquest over Satan, sin, and death. Thus, celebration of the Lord's Day as a Sabbath is **far superior in its excellences to the Hebrew Sabbath**.

Likewise, its penalties!! Violating the Hebrew Sabbath warranted abodily death penalty, while the neglect of Christ and the meaning of the First-Day Sabbath results in the soul's eternal condemnation and death (John 3:36).

The First-Day Sabbath excels as a day of worship and rest and instruction in God's Word — a day of joy and celebration of our Lord's triumphs over sin and death; of the "new creation" of which Christ is the First fruits.

The First-Day Sabbath operates for the development of holiness or sanctification. The concept of holiness is carried forward. While Christians are called to develop holiness every day, one day is commanded to be set aside because of human weakness.

The First-Day Sabbath commemorates the Christ event and the marvelous benefits available in the gospel. In taking of the bread and the cup, we remember the incarnation, life, death, burial, resurrection, ascension, and session of the Lord Jesus Christ. The blessings of the age to come have been thrust into our experience to enjoy in a first fruits way.

According to Deuteronomy 5:12-15, the goal of the Sabbath was freedom for man and beast via a reflection on political freedom; mighty redemption, the maintenance of freedom through obedience to God's law; the defense of freedom through war; and, the defeat of political enemies.

The Christians Sabbath reflects on Christ's victory over Satan, sin, and death. God's prohibition against Christians being slaves of men (1 Corinthians 7:23). Thus, honoring the First-Day Sabbath is a safeguard against being man's servant and a government slave.

God intended the First-Day Sabbath to be a time to repair broken fellowship and renew our vows and commitment to the risen Savior. The remembrance of the New Covenant of His blood and man's duties to Christ shines as the lofty purpose of the Christian-Sabbath.

The Christian-Sabbath breached the legal status of the Hebrew Sabbath.

The penalties connected to the Hebrew Sabbath are not carried forth into the practice of the Christian-Sabbath. There is no penalty attached to laxity or even betrayal of the First-Day Sabbath. But, you would think that something that carried the death penalty attached to it would have

some pertinence even in the Christian era. The neglect of the First-Day Sabbath does solicit death to work in the heart of the believer; and, indicates Christian surrender to the advancement of paganism in the culture.

Neglect of Christ and the rest He offers results in eternal condemnation for the unbeliever. Obedience means life; disobedience means death. To the Christian, He is the Vine; we are the branches. Apart from him we can do nothing. The Christian-Sabbath, therefore, trains the believer to abide in Christ.

The Hebrews worked six days and then rested; the Christian rests on the First-Day Sabbath and then works six days a week — **not** to earn salvation, but to live out a life of grateful obedience to God's law through acts of love.

The Hebrew Sabbath meant rest for the body and remembrance of political freedom from Pharaoh.

The Christian-Sabbath means rest, restoration, regeneration, forgiveness, cancellation of debt, reconstruction to the weary, and proclamation of God's jubilee through the preaching the gospel. (Deuteronomy 15:1-6; James 5:12ff).

The Hebrew Sabbath meant respect for family, for servants, for animals, for the land, and for freedom from debt.

Thus, the Christian-Sabbath is a day that Christians give financially to the Lord – a day of providing for ministers and the poor.

The Christian-Sabbath reminds us that: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

On the First Sabbath, God's Sabbath, had no evening. It was interrupted by Adam's sin. Thus, God's seventh day rest became man's first day of work, slavery, and debt.

A weekly day of rest is unknown in other cultures. The wicked have no rest (Isaiah 57:20-21).

“Remember” the Sabbath took Israel back to the original creation with God as the model of work and rest. The wicked search for rest, but will never find it outside of God’s law. The proletarianization of man promised wealth and rest, but the idealism of Marxism (Stalin and Mao) killed and enslaved more men and women than any political system in history. Few revolutions compare with the cruel bloody slaughter of millions (20+) of Russian Christians.

Quotes by the Church Fathers

.” ..every Lord's day, hold your solemn assemblies, and rejoice: for he will be guilty of sin who fasts on the Lord's day, being the day of the resurrection... (Constitutions of the Holy Apostles, Ante-Nicene Fathers Vol. 7, pg. 449).

“And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection...?” (Constitutions of the Holy Apostles, Ante-Nicene Fathers Vol. 7, pg. 423).

“But every Lord's day, do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord...” (Matt. 5:23-24) (The Teaching of the Twelve Apostles, Chap. 14:1, Ante-Nicene Fathers Vol. 7, page 381).

“On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail,

giving thanks to God, and praising Him for those mercies God has bestowed upon you through Christ, and has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted, and acceptable to God, who has said concerning His universal Church: "In every place shall incense and a pure sacrifice be offered unto me; for I am a great King, saith the Lord Almighty, and my name is wonderful among the heathen, (Malachi 1:11, 14)" (Constitutions of the Holy Apostles, Ante-Nicene Fathers Vol. 7, pg. 471).

"they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath not to (do) any wicked deeds, never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of good food— but food of an ordinary and innocent kind" (Pliny, Letters to Trajan, Book X, in The Loeb Classical Library, eds E. Capps,, T.E. Page, W.H.D. Rouse, Pliny Letters II, translated by William Melmoth. (London: William Heinemann, MCMXV), p. 403.)

"Moreover God says to the Jews, 'Your new moons and Sabbaths I cannot endure.' You see how he says, 'The present Sabbaths are not acceptable to me, but the Sabbath which I have made in which, when I have rested from all things, I will make the beginning of the eighth day which is the beginning of another world.' Wherefore we Christians keep the eighth day for joy, on which also Jesus arose from the dead and when he appeared ascended into heaven. (15:8f, The Epistle of Barnabas, 100 AD, Ante- Nicene Fathers , vol. 1, pg. 147).

". . . those who have persecuted and do persecute Christ, if they do not repent, shall not inherit anything on the holy mountain. But the Gentiles, who have believed on Him, and

have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts. Assuredly they shall receive the holy inheritance of God”(Dialogue With Trypho the Jew, 150-165 AD, Ante-Nicene Fathers , vol.1, page 207).

“But if we do not admit this, we shall be liable to fall into foolish opinion, as if it were not the same God who existed in the times of Enoch and all the rest, who neither were circumcised after the flesh, nor observed Sabbaths, nor any other rites, seeing that Moses enjoined such observances... For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham.”(Dialogue With Trypho the Jew, 150-165 AD, Ante-Nicene Fathers , vol. 1, page 206).

“There is no other thing for which you blame us, my friends, is there than this? That we do not live according to the Law, nor, are we circumcised in the flesh as your forefathers, nor do we observe the Sabbath as you do.” (Dialogue with Trypho 10:1. In verse 3 the Jew Trypho acknowledges that Christians 'do not keep the Sabbath.')

“But Sunday is the day on which we hold our common assembly, because it is the first day of the week and Jesus our saviour on the same day rose from the dead.” (First apology of Justin, Ch 68).

“The commandment of circumcision, requiring them always to circumcise the children on the eighth day, was a type of the true circumcision by which we are circumcised from error and evil through the resurrection from the dead on the first day of the week of Jesus Christ our Lord. For the first

day of the week, although it is the first of all days, yet according to the number of the days in a cycle is called the eighth (while still remaining the first)” (Dialogue 41:4).

“We are always together with one another. And for all the things with which we are supplied we bless the Maker of all through his Son Jesus Christ and through his Holy Spirit. And on the day called Sunday there is a gathering together in the same place of all who live in a city or a rural district. (There follows an account of a Christian worship service, which is quoted in VII.2.) We all make our assembly in common on the day of the Sun, since it is the first day, on which God changed the darkness and matter and made the world, and Jesus Christ our Savior arose from the dead on the same day. For they crucified him on the day before Saturn's day, and on the day after (which is the day of the Sun) he appeared to his apostles and taught his disciples these things.” (Apology, 1, 67:1-3, 7; First Apology, 145 AD, Ante-Nicene Fathers , Vol. 1, pg. 186).

Importance of the Christian-Sabbath

The NT lacks a command to keep the Sabbath unless it is 1 Corinthians 16:1-2. Unlike the other nine Commandments, the command to obey the Sabbath lacks a moral prerogative, a direct reflection of some moral virtue attached to law that represents the character of God — unless that attribute is holiness.

Since the Ten Commandments are a summary of the entire law, it seems fitting to place the ceremonial laws, dietary laws, and festival laws under the Sabbath law as case law; that is, unlike the law of murder, there is nothing inherently right or wrong, harmful or malignant, about observing a particular 24 hour period of the week in preference to another; i.e., no direct harm to mankind occurs by resting on Wednesday as opposed to Saturday (or Sunday).

Sixth-day Sabbath breaking was only right or wrong because God ordained this law for a season in Israel's history for rest and separation purposes.

Even Paul, the zealous rabbi with ultimate respect for God's Law-word abandoned the Saturday Hebrew Sabbath in careful deference to the First-Day Sunday Sabbath without a violation of conscience (See Galatians 5). But, even here there seems to be a tremendous amount of freedom on how this day is celebrated.

Having said this, the Christian-Sabbath was a firm practice in the NT and that tradition was honored for two-thousand years of Christian-history. In fact, it was the Christian-Sabbath tradition that enable the gospel to spread into the entire world – a “binding” tradition which is sanction by the Lord in Matthew 18:18 – a binding tradition in place to prevent apostasy into paganism or back into Judaism.

The term “ordered” in 1 Corinthians 16:1 is closely associated with laying aside collections for the saints on the First-Say Sabbath (Sunday).

Surely, something that had the death penalty attached to in the OT should have an important application in the NT.

If Paul under the inspiration of the Spirit ordered the church to collect an offering on the first sabbatou of the week, setting aside Sunday as the Christian-Sabbath has merit and force.

Therefore, I conclude the Christian-Sabbath was critical to development of the church, for instruction in the gospel, for fellowship, for communion, for the development of holiness. To treat Sunday like an ordinary day not only violates Scripture it is profanely pagan, antinomian, and humanistic – a weed garden with many paths and many gardeners.

The rest of Hebrews 10:25 meant confidence in God's work at Calvary. By keeping the Christian-Sabbath, believers remember the person of Christ, His historical resurrection, the meaning of His history, the effects of

Christ's accomplishments on the cross for us, and our duty to be sanctified unto Him — thus, in keeping the First-Day Sabbath, we remember the glories of the gospel.

Sabbath keeping was so important; the death penalty was attached to its violations. Even though the death penalty is not attached to a neglect of the First-Day Sabbath, the death penalty attached to breaking the Hebrew Sabbath reinforces not only the benefit of honoring the Sunday Sabbath, it informs us in its shadow form that death stalks those who neglect the Christian-Sabbath (Christ).

Neglect of the Christian-Sabbath not only invites death to work in the individual heart, its neglect assists the advancement of corruption in the culture.

In the NT era, Sabbath regulations were amended and penalties dropped (Colossians 2:16-17). **No** penalties for breaking the Christian-Sabbath were in effect after the resurrection; that is, the legal status of Sabbath changed. The extent of a Sabbath rest was left to the individual conscience, and **not** to civil rulers or ecclesiastical authorities.

The Christian-Sabbath is important, but not all important. After the resurrection of the Savior, the Sabbath of Israel was retired; and the Sunday, First-Day Sabbath was established as a sacred day.

A Christian state cannot and should not mimic ancient Israel's Saturday's Sabbath.

A humanistic state (capitalism) that worships productivity and work by alien law is an assault on the Christian order. When man is reduced to economic man in the utopian mind, man becomes utilitarian.

However, necessity rules even over Christian-Sabbath ordinances; that is, ministering to the hungry and sick take precedence over tradition.

The OT Sabbath typified the rest God wants all believers to have in the redemptive work of Christ and salvation by grace. The Hebrew Sabbath

foreshadowed the true Christian-Sabbath (Hebrews 4:9). The Christian-Sabbath not only incorporates the creative rest, but the cross's redemptive rest. On the Christian-Sabbath, believers celebrate Christ's victory over death, his redemption at the cross, God's new creative work of regeneration to be completed in our physical resurrection, and the need to be holy and separated unto God now in this life.

To neglect the First-Day Sabbath is to reject Christ's redemption and to seek salvation by another illegitimate way. Omnism comes to mind. To go back under the Jewish shadow is to deny the reality of the Corpus. Just as being circumcised is a fall from grace (Galatians 5:1-6), so Saturday Sabbath-keeping is a departure from the gospel aka apostasy.

So strong was Sunday-Sabbath keeping that early church Fathers considered Saturday Sabbath keeping apostasy – a tree uprooted from the soil.

“Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace... If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death (which some deny), through which mystery we received faith, and on account of which we suffer in order that we may be found disciples of Jesus Christ our only teacher, how shall we be able to live apart from him for whom even the prophets were looking as their teacher since they were his disciples in the spirit?... let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days of the week. It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end. for where there is Christianity there cannot be Judaism.... These things I address to you, my beloved, not that I know any of you to be in such a state;

but, as less than any of you, I desire to guard you beforehand, that ye fall not upon the hooks of vain doctrine, but that you may rather attain to a full assurance in Christ..." (Ignatius, Epistle to the Magnesians, ch 9. Ante-Nicene Fathers , vol. 1, pg. 62-63.). Emphasis added.

The goal of the Sabbath was a debt-free society as well as a guilt-free society. It is significant that on the Christians Sabbath (1 Corinthians 16:1- 2), believers took up a collection to pay ministers, church workers, and to help saints laboring for the Lord around the world. Thus, the Christian-Sabbath creates life. The Jewish Sabbath meant a cessation of work; the Christian-Sabbath spawned good deeds and created hope for the afflicted.

"Remember the Sabbath day, to keep it holy" (Exodus 20:8), "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27)/

"He who ordained the Sabbath loves the poor" (James Russell Lowell).

Some OT Sabbaths, like the Sabbath Feasts, were seasons of feasting and celebration. God wants His people at rest, full of joy, and celebrating life. The Christian-Sabbath was a day of feasting, a day of celebrating new life in Christ. In fact, in early America fasting was strictly prohibited on the Lord's Day.

Sabbaths were holy (Ezekiel. 44:24). Man was to delight in the sovereignty and will of God. God willed that man might work, be productive, and enjoy freedom. Christ is God's new creation and consequently as a result of our new creation (2 Corinthians 5:17), we are created to do good works in conformity with His law (Ephesians 5:10; Romans 13:8ff). Thus, the Christian-Sabbath is a day devoted to the development of sanctification: "Be ye holy as I am holy" (1 Peter 1:15-16)

Christians adopted the Sabbath principal and applied it to Sunday (Acts 20:7). John called it "the Lord's Day" (Revelation 1:10). Sunday has been a

day of rest and reflection for Christians for two thousand years of history. Consequently it is sad to see believers today all wrapped up in soccer games, tennis matches, and swimming meets on Sunday morning. The lack of conviction about the Lord's Day is one of the reasons the nation plunged into humanism, Sodomy, and bender-gender nonsense.

Needed are Christians with convictions that will confront the secularists and refuse to participate in regular Sunday recreational activities.

“Moreover God says to the Jews, 'Your new moons and Sabbaths I cannot endure.' You see how he says, 'The present Sabbaths are not acceptable to me, but the Sabbath which I have made in which, when I have rested from all things, I will make the beginning of the eighth day which is the beginning of another world.' Wherefore we Christians keep the eighth day for joy, on which also Jesus arose from the dead and when he appeared ascended into heaven” (15:8f, The Epistle of Barnabas, 100 AD, Ante- Nicene Fathers , vol. 1, pg. 147).

“But Sunday is the day on which we hold our common assembly, because it is the first day of the week and Jesus our saviour on the same day rose from the dead.” (First apology of Justin, Ch 68).

"We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath" (Tertullian's Apology, Ch 16).

"(T)he day of his (Christ's) light . . . was the day of his resurrection from the dead, which they say, as being the one and only truly holy day and the Lord's day, is better than any number of days as we ordinarily understand them, and better than the days set apart by the Mosaic Law for feasts, new moons, and sabbaths, which the Apostle (Paul) teaches are the shadow of days and not days in reality" (Proof of the Gospel 4:16:186).

Many Messianic communities are practicing a strict Sabbath principal from Friday night to Saturday night. While it does no physical harm, it does call for a spiritual rebuke. While Saturday Sabbath keeping appears to be innocuous, it is not! Many messianic teachers apply the ceremonial aspects of God's Law in strict, binding forms—even teaching that their observance of the supposed Sabbath law is superior to Christian's worship on Sunday.

Does the term Judaizers ring a bell? These teachers bind other men's consciences to their Judaistic biases (See Romans 14) at the expense of not "holding the head" and His accomplishments on resurrection Sunday (Colossians 2:19).

Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days (Jewish/Hebrew Sabbath traditions):

The Christian-Sabbath not only incorporates the principle of physical rest, but commemorates redemptive rest by virtue of Christ's death, burial, and resurrection. Christ is our Sabbath; our Passover; our Redeemer; our Wave Offering; our Pentecost; our Feast of Tabernacles. In Him we celebrate the first fruits of the Kingdom of God and anticipate it's unveiling in history.

The early church clearly adopted the Sunday-Sabbath in the first century which they called the "First-Day Sabbath." The term "week" in Matthew 28:1, Luke 24:1, and Acts 20:7 is the Greek word "Sabbaton."

So strong was this view the early church considered it apostasy for anyone to keep the Saturday Jewish Sabbath. They clearly saw the Jewish Sabbath as a shadow of the Christian-Sabbath and refused to go back to it!!! Historically, going back to circumcision, Saturday Sabbath keeping, wearing yamakas (kipot or yarmulkes), and a celebration of Jewish festivals was clearly heresy a digression in spiritual maturity, a faithless act, an illicit response to the gospel, a denial of the person and work of Christ!!

For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace (Galatians 5:4-5).

For I testify again to every man that is a Festival Keeper, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace.

For I testify again to every man that is a Saturday Sabbath keeper, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace.

For I testify again to every man that is wearing a yarmulke, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace.

For I testify again to every man that is wearing ribbons of blue, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace.

"Christians should not Judaize and should not be idle on the sabbath, but should work on that day; they should, however, particularly reverence the Lord's day and, if possible, not work on it, because they were Christians"(360 A.D. Council of Laodicea, canon 29).

"You have put on Christ, you have become a member of the Lord and been enrolled in the heavenly city, and you still grovel in the Law (of Moses)? How is it possible for you to obtain the kingdom? Listen to Paul's words, that the observance of the Law overthrows the gospel, and learn, if you will, how this comes to pass, and tremble, and shun this pitfall. Why do you keep the sabbath and fast with the Jews?" (Homilies on Galatians 2:17).

"The rite of circumcision was venerable in the Jews' account, forasmuch as the Law itself gave way thereto, and the sabbath was less esteemed than circumcision. For that circumcision might be performed, the sabbath was broken; but that the sabbath might be kept, circumcision was never broken; and mark, I pray, the dispensation of God. This is found to be even more solemn than the sabbath, as not being omitted at certain times. When then it is done away, much more is the sabbath" (387 Ohn Chrysostom, Homilies on Philippians 10).

A Political Perspective on the Christian-Sabbath

Man, by nature, prefers slavery to freedom; security to liberty; franchises with bonds than duty with risks; self-interest to God's interests. First-Day Sabbath keeping is the cure while its oversight is the disease. Sabbath keeping contains keys to locked doors while its neglect contains bonds and chains.

The goal of history, said Augustine, is a Sabbath with no evening (St. Augustine, *The City of God*, Book XXII, Chapter xxx). The Promise Land was foreshadowed by the Kingdom of God, a type of Sabbath (Hebrews 4:9).

So important was freedom and rest that God ordained this lesson for man, for sons, for donkeys, for oxen, for maidservants, and for the land, which Israel rented from God.

The key to understanding God's love of freedom is a study of the Sabbath.

To Stalin, there was no God. Under communism, man must work to become his own savior. He enslaved more men than any other man in history. A proper application of the Christian-Sabbath will nail the coffin shut on slavery -- slavery by humanists who offer franchises that bind man to socialistic systems. To neglect the First-Day Sabbath is to turn the day over to the enemy. Man will either be ruled by the Lord and His law

or by man and his statutes; by God or god-government; by Christ or by Congress.

After deliverance from slavery from the tyrant Pharaoh, God ordained a sabbatical rest for God's people (Exodus 20; Deuteronomy 5:12-15). Of all the nations of the world, only Israel had a Sabbath; only God's people were free to rest. All other nations were slaves to work, to taskmasters, to debts, and to governments. Sabbath keeping contained the weekly duty of contemplating the meaning of freedom.

Likewise, the Sabbath is unique to Christianity. The First-Day Sabbath is a jubilee—a proclamation of freedom from the bondage of sin and the call of man to seek political freedom; a proclamation of liberty.

“It is when a people forget God, that tyrants forge their chains.” — Patrick Henry

"They who can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety." — Benjamin Franklin

Likewise, when Christians neglect the First-Day Sabbath, you can hear steel mills forging chains and fetters.

The purpose of the Sabbath was for God's people to reflect on their enslavement in Egypt and their deliverance from bondage. Every seven days, Israel enjoyed their liberty and renewed their commitment to freedom by remembering their enslavement by an alien power, the misery of that servitude, and the cause of their imprisonment. The Sabbath reminded them of the evil of involuntary servitude. Sabbath reflection remembered God's deliverance, the necessity of His intervention, the cost of that intervention (blood), the power of that redemption, and the purpose of that redemption. Fifty-two weeks a year the Israelite man had to think about political freedom.

Likewise, the principle became a cornerstone of Christianity. First-Day Sabbath keeping is not only release from work, but a day to reflect on freedom from sin, pride, lusts, and avarice.

Blue laws are the result of early Christian influence in this country. Sunday Sabbath-keeping was an important fabric weaved into the historical blanket of this country. So much so, the canons of freedom thundered from the pulpits of this country prior to the revolutionary war.

The rise of big government is directly proportional to the neglect of First-Day Sabbath keeping in America. Maybe this is the reason why Americans are enslaved through the tax system today. They do not consider the 4th Commandment and its implications or the superior message of the First-Day Sabbath. Consequently, the United States has more man-made laws and more people in prison than any country in the world. At best, most Americans only think about freedom once a year and most don't know the difference between freedom and the illusion of freedom. If you give 30%+ of you income to taxes, you are a slave to government.

God's loves freedom so much, He ordained a Sabbath every week; a special monthly Sabbath; three festival Sabbaths; a seven year Sabbath for debts; and a year of Jubilee so that man might be free to celebrate and enjoy His freedom under God's Law. Any dwelling on the evils of the past like the civil rights movement or the Indians of the American west keeps men in bondage and stifles their ability to cope with the future.

Involuntary servitude was forbidden. Humanists working through a de facto government have declared war on God's law and on the freedom of man by designing a debt based system that enslaves a man's labor for life. Capitalists that view people as human resources or human assets as means of wealth production are clearly criminal. American are capitalist in contrast to communism, but not avarice capitalists that seek to enslave their fellowman.

Sunday, May 30th is the date for UK taxpayers to raise a glass and celebrate Tax Freedom Day, the theoretical point in the year at which we stop working for the government and start working for ourselves* .
http://www.tiscali.co.uk/money/features/tax_freedom_day.html

Under God's laws debts could not last more than six years. No man had a right to mortgage his future indefinitely and no man or institution has a right to enslave a man perpetually. God wanted his people free and wealthy and able to lend to other nations. Because our society and bankers in particular have sinned against God by rejecting His Word, Americans find themselves in perpetual debt for houses, cars, and the necessities of life.

"Christians cannot become slaves voluntarily; they are not to become the slaves of men (1 Corinthians 7:23), nor 'entangled' again with the yoke of bondage' (Galatians 5:1). The road of pseudo-security, of pseudo-liberation in slavery, socialism, and welfarism, is forbidden to the Christian. The Christian-Sabbath is not the slavery of socialism" (Rushdoony, 1973, p. 137).

Modern humanistic man thinks nothing of putting a man in prison for five, ten, twenty or thirty years of his life. Such human trafficking schemes via the court and prison system in this country is not only against the laws of God, it is exceedingly cruel—a violation of the very principles of the Sabbath.

This author is not suggesting a reinstatement of Hebrew Sabbatical law in any nation, but he is suggesting the principle of the Sunday Sabbath-keeping should be practiced wherever Christ is proclaimed; that men accept the Lordship of Christ and reject enslavement by man-made governments; that freedom be the ambition of every man; that Christians resist the tyranny of their age by States hell-bent on controlling men from the womb to the tomb, from the cradle to the grave.

God calls us to freedom. "Resistance to tyranny is service to God" (Thomas Jefferson).

"A Sabbath well spent brings a week of content and strength for the toils of the morrow" (Common saying).

Remembering the Sabbath is resistance to capitalistic tyranny as well as political tyranny. Freedom is despised by the greedy and the oppressive; therefore, Christians must demand the right to observe the Sabbath.

Christians must resist the tendency to make Sunday a holiday instead of a holy day.

Parents would do well to insist that sporting events for kids be scheduled for Monday through Saturday, but not on Sunday. Just as the Sabbath was a covenant sign to Israel (Exodus 20:10-13), Christians should reverence Sunday and sanctify it. It is, after all, a remembrance of the new covenant in Christ.

In conclusion, the Law is a direct reflection of the character of the eternal God and is binding on all men for all of time. Discontinuity of law centers on temporal, ceremonial enactments. The Torah must be rejected as a mediator and source of justification, but it must become the model of Law for a Christian society and the foundation of civil government.

The Christians Sabbath is God's gracious gift for the health of man and for the sanctification of His people.

To neglect the First-Day Sabbath is to waste one's soul; to follow the Hebrew Sabbath is clearly apostasy and a rejection of Christ and His accomplishments on the 8th Day Sabbath (Sunday).

Applied Nomos (law)

God's Law is not only good for Christian men; it is good for all men and all of man's institutions. Not only must every Christian obey God's Law, so must every lawyer, banker, judge, and politician!

Moreover, there is no greater heresy than the notion that Christians are free to serve the law they will serve! – Rushdooney.

In modern times, believers embrace God's law privately, but politically leaders spurn God's law under the doctrine of separation of church and state.

God's law was not given for salvation, but to produce law and order among men; that is, there is all the difference in the world between being saved by law and being saved in order to keep the law.

If God's law is not the standard of law for a civil society, then what is? Druidism?

Consequently believers have retreated into a shell of private religion instead of wielding the Sword of the Word against opponents in the amphitheater of political contests. Theonomy, meaning "God's Law," insists on the following applications of God's Law publically:

- That the Bible is the foundation of law, and that the God of the Bible is the Source of law.
- That not only are individuals accountable to God's law, so are civil rulers.
- That God's Word must become the standard of legislation. Theonomists do not want a "voice at the table," or "equal time." They want godless promoters of pornography, abortionists, and sodomites who shameless display their rude acts rounded up and punished according to God's Word.

The whole idea that Christians must tolerate Sodomites and transvestites in the work place is offensive to the canon of Law. Civil law must have some standard to judge behavior. That standard will either be the sure Word of God or the capricious, arbitrary, derelict opinions of men. Legislation must be consistent with the principles in God's law-source.

- That the Christian religion is the key to regenerate men, not law. When God puts his laws into the hearts of men (regeneration) they will love his law and obtain the power to keep it (Romans 8:4). Change must come from the bottom up; that is, change must come from people who advocate responsible self-government.
- That law has limitations. Law by itself cannot regenerate society. But, law properly applied can purge society of evil men.
- That Christians prefer Christians as their civil servants. Either the godly or the ungodly will serve as our rulers. Men with a conscience instructed according to God's law are preferred as civil servants to those that serve the impulses of their own nature.
- That lawyers and judges must receive instruction in nomos theology from the Word of God as part of their training; that the commercial nature of judicial corporations must be eliminated; that is, no profit-motive must be allowed in the system.
- That jail sentences and the commercial nature of the prison systems, for-profit corporations, must be replaced with Biblical punishments: restitution to victims, corporal punishment, fines, and capital punishment. God is just.
- What has changed in America is that Americans have become suspicious of Biblical law; that is, it is not God's law that needs changing but the American mind about God's law that needs changing.
- That the Department of Education be dismantled, taken away from the federal government, and returned to the control of parents in local communities. The state is not an authority on right or wrong or the final moral authority; moreover, federal government must not have authority over education in the states or families. The godless State can never be the final arbitrator of matters pertaining to moral law. The family and the church must bear the responsibility for training children. The incorrigible must be punished by the community. Families must pay restitution for irresponsible acts of children, not the state; that is, state subsidies for teen pregnancy,

for the education of unwed mothers, alcoholism, and for the recalcitrant must be eliminated.

- That the government apparatus be restrained to the limited purpose of the protection of the republic and the punishment of evil doers (1 Peter 2:14). Welfare programs must shift away from the government and return to the church and to the private sector where it belongs. Taxes on personal income must be eliminated. The state must stay within its limited, Constitutional directives.
- That the State's power to restrict Christian discourse through censorship must be abandoned.
- That overnment has a limited by responsible duty to promote Christian morality and to punish crime.
- That freedom of speech is properly defined in order to eliminate pornography as a "protected right." The cursing God, blasphemy against God's law-source, slander, and irresponsible speech must receive appropriate sanctions. The Christian God must be honored. False gods must be exposed.
- That "money" and the "economic system" be reformed so that it (A) it has a uniform standard, and (B) that the system benefits responsible families and not "big bankers" and "big government." FRNs must be replaced with a constitutional currency.
- That treason is defined as rebellion against God's law-source; and, not rebellion against the godless actions of a civil government.

In conclusion, the believer is set free from legalism, but he is **not** set free from a duty to obey Christ. The challenge of Law is one of continuity v. discontinuity. This problem can be solved when we realize that God is absolute and because His moral law is a reflection of His character, His moral law is absolute and binding on all men and their institutions.

The Sunday-Sabbath is a dogmatic festival designed to prevent apostasy. Keep it and the church is strong; neglect it and death creeps into society – like a plague of locusts going through a field; like a thief robbing holy

art in the church; like choking smog from the industrial part of a city
creeping into the suburbs; like a debtor selling his precious all to survive.

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There are no great men of God in America; there are only weak, feeble men who serve a great, merciful God.

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